II. THE INDIAN CHURCH.

That the action of the Mission be approved, but that Section B. read:

"That, while the Board still questions the advisability of missionaries being members of Indian Ecclesiastical bodies, so long as the Mission deems it wise that they should be members, they should endeavor to be advisory rather than executive members, looking to the time when they can withdraw altogether. They must decrease while the Indian brethren increase."

That section D be amended so that in line 4, after the words "relation to the Mission" there be inserted the words "as suggested in Paragraph 44 of the Manual."

The Conference also voted that, in corresponding with the Mission on this topic, emphasis should be laid upon having the Indian Brethren assume their responsibilities rather than demand their rights, and that there should be joint conferences between the Mission and the Native Church as to amounts needed for work rather than that native pastors should vote in the Mission Meeting.

That Section B be approved, with a caution as to the responsibility of the Native Church in the selection of prospective leaders, and the need of their assuming this responsibility.
Memorandum

With regard to the native church and its relation to the Missions consult a letter from Dr. Griswold, addressed to the Members of the Committee on the Relation Between Church and Mission dated May 17th, 1917, and attached to a letter to Mr. Speer dated August 24th, 1917, calling attention to the Baptist Triennial Reports for 1914-1917 together with two important papers by the Rev. W. Carey and the Rev. Herbert Anderson, and closing with the following extract from Mr. Carey's paper on the Indian Church.

"There are Indian brethren in this conference. We delight to honour them. It is a pleasure to feel that there is no different between their status and our own— that we meet and deliberate on a common basis of equality. But in what capacity are they here? Certainly not as identified with the Church. On the contrary, as far removed from the Church as possible, being directly related to London and holding office as Missionaries of the Home Committee. This relationship is recognized as conferring upon them the position of highest honour and privilege in the service, and they are justly proud of it. The responsibility for the anomaly must rest with the system and not with them. But have we considered the bearing of this upon the problem of the Indian Church? The Indian Church will take its shape and character from its indigenous leaders. Under our present system, the best men come to connect themselves with the Mission rather than with the Church, and the excellent among them to esteem it a prize to be responsible not to the Mission on the spot, but to the Mission at its base in a foreign land. The result is that whatever service may be rendered to the Church, and I do not forget that one or two of our Missionary brethren are honorary pastors, it is optional service and rendered from the outside, from a position of detachment rather than of identity. Thus the actual leadership and setting of standards within the Church is left to inferior men. Our principle seems to be leading us into strange waters, but we had better face the issues fairly if a new start is to be made.

The consensus of informed opinion seems to be against the continuance of the practice of appointing Indian brethren as missionaries of a Home Board. Not, be it clearly stated, on the ground of any want of character or capacity, but simply in the interests of the Church. Moreover to go on adding Indian members to the list of Missionaries is to increase indefinitely the ties of the Mission to the field instead of decreasing them." (p.3)
“Woe to them that are at ease in Zion.”

The overthrowing of our easy going ways is one of the chief objects of the Campaign. Zion has been at ease quite long enough. Even the most vigorous have not done all they could or have not arranged their time and effort to the best possible advantage. We find a disposition in some quarters to resent the holding of more meetings for Bible Study and Prayer and planning of aggressive work. It is very well to make the largest possible and most efficient use of the meetings already in vogue but it is our candid opinion that until in one way and another our normal way of living is upset we will not see the results that should be secured.

This fearful war has completely disturbed the even tenor of people's ways in England and in many other lands. It would be impossible to win the war in any other way. Millions of men have been drawn off from their regular work. Millions of women are doing things that they never thought of doing before. The factories of whole neighborhoods have been suddenly diverted from their original purposes and turned into munition factories.

Now in this Evangelistic Campaign something like a similar universal disturbance of our old programmes must be submitted to. Men who used to think that the preparations for getting to office at 10 o'clock filled the morning hours full must in some way be led to get in time for Campaign work as a part of the morning's routine of service. Teachers who have felt that the afternoon and evening must be all spent in preparation and recreation must in some way get some hours each day for this work. Even laboring men who work from 7 a.m. to 7 p.m. with but an hour's intermission must be made to feel that at least moments on the road and short periods of time morning and evening can be used in speaking for Christ and in getting the spiritual preparation they need for such service.

In asking for this we know that we are asking for much, but victory without such devotion to duty is impossible. Any thing short of victory ought to be as repugnant to us as Christian soldiers as it is to the armies and people of great Britain. Who is ready for these things? Every man and woman whose heart is throbbing with loyalty to Jesus Christ must answer "I am ready, use me."

The effect of such devotion on the non-Christian and nominal Christian communities will be immense. They will begin to feel that there must be some truth in the message we have hitherto proclaimed in so professional and dilatory a manner. Our enthusiastic forsaking of old and beaten tracks of living for the abounding life of service will fill them with earnest attention toward the Gospel as being a thing of power.

The Allahabad Presbytery met at Jhansi on the evening of the 25th of August. The sessions lasted until Monday afternoon, the 28th. The attendance was good and the atmosphere of the sessions most helpful. The Presbytery heard with pleasure a very strong presentation of the contention that Foreign missionaries should become and continue to remain members of the Presbytery. This was prepared by a Committee appointed at the last meeting. It will now be sent to the Board of Foreign Missions in New York in the hope that it may help to shape the policy of the Board in this matter. We feel that what ever may be said for withdrawal so as to give the Church greater freedom from western influence, the deliberate opinion of a strong Presbytery ought to have a determining weight in deciding the course of Foreign Missionaries at this time. All seem to agree that one of the most effectual ways of making the Church in India the strong power that she ought to be is for all elements to stay in her and without stint exert themselves to strengthen and give a right direction to the influence of the Church.

After nearly two years of labor as supply of the Sipri Bazar Church in Jhansi Jacob Alexander was ordained and installed pastor. We trust that Mr. Alexander will be able to continue to build up this congregation which is unique in that it is made up entirely of members and officers who have no connection with the Mission as paid agents. This fact makes the field both a difficult one and one full of great opportunities in the way of building up a purely indigenous Church.
Presbytery was much encouraged by the reports from the Churches as to the part they are taking in the Evangelistic Campaign. Without exception the Churches are organized and in most of them good substantial work is being done in the way of Bible Study and Prayer. The Presbyterial Committee is having some splendid tracts prepared for use before and during the Campaign week. The work that now needs to be taken up is that of actually beginning the instruction of non-Christian communities so that they may be ready to profit to their eternal salvation by the special efforts of the Campaign. A weakness noticed in a few places is that one is unwilling to recognize that a special effort like this calls for work and the use of time and money quite out of the ordinary.

Mr. J. H. Singh, the pains-taking and efficient Treasurer of the Home Mission Committee prepared and read a report setting forth the changes and growth in the personnel and finances of the Committee during 15 years. The most important facts that emerge from a study of this report are that the Church offerings for pastor's support and evangelistic work have increased from 763 Rs. to 3928 Rs. per annum. At that time but one church had a pastor while now there are six pastors supported by the churches and this fund. At this time only one church is without a pastor that might possibly be expected to have one and it is looking for a suitable man. This growth is very encouraging. When we turn to the work conducted by the Presbytery in its Home Mission field there is not so much ground for encouragement. The field is neither so well staffed as it was 10 years ago nor are the results of the work so encouraging.

Nek Chand and Bhagwan Das were both licensed after having passed all their examinations before the Presbytery. We congratulate these two young men on the life of great usefulness that lies before them. A Church Extension Committee was appointed at this meeting. We have had such a Committee in the past as special causes called for it, but it is now proposed that this be a permanent committee and that it be ever active in promoting the organization of churches in the villages.

The Presbytery has instructed each church to define what it considers to be its evangelistic responsibility and to report on the way it proposes to meet that obligation. If this be done with courage and determination it will mean a very great blessing to the churches and a very considerable extension of the evangelistic work done in the bounds of the Presbytery. This is of course the first work that every church should be doing from the start. No church can succeed by simply being a hospital for the care and culture and pampering of its membership from the Pastor down to the pankawala. The original idea of the church was and the true idea now is that it is a power, an army led to do exploits by a pastor full of zeal for the saving of souls. We are led to believe that one of the great accomplishments of this Campaign will be to lead the Church out into a large and permanent field of service.

News regarding the Evangelistic Campaign fills a large part of our Urdu space during these days. Nearly every month a type written Bulletin comes from Dr. Wilson, the Convener of the General Assembly's Committee, giving news from all the Presbyteries. It is very desirable that this information be given to the churches. By far the best way would be for all the members of the churches to become subscribers to the Makhzan i Masihi and let the Pastor then frequently call their attention to the news in the Makhzan i Masihi. Failing this the contents of the Bulletin should be told to the people. This should be done at one of the best attended meetings of the church. We will be glad to hear from pastors also as to what their churches are doing.

We are glad to see that the Literature Committee of the National Missionary Council is making haste to coopt representatives of the Tract and Christian Literature Societies as members for the present and we trust that the coming National Council will make a goodly number of these tried and faithful workers regular members of the Committee. They have borne the heat and burden of the day and must in the nature of the case continue to do so. We confess to a feeling however that in the past these Societies have been a good deal in the nature of closed and very locally managed corporations. This fault in their constitution should be remedied without delay so that all missions and sections of the province may have a worthy part in the control of the Societies. We understand that a beginning has been made in the North India Tract and Book Society but the end should be speedily accomplished.

The corner stone of the A. P. Mission School Building in Jhansi was laid on August 25th truly and well by Mr. Calnan I. C. S., Commissioner of the Jhansi Division. An interesting and encouraging historical sketch of the School was read by Mr. Baxleer. There is manifestly a tremendous demand for education in Jhansi. The annual prize giving of the School also took place on this occasion and Mrs. Calnan pleased all by distributing the prizes. We were especially glad to see that the Christian boys had earned a gratifying share of the prizes. Over one fourth of the boys in the School are Christians.
"That in every thing He might have the pre-eminence."

The above text may be said to be a fit expression of what should be the aim of every Christian. It is a proper setting forth of what should be his impelling ambition. It describes a singleness of purpose that would remove all vacillating from our lives.

That He might have the pre-eminence in our daily work. Manifestly this does not refer only to the so-called Christian service as opposed to secular pursuits. Apostle Paul was not writing to a company of Missionaries. His words have a universal application and in fact are as much needed as an exhortation for the minister as for the layman. Such an ambition would greatly purify our ideals as to Mission work. The business man so possessed would cease to serve the money he has amassed and make it serve his Master. How our problems would be simplified under such a driving force in our life and work.

That He might have the pre-eminence in our affections. It is our affections that shape our lives. It is the things or persons we love that determine our waking thoughts as well as our dreams. What a refining and purifying factor the preeminence of Christ in our affections would be! Everything sordid or earthy or low or mean would be crowded out. That Christ might be preeminent is the secret of a successful Christian life.

The recent General Assembly of Presbyterian Church in the United States of America did several things that are very suggestive to us in India. They have started the church on a three years campaign because 50 years ago next year two great sections of the church that had been separated for some time came together. This campaign aims at (1) a large increase of church and Sabbath School membership during years ending March 31st, 1918, 1919 and 1920; (2) a decided advance in gifts to Missions and benevolences for the same years; (3) effort in all the congregations for the payment of church debts and for such improvement of property and equipment as will promote the moral and spiritual efficiency of the churches; and (4) coordination of the work of the Boards and other permanent agencies to attain the above ends.

The Every-Member Plan has been given greater definiteness. The following is the official definition of the plan:—"The Every-Member Plan involves an offering for benevolences as well as for local church support, secured by individual subscription on a weekly basis, through an annual personal canvass of the whole congregation. The churches are urged to carry out the plan fully, omitting none of the features, seeing that not only is income thus increased, but the entire life of the church is, likewise, quickened.

That pastors and church officers be called upon to recognize the necessity for spiritual motive power behind the every-member methods, through (1) waiting together in prayer for the quickening of the Holy Spirit, (2) instructing the people in the principles of Christian Stewardship and (3) presenting the facts relative to the work and needs of the Boards of the church.

Evangelism as usual took a large place in the time and thought of the assembly. A layman Elder Charles L. Huston is convener of the committee. The present Moderator of the General Assembly Dr. Wilber M. Chapman has been the Secretary of this committee. The committee promotes a perpetual Evangelistic campaign, stimulating all the Presbyteries to greater effort.

In America as here much loss occurs because members do not transfer their membership from one church to another. The General Assembly directs all pastors and church sessions to issue to the members of the church a certificate stating that they have been received into the church on a certain date, the purpose of this certificate being that the member may have a permanent record of his membership and may use it to introduce himself to the pastor of the church to which he may remove. This certificate is to contain
not only a statement of the duties of membership but also the steps necessary to secure a letter of dismissal. The Presbyteries are enjoined to see that pastors and elders follow up absentee members so as to secure their joining some church near which they may be living and not place them on the suspended roll until every effort has been made to get them attached to another church, or until they are lost sight of all together.

The narrative of religion of the Presbyterian Church in America is very searching. Especially is the performance of duties of pastors and sessions recognized as qualified to prepare men for the Presbyterian Ministry, and to approve of the Presbyterian form of Government. A permanent committee of the General Assembly, to advise with the seminaries as to how their work of training young men may be better done. If this committee should make discoveries calling for criticism or correction they are to bring them without publicity, so far as possible, to the attention of the Seminaries for correction.

Prohibition News from America makes cheerful reading. Twenty five states and Alaska have adopted Prohibition. Of these seven have only recently joined the ranks of Sober States. On Feb. 28th the district of Columbia in which is located the National Capital, was made dry by an overwhelming vote of Congress: And yet even so there is much yet to be done for the waste caused by the consumption of 7,000,000-
time we request this Committee to transfer Ram Sahup from the Jullundur School to be a regular Inspector of Village Day Schools.

(9) That these schools be linked up with Boarding Schools by Connection the selection of suitable boys and girls for with Boarding further training for service in the Village Schools. Church.

II.—Village Boarding Schools

V. Having in mind the general aim previously defined, we recommend that the education given should be related to village life and directed towards definite work for the Village Church.

To secure this end we would recommend,

(1) That the Government course of studies at present enjoyed be so modified and such courses of Bible study and religious instruction be added that the training given to the pupils may make them in the fullest sense serviceable to their own people.

(2) That better qualified teachers be obtained for all these schools.

Note.—Provision for the Boys' Boarding Schools has already been made in the proposed J. V. Certificate Course at Moga. For the Girls' Boarding Schools we recommend that Jagraon be raised to the Middle Vernacular standard, and that a similar course for the J. V. Certificate be introduced there.

(3) In view of the great wastage taking place in our Boarding Schools for village children, resolved that it is our opinion,—

(a) That the object and purpose of these schools should be to raise up leaders for the Village Church, both for voluntary work and for Presbyterial and Mission service.

(b) That in view of this object, the utmost care should be exercised in the selection and admission of pupils to these schools.

(c) In order to develop the spirit of independence and self-respect primarily in the students, and through them in the Church we recommend that in every school methods be devised and means be provided by the Mission, to enable the students to earn all or a part of their school expenses.
(4) In order to determine the success of the school in accomplishing this aim we recommend that a record be kept, as complete as possible, of all graduates and former students.

(5) That a form for such a record be drawn up to cover the points on which information needs to be secured.

III – Co-ordination

1. Resolved that it be the aim of this Mission to period of six years all Lower Primary Education to be conducted in in village Day Schools; and further that all education for girls be carried at Village Day Schools.

2. Resolved that we aim eventually at the establish of Upper Primary Boarding Schools in .

3. Resolved that for the present Upper Boarding Schools for village children be maintained, or established as soon as possible as shown below:—

(b) For boys at

1. Kasur
2. Moga
3. Khanna

(a) For girls at

1. Kasur
2. Hoshiarpur
3. Jagraon

To meet the needs of

Sharakpur.
Lahore Presbyterial Field, Kasur.
Jullundur.
Hoshiarpur.
Phillour.
Ferozepur.
The remaining districts.

To meet the needs of

Sharakpur.
Lahore Presbyterial Field, Kasur.
Jullundur.
Hoshiarpur.
Phillour.
The remaining districts.
ROBERT E. SPEER
ENGLEWOOD, N. J.
THE AGAMA AND THE FUTURE.

BY James B. Cousins.

India is at present experiencing the interest- ing sensation of a national revival; and, like all other such happenings, a national revival is no
more a trivial matter of national pride than a religious revival is confined to religion. Throughout the course of human history, there have been periods in which the spirit of national
pride has been awakened, and it is not always certain that the physical location of such movements is in their true
place. What remains is that the spirit of national pride has spread throughout the world.

The present national revival in India is an interesting phenomenon. It has been marked by the
publication of a series of nationalistic works, including the works of Rabindranath Tagore and other
prominent Indian writers. These works have been seen as a manifestation of the Indian nation's desire to
embrace its own cultural heritage and to assert its identity in the global arena.

The revival has also been characterized by a renewed interest in Indian history and culture. Indian
authors have been publishing works on the history of their nation, as well as exploring the
heritage of their country. This has been seen as a way to strengthen the cultural identity of
India and to promote a sense of pride in its history.

The national revival has also been accompanied by a renewed interest in Indian literature. Indian
authors have been publishing works in English, as well as in other languages, reflecting the
diversity of Indian culture. These works have been seen as a way to promote Indian
literature on a global stage.

The national revival has been seen as a way to promote Indian culture and identity, both within
India and in the global arena. It has been seen as a way to strengthen the cultural heritage of
India and to promote a sense of pride in its history.

The future of the national revival in India is uncertain. It remains to be seen whether it will
continue to thrive or whether it will fade away. However, the spirit of national pride that
has been awakened is likely to have a lasting impact on the culture and identity of
India.
is showing itself outside India, for a restatement of religious and philosophical principles that will be at once wider in their contact with the actual constitution of humanity, and more explicit in contrast with the current sentimentalism and vagueness of western doctrine and mawkish practice.

My first contact with the Tantrik teaching was through a footnote in "The Voice of the Silence" in which Madame Blavatsky referred to several sects of "sorcerers" as being "all Tantrikas." The assumption that, since the sorcerers were all Tantrikas, all Tantrikas were therefore sorcerers, is not necessarily involved in the footnote as I now read it with greater knowledge and experience. In any case even if Madame Blavatsky adopted a hostile attitude to the Tantra, as she adopted a hostile attitude to spiritualism, we have the example of her great successor, Mrs. Besant, who has bridged the gulf between Theosophy and Spiritualism—or perhaps more accurately, between Theosophists and Spiritualists in their mutual search for the realisation of the inner worlds of faculty and experience; an example which encourages those who, in the increasing light of modern research to which the translations under consideration are a notable contribution, are impelled to seek for the great unities underlying all diversities of religious thought and experience, even though they, like myself, have found their own path towards the centre along another radius of the vast circle of manifestation.

Apart altogether from the question of Vanachara anti-monotheism or abuses of Shakti Tantrik ritual within the bounds of the general morality (which after all is only concerned with one portion of a vast Scripture governing not only the Vanachara, Shakti or otherwise, but other communities), the fact that some of the root principles and ideas as well as practices of Hinduism ancient and modern are contained in the Tantrik scriptures, makes it incumbent on those who wish to understand fully the significance and development of religion to rid themselves of preconceptions and to study these books, in which the translator endeavours to substitute an accurate statement of the facts for the "general statements by way of condemnation" which have been the only kind of literature on the Tantras heretofore in the English language. "The abuses the commoner people," he complains, "as time went on developed such proportions as to ultimately obscure all other matters in the Tantra, thus depriving them of that attention which is their due." Unfortunately it is just such developments that the purposely critical eye lights upon. It abuses Islam for the banalities of Mohurram festivities, ignoring the fact that tiger-dancing and sword feats have no more bearing on the teachings of Koran than "Blind man's buff" at a Christmas party has on the Sermon on the Mount. The translator undertakes to show that behind the alleged "black magic and sensual rites" there exists within the Tantra "a high philosophical doctrine and the means whereby its truth may be realised through development," and the student who is worthy of the name can hardly escape the conclusion that the translator has succeeded in his great and memorable work. Indeed, the success achieved on the purely expository side is all the more enhanced by the challenging phenomenon of a decried and abused Eastern scripture being championed with missionary ardour (albeit in the most judicial manner) by a writer whose name takes him outside India in race (though the suggestion of France in one magazine might be modified in front of Burne-Jones' unfinished picture of Arthur in Avalon), and who expresses the most ancient and profound truths in the most excellent of modern English. Mr. Kipling may try to put a big "barrage" between East and West on the surface of the earth, but apparently under the surface there may be passages and channels beyond his ken. Reincarnation may be a useful key.
The press criticized in the West which followed the first publication of the translations offered an excellent example of that process of finding, in a thing that which we are capable of finding, which is referred to in a non-Tantrik scripture as "the savour of life unto life or of death unto death." Such journals as had been in touch with recent western movements in the direction of cultivating the esoteric sense, not merely in mythological and theological matters but in all relations of life—seeing layer upon layer of analogy and analogy in the simplest of acts—valored the work on the strength of the percentage of vision it disclosed, and not with finding a frankly observed percentage of matter which is unfamiliar, and there for repugnant, to the western mind.

But there were other journals of the "literary" and oriental order, to which the surface value of a thing looks most appealing which fixed their critical eyes on certain phases of the Tantra Shastra. They found a seat on the sun, ignored the shining surface, and proceeded to prophesy worse than the plagues of Egypt as a sequel to the publication of books on the Tantra.

To value this kind of criticism for what it is worth, one has only to imagine the effect of a first translation of certain portions of the Old Testament on a simple follower of an ascetic and peace-loving faith. If he was as verbal as he is thoughtful, or perhaps impartial, of human psychology, he would probably spend himself in a piece of parallel "criticism" to that of the "Athenaeum" thus:—"It appears that this Psalm of David is the first to be translated into English. Unfortunately the process of similar metrical projection by the translator deprives us of the hope that it might also prove the last."

The objection of the "Athenaeum" reviewer to the publication of the Tantra Shastra is that in it "we find the lofty conceptions of earlier and purer beliefs often entirely obscured by brainless hocus-pocus and delusion and sensual rites." We may pass by the suggestion of hocus-pocus with a reference to the illuminating circumstances that a man of the intelligence of "Hardiman" (in his recently published Autobiographical Notes) can see nothing but literary hocus-pocus in the prose of George Meredith. The calling up of the ghosts of the dead, or the evocation of unseen powers by mantra, may be hocus-pocus in the East; when it is done by the witch of Endor in the Hebrew scriptures it is quite another matter.

The objection of the non-Christian reader to certain of the Psalms of David and to certain incidents in his history, would probably be grounded on the blood-thirstiness of the poet, his claims to the monopoly of a Divine Power which seems more savage than divine, and a sensuality that had no quelling (until afterwards when found out) in torpor, to conspire and lying, not to mention murder by proxy. This is not, of course, all that is to be said on the subject, but it is the parallel to the "Athenaeum" attitude to the Tantra. The Athenaeum would assert that the iniquities of the Psalmist were part of his nature and the circumstances of his time, and did not invalidate the truth of Christian teaching precisely as an apologist of the Tantras might claim that past abuses in the application of some general principles of the Shakti Shastra do not touch their truth.

This attitude of exclusiveness on both sides is one of the inevitable things in human nature, and one of the most interesting of psychological problems. It is also the greatest bar to the uniformity of religion, and can only be under mined by scientific and rational advance, or overlaid by intuition which comes from spiritual experience. I remember well a quaint and more respectful figure in Dublin university...
We must not, however, allow ourselves to be lured into the very mistake which we read and see, that in the mixing of the culture of the East with our own, we are only a fractional part of Tantric teaching and practice even in its Tradition. It is enough to expose the fallacy of the current attitude of criticism, and to point out that the Tantric, recognizing the spirit of evolution of human nature, not only the nomisms of the "I' highest and most spiritual" part of human nature, but the lowest and most material in the lower, but then in ascending manner, follows to the higher evolution of the evolution of the evolution.

The Tantric attitude is one of respect also present. It is not that that venerable attitude of the Absolute as the Absolute, the Universe, the Void, et cetera, but it is a kind of the Absolute in the Absolute, or the Absolute. The Tantric attitude, if it is one of the Absolute as the Absolute, the Universe, the Void, et cetera, it is a kind of the Absolute in the Absolute or the Absolute. The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute. The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute. The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute. The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute.

The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute. The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute. The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute. The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute. The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute. The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute. The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute. The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute. The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute. The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute. The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute. The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute. The Tantric attitude is not only a kind of the Absolute or the Absolute, but it is one of the Absolute in the Absolute, which is the Absolute in the Absolute.
Thus the Tantra Shastra unites the religious and philosophic functions of human nature by presenting a system which is in line with modern psychology in the recognition of its own inner divinity and in the vertical, and with the same time gives to human an extra-human power the warmth and appeal of its own personality. It is therefore not unlike Christianity or Islam, but it stands in the same kind of protagonist aet烘 which turns us into an innocent youth that Indian worshipped a thousand gods, but now he is it with a single reality the thousand gods (as far as Tantra Shastra is concerned) but more for a fact and the question of the identification of the "Divine Immanence" which is all but certain. Finding its way into the advanced religions of the East.

But the pantheism of the Tantra Shastra (that is, its unification of the fundamental dualism of Dvija-Puranid is the "other idea of identification") is unsatisfactory. The Shastra is a necessity of the inner self of attributing to the One Absolute actions and qualities which can only properly belong to degrees of relativity. And it is ensured that this is a contradiction in which orthodox Christian examples have lost themselves (like Theodolus and Eusebius in the labyrinths of their own building) by God in its God as the One and Only, and then discerning that the conception to participation in the Divine and actions belonging purely to the relative planes of the universe. Thus also escapes the formalism and impersonalism of philosophic abstraction which is not as intelligible as the actual and universal philosophy which we are able to breathe in the "still air that makes the wise." Pure philosophy has never attained this personal element in devotion, otherwise it could not have been philosophy but religion. Long ago Sasset said that those who followed philosophy did not worship the gods. So much the worse for philosophy as a moving influence in human advancement; it remains the intellectual interest of the learned few, then it might be the inspirer of the unlearned but intelligent many. Need of the future, but of the present as I have pointed out in my book, "The Sense of Truth" - is a restoration of truth in a form and through a method that will link religion, philosophical and religious religions; and it appears to me that the Tantra Shastra, being based on an experimental and demonstrative psychology, and vivified by the breath of personal devotion, and by practical by application in daily life, is bound to exert an ever-increasing influence on human life, and it is to introduce themedia which the Shastra supplies, including a ritual, with regard to pick the editor, in a form of refreshing belief, namely, says: "Do not ask for a new spirit, whether issuing from Europe, Arabia or India, all ritual is liable to be supposed as "mummery," except, consciously, the particular one, which is jejune variety, which it calls its own.... for even the most dedicated protestantism has not been better able to deal with it."

It is declared that the Tantra Shastra is given as a veritable system, suitable to the Kali Yuga. The degeneration of humanity in the present age was not supposed to be capable of being influenced through soul and meditation, however, but rather through discipline and mantra, practices that would vibrate through the material intoxications of the sense, and shake consciousness into activity. "The word is a bare banner of the spirit," says the author, referring to some, philological discussion, "while mantra is a force of radiant energy, saying "my advice to one of the cold whilst mantra's art in human heart."

Yet, whilst it may be quite true that there is not just the current which it desires, it is certain that what we are not get their inherent influences that it needs in the sense of a philosophy of the past. That which could as well be its salvation is also in advance.
In earlier and less sophisticated times, the disease and its remedy may have existed and been applied side by side; but today we have an extraordinary remoter (compounded of cheap literature and cheaper education) called Individual Public Opinion, or sometime The Man in the Street, that interposes itself between principles of reform and their execution, and labeled a "remoter" the era's most urgent need. That has been the experience of reform in the West, particularly during the last six or seven years in which it has become obvious to a few clear-thinking minds that the general vulgarisation and materialisation of life did was settling in all over the world (not excluding India) was the direct outcome of a predominantly masculine attitude and organisation in affairs, including religion. Hence the struggle did develop not only in Great Britain and Ireland but in America, Russia and elsewhere, with Saint Charles in India as yet, for the active participation of the feminine. I went in all departments of life; with all that has been upon that element not really in the matter of sex differences, but in the qualities of conservation (not is not conservation as many erroneously think), intuition, devotion, sacrifice, which must become active complements of the masculine qualities of aggression, reason, question, susceptibility, in a balanced human organisation and character are to be achieved.

That struggle not only challenged the rule exclusiveness of politics in its personal and its interests and their, but invaded the very pulpits of Christendom. So acutely, indeed, did some women fail the lack of the presentation of the feminine side of life in the ordinary churches, that the handel themselves into a church run by men, but with a pulpit freely open to both sexes, and a liturgy and attitude that was exclusively human.

This innovation was, I am convinced, the deepest indicator of the source of the liquified order of things that is, a purely masculine concept of Divinity, and a consequent purely masculine religious organisation with its sequel, a purely masculine social machine. The consequence of that defect is growing in Europe, aided by the best great example of the feudal end of our liwed masculine aggression, the European War. The full inclusion of the feminine I went in public life will be the great lot of the immediate future, to either with the uprising of a complete democracy (displacing the pseudo-democracy of today) based on the equal rights and duties o men and women in the human hour of the State.

These circumstances, and the manner in which they are capable of being met by the Tantra Shastras, give another ground for the belief that some of the fundamental principles of this ancient scripture will become one of the religions influences in modern life, not necessarily directly in the sense of supersedes Christianity in the West, but certainly in an interjection through which the Tantra Shastras will help as an irritant, so to speak, in the great cyster of western, and produce a new, religion, to produce the Mother-pearl of a complete and true religious exorcism and practice.

All things are possible to a scripture whose supreme personifications, Shiva and Shakti, give the negative instruction mutually, the feminine side having equal in artimese with the masculine. On the knees of the Mother, as the author puts it, all quarrels about justice and non-justice are settled. Then the Mother acts herself in the heart, to everything, be it stained or stainless, becomes but an
ornament for her lotus feet." 2.

"She lives in the bodies of all living creatures wherein She is present in the form of energy, even in such lifeless things as rocks and stones. There is no place in the world where the substance of kayana is not." Here we have an anticipation of modern scientific thought as to the universal permeation of energy; but the Tantrik idea of energy is of a Consequence, and therefore of a Power related to personality, and so, a Pable not merely of scientific study but of worship, though the worship is always (in the higher Tantrikas) with the realization of the passing nature (guna) of all limitation by contrast with the Supreme Reality.

With such an ideal as the Divine Father and Mother, equal in all respects in manifestation, and One beyond manifestation; and with all the implications of influence or control and organization inherent in such a belief; one is moved to pray for the purification of practice where such purification is needed, so that the Sutra may without obstruction fulfill the promise of its future; for it is no less a spiritual than it is a physical truth, but it is only when those like and feminine are in equal cooperation, through their dissimilar functions, that there is the possibility and promise of a future.
Indian Christians and Foreign Missionaries.

AN APPEAL.

The most urgent problem before us in many parts of South India at this moment is the race problem. It is affecting political, social and religious life. Nationalism, which was growing in India before the war, has developed very strongly during the last three years and has emphasised and increased racial antagonism. This estrangement is felt even in the Christian Church and manifests itself in various ways. The conviction is spreading that there have not been given to Indian Christians, in the Church and in the Missions, sufficient scope, influence and responsibility, and that Missionaries keep in their own control work that should have been handed to the control of the Indian Church. There is also among many a tendency to think and say that the foreign missionary always regards himself a superior being, whatever his limitations may be. Some even say that the Indian Church will be strong only when the foreigner leaves. Such sentiments are exercising a very serious influence upon the life of the Church, and the situation is fraught with danger.

Some time ago a group of fifteen Christians, Indian and foreign, spent two days in Retreat and fellowship, endeavouring through prayer and discussion to discover the will of God concerning this delicate situation. No formal resolutions were passed, but certain considerations were emphasised.

I. It was felt that the root of the problem was a serious lack of mutual understanding and confidence. To this various causes have contributed, the chief among them being the existence of racial pride and racial sensitiveness. The need for close friendship was strongly emphasised, and it was suggested that such friendship might be cultivated by the formation of small groups for spiritual fellowship, by inexpensive social intercourse, and by correspondence. These things, however, cannot be forced but must be the expression of that true goodwill which often exists, even when it is obscured in the rush of our daily life.

II. The problem has an official and economic as well as a personal aspect. Money, freedom, and responsibility must be gladly and frankly entrusted to the Indian Church. With regard to money contributed by Churches in the West for the evangelisation of India, the chief question is not by whom the money is administered, but whether it is spent in the most fruitful way for the extension of Christ's kingdom. The principle that a body because it contributes money must have a voice in the spending of it, should not operate in the Church of Christ.

III. Finally, it was felt that a fundamental necessity for the Church is unity, a unity that shall bind together Indian and foreigner. Unity was defined as our sense of responsibility for one another. Where one member suffers all suffer. If the missionary is misguided the Indian suffers. If the Indian is unwise the European suffers. Unity means sympathetic suffering and makes censoriousness impossible. The Christian foreigner as long as he is in India is not a spectator but a member of the Christian Church in India and should contribute his fullest gifts to its life. To make the unity as real as possible it was deemed essential that Indian members of the Church should have a place on every committee and council which is responsible for Christian work whether among Christian or non-Christians.

It is hoped that a further Retreat will be held later, to deal with the specific aspects of the problem. This statement is issued with a view to securing consideration and prayer for one of the most pressing problems in the life of the Church in India.

1. The purpose of this paper is to assist in discovering the best way in which to utilize fully, for the promotion of Christ's kingdom, the abilities of educated Indian Christians. One minor purpose might be noted:

---1. To afford a response to the reasonable desire of Indians to have a larger share in the direction of religious work.
---2. To afford an adequate field for the exercise of gifts and abilities being developed by higher education.
---3. To give fuller expression to the deep desire of foreign missionaries that Indians should share more intimately and effectively in responsibility for mission work.
---4. To diminish racial distinctions and eradicate racial prejudices.

The following considerations have been kept in mind in the preparation of the main proposal contained in this paper:

---1. The transfer of the functions of the mission to the Church must be gradual and at the same time real and not merely nominal. For this transfer Indian leadership is requisite.
---2. Co-operation in all lines of service will best develop Indian leadership, provided there be a constant and increasing transfer of responsibility to Indian leaders.
---3. Financial considerations alone cannot be made the basis of transfer; personal characteristics of leadership are more important than money.
---4. It is not necessary nor best that transfer should await further development of Church organization or of Church activities, but
may begin at once.

2. The proposal in brief is this: That a body of Indian Christians, members of the Presbyterian Church in India, be enrolled in a body of SIC members, said persons to be considered to be foreign missionaries to share with foreign missionaries the responsibility for the extension and development of organic Christianity in the fields covered by the Punjab mission of the Presbyterian Church in the United States of America.

4. The term missionary is not the sole property of those sent from one country to another to do Christian work, but all persons whose lives are ruled by the three following principles may claim this designation:
   a. A call to a definite and lofty mission.
   b. The dedication of one's whole life to this purpose.
   c. The renunciation of all ideas of personal profit.

Hence Indian Christians fulfilling the conditions implied in these principles have a right to be called missionaries.

5. To develop the ideas contained in the above definition, we may note that the work of the mission as a means of establishing Christ's kingdom is certainly "a definite and lofty mission." The "call" is not always a single or simple matter, but may be based on the great need for such service, on the definite openings to render needed service, on the providence of God as well as on "the still small voice" speaking to the waiting soul.

6. The "dedication of one's whole life" is all-important as this will secure release from many distracting influences, and also promotes that concentration of one's whole energies which brings success. The dedication called for is a covenant between the individual and his God, but it may well be signified in a formal act of consecration. On the one hand it means devotion to Christ expressed in active, lifelong service; on the other it implies the renunciation of ambitions leading to personal profit. But as he that would live for the altar should live by the altar, reasonable provision for reasonable needs is not to be denied him.

study of the religious history of India justifies the confident hope that Indians will respond heartily to the call for religious leadership, as this is in line with India's genius. But the financial support of India's religious leaders has been on a plan not suitable for widespread adoption by Christian workers. Doubtless the principle to be applied is the receipt of an allowance sufficient to meet the usual needs of the worker and his family (as it may vary in size) in accordance with the standard of living considered appropriate for Christian workers. This standard of living should secure the maintenance in health of children and strength, education to a plane at least equal to that of their parents, and relief from undue financial anxiety. It should not be so high as to invalidate the third idea noted in the definition of "missionary" above given above—"renunciation of all idea of personal profit." It would probably fall much below the income of successful men of equal education who have chosen secular professions.

Under the above proposal the mission becomes in reality, not formally, a joint enterprise of two churches—a foreign mission of the Presbyterian Church, U.S.A., and a home mission of the Presbyterian Church in India. The foreign mission service will continue to be recruited as at present thru the board of foreign missions of the American Presbyterian Church. The home mission service will be recruited from the Indian Presbyterian Church by means of the presbyteries, whose nomination of persons suitable for the home mission service will be passed upon by the board of foreign missions of the American Presbyterian Church, after endorsement by the central authority of the Punjab mission.

The American Presbyterian Church contributes annually a large amount of money for the support of the Punjab mission. This money is handled by the board of foreign missions and by the Punjab mission as trust funds for the evangelization of people within the bounds of that mission. In order to accomplish this purpose Indians as well as Americans give their services, receiving their support from the trust funds
raised in America. The chief requisite for the administration of these funds is a full appreciation of the character of the trust and of the duties of trustees. Indians can have the sense of trusteeship as highly developed as Americans. The fact that Indians are supported by these funds does not of itself preclude them from becoming wise and competent trustees, any more than it would preclude American missionaries from sharing in trusteeship.

But certain safeguards should be provided for both classes alike. Foreign missionaries do not determine the amount of their living allowances and other provision for their needs. Some missionaries should not have the decision of such questions laid upon them. Both should still retain the right to make representations from time to time to the deciding body whenever a real need for revision may arise. In the joint administration of all funds not required for the support of the two "services," there is no doubt that increased emphasis on trusteeship, together with the wider knowledge and experience available by a union of both "services," would secure a wiser and more economical use of funds, than even the careful management up to the present has secured.

10. In the future, as hitherto, Indians as members of the home mission service, would fill places of responsibility and usefulness according to their abilities and faithfulness. But there would be this material difference that the consciousness of having a vital share in the administration of the mission would appeal to the loftiest and strongest motives, and result in the highest service of the best type. Positions of great opportunity in evangelistic and pastoral and other lines would be occupied by Indians, as already leading places are in educational lines.

11. There remains the matter of direction and control—the determination of the degree in which members of the home mission service shall share with the foreign mission service the fixing of the policies to be pursued, rules to be framed, discipline to be exercised—in a word, all
questions of direction and control, while no radical changes in the present organization of the mission beyond the incorporation of the proposed Home Mission Service is herein suggested, yet it will be evident that the further considerable increase in the membership of the mission, as well as the increasing specialization in service required from present day missionaries, will doubtless lead to a further extension of the "departmental" method—perhaps in the line and to the extent indicated in appendix VII of the minutes of the annual meeting of 1918. Members of the Home Mission Service would be eligible to places on committees and to a share in all the deliberations and decisions of the mission in its annual meeting, unless it should seem best that some matters of a semi-private or personal nature, such as locations, transfers and furloughs of foreign missionaries be committed to members of the Foreign Mission Service alone. Advantage would surely be taken of the mature judgment of experienced Indians as it has been in the past, with the decided gain that such advice and opinion would have a greater field of influence than hitherto given in an informal manner and in a more or less private capacity.

1. Hitherto I have not indicated the probability that there would arise a necessity to differentiate among the members of the Home Mission Service as to requirements in the matter of personal support. Fairly intimate acquaintance with a large portion of the Indians connected with the work of the Punjab Mission leads to the opinion, that in all proposals there responsibility with Indians, an arbitrary standard, such as university education, cannot be adopted. Not a few persons who have not enjoyed educational advantages, even up to the matriculation standard, are fully able to qualify as Home Missionaries under the above proposal or any other reasonable plan. Such should not be excluded. As the standard of living varies according to education and the more or less arbitrary demands of custom, it would therefore seem reasonable to provide differ-
ent standards of income according to recognized standards of living.

These different standards of living would not be so many at the present existing degree, for it would be possible to reduce these standards to about six, from the simple village worker to the college professor living in European style.

13. Even tho' it be made possible that the mission service be open to Christian workers of all degrees of intellectual attainment, it does not follow that all these shall have an equal share in direction and control. Possibly it might be arranged that, in general, the three higher standards imply admission to mission committees and meetings, while the three lower indicate a share in the direction of a station, or district or institution.

14. While little mention has been made thus far of the Church in India or its functions, yet it has not been forgotten. The opinion is ventured that no greater impulse, probably through an act of re-organization, could be given to the progress of the Church in India than the hearty co-operation in Christian work that would be secured by the proposed plan. Local work, it is true, does provide a field of service for a few individuals, but the opportunities afforded by the mission, both as to number of places and variety of activities, are at present much more extensive, and are likely to remain so for some time. Moreover, the leadership developed in Christian work in connection with the mission will be most useful for use in the Church, and facilitate the gradual transfer of responsibility from the mission to the Church.

15. Wholehearted participation in mission work by the leaders of the Church and Christian community will lead them and those they influence to devote time and money to Christian enterprises in which they become interested. Such enterprises will often be undertakings supplementary to regular mission work, or of an experimental nature or intensive development of phases of work. That will benevolence and the support of Chr
Christian work be fostered and encouraged by the proposed Home Mission Service.

17. In the longer exclusion of educated Indians from full participation the risk of making the mission become more and more a foreign enterprise dominated by foreign ideas and therefore more difficult of transfer to Indian management, thereby defeating our definite purpose.

17. Finally the proposal made holds forth much hope of removing the growing objection to participation in mission service, in that it will transform the present relation of employer and employe to that of co-workers, sharing equally in responsibility and in the trials and joys of the Master's service. Too long have we heard the terms "mission agents" and our "our workers;" let us recognize the right of leading Indians to the name and status of "missionary," and by some such positive measure as is here outlined publicly and permanently signify their admission to full fellowship, with us in this high and holy enterprise.

On the Pacific Ocean,

[Signature]

Khorat, India

[Date and Place]
FOREIGN MISSIONS AND THE INDIAN CHURCH.

The report of an Informal conference.

Any one who has been in close touch with the life and thought of the leaders of the Christian community during the past ten years cannot fail to have become aware of the growing dissatisfaction with what is generally known as Mission service and of the extreme difficulty of persuading men of good education to enter the ministry of the Church or to identify themselves wholeheartedly with its activities.

In contrast with this unwillingness has been the ready response made by men of this character to the appeal for helpers in the Army work of the Y, M. C. A. in France, Egypt, Palestine and Mesopotamia. Many of these men have occupied positions of considerable and sometimes very great responsibility, and have revealed unsuspected powers of initiative and leadership. Not a few have taken holidays in England. All have had unique opportunities for enlarging their outlook and have learned more of the real India from their contact with the armies than they could possibly have done in the ordinary circles of life in which they would naturally move in their own country. This has resulted in a vital realisation of the worth and difficulties of the Indian villager and a keen desire to serve this wider India on their return. They wish this service to be definitely Christian, but the Foreign Missions and the Indian Church organisation seem to them to give them no real scope. They have been free to express themselves and to work out their own plans and methods, and they feel that they would be choked and restricted in the rigid foreign system which governs the Christian Missions.

To consider this situation, and if possible to devise means to meet it, a small informal conference between some of these men and a few European Missionaries was held in Allahabad from the 1st to the 3rd of April.

It was little more than a gathering of friends, most of whom had been associated in earlier days in the Student Movement in England or India, and makes no claim to have been in any technical sense representative. The men who composed it however were
not all likely to be carried away by unbalanced enthusiasm and in any case the problems which they were considering are of such vital importance for the welfare of the Christian church in India that the findings of the Conference are likely to be of interest to others who are seeking for a solution.

The following were present and took part in the Conference:

The Rev. Garfield Williams, Principal, St. Andrew's College, Gorakhpur (C. M. S.)

Dr. S. K. Datta, Formerly travelling secretary S. V. M. U. in Great Britain and Ireland; Chairman of the Inter-allied army Y. M. C. A. Council, France.

The Rev. George Carstairs, United Free Church of Scotland Mission, Rajputana.

The Rev. Dina Nath, Y. M. C. A., France; Ridley Hall, Cambridge; now Vice Principal, C. M. S. Divinity School, Allahabad.

The Rev. N. H. Tubbs, Principal, Bishops' College, Calcutta.

Mr. F. V. Slack, Associate National General Secretary, Y. M. C. A., Calcutta.

Mr. B. L. Rallia Ram, Secretary, Y. M. C. A., Lahore.

Mr. Samuel Nasir, on leave from Y. M. C. A. Egypt.


Mr. J. C. Elilatamby, (of Ceylon) Y. M. C. A., Nagpur.

Mr. R. C. Das, Lecturer in Philosophy St. Paul’s College, Calcutta and St. John's College, Agra.

Rev. Canon A. W. Davies, Principal, St. John’s College, Agra (C. M. S.), Convener.

Our host was the Bishop of Lucknow who attended all the meetings and we were very fortunate in having with us also his brother the Bishop of Chota Nagpur, shortly to be translated to Calcutta. Their sympathy and advice were invaluable but they were of course not able to commit themselves to all our findings without more detailed consideration than was possible in so short a time.
FINDINGS.

1. There is a growing tension in India between the Foreign Missionary and the Indian Church, and this in spite of the fact that the attitude of the modern Missionary towards Indian aspirations is far more sympathetic than was formerly the case.

2. The fact is that no mere improvement in the personal relations between the Missionary and the Indian can heal the existing breach, for it is fundamental. A growing sensitivity to the divergence of national ideals and an increasing reaction against all things of foreign origin is an inevitable outcome of the growth of national consciousness. The resulting situation is more acute in India than elsewhere because the Missionary is almost exclusively associated with the dominant and too often dominating race, and shares many of its characteristics.

3. It may be urged that the present state of feeling, however deplorable, must be endured in as much as the Indian Church would collapse were the direction and control to pass out of the hands of the foreigner. It is our conviction on the other hand that in certain parts of India development has reached the stage where there are Indians of ability and devotion who are fully capable of directing the work of the Church. They might not be willing or able to carry it on exactly on its present lines, but that is no reason why its Christian witness should be any less effective than it is at present. These men do not feel that the Church’s work as at present organised and controlled gives them scope to render their best service.

4. It will also be said that so long as the supplies for the Church’s work in India are drawn almost exclusively from Europe or America, it must be willing to submit to control by these countries. We question the inevitability of this conclusion. There is a growing agreement among Indians and Missionaries that self-government will have to precede self-support, and will indeed stimulate it.
5. If we are to attempt to find some guiding principle for general application we would suggest the following:—

As soon as the national consciousness in a Christian Church or community has reached the stage when its natural leaders feel themselves hampered and thwarted in their witness and service by the presence of the foreign Missionary and of the system for which he stands, that Church or community has reached the limits of healthy development under the existing conditions.

6. We believe that in some if not many parts of India the Church has reached this stage and that no new or vigorous growth is possible without radical changes in its relation to the foreign Missionary societies.

7. We further consider that the home boards should be clearly informed as to the increasing delicacy and urgency of the problems raised by the rising national consciousness in the Indian Church, and should take account of these problems in all plans for the increase of the foreign element in the work of the Church in India. It is not right that young missionaries should be sent out without a clear understanding of the position.

At this point the Indian members of the conference were asked to meet by themselves and to make definite suggestions for carrying into effect the principles enunciated above. At the next session they presented the following statement of what they felt to be necessary. It is here printed almost exactly as it was presented, a few very slight alterations only having been made, and these in matters of detail or wording.

8. (i) The Church must be given an opportunity to develop itself on its own lines, keeping in contact with the national currents. This can only be accomplished by allowing the Indian Church itself to lay down the policy and be responsible for its actual carrying out, European man power wherever needed being subordinated to the Indian organisation that may be evolved for this purpose.
(ii) The simplest practical step towards this ideal would be for some large Mission to hand over its entire staff and funds in such an area as a Province to a commission with wholly Indian personnel and having a whole time chairman and secretary. It would be the function of this commission to bring into being a representative Indian Church organisation suitable to be the ultimate controlling body. Such a commission, though working for a certain definite Mission, and in complete loyalty with its principles, might include members from other denominations.

(iii) Other Missionary Societies meanwhile, might also take a step in the same direction by having a majority of Indian members on their executive bodies in India, the control of the parent committees or home boards being considerably relaxed.

It was not possible to discuss fully the difficulties of principle and practice involved in these suggestions, but the statement as a whole, including the idea of a Mission being administered by an Indian commission pending its transfer to the Indian Church, commended itself to all the European members of the conference, and some time was spent in considering how far and how soon action could be taken in the direction suggested. It was felt that whatever might be thought of the suggested solution the problem itself was so pressing, and the difficulty, in some Missions at any rate, so acute, that every effort should be made to bring it before the Christian public both in India and England.

It will perhaps prevent misapprehension if it be clearly stated that however much certain phrases in their statement might seem to lend colour to such an interpretation, it was specifically declared by the Indian members of the conference that this statement implied no desire to come into conflict with existing denominational principles or to usurp the functions of ecclesiastical authority.

If this brief report should contribute to a realisation by Mission Committees both in England and India that the time for courageous action has not only come but is, in many parts of India, long overdue, the conference will have proved itself worth while.

Agra, May, 1919.

A. W. DAVIES.
SBB OF LUCKNOW.

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The Right Reverend George Herbert Westcott, DD.

Archdeacon:
The Ven. P. H. Chapman, m.a., ll.d.

Canons:
H. Menzies, m.a. | B. J. Lacy.
B. H. P. Fisher, m.a. | A. W. Davies, m.a.

Bishop's Commissaries in England:
L. Klugh, Ewshot Vicarage, Hants.

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Examining Chaplains—Canon B. H. P. Fisher,

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Editor, Diocesan Chronicle:

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Mothers' Union. Mrs. KITTING Chakrata,
Girls' Friendly Society. MISS DEEY, Lucknow.
Central Society of Sacred study.
Clergy of Stations.

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<td>Broughton, A. H.</td>
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<td>Allahabad (Cant.)</td>
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<td>Canney, D.A.</td>
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<td>Field Service</td>
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<td>Chapman, P. H.</td>
<td>M.A., L.L.D.</td>
<td>Naini Tal</td>
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<td>M.A.</td>
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<td>Cohu, C. J.</td>
<td>M.A.</td>
<td>Jhansi</td>
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<td>B.A.</td>
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<td>Dunlop, D. L. C.</td>
<td>M.A.</td>
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<td>Hare, A. N. B. A.</td>
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<td>Fyzabad</td>
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<td>M.A., D.S.O., M.C.</td>
<td>Field Service</td>
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<td>Irwin, B. C. B.</td>
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<tr>
<td>Knighting, W. L. W.</td>
<td>M.A.</td>
<td>Chakrata</td>
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<td>Lacy, B. J.</td>
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<td>B.A.</td>
<td>Ranikhet</td>
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<td>M.A.</td>
<td>Allahabad, Holy Trinity</td>
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<td>M.A.</td>
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<td>Padfield, G. A. S.</td>
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<td>Gorakhpur, St. Andrew’s</td>
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<td>Rigg, A. C. P.</td>
<td>M.A.</td>
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<td>Reiss, H. B.</td>
<td></td>
<td>Cawnpore, (Civil)</td>
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<td>Saunders, C. J. G.</td>
<td>M.A.</td>
<td>Cawnpore, Cantonments</td>
</tr>
<tr>
<td>Smith H. T. Percy</td>
<td>M.A.</td>
<td>Field Service</td>
</tr>
<tr>
<td>Smith, F. H.</td>
<td>B.A.</td>
<td>Field Service</td>
</tr>
<tr>
<td>Treanor, W. V. K.</td>
<td>M.A.</td>
<td>Aligarh</td>
</tr>
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<td>Talbot, A. D. L. Th.</td>
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<td>Lucknow (Cantt.)</td>
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<tr>
<td>Walters, G. R. B. A.</td>
<td></td>
<td>Saharanpur</td>
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<td>Yates, R.</td>
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<td>Naini Tal (St. Nicholas)</td>
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At the beginning of April last, a Conference was held at Bishop's Lodge, Allahabad, at which Indians who had had experience of work with the Y. M. C. A. in France met a certain number of European Missionaries, with most of whom they were previously acquainted, and freely discussed the bearing of the rapid development of national consciousness on the conduct of Mission work in India. Both my brother Foss and I were present at the meeting and took part in the discussion. The resolutions passed at the Conference, which will shortly be published, will, I think, prove of real value in calling attention to certain broad principles that were gradually evolved. I have not the resolutions before me as I write, and only propose in this letter to record some of the impressions left on my mind by the discussions that took place.

We met as friends and parted as friends; we met as those who had at heart the welfare of India, and parted, sobered it may be by a clearer realisation of the difficulty of the present position, but still determined to do our utmost to serve God in working out His purpose for this great country.

None of us can have failed to notice with sorrow and disappointment the growing bitterness with which educated Indians have come to regard their European fellow-subjects. Our Indian friends were of opinion that such a development is an inevitable accompaniment of the growth of national
consciousness, as those who desire Home Rule cannot but view with suspicion and dislike those who stand between them and the attainment of their ideal; and this in spite of the fact that these same Indians realise that the goal cannot be reached immediately. Europeans who love India should, we were told, regard this growing enmity on the part of educated Indians as part of the white man's burden and find such comfort as they can in the remembrance that Indians who love their native country have possibly a still heavier burden to bear, as they chafe against the subjection of their country to a foreign rule and feel that it is only by sufferance that they are permitted to enjoy some few of its good things. I have no desire to close my eyes to facts and am ready to admit that such a state of affairs is natural, but should we not make an effort with God's help to improve upon what is natural and substitute friendly co-operation for this tyranny of race prejudice and suspicion?

National consciousness is growing rapidly among the educated classes, and a growing number of men are filled with a desire to serve their country. Those who have worked with the Y. M. C. A. in France rejoice in the remembrance that they have had given them a splendid opportunity of realising this desire. They have served their fellow-countrymen in a foreign land and won their gratitude, and now they desire to serve them in their own country.

Such men on their return from France are disappointed to find the state of India much as it was before the war. They want to work for their country; but how? Government service has little attraction for them, because it is hedged about with hampering conditions, e.g., the servants of Government are not allowed to take any active part in politics. The more "live" men, we were told, have become followers of Mrs. Besant, because she seems to have a message for India, while she encourages them to remain true to the faith of their fathers. But the men of whom we
are specially thinking are Christians. How can an Indian Christian better serve his country than by making known to its peoples the riches and the power of the Christian Gospel? How better can they help their fellow-countrymen to develop the character that will fit them for self-government? And yet such men hesitate to enter Mission service. The work of Missionary Societies is under foreign control and they have a kind of feeling that Mission work as at present conducted is likely to leave a dreadful legacy to the Indian Church of the future. Moreover they want to keep themselves perfectly free so as to be in a position to take up national service (political) at any time as opportunity may offer. An ordained minister does not enjoy such freedom. One of those present expressed part of this difficulty in some such words as these—"The best Indian Christians will not enter the ministry of the Church, unless and until they are given to realise with perfect freedom Church life on Indian national lines, so that the Christian Church may become the source of spiritual, economical and educational power in this land."

This line of thought indicates a desire for Home Rule in the development of Christian work, but not Home Rule of the kind that would exclude all Europeans from positions of influence. Those who think thus would welcome the co-operation of such Europeans as they may invite to their assistance. Their present complaint is that the Indian Church is in no way consulted in this matter but is compelled to accept the services of any whom some foreign Church may think fit to send. Some of those who are sent seem to them ill-qualified for work in India.

This criticism is of great interest. Ought not the Church that sends to choose its own messenger, paying due consideration to the needs of the country to which he or she is sent? I think that the Indian Christian would reply, Yes, certainly, when the messengers are sent to lands or parts of a country where national consciousness...
has not yet been developed, but in the case of lands where national consciousness has been developed the native Church should have some voice in determining both the number and the qualifications of the foreign missionaries sent to its assistance.

I have always felt that if I were an Indian Christian I should feel very deeply inability to receive the Holy Communion with some near relative who happened by chance to have been baptised by a missionary of some other denomination. I could not help asking those Indians who were present at this Conference who suffered from such disability to hold up a hand. Two hands went up. This digression on my part did not provoke any discussion. I gathered that Indian Christians regard such 'unhappy divisions' as inevitable, so long as European and American Societies continue to exercise their present control.

With a view to clearing up the position the Indian members of the Conference were asked to formulate suggestions which could be brought to the notice of Missionary Societies. The most important of these suggestions was that some Society should entrust to an Indian Commission all arrangements for the control of its work over a wide area. Such a Commission which might be composed of members of more than one denomination would have no power to interfere with the denominational principles of the Mission, but would see that the work was conducted on 'national' lines; it would also seek the cooperation of foreign missionaries. Such a Commission would not wish to commit itself beforehand to any definite line of policy; it would ask the Society to trust it to exercise common sense.

I have only touched on certain points that came under discussion, and that from my own point of view. As one who has made his home in India I desire that others should realise how rapid and strong has been the development of a
national] spirit in India during the past few years. As a missionary I greatly sympathise with every endeavour on the part of Indian Christians to make the appeal of Christ to India more effective. The findings of the Conference will show how ready, and perhaps more than ready, the European members of the Conference were to take account of present difficulties and to give up positions of influence in favour of those who with like love of their Saviour have a better knowledge of the country.

I have not yet been able to collect the opinion of Indian Christians in the Diocese on this important subject. The Editor may be able to persuade some to express their view in an article or letter and so prepare the way for a full discussion at the meeting of the Diocesan Council to be held in November next.

**Diocesan Notes.**

The Rev. Ronald Irwin, D. S. O., M.C., has applied to the War Office for permission to return to India next October.

The Allahabad Free Schools Committee has invited the Rev. W. F. H. McCready to take over the superintendence of the Free Schools from the 1st of July. Up to that date or until such time as other arrangements can be made Mr. McCready will act as Chaplain of Dehra Dun.

We understand that the Rev. D. L. C. Dunlop will shortly return from Mesopotamia and that he will on his return be gazetted as Chaplain of Roorkee and placed in visiting charge of Dehra Dun.

The Rev. Dina Nath, Vice-Principal of St. Paul's Divinity School, Allahabad, has at the Bishop's request consented to represent our Church on the Forman Lectureship Trust.
The wooden pulpit in St. Stephen's Church, Bareilly, is badly affected with dry rot and the Parish Council propose to erect a marble pulpit in its place.

We have received further details regarding the new Chaplain, the Rev. R. J. M. Mockridge, appointed to this Diocese in the place of the Rev. G. E. Oldham retired. Mr. Mockridge was educated at St. John's College, Oxford, and after a year at Cuddesdon Theological College was ordained deacon, Advent 1914. He has since his ordination, worked in the parish of St. John the Evangelist, E. Dulwich, and has for the last two years been in charge of a Mission Church within that parish. Mr. Mockridge made several attempts to obtain a chaplaincy at the front, but the protests of his Vicar met with support from the Bishop.

Some of those who read the Bishop's account of his visit to Anufield which appeared in last month's Chronicle may have wondered why this Christian settlement is so named. We understand that it was so called after the name of Major Rind's wife and that the grant of land made by Government appears in the records as the Annfield grant. The bazar which now lies in the midst of the Christian settlement is known as Choharpur.

The Committee of All Saints College, Naini Tal, has before it plans for the establishment of a Kindergarten School, which would also make provision for the training of Kindergarten teachers.

The Principal of Bishop's College, Calcutta, (The Rev. N. H. Tubbs) informs us that a certain number of scholarships are available for students who wish to join the College in July next. Applications for scholarship, have to be forwarded to the Principal through the Bishop of the Diocese in which the applicant resides.
Miss Pell, who formerly worked in Allahabad in connexion with All Saints House, and who has during the last few years done excellent work as Matron of the King Edward Sanatorium at Bhowali, sailed for England at the beginning of May.

We understand that Mr. A. Mulhaupt, Organ Builder, is with the consent of the Government of India and the Governments of the Punjab and Baluchistan, shortly to proceed to Quetta to erect an Organ in the Cantonments Church, provided that he is able to possess himself of the required tools and materials.

The Board of Temperance of the Presbyterian Church has set aside 50,000 dollars a year for each of the next five years for temperance work in foreign lands, and has asked for information with regard to the problem as it affects India and advice as to the way in which this subject, along with kindred subjects, such as the consumption of opium and cigarettes, would best be dealt with. In connexion with this movement Dr. Winfield S. Hall of Chicago has been engaged to give lectures on purity and evils arising out of the violations of this principle.

His Honour the Lieutenant-Governor has appointed Mr. Landale Johnston, Judge of Kumaon, as his representative on the Committee of the Diocesan Boys School, Naini Tal.

An engagement is announced between the Revd. A. C. Pelly and Miss Stern, youngest daughter of the Revd. H. Stern, who was for many years Superintendent of the Gorakhpur Mission, where both Mr. Pelly and Miss Stern are now working.
Lambeth Conference.

It has been provisionally arranged that the next Lambeth Conference shall take place in July 1920 commencing on Saturday July 3rd with a reception in Canterbury Cathedral. The Conference will meet at Lambeth Palace for the whole of the following week, Monday July 5th, to Saturday July 10th. During the next fortnight the Conference, in accordance with precedent, will adjourn while Conference Committees, which will be set up, will deliberate on the different subjects referred to them. The Conference will re-assemble on Monday, July 26th, and meet daily for a fortnight, concluding its session on Saturday, August 7th.

Among the subjects likely to find a place on the Agenda Paper are the following:

1. Relations and Re-union with other Churches.
5. Problems of Marriage.
6. The position of Women in the Councils and Ministrations of the Church.
8. Christianity and International Relations.
9. The Opportunity and Duty of the Church with regard to:
   (a) Industrial Relations.
   (b) Movements Aiming at Social Revolution.
10. The Organization of Churches of the Anglican Communion.
Central Church Fund.

The Archbishop of Canterbury's Statement.

The Church of England is face to face in this eventful year with requirements and opportunities greater than ever before. It is my deliberate judgement that to meet these requirements a great Central Fund has become a vital necessity. It is ultimately upon spiritual foundations that the new fabric of political, social, and industrial order must be built. In that building anew the Church of England is called to take a foremost place. But if it is to do its duty adequately it must secure a material equipment worthy of its spiritual mission.

We need not look far afield to see in what special ways the existence of such material equipment as this Central Fund would supply will help the Church of England in meeting the new days. Three examples stand out in a conspicuous degree.

First of all, we need a Ministry well chosen and well trained. More than two thousand candidates for the Ministry have offered themselves from Navy, Army and Air Force, and are ready to commence their training, if accepted, as soon as they are released. The training of such men must be of adequate length, and must reach a high educational standard.

Secondly, we need a more effective system, both for the payment and the pensioning of the Clergy. We ought to secure that every priest has a living wage throughout his ministry and an adequate pension for his old age. The Church cannot be satisfied to let things go on as they are now. Substantial reform is urgently required with respect both to the present income of the parish clergy and to the pensions they can receive on retirement. Good men are, in many cases, labouring under conditions of such financial strain as to make the bearing of it almost impossible. A cen
Central Fund is imperatively needed in order to supplement and thus to encourage the local endeavours which will, I hope, everywhere be made.

Thirdly, we are increasingly resolved to secure that in all English schools of every kind there shall be due opportunity of genuine religious instruction. The right giving of it depends upon the right equipment of the teacher. From Training Colleges, staffed and conducted by the Church of England on a definitely religious basis, teachers go out into all schools, "provided" and "non-provided." Let the Training Colleges be improved, strengthened and enlarged, and the whole people of our country will be the gainers.

For everyone of these needs very large sums of money will be required. Diocesan Funds are happily growing in vigour and importance, and to these we must mainly look for meeting calls which are, in the large sense, local. There are also special societies which endeavour to meet other particular requirements. But there are some needs, such as the three that I have named, which are in no sense local. For these, nothing less than a general fund of the Church of England as a whole can suffice. It is because I believe that the establishment of this general fund is urgently required that I express my urgent hope that the Church-people of all our dioceses will support the Central Church Fund, not only with their sympathy, but with really substantial gifts.

Every thoughtful man and woman will realise that it is vain to expect those on whom central responsibility rests to undertake these urgent tasks, unless they are furnished by the public-spirited and self-denying efforts of our whole people with the means of giving effect to what everybody in these stirring years desires and intends shall come to pass. I pray God, and I ask you to join your prayers with mine, that He will give to all of us the courage, the devotion, and
the perseverance which shall, by His Blessing, ensure the
fruit of our endeavours.

RANDALL CANTUAR

26th March 1919.

India To-day.

(Reprinted by permission from the Lahore Diocesan Magazine.)

The above is, it is feared, a rather presumptuous title for a brief note on one of the largest problems which has presented itself to human intelligence and human foresight since the dawn of history. The destinies of one fifth of humanity, entrusted under the hand of God to a race alien to the Indian continent, to be made or marred for all time, and this at a moment when the world itself is in the pangs of a new birth. That and nothing less is the problem which seems to be confronting the rulers of India at the present time. Its dimensions are not lessened nor its prospective difficulty lightened by the events which have occurred in various parts of the continent during the past few weeks. It is as yet too soon to analyse these fully, to estimate their proper weight or to see them in due proportion and perspective; but some fairly definite conclusions seem to suggest themselves.

That such events should have been allowed to occur on what appeared to be the eve of Indian political reform may or may not argue a want of foresight and defective strategy on the part of the educated Indian intelligentsia of the country; but however that may be their occurrence at such a moment does seem to point to the existence in that numerically limited portion of the Indian population of a volume of racial aversion towards the British which was possibly not suspected except by those who are in a position to see a little beneath the surface. That the passing into law of the Rowlatt Act, that measure which has been so fantastically
misrepresented, so maliciously distorted out of all relation to actual facts, was a mere pretext for the commission of the disturbances which have occurred, is abundantly clear from all that has appeared in the more reasonable, more intelligent and better informed portions of the Indian press. The disturbances seem to have been the outcome of a wider movement in progress among the educated classes of the country. How can that movement be characterised briefly but at the same time with sufficient accuracy? It appears to embrace two factors, the first obvious and natural, the second also natural and not altogether unreasonable, and yet both to a large extent mutually inconsistent. The first is a sufficiently clear recognition that British domination, British protection, the Pax Britannica, are for India at the present time fundamental and inevitable necessities. The second is a growing aversion, in certain quarters deepening into hostility, to the British race and its representatives in India. The latter is but one more illustration of a law which seems to be universal both objectively and subjectively and that is that every process of change and of progress ultimately tends to set up friction or obstruction to its own further advance towards the attainment of its objects. What, in very broad characterization, is Britain's task in India? In nature and method it is primarily educative, in the widest sense of education, and at the same time experimental, because, by way of addition to its inherent difficulty, the task has to be carried on with as yet no certain guarantee that its main objects can ever be finally or completely attained. And what are those objects? Mainly two; the first to induce into every sphere of Indian social life that large and indefinite element which may be termed 'efficiency' and which is at present so notably lacking; the second to lead and guide India to that yet distant stage at which it may have evolved the capacity for the true self-government, that is to say for maintaining a civilised society or group of societies for and by itself. Obviously such a
process, if it is to be successful, involves the gradual emergence of a spirit of Indian nationality. Its initial, its incipient stages are already with us and have been so for some years past. That so far as it goes, and it has not gone far, is a result which no Englishman need regret or be other than proud of. But historical induction seems to lead inevitably to the conclusion that the spirit of nationality, wherever it shows itself as a growth, must necessarily grow on or crystallise round opposition, it may be hostility, to somebody or something. And so it seems that in the India of to-day and of the future it is to be a necessary portion of the White Man's Burden, an inevitable incident of his great obligation, that he should become in an increasing measure in and by reason of the very prosecution of his task, the object of Indian aversion, deepening at times into actual hostility.

The above is written in no pessimistic vein, but in an honest attempt to envisage the unique magnitude, the extraordinary nature, of the future phases of Britain's task in India, a task which is at once educative and experimental. It seems needless to insist at any length on the consequences the moral consequences, of this view, not only for Englishmen in this country, but also in no less degree for those who occupy the position of leaders of Indian opinion. On the latter is laid the pressing duty, the heavy responsibility, of doing their very utmost to restrain and to moderate every element of racial hostility, remembering that it is in incipient Indian national aspirations that hostility has its main root, and that, as testified by the record of past achievements, and in spite of national and racial foibles, the average Englishman in India does honestly desire and as honestly work hard and long for its good. On the Englishman the supreme demand will be for self-restraint and all that that involves in whatever sphere his lot may be cast; in other words, to go about his task undeterred and undismayed by any growing volume of racial aversion and hos-
utility directed at him. From what has recently occurred we may confidently assume that the State’s fundamental duty of maintaining law and order will be promptly and firmly discharged, and that revolutionary and anarchical movements will be as promptly, firmly and effectively suppressed when the necessity may from time to time unhappily arise. With the needful physical force constantly in readiness that will be a comparatively easy task. Far more difficult will it be to restrain and quench the embittered feelings which are likely to be generated on such occasions. But if Englishmen will be firm and just and sympathetic, in the right sense of that much abused term, with a true manly sympathy towards those “to whom little has been given”, not with that flabby acquiescence in inefficiency and ineffectiveness which unhappily so often masquerades under the name of sympathy in this country, then indeed there is a prospect of making progress with the otherwise hopelessly difficult task which lies before us. But “Who is sufficient for these things? “In the Lord Jehovah is everlasting strength”.

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<table>
<thead>
<tr>
<th></th>
<th>Psalms</th>
<th>Morning Lessons</th>
<th>Evening Lessons</th>
</tr>
</thead>
<tbody>
<tr>
<td>June 7th</td>
<td>Vigil F.</td>
<td>E-48. 145</td>
<td>Hebrews 13</td>
</tr>
<tr>
<td>&quot; 8th</td>
<td>Whitsunday</td>
<td>M-68, E-104</td>
<td>Romans 8</td>
</tr>
<tr>
<td>&quot; 9th</td>
<td>Monday in Whit-</td>
<td></td>
<td>Deut. 16, 9-12</td>
</tr>
<tr>
<td></td>
<td>Week</td>
<td></td>
<td>Isaiah 11, 1-9</td>
</tr>
<tr>
<td>&quot; 10th</td>
<td>Tuesday in Whit-</td>
<td>Ezekiel 11, 14-20</td>
<td>Ezekiel 36, 22-36</td>
</tr>
<tr>
<td></td>
<td>Week</td>
<td></td>
<td>Galatians 5, 13-end.</td>
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<td>&quot; 11th</td>
<td>St. Barnabas A.&amp;M</td>
<td>Ezekiel 37, 1-14</td>
<td>Wisdom 1, 1-7</td>
</tr>
<tr>
<td>&quot; 12th</td>
<td>Ember Day, F.</td>
<td>1 Kings 19, 1-18</td>
<td>Job 29, 11-16</td>
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<td>Numb. 11, 16-17, 24-29</td>
<td>Wiseom 7, 15-8, 1</td>
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<td>Isaiah 42, 5-12</td>
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<td>Acts 14, 8-end</td>
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<td>Jeremiah 31, 31-34</td>
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<td>2 Cor. 3.</td>
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<td>14th</td>
<td>Ember Day, F.</td>
<td>Numb. 27</td>
<td>15-end.</td>
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<tr>
<td>22nd</td>
<td>1st Sunday after Trinity</td>
<td>Isaiah 6</td>
<td>1-8</td>
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<tr>
<td>24th</td>
<td>Nativity of St. John the Baptist</td>
<td>Joshua 1</td>
<td>1-22.</td>
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<tr>
<td>29th</td>
<td>2nd Sunday after Trinity *</td>
<td>Job 1</td>
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*Lessons for 2nd Sunday after Trinity are pretermitted this year.*
LUCKNOW DIOCESAN CHRONICLE.

Acknowledgements.
21st April to 20th May 1919.

BISHOP'S GENERAL FUND.
Previously acknowledged Rs. 673-0-9 ; St. John's Meerut, Rs. 200-0-0 ; Total Rs. 873-0-9.

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June 12

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CATHEDRAL BUILDING FUND.
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<table>
<thead>
<tr>
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<th>3 months</th>
<th>6 months</th>
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<td>Full Page</td>
<td>5</td>
<td>12-8-0</td>
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</table>

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Foreign Missions and the Indian Church.

The Report of an Informal Conference.

Any one who has been in close touch with the life and thought of the leaders of the Christian community during the past ten years cannot fail to have become aware of the growing dissatisfaction with what is generally known as Mission service and of the difficulty of persuading men of good education to enter the ministry of the Church or to identify themselves whole-heartedly with its activities.

In contrast with this unwillingness has been the ready response made by men of this character to the appeal for helpers in the Army Work of the Y. M. C. A. in France, Egypt, Palestine and Mesopotamia. Many of these men have occupied positions of considerable and sometimes very great responsibility, and have revealed unsuspected powers of initiative and leadership. Not a few have taken holidays in England. All have had unique opportunities for enlarging their outlook and have learned more of the real India from their contact with the armies than they would have done in the ordinary circles of life in which they would naturally move in their own country. This has resulted in a vital realisation of the worth and difficulties of the Indian villager and a keen desire to serve this wider India on their return. They wish this service to be definitely Christian, but the Foreign Mission and the Indian Church organisation seem to them to give them no real scope. They have been free to express themselves and to work out their own plans and methods and they feel that they would be choked and restricted in the rigid foreign system which governs the Christian Missions.

To consider this situation, and if possible to devise means to meet it, a small informal Conference between some of these men and a few European Missionaries was held in Allahabad from the 1st to the 3rd of April.

It was little more than a gathering of friends, most of whom had been associated in earlier days in the Student Movement in England or India, and makes no claim to have been in any technical sense representative. The men who composed it however were not all likely to be carried away by unbalanced enthusiasm and in any case the problems which they were considering are of such vital importance for the welfare of the Christian church in India that the findings of the Conference are likely to be of interest to others who are seeking for a solution.
The following were present and took part in the Conference:

The Rev. Garfield Williams, Principal, St. Andrew's College, Gorakhpur (C. M. S.)

Dr. S. K. Datta, formerly Travelling Secretary S. V. M. U. in Great Britain and Ireland, Chairman of the Inter-allied Army Y. M. C. A., Council France.

The Rev. George Carstairs, M. A., United Free Church of Scotland Mission, Rajputana.

The Rev. Dina Nath, V. M. C. A., France, Ridley Hall, Cambridge, now Vice-Principal, C. M. S. Divinity School, Allahabad.

The Rev. N. H. Tutch, Principal, Bishop's College, Calcutta.

Mr. F. V. Shick, Associate National General Secretary, Y. M. C. A., Calcutta.

Mr. B. L. Ralli Ram, Secretary, Y. M. C. A., Lahore.

Mr. Samuel Nasir, on leave from Y. M. C. A., Egypt.


Mr. J. C. Ellatamby, (of Ceylon) Y. M. C. A., Nagpur.

Mr. R. C. Das, St. Paul's College, Calcutta and St. John's College, Agra.

Rev. Simon A. W. Davies, Principal, St. John's College, Agra (C. M. S.), Convenor.

Our host was the Bishop of Lucknow who attended all the meetings and we were very fortunate in having with us also his brother the Bishop of Chota Nagpur, shortly to be transferred to Calcutta. Their sympathy and advice were invaluable but they were of course not able to commit themselves to all our findings without more detailed consideration than was possible in so short a time.

FINDINGS:

1. There is a growing tension in India between the Foreign Missionary and the Indian Church, and this in spite of the fact that the attitude of the modern Missionary towards Indian aspiration is far more sympathetic than was formerly the case.
2. The fact is that no mere improvement in the personal relations between the Missionary and the Indian can heal the existing breach, for it is fundamental. A growing sensitiveness to the divergence of national ideals and an increasing reaction against all things of foreign origin is an inevitable outcome of the growth of national consciousness. The resulting situation is more acute in India than elsewhere because the Missionary is almost exclusively associated with the dominant and too often dominating race, and shares many of its characteristics.

3. It may be urged that the present state of feeling however deplorable, must be endured in as much as the Indian Church would collapse were the direction and control to pass out of the hands of the foreigner. It is our conviction on the other hand that in certain parts of India development has reached the stage where there are Indians of ability and devotion who are fully capable of directing the work of the Church. They might not be willing or able to carry it on exactly on its present lines, but that is no reason why its Christian witness should be any less effective than it is at present. These men do not feel that the Church's work as at present organised and controlled gives them scope to render their best service.

4. It will also be said that so long as the supplies for the Church's work in India are drawn almost exclusively from Europe or America, it must be willing to submit to control by these countries. We question the inevitableness of this conclusion. There is a growing agreement among Indians and Missionaries that self-government will have to precede self support, and will indeed stimulate it.

5. If we are to attempt to find some guiding principle for general application we would suggest the following:

As soon as the national consciousness in a Christian Church or community has reached the stage when its natural leaders feel themselves hampered and thwarted in their witness and service by the presence of the foreign Missionary and of the system for which he stands, that Church or community has reached the limits of healthy development under the existing conditions.
6. We believe that in some if not many parts of India the Church has reached this stage and that no new or vigorous growth is possible without radical changes in its relation to the foreign Missionary Societies.

7. We further consider that the home boards should be clearly informed as to the increasing delicacy and urgency of the problems raised by the rising national consciousness in the Indian Church, and should take account of these problems in all plans for the increase of the foreign element in the work of the Church in India. It is not right that young missionaries should be sent out without a clear understanding of the position.

At this point the Indian members of the Conference were asked to meet by themselves and to make definite suggestions for carrying into effect the principles enunciated above. At the next session they presented the following statement of what they felt to be necessary. It is here printed almost exactly as it was presented, a few very slight alterations only having been made, and these in matters of detail or wording.

8—(i) The Church must be given an opportunity to develop itself on its own lines, keeping in contact with the national currents. This can only be accomplished by allowing the Indian Church itself to lay down the policy and be responsible for its actual carrying out, European man power wherever needed being subordinated to the Indian organisation that may be evolved for this purpose.

(ii) The simplest practical step towards this ideal would be for some large Mission to hand over its entire staff and funds in such an area as a Province to a commission with wholly Indian personnel and having a whole time Chairman and Secretary. It would be the function of this commission to bring into being a representative Indian Church organisation suitable to be the ultimate controlling body. Such a commission, though working for a certain definite Mission, and in complete loyalty with its principles, might include members from other denominations.

(iii) Other Missionary Societies meanwhile, might also take a step in the same direction by having a
majority of Indian members on their executive bodies in India, the control of the parent committees or home boards being considerably relaxed.

It was not possible to discuss fully the difficulties of principle and practice involved in these suggestions, but the idea of a Mission being administered by an Indian commission pending its transfer to the Indian Church commended itself to all the European members of the conference, and some time was spent in considering how far and how soon action could be taken in the direction suggested. It was felt that whatever might be thought of the suggested solution the problem itself was so pressing, and the difficulty, in some Missions at any rate, so acute, that every effort should be made to bring it before the Christian public both in India and England.

It will perhaps prevent misapprehension if it be clearly stated that however much certain phrases in their statement might seem to lend colour to such an interpretation, it was specifically declared by the Indian members of the Conference that this statement implied no desire to come into conflict with existing denominational principles or to usurp the functions of ecclesiastical authority.

If this brief report should contribute to a realisation by Mission Committees both in England and India that the time for courageous action has not only come but is, in many parts of India, long overdue, the Conference will have proved itself worth while.

A. W. DAVIES.

Agra, May, 1919.
The difficulty of finding houses for teachers is another source of embarrassment to all educational authorities and institutions. England now suffers from a dearth of houses. At Southport last month, three assistant masters, appointed at salaries of £250 and £300 per annum, were obliged to resign their appointments as they could not get houses to live in. In a Herefordshire village a new headmaster has tried to find a house for ten months without success. These are but illustrations of a difficulty which is widespread and serious. The cost of building is so high that as little as possible is done. The managers of voluntary schools find it impossible to afford the necessary alterations and enlargements. The burden has become too great for voluntary subscribers. The result is that a large number of Church schools must ere long be handed over to the local education authorities. But there is reluctance to do this, especially as Mr. Fisher’s proposals for a settlement of the religious difficulty have met with a cold reception and are unlikely to become law.

Another and not less menacing difficulty is the shortage of teachers. The Board of Education has gone so far as to issue an appeal to local education authorities to encourage young people to enter the teaching profession. The appeal is as follows: “The position with which the Board and local education authorities are now faced is very critical. The present standard of efficiency in the public system of education is seriously threatened. The future to which the Education Act of 1918 looked forward is in grave peril. The Board therefore appeals to all local education authorities to contribute to the utmost of their power to the solution of the problem and to the recruitment of teachers, which is for the moment the most urgent and vital need of all.” In order to keep the present number of schools in an effective state, thousands of additional teachers are needed. And a far larger number will be wanted to staff the schools when the requirements for continuation schools are grappled with.

Partly because the supply of teachers is inadequate, chiefly because of the decline in the value of money, the salaries of teachers have been increased considerably. The new rates for elementary schools have been fixed by a committee representing the local authorities and elementary school teachers in panels of equal size. The chairman of the Committee is Lord Burnham, proprietor of the Daily Telegraph. The ‘Burnham Committee awards’ and the ‘Burnham scale’ have become familiar phrases. A similar committee, also under Lord Burnham’s chairmanship but representing the various groups of secondary school teachers and the local authorities in panels of equal size, is now framing scales of salary and increment for teachers in public secondary schools. The award is expected in the autumn. In the meantime, owing to the pressure of high prices, many local authorities are making anticipatory advances in the salaries of these secondary school teachers.

Fortunately there is no very urgent demand for the provision of new elementary schools. Many of the existing schools, it is true, are far from what they should be. In the country districts and in the poorer districts of the towns many of the voluntary schools are quite inadequately housed. Here and there, owing to movements of population and to the rapid increase in some towns through industrial changes hastened by the war, new elementary schools are required and must be erected,
however great the cost. But, taking England as a whole, there is no urgent need for great expenditure on new elementary schools. The attendance of young children in public elementary schools is not increasing rapidly. In some places there is a decline. For example, at Saltash in Cornwall, a serious decrease in the number of children attending schools in the district was reported last week. In 1904 the number was 6,298; and in 1920, 4,644. Practically the whole of the loss was in the infant departments. One reason is that parents do not send their children to school as young as was formerly the case. Another reason operative in some districts, is the decline in the birth rate.

Education Committees and Universities alike are dismayed by the growing cost of education. Sums, which five years ago would have been thought fantastic, are now voted without comment because they are inevitable. Step by step we move towards the point at which the expenditure will arouse strong opposition. If the other burdens upon the national income remain as onerous as they now are, a check to educational progress on the present lines is inevitable. At present everyone regards the situation as abnormal. There is no effective resistance to heavy taxes and heavy rates. People are not unwilling to spend public money on education, because they believe it to be necessary in the national interest. But there may well come a reaction. And, when the reaction comes, it will be found that the critics have much to say as to the shortcomings of our education. But in the meantime the country has become convinced that a good education is a good investment. This conviction will not be shaken. But the form and methods of education may change. There may be dilution of quality. And the selection of the children upon whose advanced education public money is proposed to be spent will be made upon more exacting conditions.

M. E. SADLER.


INDIAN EDUCATIONAL PROBLEMS.

(III.)

UNIVERSITY RE-ORGANISATION IN THE UNITED PROVINCES.

Some two or three months ago an article appeared in the Educational Supplement of the London Times dealing with the changes proposed in the present university system of the United Provinces. The writer was evidently in favour of the wholesale scrapping of those affiliated institutions which do not happen to be situated in Lucknow, Allahabad, or Agra, and of reducing them to the status of the so-called intermediate college.

As head of one of these "mofussil" colleges, I venture to bring forward a few arguments in favour of a policy of waiting, until Lucknow at least has been in being, long enough to enable us to judge of the advantages of such a type of university, before laying drastic hands on those colleges at any rate, which are not yet convinced that their future necessarily lies in the lower grade.
My belief is, and has long been, that there has been too much copying of Western methods and Western institutions. Our universities were originally started on the lines of London, and were little more than examining bodies exercising a very nebulous control over schools and colleges of varying types and degrees of efficiency scattered over a vast area, and often hundreds of miles from one another.

Such a scheme was utterly foreign to India, and unsuited to its conditions, but time and force of circumstances have tended to surround it with a halo all its own, and to cause it to be regarded as the national system. It is a system far from ideal, and has been discarded as far as possible in England, but it must be remembered that it has been the means of bringing Western learning and culture to thousands and thousands of young men, many of whom have since become leaders of their countrymen in the arts and sciences, in the public services, and in politics, and, not unnaturally, it has won for itself a regard which is deeply felt and widely spread.

When it is remembered that it is practically impossible for anyone to obtain a post in Government service—other than in the very lowest grades—without a university education; when the legal, medical and engineering professions demand a degree, or its equivalent, from some special technical school; when the larger commercial and industrial firms, railways, etc., require the university hall mark; when even the very marriage market puts distinct cash values on the various letters the successful candidates can put after their names, can we wonder that the less central districts are being seriously alarmed at the possibility of their local colleges, with such advantages as they possess, being taken away to meet the conclusions of a "commission," no matter how able and enlightened?

The Indian is notoriously averse from change, and is suspicious of anything new. He is by no means unaware of the defects of the present system, though possibly he is not so inclined to condemn it as an outsider, for, in addition to being the only one he knows, there are frankly many vested interests which might be affected. We should, however, abandon the idea that the Indian does not want a good system of education. He does want a good system, but it is not necessarily what Western culture might approve of. What he wants, and what he is determined to get, is the right to develop along his own lines. He does not clearly understand what is meant by a 'unitary' university—nor for the matter of that do many Englishmen—and while, when the various schemes are submitted to him he is willing to acknowledge their benefits, in practice he is not always prepared to give up those advantages and privileges he actually possesses. He is perfectly ready to welcome Lucknow, and Aligarh for the Mahomedans—in the same way as Benares has been "recognised" for the Hindus—but he is shy of Allahabad and Agra, if their foundation means the shutting down of university education in the "mofussil" towns.

Furthermore, the constitution and scope of the "intermediate college" has been by no means clearly defined. Three types have been suggested by the "Calcutta University Commission," namely:

(a) The attachment of the present first and second years to high schools.
(b) Small institutions consisting of the so-called first and second years only.

(c) A higher grade of school made up of the two top classes of the high Schools and the first and second year classes of the colleges.

With regard to (a) the teaching of the high schools is notoriously inferior, and, whatever may be the defects of the colleges, the average high school will not give any improvement in the method of instruction. Moreover, the over-weighting of the high schools with adult young men is not likely to foster morality. The whole system was utterly condemned by one of our ablest Lieutenant-Governors, Sir John Hewett, who insisted on the high schools being entirely separated from the college classes.

Type (b), which would be composed of first and second year students only, should be utterly condemned. Its pupils would not remain long enough to form any strong traditions or esprit de corps. At the best it might form an efficient temporary forcing-house for those who wanted to prepare for still higher education. It would, in fact, be but a clearing-house between the school and university.

The third type (c) is the most logical, and one which contains the greatest possibilities of success. Personally I would prefer six to four classes, on the ground that it would be easier to develop a good healthy tone if boys came a little younger, and stayed longer under the same influences. One of the weaknesses of our educational foundations is that, with few exceptions, they rarely seem to fill their alumni with any particular affection, and it is no uncommon thing to find young men who have been, for longer or shorter periods, students at four or five colleges. The main objection, though I do not think it is insurmountable, is that while the IX and X classes represent a definite stage in school work, the VII and VIII are regarded as a portion of the "middle" standard, and that it is undesirable to add what is only part of a recognized stage in education.

It is not my purpose at present to discuss the detailed functions of the new "intermediate" colleges, or schools, beyond saying that they would train youths for higher institutions, whether university, professional or technological. They would teach a wide variety of courses, both theoretical and practical, and would require a much superior type of teacher, or there would be no advance on the present high school. They would provide a sound general education, which would prepare a young man for the battle of life, and they might be compared, in a very general way, to a certain class of our English quasi-public schools.

The colleges, or higher grade schools will, however, be proportionately very expensive. Quoting from memory, I believe the estimate for a school of this type was given by the Calcutta University Commission as an annual expenditure of Rs. 60,000, in addition to money required for buildings, furniture, apparatus, machinery, and books. Since then prices have risen and are rising further, and I calculate that, in the near future, the so-called "intermediate" college, if run on the lines hinted at by the Commission, will cost annually nearer Rs. 80,000 than Rs. 60,000.
In fact, it is the financial aspect which is making people pause. Both in the United Provinces and in Calcutta urgent requests are being made that the matter shall be postponed till the "Reformed" Councils have come into being, when the people's representatives will be able to go into the question of ways and means.

A rough estimate of the expense of the reconstructed Allahabad University is, I believe, not much short of fourteen lakhs annually; Lucknow, I presume, will not be much less, while Agra will cost a large sum. A certain amount will, of course, be met by fees, and further sums will be received from the interest on endowments, but these will not nearly cover the cost, the balance of which will have to be met out of provincial funds. If, in addition, the Province has to subsidise Benares and Aligarh, and found a technical university at Cawnpore, it is difficult to see how the new minister will find the money for the schools, let alone free and compulsory education, without recourse to additional taxation.

Fortunately Sir Harcourt Butler, with his usual broad-mindedness, has realised the force of the people's arguments, and has agreed for the present to permit two sides, external and internal, to Allahabad University: This is not ideal, but at any rate it presents a workable compromise. Personally I would have preferred that Allahabad should have concentrated all its energies in one place, as is the case of Lucknow, and that the remaining "mofussil" colleges should have carried on the affiliated type of university with its headquarters at Agra, which is in every way more central. This would allow Allahabad to develop along its own lines unhindered, while the external colleges would not be dragged along as a fifth wheel in the coach, protesting loudly, but having little power to influence university educational policy should it appear to militate against them. The objection that the external colleges by themselves are too weak to form a satisfactory Senate and Boards of Studies, is not, I think, well proved. Nor do I think that the type of men engaged in those colleges would be likely to advocate a lowering of the standard. If they did, however, their action would bring the university into disrepute, and thus would defeat their ends, and in my opinion any risk in this direction would be infinitesimal.

WILLIAM JESSE.

THE GENESIS OF THE PROBLEM OF FEMALE EDUCATION IN INDIA.

INTRODUCTION.

It is a happy sign of the times that men of thought and influence have begun to think and talk seriously about female education and its problems. As a result of this the time is rapidly coming when female education can no longer be treated as "an interesting offshoot" of the general educational system. In the words of the Director of Public Instruction in the Punjab, discarded boys' schools, out-of-date equipment and superannuated board schoolmasters will no longer suffice for the need of girls' schools. Though this is so, the actual facts and figures about female education in our country are far from satisfactory.
Only 1.03 per cent. of our female population receive some kind of instruction. Very few girls go beyond the primary stage in education. The latest Quinquennial Report on education complains of the poverty of attendance, the highest figures being among European and Parsi girls. Bombay has no college for women! The Calcutta University Commission remarks that women, who make the home and shape the thoughts of the rising generation, have as a rule no share in the intellectual life of their men and stand for ideals and modes of thought which are often sharply in conflict with those which their men have learned to entertain. To the Commission there are no signs of there being any serious effort on the part of the public to provide good education for girls. In short, what little activity we have in regard to female education is principally due to Government, missionaries and philanthropic bodies, such as the Arya Samaj, Karve's Widows' Home and Mahila Vidyalaya, and the Vanitawishram. It may be, as some maintain, that at present public opinion is not so much opposed to giving English education to our girls as it was during the early years of the latter half of the 19th century. But as pointed out by the Honourable Rai Bahadur P. Anandachark, in his admirable essays on social reform, there are even now many parents and guardians, not to speak of husbands, who discount, mentally at least, the English education of our women, partly on the ground that it is forced upon us by the uncongenial example of our rulers and partly on the strength of the injunction in the Smritis that our women are placed beyond the needs of earning a livelihood for themselves. This means that English education to our fair sex is at best a luxury of doubtful benefit. On the other hand, if we carefully watch the conditions of the matrimonial market, we quickly discover that a girl, who is able to read and write her vernacular, possesses a distinct advantage over her illiterate sister. This fact clearly shows that these parents and guardians, who profess to have received English education, try to give vernacular education to their daughters. On the whole it appears that our ideas about female education are still in a liquid condition. Accordingly, I shall attempt to discuss certain topics connected with the education of our girls.

ORIGIN OF THE PROBLEM.

The problem of female education came into existence in India as a result of the spread of English education. It does not appear that there was any systematic attempt in India to impart instruction to all classes before the commencement of English education. There were no universities, no literary associations, no museums, no research institutes and the like which constitute the glory of Western civilisation. Education was confined to the priestly class. There were a number of Pathashalas scattered all over the country. Here instruction was given without any remuneration. The method of instruction was oral and the course of study was confined to the Vedas and Upanishads. There is not the slightest trace of there being any scientific or technical education in the modern sense. The explanation of this phenomenon lies in this that the Hindu mind is by tradition and heredity very little interested in earthly existence. Our culture regards life in this world as a life of probation and, as such, a life of restraints on all sides. The simplicity of our life made the struggle for existence easy. It was
FEMALE EDUCATION IN INDIA.

61

enough if a person got sufficient to eat and to cover his body. As a consequence of this our people as a whole had very little ambition to obtain power over nature and to make her the servant of man. The system of restraints which regulated life was accepted by everybody as a matter of course, and the present Brahman and non-Brahman animosity was practically unknown in these days. Through the institutions of Purānas and Kirtans both Hindu men and women were taught the principles of our culture.

It is true that the degree of restraint put upon the freedom of woman was far greater than that imposed upon man. But nobody regarded these restraints upon feminine liberty as so many hardships. This much, however, is clear that the intellectual dissociation between man and woman was not so great as it is now. It is only when we drank deep at the fountain of Western culture that our women came to be pushed out of their proper place in India's life, save as mothers and wives. At present, in the majority of cases, the woman has ceased to be the counsellor of her husband in his public life and national interests. Woman's point of view is not identical with that of man. Such is the origin of the movement known as social reform, the principal aim of which is to emancipate the Indian woman from social and educational disabilities. In the beginning this movement was supported only by those who firmly believed that the salvation of India depended upon the wholesale introduction of Western ideas and institutions amongst us. But the majority of educated men did not sympathise with this extremism in social reform. The result was that the movement did not make much progress. Later on our ancient literature came to be studied with great zeal by Oriental scholars. This study led to the discovery that the position enjoyed by our women in ancient India was more respectable than her present position. This gave further support to the social reform movement and the problem of female education came to the forefront.

Thus the problem of female education is social rather than educational. Social custom prevents our girls from regularly attending school and also from remaining there for a reasonable length of time. Then, again, there is the paucity of women-teachers, and there is a deep-rooted prejudice against the employment of men in schools for girls. In our own Presidency, with the exception of a few cities like Bombay and Poona, parents are generally apathetic towards female education, and in many cases there is active hostility on the part of mothers who resent every hour spent at school as time lost from domestic duties. The question, therefore, is this—"How is it that progress in female education is disappointing, in spite of the wonderful spread of English education in our midst?" There has been a good deal of platform oration as regards the necessity of educating our girls, and yet the progress is very slow. Does this talk proceed from the lips only? This is a difficult problem and as such requires a careful and impartial study. Let us, therefore, study our social organisation with a view to discovering the causes of this disappointing state of affairs. We would do well to look back a little into our ancient history in order to understand clearly the growth of the social disabilities which make the growth of female education a serious social problem.
A PEEP INTO OUR ANCIENT HISTORY.

The history of ancient India is a history of many centuries of human culture and progress. It divides itself into several distinct periods, each of which, for length of years, equals the whole history of a modern nation. R. C. Dutt divides the history of ancient India into five Epochs (1) Vedic period, 2000 to 1400 B.C.; (2) Epic period, 1400 to 1000 B.C. (3) Rationalistic period, 1000 to 242 B.C.; (4) Buddhist period, 242 B.C. to A.D. 500; (5) Pauranic period, A.D. 500 to 1194.

THE POSITION OF WOMAN IN THE VEDIC PERIOD.

The position of woman in the Vedic period was a respectable one. She enjoyed social freedom and was on a footing of equality with her husband. The word Pati [master] and Patni [mistress] signify equality of position in the household. As a maiden she appears to have had the same rights of protection and education as a boy had. In early Vedic times the Hindu wife was considered the intellectual companion of her husband and was his friend and helper in life. Child-marriages were unknown and there was no religious obligation that every girl should be married. We even find mention of unmarried women who remained in their father’s house and obtained a share of the paternal property. The object of marriage was the mutual happiness of the parties, the bringing up of children, the service of the gods and the accumulation of all kinds of wealth. In this society monogamy was the rule, though polygamy existed among the rich. Polyandry was quite unknown. The evil of polygamy, however, appears to have grown in the latter part of the Vedic age, for there is scarcely any allusion to it in the earlier hymns. There was no restriction as regards the education of women, and there is ample evidence to show that women attained positions of highest distinction as scholars and teachers.

THE POSITION OF WOMAN IN THE EPIC PERIOD.

In this period the position of woman did not deteriorate in any marked degree and the idea of chastity reached its highest point. The lives of women like Savitri and Draupadi have exercised a profound influence on our women for thousands of years. On account of this lofty ideal, it appears that the practice of widow-remarriage came to be gradually discouraged and finally prohibited. There was polygamy; but it was not so common as it was in the Vedic period. Child-marriage was not in vogue at all. There is clear evidence to show that girls were mature at the time of marriage. It appears that the Purdah system was in existence, at least in the case of women belonging to royalty. But there is a passage in Bhārata where it is narrated that Arjuna was able to have a glance at Sūbhadra because she was strolling on the Raiwartak hill in company of her friends. Mr. C. V. Vaidya, in his epilogue to the Marathi translation of the Mahābhārata, remarks that this custom appears to have been borrowed from Persians about 400 B.C. It appears that high-class women were educated. They were able to read and write. The poet speaks of Draupadi as a learned woman. But it is not clear where they were educated. There is no mention of schools for girls. Perhaps they were educated at home. It appears that women, belonging to royal families, were taught music and dancing. If there was any education for girls, most probably it was confined to the first two castes. There is yet another side to the
picture. We find it said that there is nothing more wicked than women women are burning fire. They are the illusive jugglery of Māyā. Put the edge of a razor, poison, serpent and fire in one scale and woman in the other. Some scholars maintain that these depreciatory passages are interpolations of a later period and that the general tenor of the literature is in favour of the view which assigns a respectable position to women. It must, however, be mentioned that nowhere does the absolute independence of women seem to be advocated.

THE POSITION OF WOMAN IN THE RATIONALISTIC PERIOD.

In this period a momentous change took place in the spirit of the Hindu world. The Vindhya range was the extreme southern limit of the Hindu world in the Epic period. But now the Hindus crossed it and established powerful kingdoms in the south. This expansion made Hindus more practical and venturesome. The practical spirit of the age is clearly visible in the form which is given to the literature of the period. It was reduced to concise practical manuals called Sūtras. The caste system, which was a pliable institution in the Epic period, became very rigid and inflexible. All these changes had a considerable effect on the position of woman. We learn on the authority of Megas-thenes that ladies were not forbidden to devote themselves to the study of Philosophy. Apastamba distinctly declares that insanity, impotence, loss of caste or death of a husband were the circumstances which justified a woman’s marrying again. A husband was allowed to abandon his wife under the following circumstances. “Let him abandon a barren wife in the 10th year, one who bears daughters only in the 12th, one whose children all die in the 15th, but her who is quarrelsome without delay.” If we leave out the last clause (never seriously followed,) it will be observed that it was only the desire for the male issue that justified the abandonment. This probably meant that the husband took another wife, but still maintained his first wife as a member of the family. The marriage of girls at a tender age was probably unknown in the Vedic period, and even in the Epic period. The custom gradually came into vogue in the Rationalistic period. But from the existence of contradictory rules on the subject, it may be inferred that the custom became settled in the later period. The marriage of widows gradually became restricted in this period and, except in the case of child widows, was not looked upon with favour. A reference to Gautama’s list of the sins which led to loss of caste creates the impression that so long as Hinduism was the religion of a living nation, immorality was despised and punished more than breaches of artificial rules. But if we turn from ancient customs to modern facts, we find that immorality, the use of spirituous liquor and even crime do not involve less of caste in modern society. In ancient India caste was a valuable institution for checking crime and upholding purity of life. Modern caste, on the other hand, represses harmless acts, and has become valuable in its loss more than in its preservation!

THE POSITION OF WOMAN IN THE BUDDHISTIC PERIOD.

The period begins with the brilliant reign of Asoka the Great, whose claims to greatness depend less on the extent of his empire and of his
protest than on the liberal and catholic spirit which inspired his policy. Ideas about the position of woman, in this brilliant period, are largely gathered from the institutes of Manu. In spite of some objectionable passages in the code of Manu, it must be said that ideas about the status of woman were high. Although women were dependent on their male relations, still they were honoured in their families, respected by their relations and held in esteem by the society in which they lived. Possibly at this time there was a strange conflict of opinion between jurists and lawyers about the rights and position of women. Some were in favour of maintaining the old ideals, while others were inclined to give to the males a complete mastery over the females. The latter went so far as to lay down that, in all ceremonies to be performed for woman, no mantras (Vedic formulae) are to be recited. The following were some of woman’s duties:—In childhood, a female must be subject to her father; in youth, to her husband; and when her lord is dead, to her son. A woman must never be independent. She must always be cheerful, clever in the management of her household affairs, careful in cleaning her utensils and economical in expenditure. Though destitute of virtue or seeking pleasure or devoid of good qualities, yet a husband must be constantly worshipped as a god by a faithful wife!

Let us finish this section by giving a few precepts of Buddha as regards the relation between husband and wife.

The husband should cherish his wife—

1. by treating her with respect and kindness;
2. by being faithful to her;
3. by causing her to be honoured by others;
4. by giving her suitable ornaments and clothes.

The wife should show her affection for her husband:

1. by ordering her household aright;
2. by being hospitable to kinsmen and friends;
3. by being chaste;
4. by being a thrifty house-keeper;
5. by showing skill and diligence in all she has to do.

The Position of Woman in the Pauranic Period.

This period is the last act of the drama of the ancient history of India. It is in this period that we discover a tendency to disintegration, and there are frequent allusions to different professions becoming distinctly marked off from each other. The process, however, became complete after the Moslem conquest of India. We find in the Dharma-sastras of the period a contempt for all trades, professions and industries. How many honest trades do we find in this list of despised professions! The result of this common degradation of all national arts and industries was that priests alone were reserved for honour. In this way a hereditary priesthood, however learned, pious and self-denying, came to gradually imbibe all the vices of monopolists. Brahmans became grasping and covetous, jealous and exclusive. It must, however, be mentioned that it is the Brahmans themselves who have been foremost in this century in trying to efface unhealthy caste distinctions.
And the names of Ram Mohan Roy and of Dayanand Sarasvati will live in our grateful memory for years to come. We find that pleasing pictures of domestic life are preserved for us in the Dharmasastras, showing that Hindus have ever appreciated and cultivated domestic virtues. Even in modern times, the Hindu wife is known for her gentility. The woman is asked always to please her husband and all of his family and to serve her husband to the best of her ability. We miss, however, in the Puranic Dharmasastras injunctions to men to treat their wives with the honour and respect due to equals. On the contrary, the feeling that women are the chattels of men and as such can have no independent aim in life, seems to have grown with the growing degeneracy of the times. The practice of marrying girls at a tender age, which was coming into vogue in the Rationalistic period, is insisted upon by writers of this period. The ancient custom of widow-remarriage had not yet fallen into disuse, although it came to be looked upon with disfavour from the time of Manu.

**SUMMARY.**

Our account of the position of woman in ancient India appears to justify the following conclusions:—

1. Social life in India has a religious basis. That is to say, every detail of our life is regulated by religious Sutras. Like the Spartans who regulated every detail of social life with a view to attaining political supremacy, our forefathers imposed a system of restraints upon themselves for the purpose of acquiring heavenly bliss. This work of regulation was entrusted to Brahmans. Their authority was accepted, because they were regarded as a valuable asset of the nation. As a class, they never interested themselves in earthly splendour and were known for their disinterestedness and purity of life.

2. Marriage was a religious sacrament. Once married, married for ever. Although we come across passages, which give the nature of the circumstances justifying the abandonment either of wife by husband or vice versa, yet, on the whole, it appears that the institution of monogamy was held in great esteem. At no period of our ancient history does the absolute independence of woman appear to have been advocated. The Indian woman has never been anxious to avoid subjection, motherhood and dependence on man.

3. It appears that the modern system of universal education was never in existence. Education was confined to the upper two classes. Though we read of learned women, yet education was not compulsory for girls. Nevertheless, there is evidence to show that women, belonging to the upper classes, had a fine family tradition which had a considerable liberalising influence on their minds. As a result of this the woman was the intellectual companion of man. And we come across a number of instances where sons and husbands were brought back to the path of right by the sagacious exhortations of their mothers and wives.
In our ancient literature, there are indications as to the existence of the practice of widow-remarriage. The practice continued up to the time when the metrical Smritis were composed. But it must be mentioned that marriage with a widow was not considered as respectable as that with a girl who was married for the first time. This was due, perhaps, to the extreme reverence in which the husband was held by the wife, whose highest conception of womanly dignity and felicity was to be united with her husband, not only in her life but after her death also. It appears that public opinion became opposed to widow-remarriage at the time when Buddhism threatened to be a formidable rival to Hinduism. Possibly this opposition received support from the Buddhist views of female unworthiness.

The marriage of girls at an early age was probably unknown in the Vedic and Epic periods. It gradually came into vogue during the Buddhistic period. But even then it was not absolutely obligatory. According to Sir William Hunter this custom is due to Mahomedan influence. But Rao Bahadur Vaidya does not appear to support this view. He traces the origin of this custom to Buddhism. The period between A.D. 700 and 900 was a period of conflict between these rival religions. And this custom was introduced, perhaps, to protect our girls from the malign influence of the institution of Jāginis (nuns), whose morals had become questionable.

We have passages in our literature where women are represented as mixing freely with men and taking part in conversation, even on abstruse subjects. Buddhistic literature also represents women as actively assisting the reform inaugurated by Buddha. But as pointed out by Rao Bahadur Vaidya, in his epilogue to the Mahābhārata, there are descriptions which lead to the inference that there was Purdha among members of royalty. Perhaps there was a feeling that high-class women should not be seen anywhere in public. This does not mean, however, that women were screened from men in their homes. It is probable that the custom came into India along with the Persians. On the whole, it may be safely maintained that the freedom of social intercourse between the men and women of India was at no period of history so unrestricted as that which western peoples enjoy at the present day.

K. H. KELKAR.

DEFECTIVES’ EDUCATION IN BOMBAY.

According to the last census there were in the Bombay Presidency 2,594 blind children of school-going age (i.e., between the ages of 5 and 15), and 3,373 deaf-mutes of the same class. In the
Extracts from a letter dated the 13th April 1920 addressed to the Rev. Dr. J.C.R. Mwing, D.D., by Mr. K. K. Mukerji, Elder Katra Presbyterian Church, Allahabad, (Secretary, North India Christian Tract & Book Society).

The present policy must change, it is out of date and must give place to something more progressive. All the other missions are adapting their policy to the demands of the times—Is the A.P.I.K. coming from a democratic country to lag behind? The policy which sanctions the holding of a conference in America (next June) to consider the world-wide missionary problems, and which is satisfied to deal with India on the representation of only American missionaries from that country, and which does not consider it necessary to invite representative Indians to present their views; the policy which allows Dr. Stanley Whyte to come out to India to have a conference with Americans only on the affairs concerning India and which keeps Indians out of doors (even when the Conference is held in India); the policy which does not allow an Indian in full charge of a station and its work to have any hand in the administration of mission affairs which is only done by Americans doing similar work; the policy which thus introduces race and colour distinction, stands self-condemned and something more "Christian" must be put in its place.

Home Boards and Missions talk of Indian leadership, but when Indians ask for a change in the policy they are bluntly told to mind their own business, and the Home Boards continue deciding things just as they think best. Let the Home Board and Missions of the Presbyterian Church compare their policy with that of another church in America—the Methodist Church. The former apprehend that the admission of Indians into the "Mission" will exalt it at the expense of the Church and will not encourage the spirit of self-support. Just see what the Methodist Church has been able to do with a different policy—the funds raised for the Centenary Campaign, the enthusiasm with which it is being pushed. They did not say that only Indians must carry it on with "Indian money"—"foreign money" (? God's) must not be put in and until these were forthcoming there should be no "Campaign". Why, they have set apart the best men for the job—Badley and Chitambar—American and Indian, both members of the Church of Christ; they are putting money into it with the result that they are getting back much more. Does this show that they do not believe in self-support, or that "subsidising" has been detrimental to the growth of the Methodist Church in India? This Church when they have "Campaigns" in America send Indians to help—Chitambar, Mukerji, Singh, Devadasan etc., while the Presbyterian Board, even when there is Conference in India, excludes Indians and does not want them.
Extracts from a letter dated the 19th April 1920 from the Rev. J.C.R. Ewing, D.D., to Mr. N. K. Lukerji.

"Thank you for the papers you have sent me. Dr. Speer and other members of our Board in New York are all seeking all the information they can get, that may enable them to arrive at a right decision concerning this very important matter. I therefore think that it is in every way proper that you should send directly to Dr. Speer, 156 Fifth Avenue, New York, a copy of your letter addressed to "a missionary" and also a copy of your letter of the 13th of April addressed to me. I know you to be sincerely anxious that the right thing may be done, and believe that your enthusiasm in the matter is based upon definite convictions as to what is best for the Church in India, and I am therefore anxious that those most concerned in America know exactly what your position is. In sending these letters to Dr. Speer, I wish that you would also send a copy of this note, as it will enable him to know that, while I do not of course make myself responsible for all that you say, I nevertheless feel that it is best for the executive Officers of our Board to know exactly how matters are regarded by men like yourself.

The note that I sent to Dr. Lucas, giving a rough outline of my own suggestions in the matter, had to be made very hurriedly, as I was not able at the time to write more fully, but I greatly regret that owing to a misunderstanding as to the time of the Allahabad meeting these were too late to be laid before the meeting. You are of course at liberty to use them in any way, you please. I have also had a copy of Dr. Lucas's letter on the subject."
18, Clive Road,  
Allahabad, 15th June, 1920.

To R. SPEER, Esq, D. D.,  
Secretary, Board of Foreign Missions,  
Presbyterian Church of United States of America,  
156, Fifth Avenue Street, New York.

Dear Dr. Speer,

I am forwarding to you a letter, the joint production of a few of us, members of the Indian Presbyterian Church, under the Presbytery of Allahabad. You will not, I am sure, be surprised to get a communication from us on a subject of such vital importance as “The Relation of the Mission to the Church.”

I should mention that the joint letter was a second-thought. I had corresponded individually with a missionary friend of the North-India Mission on the subject, and with our greatly respected Dr. Ewing of Lahore. The latter suggested my forwarding to you these letters, as his letter to me, a copy of which I am enclosing herewith, will show. But we thought that a formal statement on the subject will be more in place on a question of such magnitude. Hence the present shape of the communication to you.

We have not thought it necessary to canvass in our Presbytery for more signatures to our letter, as every one conversant with the situation will know that in our sentiments we do not merely represent ourselves, but the whole Church in India. For the same reasons, we have not felt the need of formally or informally approaching members of our sister Presbytery of Farrukhabad on the matter. I should like to mention that though the joint letter has not been submitted to the missionaries of the North-India Mission for approval, yet I need hardly say that some of them at least will agree with its main features, e.g. the veteran missionary in our Presbytery, who will be completing next December the fiftieth year of missionary life—I am referring to our Dr. J. J. Lucas—and who has been for over thirty years urging a radical change as to the mission policy.

I should add that we are sending a copy of this letter to the members of your North-India and the Punjab Missions, and also to some members of the other missions in our country. We are also sending it to the Press. The deliberations of some of the other missions, e.g. the Church of England Missions, have been published in full, and it is nothing but proper that we should let them see what progress we are making in the matter. Canon Davies of the C. M. S. (Principal, St. John’s College, Agra) in a letter to me about their projected advance in this matter, wrote:—“I hope that real progress and wise progress will be made by all missions in this very vital matter”. The sentence was striking not only as a testimony to the oneness of spirit necessary, but also to the oneness of the problem facing different bodies. It is in this belief that we have taken this step. Our earnest hope is that this little effort of ours might be used for the common cause even through its many imperfections and mistakes. And it is in this hope that we have ventured to approach you and your Board on this subject of moment. I should mention that the italics in the quotations are ours.

With every good wish, I remain,

Yours sincerely,

N. K. MUKERJI.
ALLAHABAD, U. P., (INDIA),
15th June, 1920.

To

R. SPEER, Esq., D. D.,
Secretary, Board of Foreign Missions,
Presbyterian Church, U. S. A.,
156, Fifth Avenue Street, New York, U. S. A.

DEAR SIR,

We, the undersigned members of the Indian Presbyterian Church, feel constrained to address you on the question of the relation of the Mission to the Church. The seriousness of the situation confronting us is our only apology for doing it. In expressing ourselves on the matter we feel we are faithfully voicing the sentiments of our Church and our people.

The present policy of isolating the Mission and the Church and keeping them apart from each other, has resulted in such friction and misunderstanding as practically to paralyse all mission work and retard the growth of the Church in India. There is not a single mission station in India which does not bear testimony to this unfortunate state of things, and missionaries and Indian Christians are at one in regretting it. It is, further, a cause of offence to the non-Christian who sees in it the failure of practical Christianity. We appreciate the motive which dictated the present policy—a desire not to pauperise the Indian Church, and hinder its development by putting the Mission in the place of the Church. But, by an irony of fate, it has been perverted from its true ends and has succeeded in achieving what it set out to avert, viz. the hindering of the growth of the Church.

It is a case where attendant events seem to be too great for 'policy', and have provided it with a setting which has given it a very different meaning from what it was meant for. The outstanding menace of the world to-day is the possibility of a conflict between Asia and Europe, or the East and the West—a conflict between the white and the yellow races. The religion of Christ, in theory, is the solvent of this racial strife, but, in practice, it will be dependent on the institutions of Christianity and its presentation as these are to be met with in life. Any presentation of Christ, or any expression of the Christian life in institutions which are rooted in a narrow individualism, will only intensify this racial strife, fail to furnish the Christian corrective, play into the hands of the enemy, and hasten on the day of destruction. This is just what we venture to think has happened with the present policy of isolating the Mission and the Church from each other. It has preached 'self-help' and 'self-determination' to the Indian Church, but has failed to observe a just balance, by forgetting that in life there is such a thing also as 'other-help' and 'other-determination.' The response in the Indian Church of this teaching has been a fierce resentment against the foreign missionary and the foreign missions, a determination to have as little to do with them as possible, and boycott him and his work. This policy has made mission work of all grades a by-word and reproach, and has practically emptied our theological classes and has created a deep-rooted aversion in our young men against entering whole-time Christian work.
This unfortunate situation has not been without its redeeming features. It is true, it has roused a passion for lay service amongst us, deepened our responsibility for self-support and self-extension, the outstanding illustration of the latter being the founding of the National Missionary Society of India, and given an impetus to our desire for an Indian Church. But the tragedy of Indian Church life consists in this that the more seriously we have grappled with the problem of evangelising our country, the more thoroughly we have realised how utterly impossible it is for the Indian Church alone to accomplish it, as it is for Missions to achieve it single-handed, and that the only hope lies in a coalescing of the forces of the Church and the Mission and a consequent fusion of their organizations. But right here we are met by the ringfence of 'policy' which, in the name of the interests of the Church, shuts the Indian out from the councils of missions and control of its funds. To accept mission work, with these bars against us, “for the sake of Christ,” as we are enjoined by our missionary friends to do, would not only be sinning against our national self-respect but giving a distorted interpretation of Christ to India, and doing a disservice to our Lord and Country. It will be a treason alike to both, and we dare not be a party to it.

We do not think we are using exaggerated language when we say that the anomalies and indignities of the present situation are too great for any self-respecting people to bear, let alone higher considerations of the Christian ethic. To enumerate all the disabilities would be a long and woeful tale to unfold, but we shall run over some of the salient points in brief.

(1) We have, under this system, the Mission and not the Church legislating about Mass-Movement methods. This process has been hastened on, in our Presbyteries, by the missionaries, whose work has been made a subject of adverse criticism by missionaries and Indian members alike, developing a tendency to withdraw themselves from membership with us. The Church is ultimately the body responsible for these methods, for she has not only to assimilate the innumerable converts which are being swept into the fold by this work, but her very rites and ceremonials (as Dr Griswold’s very able paper on “Non-Christian Rites and Institutions, and their Christian Equivalents” indicates) are being changed and modified by it. Yet, by virtue of this present policy of division, there is no means of making the two bodies concerned—the Church and Mission—move together on this grave question, and a dead-lock is the result.

(2) This system is also responsible for a Dr. Stanley White coming out from America to decide on important mission matters, conferring only with missionaries, and ending up by straying into the province of the Church and making recommendations vitally affecting it. The conferring only with missionaries was significant. Speaking of a needed change in the mission policy, Sir Andrew Fraser wrote:—“Societies at home should get into touch with one another on this subject; but they cannot frame their policy except in consultation with the men who are carrying out the work on the spot, and the men who are carrying out the work on the spot are not only the missionaries and the mission councils, but also the leaders and representative members of the Indian Church” (International Review of Missions, Vol. VII, No. 25, page 83).
"policy" was responsible for the omission of the second head of this advice of a tried Indian administrator, himself long an Elder, and a Moderator of the Indian Presbyterian Church, and well conversant with Church and Mission conditions.

Another illustration of the same type is furnished by the "June 1920 Conference" in New York, which also supinely ignores Indian representation, though decisions vitally affecting the Indian Church and Missions in India are expected to be arrived at in it.

(3) This system also has presented us with the spectacle of our college men being vehemently urged to enter mission service when there is in reality no place for them in the Mission. Appeals, under such conditions, become a solemn farce, and do more injury than good to the interests of true religion.

(4) This system has also given us, in the North-India Mission, a solitary Indian appointed to missionary rank, one who holds this position more by sufferance than by right, and which is hedged round by disabilities which are humiliating and which come in the way of a man's doing his best work. For the fullest co-operation is only possible where there is perfect equality, and any rankling feeling of unequal treatment is fatal to it. Social good-fellowship, of a sort, we have between missionaries and Indian Christians, and sometimes plenty of it from some quarters, but such is the contrariety of the situation that such fellowship instead of covering, helps to expose more the inequalities of the situation. For a fellowship which stops at social functions and does not extend to fellowship in office adds but insult to injury to the aggrieved party.

We have to remember that an organisation, whatever justification it might have had when we were, to all intents and purposes, a subject people, is not only out of place, but positively harmful now, when we are coming to be regarded in practice, as well as in theory, "the King's equal subjects". What the State has conceded to us the Church cannot withhold. If we are told that it is to our interest that it should be so, we have difficulty in believing it, especially our younger men, when the same argument was used in the State and has been found out-grown.

All this, however, leads us to the central argument in the question: the argument that only those who contribute the money should have control over it. We cannot accept this as a formal principle of universal application, when there are exceptions to this rule to be found all around us. We have, as the most outstanding exception, a fact which touches every day the lives, in so many ways, of the millions of India—we mean the stewardship of Great Britain over us. We will challenge a declaration on this point: whether this has not been a case of wise use, on the whole, of other peoples' money. The fact is that it depends on the character of the people entrusted with this use. Your people, Sir, have we feel, a doctrinaire hold of this principle, and however different and wide-removed other questions might seem—like that of "mandates" for example—your position on all these is of a piece, as we hope to show later. Before there can be a change of policy, we have to have a changed view of life in your people.

As to the application of this principle to the Church in India, we admit freely that there might have been conditions present in the early days which justified
it. We admit also that in early Indian Christian thought there was present too much a consciousness of the paternal theory of missions. But what we, as strongly, assert is that in our evolution we have left that stage behind; that the newly awakened national consciousness of our people has provided the antidote to it; and that this feeling of self-respect has come to stay in the country and will increasingly grow inside the Church, as we get more and more converts from the higher classes—men who have not been brought up on mission money from their childhood upwards—and could be trusted, with adequate safe-guards in the mission constitution, to preserve us effectually from a lapse into a condition where financial control over other peoples money might be a source of danger. We believe that, with the changed conditions in our national characteristics, we shall have a situation where we will not rest till the Indian end of the contribution—in men and money—outweighs the foreign, and India takes her proper share in the evangelisation of her own people. But towards this consummation we cannot bend all our energies, so long as the relation between the Mission and the Church is not righted, and the energies which should be saved for constructive effort dissipated—on both sides—in mutual recrimination, and mere destructive criticism of each other. We may mention here that as a part of the plan to fuse the Mission in the Church, we shall heartily support a measure, to get the Indian Church from the outset to take its rightful share—a share which should increasingly grow and make itself felt—in the financial burdens of the missionary enterprise.

We trust we shall not be taken as invertebrates, or parasites, in pleading for a closer union of the Church and the Mission. It is not the line of least resistance for us. That lies the other way, viz., in making the Church break off entirely from the Mission and Western Christianity, and stand on its solitary resources. We have had instances of it in the past, as in the 'Khristo Samaj' of the early days of the late Kali Charan Banerji,—a position, however, from which he retracted long before his life's close—and the volcano is still active underground and ready to erupt on provocation offered. But we are convinced that our peace does not lie that way; that it will be a calamity to the Indian Church, and through it to Asia and the world, if it were to lose the note of catholicity in the midst of nationality. We wish to emphasise the lesson which the political situation in India and the East, in general, has for us in the Church. It is a fascinating cry, that of "India for the Indians." But it is not consistent with the whole truth. India is for the Empire as well, and for the world. With the cry of "India for the Indians" goes also "passive resistance" or "Satyagraha" or "the policy of non-cooperation," as it is called, and an individualistic view of life, which has no place for a common-wealth of nations and the common good. By isolating the Mission and the Church we fondly think that we are strengthening the Church. But we are raising, perhaps, a spirit which we shall not be able to lay. By refusing to fuse the Mission and the Church we shall soon enough have a National Church, but one which will give us a distorted view of Christ, and instead of being a messenger of good-will will be a stirrer up of strife.

As a result of the situation we have sought to envisage, we feel we should press on you, with all the earnestness at our command, to take up the question with your Board of revising the present relation between the Mission and the Church. We are further emboldened in this view by noticing the changes which have been coming over other missionary societies, changes in consonance with our ideas. We note, also, with gratification that the recommendations of the Edinburgh Continuation Committee Conferences followed the same lines, when it was...
urged that Indians should be put "on a footing of complete equality, in status and responsibility, with Europeans" and that "Churches and Missions should open for Indians the highest and most responsible positions in every department of missionary activity," and that positions in the mission field should be related to the Churches. We are giving in an appendix to this letter the advance recorded, of late, in this direction by missions, and a few brief suggestions of ours towards a solution of the problem.

While changes are sweeping over other missionary societies, we, who have learnt to appreciate American ideals, should not like to see an American Mission lag behind in its thought and practice. We realise to some extent the historical reasons and the national characteristics which are responsible for the present policy. Like other countries and other peoples, your people suffer from the defects of their virtues. American Christianity suffers from an excess of Protestantism. "The dissidence of dissent" marks its Christian life conspicuously, it having largely sprung from extreme forms of Protestantism. The individualistic view of life comes to it uppermost therefore, a supreme exhibition of which we have in your Monroe doctrine, and the present withdrawal of America from the responsibilities following the war. With such pronounced individualism, it was no surprise therefore that we should have the total isolation of the Mission and the Church, and a failure to realise how the best interests of both would be served not in mutual isolation but in a fusion of the one in the other. But this is, we must admit in all fairness, but one side of the picture. How American Christianity can rise superior to this national limitation, when it lays itself open to other and counteracting forces, is shown in the splendid oneness which the Methodist Episcopal Church has realised in its relating of these two bodies in the mission field. The Methodists are above all "clannish"—we say it in no disrespect—and this characteristic has neutralised the national individualism, with the result that there is the greatest co-operation among them between the Mission and the Church, with happy results to both alike.

The mention of the Methodist Episcopal Church suggests, to our mind, the significant fact that it is the Episcopal Churches, both in England and America, that have taken the lead in the fusing of the Mission and the Church. It is, however, but in the fitness of things. The organic view of life is strongest in the Episcopal bodies, whereas non-conformity—we think we should be able to admit it without depreciating its great historical services—has ever put a premium on individualism. Life is a unity, and our views on different questions are all of a piece. One can see therefore in the present mission policy, whether it be the relation of the Mission to the Church, or of the foreign missionaries to the Presbytery, or the question of self-support in the Church, the working out of a fundamental view of life—a view of life which is distinctly individualistic and which is rooted in historical and national conditions.

The world is at the cross-roads to-day. The old order has died in a great conflagration brought about by the evil effects of an individualistic point of view. On the ashes of the old a new order is being built. But though the old order is dead, the old leaven is not. The choice that besets the national life of your great people supremely—the choice between living out one's life in the strength of self-sufficiency, and the going out of oneself and the making of us at one with others—is one which faces all peoples in their several measures. On us all, therefore, who love the New Day and its coming is enjoined this other, the organic point of view, a point of view which is rooted in our view of life, our conceptions of the Church, and our under-
standing of Christianity itself; and we cannot but believe that if this point of view were given effect to, there will be co-operation where there is now distrust, love where there is now hate, and on a weary world will descend "Peace, and Good-will among men."

We beg to remain,

Dear Sir,

Yours sincerely,

J. M. DAVID, (B. A.),
Elder, Katra Church, and Moderator, Allahabad Presbytery. (Asst. Registrar, University of Allahabad).

A. RALLA RAM, (B. A.),
Minister, Allahabad Presbytery (In charge, Jumna Church, Allahabad).

N. C. MUKEJJI, (M. A.),
Elder, Jumna Church, (Professor, Ewing Christian College, Allahabad).

N. K. MUKEJJI, (B. A.),
Elder, Katra Church, (Secretary, North-India Christian Tract & Book Society, Allahabad).
APPENDIX

To a letter to Dr. R. Speer, Secretary, Board of Foreign Missions, Presbyterian Church of the United States of America, on "The Relation of the Mission to the Church."

A.

A STATEMENT, BY THE SIGNATORIES TO THE LETTER, OF POINTS WHICH SHOULD BE THE BASIS OF ANY ABIDING SOLUTION OF THE RELATION BETWEEN THE CHURCH AND THE MISSION.

(1) The aim should be to make all work church and not mission centric.

(2) To realise this end all work now conducted by the Mission should be eventually made over to Presbyteries, the present separate Mission organisations dissolved, and all missionaries become members of Presbyteries.

(3) But till then, for the period of transition, there should be erected a new body, composed of representatives of the Mission and the Church, which should have the ultimate control in all things; that the lines of Dr. Ewing's scheme be followed for this body, as being altogether free from the blame of half-measures, which would be suicidal.

(4) While we should understand by the Indian Church a national church, no attempt should be encouraged on the part of missionaries to withdraw themselves from membership in it, and that they should not withhold their share of developing it, consistently with its character as an Indian Church.

(5) A policy of devolution should be adopted by which the present mission stations should be partitioned for more intensive work, and qualified Indians appointed to the charge of stations on a basis of perfect equality of status and responsibility with Americans.

(6) The Indian Church should bear, from the outset, a share, proportionate to her resources, in the financial burden of the missionary enterprise—and steps should be taken to ensure its being a gradually increasing share.

B.

SCHEMES FOR A NEW CENTRAL BODY RELATING THE CHURCH AND THE MISSION.

I.

A very brief outline of suggestions for changes in the method of conducting mission business by the Rev. J. C. R. Ewing, D. D.

I.—The Council of Missionaries:—This shall include men and women directly appointed by the Board to a particular Mission. The function of this Council shall consist of: all those matters, which have exclusively to do with the foreign missionaries, such as, furlough, allowances, recall, and so forth. The business of this Council would ordinarily be transacted in one day.

II.—The Mission.—This shall consist of all the members of No. 1 and Indian members, men and women, selected in such a way as to make them representative of the Church. I should strongly oppose the idea of their merely being individuals named by the Mission. A constituency charged with the duty of selecting representatives for membership in the Mission must be found. In order to secure this I would
suggest, in the North India for example, that a given number of persons be elected for terms of a fixed length by the following bodies:—

(i.) The Ewing Christian College Board.
(ii.) Saharanpur Seminary Board,
(iii.) The Allahabad Presbytery,
(iv.) The Farrukhabad Presbytery.

To these should be added in future any other bodies suitable for the exercise of such powers.
(v.) 'The Council of Missionaries.

It only remains to suggest for this bare outline one or two points.

In general only men and women engaged in actual missionary work and devoting their time to such service ought to be added to it. The reason for this is obvious. Members of such a body, as the Mission, to be useful must be able to attend meetings and give time to such work regarding it as a first duty. Persons engaged in Government service for example are usually found unable to attend meetings except when they are held on public holidays, and this restricts the time for doing Mission business altogether too much, and they could not be fully familiar with all the details of the work. The pastors of churches would of course be eligible.

Much in the way of detail would have to be worked out in connection with this sketch plan. I have not attempted this because I only want to put before others what seems to me a very workable idea, and am not at all enthusiastic as to the details. I should have said above, that in the case of the members, foreign and Indian of No. (II) voting power should extend to all on equal terms, and that Mission (II) should deal with all the branches of missionary work, educational as well as evangelistic. I am personally inclined to believe that any half-way measures will fail and that the only kind of legislation, which we can count upon likely to be effective, will from the very outset, recognise the members of the Church, to be chosen in the way indicated, as equally interested with ourselves in all branches of work.

2.

Report of the Committee Appointed to Consider Dr. Griswold’s plan for the better relation of Church and Mission, as adopted by the Presbytery of Allahabad, March, 1920.


"We find that there is a general agreement as to the end at which we should all aim, namely, a self-supporting and self-propagating Church in India: the difference of opinion that exists is in regard to the means for achieving this aim.

In the Christian Church there is no room for racial and national lines of cleavage or demarcation. The sole principle by which policies must be judged and fixed is their fitness to secure the above-mentioned end, namely, a self-supporting and self-propagating Christian Church in India.

The following plan commends itself to us:—

A Board of Mission Work should be established to consist of, say 15 members, 5 to be elected by the Presbyteries, 5 to be elected by the North-India Mission, and 5 to be elected by some method to be prescribed by the Board of Foreign Mis-
sions in New York, say, by the India-Council of American Presbyterian Missions. Members of this Board should be elected for a term of three years, and should be eligible to re-election. The Board should employ a full-time executive secretary, and should have a small executive committee and finance committee. It should frame its own by-laws, and its decisions should be final. It might well adopt a rule to admit and discharges workers only on the recommendation of some Presbytery, but it should have discretion in regard to transfer, increase or decrease in pay, and such other questions as arise, although it would normally consider the representations of local ministers and sessions.

The proposed Board, in co-operation with the Presbyteries and the Mission, would work out the details of a plan for increasing the representation of the Presbyteries from time to time as developments may warrant it, and for decreasing the Mission representation until finally it shall reach the vanishing point.

The Presbyteries, the Mission and the Board may elect any minister, elder, or missionary who must be a member of the Presbyterian Church of India, without regard to nationality, to the proposed board.

To the Board when established should be committed the care of all evangelistic work. Evangelistic work for women should be in the charge of a Woman's Board, related to the general Board somewhat as the Woman's Boards in America are related to the general Board there.

All funds received for Evangelistic and Pastoral Work should be in the care of this Board, which should prepare estimates for advance work and execute the plans formed.

3.

A Conference called by the North India Mission met at Allahabad on the 2nd April 1920 to consider the question of the constitution of the Mission and what changes, if any, are necessary. The following is a free translation of the resolutions which were passed by a majority of votes.

(i) That a Board be created between the Mission and the Church.

(ii) That this Board consists of 15 members elected thus: 4 each by the Allahabad and Farrukhabad Presbyteries, and the remaining 7 by the North India Mission; these bodies to have perfect freedom to elect Americans or Indians just as they may wish.

(iii) That the functions of the Board be confined to evangelistic and pastoral work.

(iv) That for the present the functions of the Board be advisory.

(v) That the proceedings of the Board be published both in English and in Urdu.

(vi) That the N. I. Mission be requested to ask the Home Board for permission to co-opt four Indians as full members of the Mission.

(vii) That ordinarily all matters appertaining to evangelistic and pastoral work should pass through the Board,
C.

THE FOLLOWING QUOTATIONS WILL SHOW WHAT MISSIONARIES AND OTHERS WHO ARE FAMILIAR WITH THE WORK IN INDIA FEEL ABOUT THE QUESTION UNDER CONSIDERATION.

1

In an article on "Religious Self-Expression of Christian India" which appeared in the *Harvest Field* the Right Rev. Bishop E. H. M. Waller, M. A., D. D., of Tinnevelly and Madura (who started his missionary career as Principal of the Christian Boys' Boarding School at Batala, Punjab, and then spent several years in the United Provinces as Principal of St. Paul's Divinity School, Allahabad, missionary at Benares, and eventually as Secretary of the Church Missionary Society, United Provinces, and was also Secretary for India at the Headquarters at Salisbury Square, London) expresses himself thus:

"I believe we must make far more real endeavour to give to indigenous congregations the guidance of their own affairs; and to associate them with us in our plans for the work of the Mission and the Church. I believe that this separation of Mission and Church is at the root of a great deal of the difficulty we are discussing. As Christ is one, His work is one. I have heard distinctions drawn between foreign money and Indian money, between missionary and Indian clergyman, between missionary conference and Indian committees that made my blood boil. It may be that in administration there must be specialised committees, but such committees should be based not on the lines of race or of the separation of the Mission and Church but simply on capacity for the service of Christ's Kingdom.

"Our aim then will be to take practical steps from the very beginning to abolish as far as possible the difference between the Mission and Church. It may be impossible and undesirable at the present time to get rid of it at home; that is a large question which we cannot discuss now: but while we benefit by the enthusiasm and the prayer that lie behind the present system, let us see that it does not do real harm to the cause that it exists to benefit."

2


"Indeed the thoughtful reader of this ten years' report will find himself facing the great question of decentralization, which is being forced upon the Home Mission Boards. The story of the National Missionary Society clearly shows that Indian Christians possess spiritual wisdom and capacity for leadership in a marked degree. They do not lack patient and far-seeing statesmanship, executive ability, financial integrity, enthusiasm, and devotion combined with prudence and caution. In the realm of politics the British Government is contemplating great and far-reaching reforms in the direction of self-governing institutions in India. European and American missionaries in India are more and more realizing that the time has come for a similar great advance in missionary politics and administration, but too often the home mission boards are obsessed with the thought that 'he who pays the piper must call the tune,' and thus the generosity of the churches in the West is in danger of keeping the young churches of the East in perpetual bondage. Members of the home boards will find much food for thought in these pages."
The Informal Conference between some Indian Christians and British missionaries held at Allahabad in 1919, expressed the following opinion on this matter:

"It will also be said that so long as the supplies for the Church's work in India are drawn almost exclusively from Europe or America, it must be willing to submit to control by these countries. We question the inevitableness of this conclusion. There is a growing agreement among Indians and missionaries that self-government will have to precede self-support, and will indeed stimulate it."

Sometime ago, in South India, a group of Christians, Indians and foreign, spent ten days in Retreat and fellowship, to consider the problem of Mission and Church when they concluded:

"The problem has an official and economic as well as a personal aspect. Money, freedom and responsibility, must be gladly and frankly entrusted to the Indian Church. With regard to money contributed by the churches in the west for the evangelisation of India, the chief question is not by whom the money is administered, but whether it is spent in the most fruitful way for the extension of Christ's Kingdom."

The Right Rev. V. S. Azariah (Bishop of Dornakal—an Indian)—during the course of his sermon at St. Bride's Church, London, on the occasion of the 121st Anniversary of the Church Missionary Society, said:

"The relationship between Missions and the indigenous Church is another problem calling for thought and action. This is a problem that affects equally but divergently all parts of the mission-field. It may be safely asserted that in many of the larger Missions the time has come for greater recognition to be given to the Church as the chief factor in the evangelisation of India. The time when the Mission was the prominent partner is fast passing away in these fields, and the time has come when the Church ought to occupy that place. In almost all fields careful watch must be kept over the development of the community, so that the devolution of responsibility from the Mission to the Church may be carried out wisely and steadily, and that at every stage of development, in all departments of work—both transferred and reserved, Indian co-operation and counsel may be secured at once and complete self-government may be prepared for and consummated in the future. The All-India Missionary Conference of 1912, held in Calcutta, under the Presidency of Dr. Mott, passed the following resolution:—"This Conference would emphasise the principle that the work carried on by foreign missionary societies should be gradually transferred, as opportunities offer, to the Indian Church, and that suitable plans and modifications of existing organizations should be adopted, wherever necessary, so that this principle may be carried out by missionary bodies." The principle underlying the resolution in now universally accepted by all missions, and many steps have been taken by different societies to give effect to the resolution. But the progress is all to slow. The situation demands a more vigorous and bolder policy. The hearty cooperation of the Indian leaders is most essential for the missionary enterprise of the future. Moreover, the educated Indian Christian is naturally being thoroughly permeated with the new national spirit of the country. It is important that his love, sympathy, and services be won for the Church and the missionary cause.

The Hindu, too, is watching with keen interest the place that the Indian Christian is taking, and is invited to take, in the work and government of the Church. "Responsible Government," "Home Rule," "Transferred and Reserved Subjects"—these have
become familiar phrases in modern India. Is it to be wondered at that the Indian Christian is attracted by the glamour of these ideas, and expects it in the sphere of Church and Mission administration? Courageous action should therefore be taken everywhere to devolve responsibility of some kind or degree from "the Mission" to "the Church." Where a complete transfer is not immediately possible, the giving of full responsibility in certain departments and the securing of Indian co-operation and counsel in all branches of work must be the rule, and not the exception, in Mission administration. The devolution and co-operation should not depend solely on a money test. Again and again we have seen that the policy of trust and confidence and of devolution of responsibility is what secures greater self-support and greater efficiency in administration. In spite of all exceptions and disappointments, as a rule the bearing of responsibility breeds a sense of responsibility and confidence begets trustworthiness. The time must come soon when, at least in the older fields all the missionary work under the foreign missionary societies must become obviously and permanently related to the Church in India. This does not mean that these fields will not require men and money any longer. The Church will still require all the sympathy and help that the older Churches of the West can give it for a long time to come. Even if the Church in some of the districts should become entirely self-supporting tomorrow, yet, for the training of the workers and of the clergy, for manning the educational institutions for its youth, for conducting its colleges and hostels for non-Christians, and for developing in its workers a strong spiritual life and a spirit of self-sacrificing service, it will need for some long time to come the best men that the Church and the Universities of the West can produce. Financial support also will still be required for the training of the clergy and other leaders of the Church, until Indian Christians themselves can equip and endow their own theological colleges. But the centre of gravity must move unmistakably from the Mission to the Church. You will still send men, but to be associated with the Church in India, and to labour with its leaders for the Christianisation of the nation. Only, the men you send out will be men in full sympathy with Indian Christian national aspirations; men who will be more conscious of their relationship to the Church in India than of their connection with the Society that sends them out; men who will find their joy in identifying themselves with that Church and serving that Church, thus, perhaps all unconsciously, making their peculiar contribution to the Church in India. You will still send money, but not as a means of holding the converts in bondage to a particular sect or a particular view, but to help the Indian Church, as long as it needs such help, to carry out its own programme for the fulfilment of its mission to the nation. Possibly you still will be required to give your thought and counsel to the problems of the work; but largely it will be to enable the Church in India to come to its own, so that "the glories and the treasures of the nation" may be brought into the Church of Christ, and that the Light of God proceeding from it may guide the destinies of the many races yet outside it. All this is no mean service. Perhaps it requires the greatest self-abnegation and the wisest Christian statesmanship that missionary societies and individual missionaries have ever been called upon to exercise. But will the daughter churches in India look to the older churches of the west in vain for this important service?"

The late Sir A. H. L. Fraser, K. C. S. I., LL. D., writing in the International Review of Missions, Vol. VII (pages 74-83) on "Leadership in the Mission Field," and after dealing with the changing conditions in India in political matters, and the success of the policy of appointing Indians as Assistant Collectors, Collectors, Commissioners of Divisions, Members of the Board of Revenue, Members of the Provincial Executive Councils as well as of the Viceroy's Council, writes thus of the problems facing the Church in India:

"It seems clear, I think, that this is very much what we want in regard to the similar problems now affecting the Church in India. We want to have a clearly defined policy; and we want to have that policy consistently enforced. It must be kept before our
missionaries, who must realize that they are not doing their best work unless they
are assisting in the development of the Indian Church, and putting Indian workers into
positions of responsibility and trust quite equal to those which they themselves have
occupied. The time has come not only to have a vague desire to do justice to Indian
aspirations and to employ the Indian Church and Indian workers, but also to go beyond
that. We must have a clear and definite policy in regard to all the problems that
are involved—the share which Indians are to take in every department of mission
work, and also the work the Indian Church is to do and the share which it is to take in the
evangelization of India. Great progress, for which we thank God, has been made of
late years in organizing the Christian Church and setting it to work; but this is a case
in which we cannot afford to be weary in well-doing. Alongside of progress in this
matter also, there must be a determined effort to give Indian workers a due share of
responsibility of missionary work, and an ever-increasing part in its direction and
administration. All this involves going into the question in respect of every department
of missionary and Church work; and the consideration of all the problems which will
arise in this connection seems to me to be now so urgently demanded that it cannot be
postponed. Societies at home should get into touch with one another on this subject;
but they cannot frame their policy except in consultation with the men who are carrying
out the work on the spot; and the men who are carrying out the work on the spot are
not only the missionaries and Mission councils but also the leaders and representative
members of the Indian Church."

In the International Review of Missions, Vol. VII (pages 522-530) dealing
with the subject of "Relationships between Indians and Europeans" Mr. William
Patton writes:—

"Take one more example—the whole question of Church and Mission and the
relation between the two. It is of course commonplace to say that the object of
missionary endeavour is to build up a truly Indian Church, that the mission itself is a
temporary thing, that it must decrease, while the Indian Church increases. This principle
is generally accepted by all who give serious thought to missionary work. Yet I must
confess that I became almost afraid to mention the principle in a company of Indian
Christians. There would be a look of polite incredulity; or a laugh, indicating quite clearly that
the principle in question was in the opinion of those present more a matter of theory than
of practice. I found educated Christians in all parts of India very loath to believe
that the object of the western missions is really to minister to the Indian Church, and that
the missionary is really anxious to hand over responsibility to the Indian and to work
with him and under him. Exceptions they would cordially admit but they would go
no further. Not less grave is the issue confronting the Church (I use
that word to include Indian Christians and missionaries) in India. If the present
atmosphere of estrangement and misunderstanding can be dissipated and the educated
Indian Christian be really united in fellowship with the European missionary, India is
ripe for a very great Christian advance. If estrangement is continued, and there is
not enough faith, hope and love to banish it, then there are bad days ahead for
Indian Christianity, and worse still for Indian missions. No one doubts that the
question of the right relation between the foreign mission and the Indian Church,
between the Indian worker and the European worker, is the most urgent question
facing Christian statesmanship in India, and some of the ablest missionaries would
heartily back schemes to-day which only yesterday would have been condemned as
Utopian. To make great experiments in exploring the depths of Christian
love is the task to which we are called, and only the love which is utterly human because
it is utterly divine, the love of Christ, is adequate to the need before us. Whether in
missions or in government, in private life or in public affairs, there is need to-day for
men and women in India who have got past the point of caring about themselves and
can approach the life of India and the heart of Indians with that self-effacing and yet
utterly simple and natural attitude of brotherly equality and love, which is the gift throughout the ages of Christ to those who look for strength to Him.”

Dr. D. J. Fleming in his recent book “Devolution in Mission Administration,” after his own experience as a missionary in India, and after a thorough study of the principle and policies of the home boards and societies and of missions on the field, writes:

“No phrase occurs more often in articles on this subject than the one spoken in the spirit of John the Baptist—we must decrease and they must increase. But when it comes to practice, lack of imagination, inability to put one’s self in the other’s place, the neglect to make explicit the implications of that phrase, prevent the adequate embodiment of this principle. Fine ideals are expressed in resolutions, but examination shows that all too often definite practical plans of procedure are not indicated by which the high end contemplated are to be secured.”

D.

ADVANCES RECORDED BY OTHER MISSIONS

The American Methodist Episcopal Church.

In the Methodist Church there are no two separate bodies like the Mission and Church. They have what is called a Conference comprising of Indian and foreign ministers, the former outnumbering the latter very considerably. All questions appertaining both to mission and church are dealt with by this body. The Conference appoints a Finance Committee which attends to all financial matters. Indian are also members of this committee. The following extract from the Indian Witness will indicate what further progress in the direction of trusting Indians with what is commonly termed ‘foreign money’ is being contemplated:

At the recent session of the Executive Board of the Methodist Episcopal Church two actions were taken looking to wider influence of the Indian membership in the affairs of the church in India. As it already exists, the ministers of the Church of Indian nationality have exactly the same ecclesiastical standing as do the missionaries that come from aboard and every office in the gift of the Church is as open to one nationality as the other. But, in the past, in the administration of the finances, a rigid rule required that, in the election of members to the finance committees, one-half must be of one nationality and the other half of the other. The Executive Board now recommends to the Home Board that, hereafter in India, the annual conferences be allowed to elect without any restriction whatever, save as to total numbers. Inasmuch as in all conferences but perhaps one, the Indian membership is decidedly the larger, this makes it possible for the latter to decide as it deems best as to the most fitting men for the place. The second action has to do with the membership of the Executive Board itself. While in the past, election to this body has been open to missionaries and Indian ministers alike, the nature of the work has decided the election of the former as better acquainted with the duties required. But it is deemed advisable that, whatever the particular qualifications needed for this work, the Indian ministers should be represented on its membership. The Executive Board therefore recommends to the Central Conference, which meets in Lucknow next January, such a change in its rules as will allow each annual or Mission Conference to elect an Indian delegate to the Board membership, and it is practically certain such change will be granted.

The Bishops of the Methodist Episcopal Church in the Episcopal address to the Thirteenth Session of the Central Conference of the Methodist Episcopal Church
in Southern Asia held in Lucknow in January 1920 made the following pronouncement on the question of "Transferring of Responsibilities to the Indian Church":—

"This question has been prominently before the National Missionary Council since 1912, when the following resolution was passed:— This Conference would emphasize the principle that the work carried on by Foreign Missionary Societies would be gradually transferred, as opportunities offer, to the Indian Church, and that suitable plans and modifications of existing organizations should be adopted, wherever necessary, that this principle may be carried out by missionary bodies.'

Since the writing of the above, there has arisen a new national consciousness in India, a reaction against all things foreign, and a desire for everything to be Indian. We not only rejoice in a national awakening, but also in the fact that, with the rest of the nation, the Indian Church is awakening. We feel that the problem of an adjustment to the new national consciousness is a most vital one; but that it is not so difficult for us, as for most Missions working in this land; and for the reason that we are not a Mission, but a Church in India, just as we are in America; and our people in India have the same relation to the whole Church and its government, as they would, if they lived in America. Our missionaries are not here as members of American Conferences, but have given up their membership in their home conference and have joined our Indian conferences, and have put themselves, their characters and destiny into the hands of their Indian brethren; and we are proud to report that our Indian conference members have proved themselves abundantly worthy of such confidence. To illustrate this completeness of our Indian organization: It was within the power of our larger conferences in India, where Indians have a majority of annual conference votes, if they had so desired, to have had every ministerial member of this Central Conference an Indian; and this is overwhelmingly true in our Lay Electoral conferences; and to have their every delegate to the coming General Conference an Indian. Further, our Indian delegates who go to America have the privilege of putting up in the General Conference everything they may desire, from the Indian or Southern Asia standpoint. The National Missionary Council of India recognizes that we are ahead of all other denominations, in having a fully organized Church in India; and said of us, in its report on the Indian Church: 'This organization is far in advance of any other body in India.'

Methodism, being not a Mission, but a Church in India, is so organized that, as occasions may arise, we hope it will adapt itself to the needs and conditions in India as it has in the other countries in which it works. Note the difference between Methodism in America and England, and how Methodism in America has steadily adjusted itself to changing conditions and opportunities. Take her Episcopacy. Her first bishops were selected by John Wesley. Her next were elected in America as travelling General Superintendents; but, when a need arose in Africa, provision was made for a Missionary Episcopacy. Later, when Southern Asia asked for "A Resident Bishop for India," and the Judiciary Committee ruled that a General Superintendent could reside abroad, Southern Asia was given the Missionary Episcopacy that had been provided to meet Africa's need. Now, General Superintendents not only reside abroad but are at home given Episcopal areas. Next, look at the changes in the membership of the General Conference. First all of the ministers in America were members; next came an elected body of ministers; and, for the greater part of a century, all General Conference members were ministers. Then, laymen became members; and last of all, women. The meaning of all this is that Methodism, being not a Mission, but a Church in India, is so organized that, if India and Southern Asia do not adapt it to meet their needs and make it part of the very life of the countries, it will be their fault, and not the fault of the rigidity of organization of Methodism. Hence, the responsibility and opportunity of this Central Conference, and particularly its Indian members, to adjust our Church to a new India as we look out into the second century of the Missionary work of our whole Church, and to our work in India. Too much emphasis cannot be put upon this problem; and here is the place for a full and free discussion and the wisest possible legislation."
2. The United Free Church of Scotland.

This Church has reintroduced their old system of appointing Indians as Missionaries. They have already two Indians in their Bombay Mission and the Nagpur Mission is also taking active steps in the same direction. The following extract from the *Harvest Field* dealing with an article on "Church and Mission in India" by the Rev. John Mackenzie of Bombay which appeared in a recent number of the *International Review of Missions* indicates the change that has come over the missionaries of the U. F. C. Mission:—

"The Rev. John Mackenzie, of Bombay, has a suggestive article on this subject in the January number of *The International Review of Missions*. He contends that Church and Mission are facts that cannot be ignored. He reviews various suggestions that have been made to co-ordinate the work of the two, and he comes to the conclusion that the only solution of the difficulty is amalgamation. The church must be the centre from which all emanates. In any form of church organization there would be bodies representative of the church and charged with certain duties connected with the direction of its work, not composed exclusively or even in high proportion of the clergy and paid workers. 'What is wrong with the church is that the rank and file of its members have not been made to feel that the work which is being done by missionaries and other agents is their work'. The following extract deals with the financial aspect of the change:—

'Home societies would contribute the services of missionaries, whose salaries they would provide as at present. But the grants which are contributed for the maintenance of their work would be administered not directly by them but by the church bodies on the field. Is there any reason to fear that these funds would be unwisely administered? I believe there is not. From the nature of the case, they would not be available for the gratification of any selfish ambition. They would be designated for the support of the work of the church. A considerable part of the expenditure would be in the salaries of workers, but these salaries would be fixed not by the workers themselves but by a body representing the church, in which there would be a representation of persons earning their livelihood in what are generally known as secular employments. They would see that workers were adequately paid, but there is no reason to fear that they would squander money on exorbitant salaries. For the missionary there would be this great gain, that he would no longer hold the position of a distributor of patronage, and the Indian worker, on the other hand, would no longer be in the position of servant of a foreign organisation. And for all there would be this great advantage, that any piece of work that had to be done would be committed to those who seemed to be best fitted for it, without distinction of race, and that all work would be designed to contribute directly to the extension or strengthening of the church.'

We believe the time is speedily coming when the distinction between church and mission, which have always been more or less arbitrarily delimited, will have to pass away. The great difficulty will be to secure the services of educated and intelligent laymen, who will have time to devote to church work. And it must also be remembered that what is possible in great centres of population is not possible in village churches. Organisation must be adapted to actual and not ideal conditions."


The control of the work of this Society in the United Provinces is divided between two Committees called the Almora and the Benares District Committees which manage the entire mission work in these two sections. On the Benares District Committee there are two Indian laymen who are full members and have to deal with even matters appertaining to foreign missionaries, their location, furlough etc.

Two Societies belonging to the Church of England are working in the United Provinces—The Society for the Propagation of the Gospel (S. P. G.), and the Church Missionary Society (C. M. S.).

S. P. G.—The affairs of this Society are managed by the Mission Board of the Diocesan Council (which corresponds to the Presbytery). On this body there are Indian laymen and ministers, as well as European laymen and ministers, the proportion being about half and half: the Bishop of the Diocese is the Chairman. The Mission Board prepares the budget, corresponds with the Home Board through the Secretary, fixes the location of missionaries and lay workers both Europeans and Indians.

C. M. S.—This Society has at present five Indians, four of whom are graduates, as full missionaries with the same status as that of their European colleagues.

The affairs of this Society are managed by two bodies. The Conference, consisting of all men and women missionaries including the five Indians mentioned above, and also with two representatives elected by the Indian Church Council, (this Council deals with Pastoral and all matters relating to Indian churches.) All questions of principle and policy are dealt with by this body. (2) The Allahabad Corresponding Committee (A. C. C.)—this Committee is connected with the Home Board and is entrusted with the administrative work. Questions of finance, location, furlough etc., are within their purview. There is no administrative bar against it but it so happens that no Indian has ever been elected a member of this committee which at present consists of the Bishop of the Diocese as Chairman, and European laymen and missionaries.

For sometime it has been felt that some change in the policy of the C. M. S. has become imperative, and the matter was considered at the meeting of the Diocesan Council held at Allahabad in November 1920. Canon Davies in the course of his opening remarks dealing with this matter read extracts from a memorandum prepared by himself and the Rev. N. H. Tubbs sometime ago from which the following are taken:

"We write at a time of unexampled crisis for the Empire and the world, and surely, if we have eyes to see, of unexampled crisis for the Church of Christ. But it is no general considerations that prompt this letter, but a deep and growing conviction that a situation has come about in that part of India with which we are familiar, which even if it could not be paralleled elsewhere would demand the most urgent attention of the missionary societies, and which there is reason enough to believe has its counterpart in all the Asiatic Mission fields.

This situation is created by the increasing tension, made apparent in a hundred ways, between not the leaders only, but the rank and file, of the Indian Church and the whole body of foreign missionaries. And here we must guard ourselves from giving the impression that the temper which we have described is only to be regarded as a symptom of a deep-seated spiritual disease in the Indian Church. There are faults enough in the Indian Church and Indians themselves are not slow to recognize and deplore them. There is undoubtedly much that is un-Christian and ungenerous in the forms in which the spirit which we have described manifests itself in speech and action. It is of course closely related to the general movement for self-government and independence of foreign control which is
sweeping over the face of India at the present time and much of the ill-feeling has its roots not in wrongs suffered at the hands of individual missionaries or even of the mission as a whole, but in a general resentment against the privileges and power of the race to which the missionary usually belongs. But the same spirit is to be found among Indians who most truly and faithfully adorn the doctrine of their Saviour, only expressed in different terms or showing itself in a kind of hopeless resignation and despair of better things. And so it has come to the point that almost the whole weight of Indian Christian opinion—including some of the truest, and humblest followers of Christ—has thrown itself against the mission and the missionary.

"It is our convinced opinion that nothing but heroic measures will meet the situation—half concessions (unless part of a pledged programme) will effect little. We have got to take risks. "Why", it has well been asked, "should we insist on making all the mistakes ourselves "?

"We believe that the time for cautious experiment has gone by and that any measures however well devised will be suspected and misunderstood, as such measures have been in the past, unless they make clear beyond question and cavil that we are in earnest in this matter; that the day of platitudes and promises is over and that we mean to commend the Gospel by a great corporate act of renunciation of that which most men and women love more than anything else in the world, even if their ambitions are noble—a renunciation of power. If the exercise of power passes in considerable measure from us, there may pass with it some of the temptations that follow in its train. And there will certainly pass the black cloud of suspicion, and in its place a mutual recognition by Indian and Englishman of graces and qualities that languish in an atmosphere of misunderstanding, and we, by following in the steps of the Lord of Glory who entrusted His character and His Gospel to a band of simple men and women, shall see repeated in India those miracles of grace and power which our own preaching and organization are so manifestly failing to produce to-day."

The minute of the Diocesan Council runs thus:—

"If there is a note of sadness and pessimism in this statement, it is due to the conviction that no mere improvement of the personal behaviour of individuals can ever set things right, for though the attitude of modern missionaries is far more 'sympathetic' with Indian feeling than was that of some of our predecessors, yet this has not resulted in a corresponding improvement of relations between the different racial elements in the Church."

An Indian member (a graduate and a minister of twelve years standing) of the Conference expressed himself thus:—

"We Indians feel that it is a necessity that Indians should be admitted in the governing body of the mission. At present there are, as it were, two distinct agencies, European and Indian; and the secrecy which from the Indian point of view covers the proceedings of A. C. C. is fruitful of suspicion and alienation, and fosters just that kind of national spirit which is of the Devil".

Eventually the following resolutions were drafted and adopted nomine contradicente:—

"That the Missionary Section of the Lucknow Diocesan Council, including all the missionaries in Priest's Orders, of the Church Missionary Society and of the Society for the Propagation of the Gospel, considers that a point has been reached in this Diocese when the progress of the Church is hampered by the almost complete retention in foreign hands of the control over the policy, property and funds of the Missionary Societies, and that with a view to encouraging a larger measure of self-government
and self-support, removing the sense of impotence which keeps many of the most capable Indian Christians out of mission work, placing the English missionary in the position of a helper to the Indian Church, and removing something of the stigma of foreignness from Indian Christianity itself---steps should be taken without delay to give to Indians a far larger measure of control.

"That this Committee (appointed to consider the above resolution and to suggest ways by which the principle could be put into effect) be asked to consider among other things the following suggestions which largely transfer the functions of the A. C. C. and the Diocesan Mission Board to a new Committee:

(1) That a Committee consisting of an equal number of Indians and Europeans with the Lord Bishop of Lucknow as Chairman be formed to direct and control the policy and work of the Societies.

(2) That the whole budget for evangelistic and educational work should be drawn up by this Committee.

(3) That new missionaries should come out only as deemed necessary by this Committee.

(4) That the first term of missionaries should be a trial term, and that they should only return, after their first term or after a subsequent furlough, on the recommendation of this Committee.

(5) That allocation and transfer of missionaries should be in the hand of this Committee."

The above resolutions were considered by the C. M. S. Conference at a meeting held in Agra in March 1920 when it was resolved:

"That the best way to give effect to this policy would be not to reform A. C. C. but to transfer most if not all the functions of A. C. C. to the Missionary Section of the Diocesan Council.

It therefore recommends that provided that the regulations of the Council can be so altered as to secure that at least half the members of the Mission Board must be Indians, and at least one-fourth women, and it be possible for the Sub-Committee of the Mission Board to co-opt members from outside the Diocesan Council, P. C. (Parent Committee i.e., Home Board of the C. M. S.) should transfer to the Missionary Section of the Diocesan Council the control now exercised by A. C. C. and that the only functions retained by A. C. C. should be:

(1) The protection of C. M. S. property until such time as that is made over to the Diocesan Council.

(2) The conduct of the personal affairs of the Missionaries recruited by C. M. S. and the consideration of applications from them for emergency grants from P. C.

That in future A. C. C. should consist of:

(a) Four persons not in the employ of C. M. S. of whom one should be an English lady and at least one should be an Indian.

(b) Two missionaries—one man and one woman—recruited by C. M. S. to be nominated by Conference.

(c) The Secretary with the Bishop as President."
The above minute of the C. M. S. Conference was considered by the Committee appointed by the Diocesan Council which took the following action:—

"...............We believe that the time has already come, we are assured by the votes of the Diocesan Council and the C. M. S. Conference that the principle is generally accepted, that the Indian representation on the governing bodies of Missions should be made not less than equal to the European, as a mark of confidence and fellowship, as an example of Christian polity in a non-Christian country, and as an essential condition of missionary efficiency.

"We therefore so far agree with C. M. S. Conference that we recognize that what is ultimately required is that the Church be strengthened by the actual transfer to it of responsibilities which are now discharged by the Missionary Societies, but we believe that it would be a serious mistake to hold back all changes in the governing body of that Mission until these further changes can be introduced."

The matter is now under the consideration of the Parent Committee of the Church Missionary Society, but the above extracts will indicate that missionaries of that Society are convinced that some radical change in the policy and administration of mission affairs is most urgently called for, and they are determined to take 'heroic measures' to meet the situation.
ALLAHABAD, U. P., (INDIA),
15th June, 1920.

To

R. SPEER, Esq., D. D.,

Secretary, Board of Foreign Missions,

Presbyterian Church, U. S. A.,

156, Fifth Avenue Street, New York, U. S. A.

DEAR SIR,

We, the undersigned members of the Indian Presbyterian Church, feel constrained to address you on the question of the relation of the Mission to the Church. The seriousness of the situation confronting us is our only apology for doing it. In expressing ourselves on the matter we feel we are faithfully voicing the sentiments of our Church and our people.

The present policy of isolating the Mission and the Church and keeping them apart from each other, has resulted in such friction and misunderstanding as practically to paralyse all mission work and retard the growth of the Church in India. There is not a single mission station in India which does not bear testimony to this unfortunate state of things, and missionaries and Indian Christians are at one in regretting it. It is, further, a cause of offence to the non-Christian who sees in it the failure of practical Christianity. We appreciate the motive which dictated the present policy—a desire not to pauperise the Indian Church, and hinder its development by putting the Mission in the place of the Church. But, by an irony of fate, it has been perverted from its true ends and has succeeded in achieving what it set out to avert, viz., the hindering of the growth of the Church.

It is a case where attendant events seem to be too great for 'policy', and have provided it with a setting which has given it a very different meaning from what it was meant for. The outstanding menace of the world to-day is the possibility of a conflict between Asia and Europe, or the East and the West—a conflict between the white and the yellow races. The religion of Christ, in theory, is the solvent of this racial strife, but, in practice, it will be dependent on the institutions of Christianity and its presentation as these are to be met with in life. Any presentation of Christ, or any expression of the Christian life in institutions which are rooted in a narrow individualism, will only intensify this racial strife, fail to furnish the Christian corrective, play into the hands of the enemy, and hasten the day of destruction. This is just what we venture to think has happened with the present policy of isolating the Mission and the Church from each other. It has preached 'self-help' and 'self-determination' to the Indian Church, but has failed to observe a just balance, by forgetting that in life there is such a thing also as 'other-help' and 'other-determination.' The response in the Indian Church of this teaching has been a fierce resentment against the foreign missionary and the foreign missions, a determination to have as little to do with them as possible, and boycott him and his work. This policy has made mission work of all grades a by-word and reproach, and has practically emptied our theological classes and has created a deep-rooted aversion in our young men against entering whole-time Christian work.
This unfortunate situation has not been without its redeeming features. It is true, it has roused a passion for lay service amongst us, deepened our responsibility for self-support and self-extension, the outstanding illustration of the latter being the founding of the National Missionary Society of India, and given an impetus to our desire for an Indian Church. But the tragedy of Indian Church life consists in this that the more seriously we have grappled with the problem of evangelising our country, the more thoroughly we have realised how utterly impossible it is for the Indian Church alone to accomplish it, as it is for Missions to achieve it single-handed, and that the only hope lies in a coalescing of the forces of the Church and the Mission and a consequent fusion of their organizations. But right here we are met by the ringfence of "policy" which, in the name of the interests of the Church, shuts the Indian out from the councils of missions and control of its funds. To accept mission work, with these bars against us, "for the sake of Christ," as we are enjoined by our missionary friends to do, would not only be sinning against our national self-respect but giving a distorted interpretation of Christ to India, and doing a disservice to our Lord and Country. It will be a treason alike to both, and we dare not be a party to it.

We do not think we are using exaggerated language when we say that the anomalies and indignities of the present situation are too great for any self-respecting people to bear, let alone higher considerations of the Christian ethic. To enumerate all the disabilities would be a long and woeful tale to unfold, but we shall run over some of the salient points in brief.

1. We have, under this system, the Mission and not the Church legislating about Mass-Movement methods. This process has been hastened on, in our Presbyteries, by the missionaries, whose work has been made a subject of adverse criticism by missionaries and Indian members alike, developing a tendency to withdraw themselves from membership with us. The Church is ultimately the body responsible for these methods, for she has not only to assimilate the innumerable converts which are being swept into the fold by this work, but her very rites and ceremonials (as Dr. Griswold's very able paper on "Non-Christian Rites and Institutions, and their Christian Equivalents" indicates) are being changed and modified by it. Yet, by virtue of this present policy of division, there is no means of making the two bodies concerned—the Church and Mission—move together on this grave question, and a dead-lock is the result.

2. This system is also responsible for a Dr. Stanley White coming out from America to decide on important mission matters, conferring only with missionaries, and ending up by straying into the province of the Church and making recommendations vitally affecting it. The conferring only with missionaries was significant. Speaking of a needed change in the mission policy, Sir Andrew Fraser wrote:—"Societies at home should get into touch with one another on this subject; but they cannot frame their policy except in consultation with the men who are carrying out the work on the spot, and the men who are carrying out the work on the spot are not only the missionaries and the mission councils, but also the leaders and representative members of the Indian Church (International Review of Missions, Vol. VII, No. 25, page 83). A truncated
'policy' was responsible for the omission of the second head of this advice of a tried Indian administrator, himself long an Elder, and a Moderator of the Indian Presbyterian Church, and well conversant with Church and Mission conditions.

Another illustration of the same type is furnished by the "June 1920 Conference" in New York, which also supinely ignores Indian representation, though decisions vitally affecting the Indian Church and Missions in India are expected to be arrived at in it.

(3) This system also has presented us with the spectacle of our college men being vehemently urged to enter mission service when there is in reality no place for them in the Mission Appeals, under such conditions, become a solemn farce, and do more injury than good to the interests of true religion.

(4) This system has also given us, in the North-India Mission, a solitary Indian appointed to missionary rank, one who holds this position more by sufferance than by right, and which is hedged round by disabilities which are humiliating and which come in the way of a man's doing his best work. For the fullest cooperation is only possible where there is perfect equality, and any rankling feeling of unequal treatment is fatal to it. Social good-fellowship, of a sort, we have between missionaries and Indian Christians, and sometimes plenty of it from some quarters, but such is the contrariety of the situation that such fellowship instead of covering, helps to expose more the inequalities of the situation. For a fellowship which stops at social functions and does not extend to fellowship in office adds but insult to injury to the aggrieved party.

We have to remember that an organisation, whatever justification it might have had when we were, to all intents and purposes, a subject people, is not only out of place, but positively harmful now, when we are coming to be regarded in practice, as well as in theory, "the King's equal subjects". What the State has conceded to us the Church cannot withhold. If we are told that it is to our interest that it should be so, we have difficulty in believing it, especially our younger men, when the same argument was used in the State and has been found out-grown.

All this, however, leads us to the central argument in the question: the argument that only those who contribute the money should have control over it. We cannot accept this as a formal principle of universal application, when there are exceptions to this rule to be found all around us. We have, as the most outstanding exception, a fact which touches every day the lives, in so many ways, of the millions of India—we mean the stewardship of Great Britain over us. We will challenge a declaration on this point: whether this has not been a case of wise use, on the whole, of other peoples' money. The fact is that it depends on the character of the people entrusted with this use. Your people, Sir, have we feel, a doctrinaire hold of this principle, and however different and wide-removed other questions might seem—like that of "mandates" for example—your position on all these is of a piece, as we hope to show later. Before there can be a change of policy, we have to have a changed view of life in your people.

As to the application of this principle to the Church in India, we admit freely that there might have been conditions present in the early days which justified
it. We admit also that in early Indian Christian thought there was present too much a consciousness of the paternal theory of missions. But what we, as strongly, assert is that in our evolution we have left that stage behind; that the newly awakened national consciousness of our people has provided the antidote to it; and that this feeling of self-respect has come to stay in the country and will increasingly grow inside the Church, as we get more and more converts from the higher classes—men who have not been brought up on mission money from their childhood upwards—and could be trusted, with adequate safeguards in the mission constitution, to preserve us effectually from a lapse into a condition where financial control over other peoples money might be a source of danger. We believe that, with the changed conditions in our national characteristics, we shall have a situation where we will not rest till the Indian end of the contribution—in men and money—outweighs the foreign, and India takes her proper share in the evangelisation of her own people. But towards this consummation we cannot bend all our energies, so long as the relation between the Mission and the Church is not righted, and the energies which should be saved for constructive effort dissipated—on both sides—in mutual recrimination, and more destructive criticism of each other. We may mention here that as a part of the plan to fuse the Mission in the Church, we shall heartily support a measure, to get the Indian Church from the outset to take its rightful share—a share which should increasingly grow and make itself felt—in the financial burdens of the missionary enterprise.

We trust we shall not be taken as invertebrates, or parasites, in pleading for a closer union of the Church and the Mission. It is not the line of least resistance for us. That lies the other way, viz., in making the Church break off entirely from the Mission and Western Christianity, and stand on its solitary resources. We have had instances of it in the past, as in the ‘Khristo Samaj’ of the early days of the late Kali Charan Banerji,—a position, however, from which he retracted long before his life’s close—and the volcano is still active underground and ready to erupt on provocation offered. But we are convinced that our peace does not lie that way; that it will be a calamity to the Indian Church, and through it to Asia and the world, if it were to lose the note of catholicity in the midst of nationality. We wish to emphasise the lesson which the political situation in India and the East, in general, has for us in the Church. It is a fascinating cry, that of “India for the Indians.” But it is not consistent with the whole truth. India is for the Empire as well, and for the world. With the cry of "India for the Indians" goes also "passive resistance" or "Satyagraha" or "the policy of non-cooperation," as it is called, and an individualistic view of life, which has no place for a commonwealth of nations and the common good. By isolating the Mission and the Church we fondly think that we are strengthening the Church. But we are raising, perhaps, a spirit which we shall not be able to lay. By refusing to fuse the Mission and the Church we shall soon enough have a National Church, but one which will give us a distorted view of Christ, and instead of being a messenger of good-will will be a stirrer up of strife.

As a result of the situation we have sought to envisage, we feel we should press on you, with all the earnestness at our command, to take up the question with your Board of revising the present relation between the Mission and the Church. We are further emboldened in this view by noticing the changes which have been coming over other missionary societies, changes in consonance with our ideas. We note, also, with gratification that the recommendations of the Edinburgh Continuation Committee Conferences followed the same lines, when it was
urged that Indians should be put "on a footing of complete equality, in status and responsibility, with Europeans" and that "Churches and Missions should open for Indians the highest and most responsible positions in every department of missionary activity," and that positions in the mission field should be related to the Churches. We are giving in an appendix to this letter the advance recorded, of late, in this direction by missions, and a few brief suggestions of ours towards a solution of the problem.

While changes are sweeping over other missionary societies, we, who have learnt to appreciate American ideals, should not like to see an American Mission lag behind in its thought and practice. We realise to some extent the historical reasons and the national characteristics which are responsible for the present policy. Like other countries and other peoples, your people suffer from the defects of their virtues. American Christianity suffers from an excess of Protestantism. "The dissidence of dissent" marks its Christian life conspicuously, it having largely sprung from extreme forms of Protestantism. The individualistic view of life comes to it uppermost therefore, a supreme exhibition of which we have in your Monroe doctrine, and the present withdrawal of America from the responsibilities following the war. With such pronounced individualism, it was no surprise therefore that we should have the total isolation of the Mission and the Church, and a failure to realise how the best interests of both would be served not in mutual isolation but in a fusion of the one in the other. But this is, we must admit in all fairness, but one side of the picture. How American Christianity can rise superior to this national limitation, when it lays itself open to other and counteracting forces, is shown in the splendid oneness which the Methodist Episcopal Church has realised in its relating of these two bodies in the mission field. The Methodists are above all "clannish"—we say it in no disrespect—and this characteristic has neutralised the national individualism, with the result that there is the greatest co-operation among them between the Mission and the Church, with happy results to both alike.

The mention of the Methodist Episcopal Church suggests, to our mind, the significant fact that it is the Episcopal Churches, both in England and America, that have taken the lead in the fusing of the Mission and the Church. It is, however, but in the fitness of things. The organic view of life is strongest in the Episcopal bodies, whereas non-conformity—we think we should be able to admit it without depreciating its great historical services—has ever put a premium on individualism. Life is a unity, and our views on different questions are all of a piece. One can see therefore in the present mission policy, whether it be the relation of the Mission to the Church, or of the foreign missionaries to the Presbytery, or the question of self-support in the Church, the working out of a fundamental view of life—a view of life which is distinctly individualistic and which is rooted in historical and national conditions.

The world is at the cross-roads to-day. The old order has died in a great conflagration brought about by the evil effects of an individualistic point of view. On the ashes of the old a new order is being built. But though the old order is dead, the old leaven is not. The choice that besets the national life of your great people supremely—the choice between living out one's life in the strength of self-sufficiency, and the going out of oneself and the making of us at one with others—is one which faces all peoples in their several measures. On us all, therefore, who love the New Day and its coming is enjoined this other, the organic point of view, a point of view which is rooted in our view of life, our conceptions of the Church, and our under-
standing of Christianity itself; and we cannot but believe that if this point of view were given effect to, there will be co-operation where there is now distrust, love where there is now hate, and on a weary world will descend “Peace, and Good-will among men.”

We beg to remain,

Dear Sir,

Yours sincerely,

J. M. DAVID, (B. A.),
Elder, Katra Church, and Moderator, Allahabad Presbytery, (Asst. Registrar, University of Allahabad).

A. RALLA RAM, (B. A.),
Minister, Allahabad Presbytery (In charge, Jumna Church, Allahabad).

N. C. MUKERJI, (M. A.),
Elder, Jumna Church, (Professor, Ewing Christian College, Allahabad).

N. K. MUKERJI, (B. A.),
Elder, Katra Church, (Secretary, North-India Christian Tract & Book Society, Allahabad).
APPENDIX

To a letter to Dr. R. Speer, Secretary, Board of Foreign Missions, Presbyterian Church of the United States of America, on “The Relation of the Mission to the Church.”

A.

A STATEMENT, BY THE SIGNATORIES TO THE LETTER, OF POINTS WHICH SHOULD BE THE BASIS OF ANY ABIDING SOLUTION OF THE RELATION BETWEEN THE CHURCH AND THE MISSION.

(1) The aim should be to make all work church and not mission centric.

(2) To realise this end all work now conducted by the Mission should be eventually made over to Presbyteries, the present separate Mission organisations dissolved, and all missionaries become members of Presbyteries.

(3) But till then, for the period of transition, there should be erected a new body, composed of representatives of the Mission and the Church, which should have the ultimate control in all things; that the lines of Dr. Ewing’s scheme be followed for this body, as being altogether free from the blame of half-measures, which would be suicidal.

(4) While we should understand by the Indian Church a national church, no attempt should be encouraged on the part of missionaries to withdraw themselves from membership in it, and that they should not withhold their share of developing it, consistently with its character as an Indian Church.

(5) A policy of devolution should be adopted by which the present mission stations should be partitioned for more intensive work, and qualified Indians appointed to the charge of stations on a basis of perfect equality of status and responsibility with Americans.

(6) The Indian Church should bear, from the outset, a share, proportionate to her resources, in the financial burden of the missionary enterprise—and steps should be taken to ensure its being a gradually increasing share.

B.

SCHEMES FOR A NEW CENTRAL BODY RELATING THE CHURCH AND THE MISSION.

I.—The Council of Missionaries:—This shall include men and women directly appointed by the Board to a particular Mission. The function of this Council shall consist of: all those matters, which have exclusively to do with the foreign missionaries, such as, furlough, allowances, recall, and so forth. The business of this Council would ordinarily be transacted in one day.

II.—The Mission.—This shall consist of all the members of No. 1 and Indian members, men and women, selected in such a way as to make them representative of the Church. I should strongly oppose the idea of their merely being individuals named by the Mission. A constituency charged with the duty of selecting representatives for membership in the Mission must be found. In order to secure this I would
suggest, in the North India for example, that a given number of persons be elected for terms of a fixed length by the following bodies:

(i.) The Ewing Christian College Board.
(ii.) Saharanpur Seminary Board,
(iii.) The Allahabad Presbytery,
(iv.) The Farrukhabad Presbytery.

To these should be added in future any other bodies suitable for the exercise of such powers.

(v.) The Council of Missionaries.

It only remains to suggest for this bare outline one or two points.

In general only men and women engaged in actual missionary work and devoting their time to such service ought to be added to II. The reason for this is obvious. Members of such a body, as the Mission, to be useful must be able to attend meetings and give time to such work regarding it as a first duty. Persons engaged in Government service for example are usually found unable to attend meetings except when they are held on public holidays, and this restricts the time for doing Mission business altogether too much, and they could not be fully familiar with all the details of the work. The pastors of churches would of course be eligible.

Much in the way of detail would have to be worked out in connection with this sketch plan. I have not attempted this because I only want to put before others what seems to me a very workable idea, and am not at all enthusiastic as to the details. I should have said above, that in the case of the members, foreign and Indian of No. (II) voting power should extend to all on equal terms, and that Mission (II) should deal with all the branches of missionary work, educational as well as evangelistic. I am personally inclined to believe that any half-way measures will fail and that the only kind of legislation, which we can count upon likely to be effective, will from the very outset, recognize the members of the Church, to be chosen in the way indicated, as equally interested with ourselves in all branches of work.

2.

Report of the Committee Appointed to Consider Dr. Griswold's plan for the better relation of Church and Mission, as adopted by the Presbytery of Allahabad, March, 1920.


"We find that there is a general agreement as to the end at which we should all aim, namely, a self-supporting and self-propagating Church in India: the difference of opinion that exists is in regard to the means for achieving this aim.

In the Christian Church there is no room for racial and national lines of cleavage or demarcation. The sole principle by which policies must be judged and fixed is their fitness to secure the above-mentioned end, namely, a self-supporting and self-propagating Christian Church in India.

The following plan commends itself to us:

A Board of Mission Work should be established to consist of, say 15 members, 5 to be elected by the Presbyteries, 5 to be elected by the North-India Mission, and 5 to be elected by some method to be prescribed by the Board of Foreign Mis-
sions in New York, say, by the India-Council of American Presbyterian Missions. Members of this Board should be elected for a term of three years, and should be eligible to re-election. The Board should employ a full-time executive secretary, and should have a small executive committee and finance committee. It should frame its own by-laws, and its decisions should be final. It might well adopt a rule to admit and discharge workers only on the recommendation of some Presbytery, but it should have discretion in regard to transfer, increase or decrease in pay, and such other questions as arise, although it would normally consider the representations of local ministers and sessions.

The proposed Board, in co-operation with the Presbyteries and the Mission, would work out the details of a plan for increasing the representation of the Presbyteries from time to time as developments may warrant it, and for decreasing the Mission representation until finally it shall reach the vanishing point.

The Presbyteries, the Mission and the Board may elect any minister, elder, or missionary who must be a member of the Presbyterian Church of India, without regard to nationality, to the proposed board.

To the Board when established should be committed the care of all evangelistic work. Evangelistic work for women should be in the charge of a Woman's Board, related to the general Board somewhat as the Woman's Boards in America are related to the general Board there.

All funds received for Evangelistic and Pastoral Work should be in the care of this Board, which should prepare estimates for advance work and execute the plans formed.

3.

A Conference called by the North India Mission met at Allahabad on the 2nd April 1920 to consider the question of the constitution of the Mission and what changes, if any, are necessary. The following is a free translation of the resolutions which were passed by a majority of votes.

i) That a Board be created between the Mission and the Church.

ii) That this Board consists of 15 members elected thus: 4 each by the Allahabad and Farrukhabad Presbyteries, and the remaining 7 by the North India Mission; these bodies to have perfect freedom to elect Americans or Indians just as they may wish.

(iii) That the functions of the Board be confined to evangelistic and pastoral work.

(iv) That for the present the functions of the Board be advisory.

(v) That the proceedings of the Board be published both in English and in Urdu.

(vi) That the N. I. Mission be requested to ask the Home Board for permission to co-opt four Indians as full members of the Mission.

(vii) That ordinarily all matters appertaining to evangelistic and pastoral work should pass through the Board.
C.

THE FOLLOWING QUOTATIONS WILL SHOW WHAT MISSIONARIES AND OTHERS WHO ARE FAMILIAR WITH THE WORK IN INDIA FEEL ABOUT THE QUESTION UNDER CONSIDERATION.

1

In an article on "Religious Self-Expression of Christian India", which appeared in the Harvest Field the Right Rev. Bishop E. H. M. Waller, M. A., D. D., of Tinnevelly and Madura (who started his missionary career as Principal of the Christian Boys' Boarding School at Batala, Punjab, and then spent several years in the United Provinces as Principal of St. Paul's Divinity School, Allahabad, missionary at Benares, and eventually as Secretary of the Church Missionary Society, United Provinces, and was also Secretary for India at the Headquarters at Salisbury Square, London) expresses himself thus:

"I believe we must make far more real endeavour to give to indigenous congregations the guidance of their own affairs; and to associate them with us in our plans for the work of the Mission and the Church. I believe that this separation of Mission and Church is at the root of a great deal of the difficulty we are discussing. As Christ is one, His work is one. I have heard distinctions drawn between foreign money and Indian money, between missionary and Indian clergyman, between missionary conference and Indian committees that made my blood boil. It may be that in administration there must be specialised committees, but such committees should be based not on the lines of race or of the separation of the Mission and Church but simply on capacity for the service of Christ's Kingdom.

"Our...aim then will be to take practical steps from the very beginning to abolish as far as possible the difference between the Mission and Church...... It may be impossible and undesirable at the present time to get rid of it at home........ that is large question which we cannot discuss now; but while we benefit by the enthusiasm and the prayer that lie behind the present system, let us see that it does not do real harm to the cause that it exists to benefit."

2


"Indeed the thoughtful reader of this ten years' report will find himself facing the great question of decentralization, which is being forced upon the Home Mission Boards. The story of the National Missionary Society clearly shows that Indian Christians possess spiritual wisdom and capacity for leadership in a marked degree. They do not lack patient and far-seeing statesmanship, executive ability, financial integrity, enthusiasm, and devotion combined with prudence and caution. In the realm of politics the British Government is contemplating great and far-reaching reforms in the direction of self-governing institutions in India. European and American missionaries in India are more and more realizing that the time has come for a similar great advance in missionary politics and administration, but too often the home mission boards are obsessed with the thought that 'he who pays the piper must call the tune,' and thus the generosity of the churches in the West is in danger of keeping the young churches of the East in perpetual bondage. Members of the home boards will find much food for thought in these pages."
The Informal Conference between some Indian Christians and British missionaries held at Allahabad in 1919, expressed the following opinion on this matter:

"It will also be said that so long as the supplies for the Church's work in India are drawn almost exclusively from Europe or America, it must be willing to submit to control by these countries. We question the inevitableness of this conclusion. There is a growing agreement among Indians and missionaries that self-government will have to precede self-support, and will indeed stimulate it."

Sometime ago, in South India, a group of Christians, Indians and foreign, spent ten days in Retreat and fellowship, to consider the problem of Mission and Church when they concluded:

"The problem has an official and economic as well as a personal aspect. Money, freedom and responsibility, must be gladly and frankly entrusted to the Indian Church. With regard to money contributed by the churches in the west for the evangelisation of India, the chief question is not by whom the money is administered, but whether it is spent in the most fruitful way for the extension of Christ's Kingdom."

The Right Rev. V. S. Azariah (Bishop of Dornakal)—an Indian—during the course of his sermon at St. Bride's Church, London, on the occasion of the 121st Anniversary of the Church Missionary Society, said:

"The relationship between Missions and the indigenous Church is another problem calling for thought and action. This is a problem that affects equally but divergently all parts of the mission-field. It may be safely asserted that in many of the larger Missions the time has come for greater recognition to be given to the Church as the chief factor in the evangelisation of India. The time when the Mission was the prominent partner is fast passing away in these fields, and the time has come when the Church ought to occupy that place. In almost all fields careful watch must be kept over the development of the community, so that the devolution of responsibility from the Mission to the Church may be carried out wisely and steadily, and that at every stage of development, in all departments of work—both transferred and reserved, Indian co-operation and counsel may be secured at once and complete self-government may be prepared for and consummated in the future. The All-India Missionary Conference of 1912, held in Calcutta, under the Presidency of Dr. Mott, passed the following resolution:—"This Conference would emphasise the principle that the work carried on by foreign missionary societies should be gradually transferred, as opportunities offer, to the Indian Church, and that suitable plans and modifications of existing organizations should be adopted, wherever necessary, so that this principle may be carried out by missionary bodies." The principle underlying the resolution in now universally accepted by all missions, and many steps have been taken by different societies to give effect to the resolution. But the progress is all too slow. The situation demands a more vigorous and bolder policy. The hearty cooperation of the Indian leaders is most essential for the missionary enterprise of the future. Moreover, the educated Indian Christian is naturally being thoroughly permeated with the new national spirit of the country. It is important that his love, sympathy, and services be won for the Church and the missionary cause.

The Hindu, too, is watching with keen interest the place that the Indian Christian is taking, and is invited to take, in the work and government of the Church. "Responsible Government," "Home Rule," "Transferred and Reserved Subjects"—these have
become familiar phrases in modern India. Is it to be wondered at that the Indian Christian is attracted by the glamour of these ideas, and expects it in the sphere of Church and Mission administration? Courageous action should therefore be taken everywhere to devolve responsibility of some kind or degree from "the Mission" to "the Church." Where a complete transfer is not immediately possible, the giving of full responsibility in certain departments and the securing of Indian co-operation and counsel in all branches of work must be the rule, and not the exception, in Mission administration. The devolution and co-operation should not depend solely on a money test. Again and again we have seen that the policy of trust and confidence and of devolution of responsibility is what secures greater self-support and greater efficiency in administration. In spite of all exceptions and disappointments, as a rule the bearing of responsibility breeds a sense of responsibility and confidence begets trustworthiness. The time must come soon when, at least in the older fields all the missionary work under the foreign missionary societies must become obviously and permanently related to the Church in India. This does not mean that these fields will not require men and money any longer. The Church will still require all the sympathy and help that the older Churches of the West can give it for a long time to come. Even if the Church in some of the districts should become entirely self-supporting tomorrow, yet, for the training of the workers and of the clergy, for manning the educational institutions for its youth, for conducting its colleges and hostels for non-Christians, and for developing in its workers a strong spiritual life and a spirit of self-sacrificing service, it will need for some long time to come the best men that the Church and the Universities of the West can produce. Financial support also will still be required for the training of the clergy and other leaders of the Church, until Indian Christians themselves can equip and endow their own theological colleges. But the centre of gravity must move unmistakably from the Mission to the Church. You will still send men, but to be associated with the Church in India, and to labour with its leaders for the Christianisation of the nation. Only, the men you send out will be men in full sympathy with Indian Christian national aspirations; men who will be more conscious of their relationship to the Church in India than of their connection with the Society that sends them out; men who will find their joy in identifying themselves with that Church and serving that Church, thus, perhaps all unconsciously, making their peculiar contribution to the Church in India. You will still send money, but not as a means of holding the converts in bondage to a particular sect or a particular view, but to help the Indian Church, as long as it needs such help, to carry out its own programme for the fulfilment of its mission to the nation. Possibly you will still be required to give your thought and counsel to the problems of the work; but largely it will be to enable the Church in India to come to its own, so that "the glories and the treasures of the nation" may be brought into the Church of Christ, and that the Light of God proceeding from it may guide the destinies of the many races yet outside it. All this is no mean service. Perhaps it requires the greatest self-abnegation and the wisest Christian statesmanship that missionary societies and individual missionaries have ever been called upon to exercise. But will the daughter churches in India look to the older churches of the west in vain for this important service?"
missionaries, who must realize that they are not doing their best work unless they are assisting in the development of the Indian Church, and putting Indian workers into positions of responsibility and trust quite equal to those which they themselves have occupied. The time has come not only to have a vague desire to do justice to Indian aspirations and to employ the Indian Church and Indian workers, but also to go beyond that. We must have a clear and definite policy in regard to all the problems that are involved—the share which Indians are to take in every department of mission work, and also the work the Indian Church is to do and the share which it is to take in the evangelization of India. Great progress, for which we thank God, has been made of late years in organizing the Christian Church and setting it to work; but this is a case in which we cannot afford to be weary in well-doing. Alongside of progress in this matter also, there must be a determined effort to give Indian workers a due share of responsibility of missionary work, and an ever-increasing part in its direction and administration. All this involves going into the question in respect of every department of missionary and Church work; and the consideration of all the problems which will arise in this connection seems to me to be now so urgently demanded that it cannot be postponed. Societies at home should get into touch with one another on this subject; but they cannot frame their policy except in consultation with the men who are carrying out the work on the spot; and the men who are carrying out the work on the spot are not only the missionaries and Mission councils but also the leaders and representative members of the Indian Church.

In the International Review of Missions, Vol. VII (pages 522-530) dealing with the subject of "Relationships between Indians and Europeans," Mr. William Patton writes:

"Take one more example—the whole question of Church and Mission and the relation between the two. It is of course commonplace to say that the object of missionary endeavour is to build up a truly Indian Church, that the mission itself is a temporary thing, that it must decrease, while the Indian Church increases. This principle is generally accepted by all who give serious thought to missionary work. Yet I must confess that I became almost afraid to mention the principle in a company of Indian Christians. There would be a look of polite incredulity; or a laugh, indicating quite clearly that the principle in question was in the opinion of those present more a matter of theory than of practice. I found educated Christians in all parts of India very loath to believe that the object of the western missions is really minister to the Indian Church, and that the missionary is really anxious to hand over responsibility to the Indian and to work with him and under him. Exceptions they would cordially admit but they would go no further. . . . . . . . Not less grave is the issue confronting the Church (I use that word to include Indian Christians and missionaries) in India. If the present atmosphere of estrangement and misunderstanding can be dissipated and the educated Indian Christian be really united in fellowship with the European missionary, India is ripe for a very great Christian advance. If estrangement is continued, and there is not enough faith, hope and love to banish it, then there are bad days ahead for Indian Christianity, and worse still for Indian missions. . . . . . . . No one doubts that the question of the right relation between the foreign mission and the Indian Church, between the Indian worker and the European worker, is the most urgent question facing Christian statesmanship in India, and some of the ablest missionaries would heartily back schemes to-day which only yesterday would have been condemned as Utopian. . . . . . . . To make great experiments in exploring the depths of Christian love is the task to which we are called, and only the love which is utterly human because it is utterly divine, the love of Christ, is adequate to the need before us. Whether in missions or in government, in private life or in public affairs, there is need to-day for men and women in India who have got past the point of caring about themselves and can approach the life of India and the heart of Indians with that self-effacing and yet
utterly simple and natural attitude of brotherly equality and love which is the gift throughout the ages of Christ to those who look for strength to Him.

Dr. D. J. Fleming in his recent book "Devolution in Mission Administration," after his own experience as a missionary in India, and after a thorough study of the principle and policies of the home boards and societies and of missions on the field, writes:

"No phrase occurs more often in articles on this subject than the one spoken in the spirit of John the Baptist—we must decrease and they must increase. But when it comes to practice, lack of imagination, inability to put one's self in the other's place, the neglect to make explicit the implications of that phrase, prevent the adequate embodiment of this principle. Fine ideals are expressed in resolutions, but examination shows that all too often definite practical plans of procedure are not indicated by which the high end contemplated are to be secured."

D. ADVANCES RECORDED BY OTHER MISSIONS.

In the Methodist Church there are no two separate bodies like the Mission and Church. They have what is called a Conference comprising of Indian and foreign ministers, the former outnumbering the latter very considerably. All questions appertaining both to mission and church are dealt with by this body. The Conference appoints a Finance Committee which attends to all financial matters. Indian are also members of this committee. The following extract from the Indian Witness will indicate what further progress in the direction of trusting Indians with what is commonly termed 'foreign money' is being contemplated:

At the recent session of the Executive Board of the Methodist Episcopal Church, two actions were taken looking to wider influence of the Indian membership in the affairs of the church in India. As it already exists, the ministers of the Church of Indian nationality have exactly the same ecclesiastical standing as do the missionaries that come from aboard and every office in the gift of the Church is as open to one nationality as the other. But, in the past, in the administration of the finances, a rigid rule required that, in the election of members to the finance committees, one-half must be of one nationality and the other half of the other. The Executive Board now recommends to the Home Board that, hereafter in India, the annual conferences be allowed to elect without any restriction whatever, save as to total numbers. Inasmuch as in all conferences but perhaps one, the Indian membership is decidedly the larger, this makes it possible for the latter to decide as it deems best as to the most fitting men for the place. The second action has to do with the membership of the Executive Board itself. While in the past, election to this body has been open to missionaries and Indian ministers alike, the nature of the work has decided the election of the former as better acquainted with the duties required. But it is deemed advisable that, whatever the particular qualifications needed for this work, the Indian ministers should be represented on its membership. The Executive Board therefore recommends to the Central Conference, which meets in Lucknow next January, such a change in its rules as will allow each annual or Mission Conference to elect an Indian delegate to the Board membership, and it is practically certain such change will be granted.

The Bishops of the Methodist Episcopal Church in the Episcopal address to the Thirteenth Session of the Central Conference of the Methodist Episcopal Church
in Southern Asia held in Lucknow in January 1920 made the following pronouncement on the question of "Transferring of Responsibilities to the Indian Church":—

"This question has been prominently before the National Missionary Council since 1912, when the following resolution was passed:—'This Conference would emphasize the principle that the work carried on by Foreign Missionary Societies would be gradually transferred, as opportunities offer, to the Indian Church, and that suitable plans and modifications of existing organizations should be adopted, wherever necessary, that this principle may be carried out by missionary bodies.'

Since the writing of the above, there has arisen a new national consciousness in India, a reaction against all things foreign, and a desire for everything to be Indian. We not only rejoice in a national awakening, but also in the fact that, with the rest of the nation, the Indian Church is awakening. We feel that the problem of an adjustment to the new national consciousness is a most vital one; but that it is not so difficult for us, as for most Missions working in this land; and for the reason that we are not a Mission, but a Church in India, just as we are in America; and our people in India have the same relation to the whole Church and its government, as they would, if they lived in America. Our missionaries are not here as members of American Conferences, but have given up their membership in their home conference and have joined our Indian conferences, and have put themselves, their characters and destiny into the hands of their Indian brethren; and we are proud to report that our Indian conference members have proved themselves abundantly worthy of such confidence. To illustrate this completeness of our Indian organisation: It was within the power of our larger conferences in India, where Indians have a majority of annual conference votes, if they had so desired, to have had every ministerial member of this Central Conference an Indian; and this is overwhelmingly true in our Lay Electoral conferences; and to have their every delegate to the coming General Conference an Indian. Further, our Indian delegates who go to America have the privilege of putting up in the General Conference everything they may desire, from the Indian or Southern Asia standpoint. The National Missionary Council of India recognizes that we are ahead of all other denominations, in having a fully organized Church in India; and said of us, in its report on the Indian Church: 'This organization is far in advance of any other body in India.'

Methodism, being not a Mission, but a Church in India, is so organized that, as occasions may arise, we hope it will adapt itself to the needs and conditions in India as it has in the other countries in which it works. Note the difference between Methodism in America and England, and how Methodism in America has steadily adjusted herself to changing conditions and opportunities. Take her Episcopacy. Her first bishops were selected by John Wesley. Her next were elected in America as travelling General Superintendents; but, when a need arose in Africa, provision was made for a Missionary Episcopacy. Later, when Southern Asia asked for 'A Resident Bishop for India,' and the Judiciary Committee ruled that a General Superintendent could reside abroad, Southern Asia was given the Missionary Episcopacy that had been provided to meet Africa's need. Now, General Superintendents not only reside abroad but are at home given Episcopal areas. Next, look at the changes in the membership of the General Conference. First all of the ministers in America were members; next came an elected body of ministers; and, for the greater part of a century, all General Conference members were ministers. Then, laymen became members; and last of all, women. The meaning of all this is that Methodism, being not a Mission, but a Church in India, is so organized that, if India and Southern Asia do not adapt it to meet their needs and make it part of the very life of the countries, it will be their fault, and not the fault of the rigidity of organisation of Methodism. Hence, the responsibility and opportunity of this Central Conference, and particularly its Indian members, to adjust our Church to a new India as we look out into the second century of the Missionary work of our whole Church, and to our work in India. Too much emphasis cannot be put upon this problem; and here is the place for a full and free discussion and the wisest possible legislation.'
2. The United Free Church of Scotland.

This Church has reintroduced their old system of appointing Indians as Missionaries. They have already two Indians in their Bombay Mission and the Nagpur Mission is also taking active steps in the same direction. The following extract from the *Harvest Field* dealing with an article on "Church and Mission in India" by the Rev. John Mackenzie of Bombay which appeared in a recent number of the *International Review of Missions* indicates the change that has come over the missionaries of the U. F. C. Mission:

"The Rev. John Mackenzie, of Bombay, has a suggestive article on this subject in the January number of *The International Review of Missions*. He contends that Church and Mission are facts that cannot be ignored. He reviews various suggestions that have been made to co-ordinate the work of the two, and he comes to the conclusion that the only solution of the difficulty is amalgamation. *The church must be the centre from which all emanates.* In any form of church organization there would be bodies representative of the church and charged with certain duties connected with the direction of its work, not composed exclusively or even in high proportion of the clergy and paid workers. *What is wrong with the church is that the rank and file of its members have not been made to feel that the work which is being done by missionaries and other agents is their work*. The following extract deals with the financial aspect of the change:

Home societies would contribute the services of missionaries, whose salaries they would provide as at present. But the grants which are contributed for the maintenance of their work would be administered not directly by them but by the church bodies on the field. Is there any reason to fear that these funds would be unwisely administered? I believe there is not. From the nature of the case, they would not be available for the gratification of any selfish ambition. They would be designated for the support of the work of the church. A considerable part of the expenditure would be in the salaries of workers, but these salaries would be fixed not by the workers themselves but by a body representing the church, in which there would be a representation of persons earning their livelihood in what are generally known as secular employments. They would see that workers were adequately paid, but there is no reason to fear that they would squander money on exorbitant salaries. For the missionary there would be this great gain, that he would no longer hold the position of a distributor of patronage, and the Indian worker, on the other hand, would no longer be in the position of servant of a foreign organisation. And for all there would be this great advantage, that any piece of work that had to be done would be committed to those who seemed to be best fitted for it, without distinction of race, and that all work would be designed to contribute directly to the extension or strengthening of the church.

We believe the time is speedily coming when the distinction between church and mission, which have always been more or less arbitrarily delimited, will have to pass away. The great difficulty will be to secure the services of educated and intelligent laymen, who will have time to devote to church work. And it must also be remembered that what is possible in great centres of population is not possible in village churches. Organisation must be adapted to actual and not ideal conditions."


The control of the work of this Society in the United Provinces is divided between two Committees called the Almora and the Benares District Committees which manage the entire mission work in these two sections. On the Benares District Committee there are two Indian laymen who are full members and have to deal with even matters appertaining to foreign missionaries, their location, furlough etc.
Two Societies belonging to the Church of England are working in the United Provinces—The Society for the Propagation of the Gospel (S. P. G.) and the Church Missionary Society (C. M. S.).

S. P. G.—The affairs of this Society are managed by the Mission Board of the Diocesan Council (which corresponds to the Presbytery). On this body there are Indian laymen and ministers, as well as European laymen and ministers, the proportion being about half and half: the Bishop of the Diocese is the Chairman. The Mission Board prepares the budget, corresponds with the Home Board through the Secretary, fixes the location of missionaries and lay workers both Europeans and Indians.

C. M. S. This Society has at present five Indians, four of whom are graduates, as full missionaries with the same status as that of their European colleagues.

The affairs of this Society are managed by two bodies. The Conference, consisting of all men and women missionaries including the five Indians mentioned above, and also with two representatives elected by the Indian Church Council, (this Council deals with Pastoral and all matters relating to Indian churches.) All questions of principle and policy are dealt with by this body. (2) The Allahabad Corresponding Committee (A. C. C.)—this Committee is connected with the Home Board and is entrusted with the administrative work. Questions of finance, location, furlough etc., are within their purview. There is no administrative bar against it but it so happens that no Indian has ever been elected a member of this committee which at present consists of the Bishop of the Diocese as Chairman, and European laymen and missionaries.

For sometime it has been felt that some change in the policy of the C. M. S. has become imperative, and the matter was considered at the meeting of the Diocesan Council held at Allahabad in November 1920. Canon Davies in the course of his opening remarks dealing with this matter read extracts from a memorandum prepared by himself and the Rev. N. H. Tubbs sometime ago from which the following are taken:—

"We write at a time of unexampled crisis for the Empire and the world, and surely, if we have eyes to see, of unexampled crisis for the Church of Christ. But it is no general considerations that prompt this letter, but a deep and growing conviction that a situation has come about in that part of India with which we are familiar, which even if it could not be paralleled elsewhere would demand the most urgent attention of the missionary societies, and which there is reason enough to believe has its counterpart in all the Asiatic Mission fields.

This situation is created by the increasing tension, made apparent in a hundred ways, between not the leaders only, but the rank and file, of the Indian Church and the whole body of foreign missionaries. And here we must guard ourselves from giving the impression that the temper which we have described is only to be regarded as a symptom of a deep-seated spiritual disease in the Indian Church. There are faults enough in the Indian Church and Indians themselves are not slow to recognize and deplore them. There is undoubtedly much that is un-Christian and ungenerous in the forms in which the spirit which we have described manifests itself in speech and action. It is of course closely related to the general movement for self-government and independence of foreign control which is
sweeping over the face of India at the present time and much of the ill feeling has its roots not in wrongs suffered at the hands of individual missionaries or even of the mission as a whole, but in a general resentment against the privileges and power of the race to which the missionary usually belongs. But the same spirit is to be found among Indians who most truly and faithfully adorn the doctrine of their Saviour, only expressed in different terms or showing itself in a kind of hopeless resignation and despair of better things. And so it has come to the point that almost the whole weight of Indian Christian opinion—including some of the truest, and humblest followers of Christ—has thrown itself against the mission and the missionary.

"It is our convinced opinion that nothing but heroic measures will meet the situation—half concessions (unless part of a pledged programme) will effect little. We have got to take risks. "Why", it has well been asked, "should we insist on making all the mistakes ourselves"?

"We believe that the time for cautious experiment has gone by and that any measures however well devised will be suspected and misunderstood, as such measures have been in the past, unless they make clear beyond question and cavil that we are in earnest in this matter; that the day of platitudes and promises is over and that we mean to commend the Gospel by a great corporate act of renunciation of that which most men and women love more than anything else in the world, even if their ambitions are noble—a renunciation of power.............................If the exercise of power passes in considerable measure from us, there may pass with it some of the temptations that follow in its train. And there will certainly pass the black cloud of suspicion, and in its place a mutual recognition by Indian and Englishman of graces and qualities that languish in an atmosphere of misunderstanding, and we, by following in the steps of the Lord of Glory who entrusted His character and His Gospel to a band of simple men and women, shall see repeated in India those miracles of grace and power which our own preaching and organization are so manifestly failing to produce to-day."

The minute of the Diocesan Council runs thus:——

"If there is a note of sadness and pessimism in this statement, it is due to the conviction that no mere improvement of the personal behaviour of individuals can ever set things right, for though the attitude of modern missionaries is far more 'sympathetic' with Indian feeling than was that of some of our predecessors, yet this has not resulted in a corresponding improvement of relations between the different racial elements in the Church."

An Indian member (a graduate and a minister of twelve years standing) of the Conference expressed himself thus:——

"We Indians feel that it is a necessity that Indians should be admitted in the governing body of the mission. At present there are, as it were, two distinct agencies, European and Indian; and the secrecy which from the Indian point of view covers the proceedings of A.C.C. is fruitful of suspicion and alienation, and fosters just that kind of national spirit which is of the Devil".

Eventually the following resolutions were drafted and adopted nomine contradicente:——

'That the Missionary Section of the Lucknow Diocesan Council, including all the missionaries in Priests' Orders, of the Church Missionary Society and of the Society for the Propagation of the Gospel, considers that a point has been reached in this Diocese when the progress of the Church is hampered by the almost complete retention in foreign hands of the control over the policy, property and funds of the Missionary Societies, and that with a view to encouraging a larger measure of self-government
and self-support, removing the sense of impotence which keeps many of the most capable Indian Christians out of mission work, placing the English missionary in the position of a helper to the Indian Church, and removing something of the stigma of foreignness from Indian Christianity itself—steps should be taken without delay to give to Indians a far larger measure of control.

"That this Committee (appointed to consider the above resolution and to suggest ways by which the principle could be put into effect) be asked to consider among other things the following suggestions which largely transfer the functions of the A. C. C and the Diocesan Mission Board to a new Committee:—

(1) That a Committee consisting of an equal number of Indians and Europeans with the Lord Bishop of Lucknow as Chairman be formed to direct and control the policy and work of the Societies.

(2) That the whole budget for evangelistic and educational work should be drawn up by this Committee.

(3) That new missionaries should come out only as deemed necessary by this Committee.

(4) That the first term of missionaries should be a trial term, and that they should only return, after their first term or after a subsequent furlough, on the recommendation of this Committee.

(5) That allocation and transfer of missionaries should be in the hand of this Committee."

The above resolutions were considered by the C. M. S. Conference at a meeting held in Agra in March 1920 when it was resolved:—

"That the best way to give effect to this policy would be not to reform A. C. C. .....but to transfer most if not all the functions of A. C. C. to the Missionary Section of the Diocesan Council.

"It therefore recommends that provided that the regulations of the Council can be so altered as to secure that at least half the members of the Mission Board must be Indians, and at least one-fourth women, and it be possible for the Sub-Committee of the Mission Board to coopt members from outside the Diocesan Council, P. C. (Parent Committee i.e., Home Board of the C. M. S.) should transfer to the Missionary Section of the Diocesan Council the control now exercised by A. C. C. and that the only functions retained by A. C. C. should be:

(1) The protection of C. M. S. property until such time as that is made over to the Diocesan Council.

(2) The conduct of the personal affairs of the Missionaries recruited by C. M. S. and the consideration of applications from them for emergency grants from P. C.

That in future A. C. C. should consist of:

(a) Four persons not in the employ of C. M. S. of whom one should be an English lady and at least one should be an Indian.

(b) Two missionaries—one man and one woman—recruited by C. M. S. to be nominated by Conference.

(c) The Secretary

with the Bishop as President."
The above minute of the C. M. S. Conference was considered by the Committee appointed by the Diocesan Council which took the following action:

"...we believe that the time has already come, we are assured by the votes of the Diocesan Council and the C. M. S. Conference that the principle is generally accepted, that the Indian representation on the governing bodies of Missions should be made not less than equal to the European, as a mark of confidence and fellowship, as an example of Christian polity in a non-Christian country, and as an essential condition of missionary efficiency.

"We therefore so far agree with C. M. S. Conference that we recognize that what is ultimately required is that the Church be strengthened by the actual transfer to it of responsibilities which are now discharged by the Missionary Societies, but we believe that it would be a serious mistake to hold back all changes in the governing body of that Mission until these further changes can be introduced."

The matter is now under the consideration of the Parent Committee of the Church Missionary Society, but the above extracts will indicate that missionaries of that Society are convinced that some radical change in the policy and administration of mission affairs is most urgently called for, and they are determined to take 'heroic measures' to meet the situation."
THE HOME MISSION WORK OF THE PRESBYTERIES

The two Presbyteries of Lahore and Ludhiana, with which the Mission is closely related, have each taken a decided step forward in Home Mission work during the year. In the case of the former, it has been the assumption by a single church, the Naulakha Church of Lahore, of the charge of the entire Presbyterial Field.

This field, which may be divided into seven centres, in two of which, Manihala and Wagah, are organized churches, has a Christian population of some two thousand seven hundred Christians. These Christians are shepherded by the Rev. Bhola Nath and his team of eight workers, under the general supervision of the pastor of the Naulakha Church, the Rev. A. V. Thakur Das. In the work of the past year special emphasis has been laid upon the following objectives, with encouraging success:

1. The inculcation of the duty of Christian giving.
2. The education and development of the Christian community. To this end a syllabus has been prepared for the guidance of the workers in their religious and secular instruction.
3. The organization of churches. We hope to open churches in two new centres in the near future.
4. To educate the workers. Beside the monthly meeting for prayer and conference we held our annual Summer School, during which an endeavour was made to follow the Seminary regime.
5. To relate the city church more closely with the village communities.

For the accomplishment of this purpose, we held four melas at four different centres. Young men from the College, young ladies of the church circle, and young and old members of the congregation, went out from the city to attend these melas, thus getting a glimpse of the actual state of things in the villages. Their presence was a source of comfort and inspiration to the Christians of the villages. Mrs. Das, with her medical chest, and the band of ladies who endeavoured to organize branches of the Ladies' Missionary Society, were very helpful. These melas have proved to be a great success also in helping to create a greater sense of unity among the Christians, scattered as they are among numerous villages.

Other churches in the Presbytery are beginning work in their own fields, as notably those of Jullundur and Hoshiarpur. By thus encouraging individual churches to assume responsi-
hility for individual fields, the Presbytery hopes greatly to strengthen and extend its Home Mission work.

The forward step taken by the Ludhiana Presbytery is even more striking. It has declined to take aid from the Mission in the future; and it is trying to raise money within the Presbyterial bounds for the support and maintenance of its Home Mission work. Thus far the response of the people is encouraging. They feel their responsibility, and there is every confidence that God is blessing their efforts to His own glory.

The Home Mission Field of this Presbytery is in the Karnal District with Thanesar as its centre. There is located the Rev. H. C. Rouzer with his family, who, with a band of nine workers and two Bible-women, carry on work in nine centres. The supervision of the whole is in the hands of the Rev. P. C. Uppal, whose services have been loaned for that purpose by the Mission. There have been numerous enquirers during the year, with a definite result of 132 persons baptized. The total Christian community in the 45 villages of this field is 800, whose contributions for the year amounted to Rs. 90.

The above is entirely exclusive of Santokh Majra, the Christian colony, which is under the combined care of the Presbytery and the Mission. There is a self-supporting church in Santokh Majra itself, whose members are drawn from a total community of somewhat more than 300 Christians.

Though the Home Mission work of the Presbyteries is not very extensive as yet, it must be regarded as potentially the most important work herein described, for out of it is to grow the movement that will one day win India for Christ.

A LOOK INTO THE FUTURE OF VILLAGE EDUCATION

It is a common human weakness to dwell on the disheartening things around us, and not to lift our eyes to the brighter things beyond. We are often guilty of this with regard to village education here in the Punjab. Of course, it is depressing to think of a little group of children sitting under a tree trying to pay attention to an uninteresting teacher, who is using a method that was discarded in most countries twenty-five years ago, when around them other children are playing and others no older than themselves are earning money. It is discouraging to think of the unwillingness of parents to send their children to school, of the few hours it is possible for them to remain,
of the irregular attendance, of the general indifference, and of the constant accession of more and more illiterate converts.

However, it is good to get out of the valley of discouragement and up on the hill of vision, where we may see ahead the glorious things to be achieved. Our Mission has a vision of what these poor "outcasts" may become. Our means of bringing about the fulfilment of this vision is largely through a better type of village Christian school, where the teacher will not only teach the children who come to him, but will work for the welfare of the whole community and its spiritual advancement. To secure such village schools, we propose in the coming year to do all we can to help the present corps of teachers, most of them untrained in normal methods. One-fourth of the total number will attend the Teachers' Training School at Moga for five months, and when these return to their work another fourth will be trained during the remaining half-year. In this way we shall provide at least a basic training for all the present village teachers within two years. Also, as many students as possible will be secured to take the full year's normal course at Moga, and thus prepare themselves to become useful teachers.

We also plan to help the village teachers in service in several ways. A magazine will be published, giving help in methods of teaching and in school and class management. Trained supervisors will also frequently visit the school and assist the teachers in solving their difficulties and becoming more efficient in their work. They will call meetings of teachers in various circles at the end of the week, and work out with them a programme for school and community betterment. Institutes at the Teachers' Training School will also be held annually for the teachers, and quarterly for supervisors.

A new course of study, suited to the life and needs of these village people, is being prepared. The course will be based on a social and economic study of village conditions, and all formal subject matter will arise out of this. In addition to studying the three R's the pupils will be taught hygiene and sanitation, nature study, gardening, and elementary agriculture, village home industries, Indian music, and Bible. Plans are in hand for the preparation of a simple interesting rural literature, so that the literates may not lapse again into illiteracy for lack of suitable reading matter.

School buildings and equipment are a great necessity, and we are asking the church at home to furnish funds, Rs. 20,000, to purchase land and erect school buildings with teachers' quarters in ten different quarters. This will provide a small school building, surrounded by an acre of ground for gardening and agricultural demonstration work.
Efforts will also be made to make these village schools real community centres. Adults will be taught after their day’s work is finished; lectures and social gatherings will be held, religious services conducted, and as much economic assistance and advice given as possible. Lastly, we propose to bring about a more thorough co-ordination of these village primary schools with the vernacular middle boarding schools, industrial school, the Teachers’ Training School at Moga, and the Theological Seminary at Saharanpur, so that valuable Christian leaders may be developed.

To accomplish all these things will call for much patient effort, prayer and unselfish giving, not only by missionaries but by those in the homeland as well. It is for this reason that we are looking with confidence to you to help us in these ways in making our vision of an enlightened consecrated village community a reality.

REPORT ON LITERARY WORK

REV. E. M. WHERRY, M.A., D.D.

The work of publication for 1919-20 has been encouraging, but still far below our expectation. Four Urdu books and tracts, comprising 3,600 volumes, were published. Of the Persian-Punjabi tracts, eight in number, 40,000 have been published. Of the Roman-Urdu Appendix to the large printed Hymn Book 1,264 copies were issued, making a total of 45,764 volumes.

The largest publication for the year was that of the weekly newspaper, the *Nur Alshan*, of which about 500 copies of 12 pages each were issued, amounting to 312,000 quarto pages for the year. This completes the 48th volume of this, now the oldest weekly newspaper published in Urdu in this language area. It has served as the organ of the Indian Christian community, and has reached out into distant lands wherein Indian Christians have gone: Aden, Egypt, Soudan, East Africa, British Guiana, Fiji Islands, Basra, Baghdad, Bushir. A good many copies were taken by native Christian soldiers. We hope that co-operation with the United Presbyterians will effect great improvement in the future, and that the *Nur Alshan* will be recognised as one of the important organs of the Church.

The distribution of books by sale and gift amounted to 149,359 volumes sold from the Ludhiana Christian Book Store. Five new books are in press.
## FACTS ABOUT THE PUNJAB MISSION

Established 1854—Oldest Mission of the Board

### Statistical Table, September 30, 1920

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<td>Total Indian Contributions for All Purposes</td>
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</table>
Some opinions on the letter addressed to Dr. Robert E. Speer by four Indian members of the Allahabad Presbytery on the question of the Relation of the Mission to the Church.


"Many thanks for sending me a copy of your letter to Dr. Speer and the Joint Letter. I am very much interested. The lines which are suggested in your statement (Appendix A) and in Dr. Ewing's note (Appendix B) are those on which the United Free Church Mission is moving. Our Foreign Mission Committee in Edinburgh a few years ago requested the Mission Councils in India to consider the question of the relations of the Mission to the Indian Church and Indian workers, and as a result proposals which embody the principles you advocate have been submitted to the Foreign Mission Committee by the Nagpur and the Western India Mission Councils of our Church. The object of these proposals is to transfer to the Presbyteries of the Indian Church a gradually increasing amount of the work at present carried on by the Councils. To begin with, it is proposed to hand over certain definite sections of the work, along with the fund received from Scotland for their maintenance. The work thus transferred will be under complete control of the Presbyteries, working through Executive Boards. The Missionaries in charge of the transferred work are already members of the Presbyteries, and will be members of the Executive Boards, along with other members appointed by the Presbyteries, and others elected by congregations which contribute to the funds of the Board; but when the Board is in a position to appoint its own workers to the superintendence of the work, these will become the members of the Board, under rules which the Board will formulate.

I believe this is the line on which a solution of the problem of Mission and Church in India will be found. It secures cooperation between Indian and European (or American) workers on the basis of complete equality of status; and while the work will become increasingly that of the Indian Church, with a consequent stimulus to Indian initiative and generosity, the financial aid of the Western Churches will still be maintained as long as it is needed.

The statement which you have drawn up impresses me as a very convincing one, and I have no doubt it will be generously responded to."


"I have just read your letter to Dr. Speer in the Indian Standard.

I agree for the most part with the letter in fact with all the letter, but one or two statement may be little too sweeping. But as reformers usually have to use superlatives, I do not take exception to them. I have been advocating in our Presbytery and Mission this closer relationship, but have got nowhere, for lack of a scheme that is acceptable to many on both sides. I am ready to admit Indians as full members of the Mission, or to turn over the management of any or all work, financially and otherwise, to the Presbytery, or have joint management of Presbytery and Mission—anything to get together."
Dr. S. K. Dutta, Y. M. C. A., Calcutta.

"Many thanks for sending me a copy of your letter to Dr. Speer. I thoroughly agree with you."

The Rev. J. Bittmann, Danish Mission, Madras.

"I have read with great interest the letter sent to Dr. Speer and the correspondence attached to it. I believe you are pointing out the only lines that can be of any use, if God's work is to prosper here in India. And if we are not willing to follow your lead, we the European Missionaries had better go home. The crux of the question is, it seems to me, that Indians must as a matter of course not as a matter of grace be admitted into full fellowship and status with the foreign Missionaries in all matters. If that is not clearly recognized and carried out, the other changes will be of very little use. I, of course, am speaking of Indians with the necessary qualifications. We are in our Mission just now fighting for this principle and I trust we shall succeed."

The Rev. N. H. Tubbs, C. M. S., Calcutta.

"Thank you so much for sending me a copy of your printed letter to Dr. Speer. It is an admirable statement and I earnestly hope and pray that not only your Mission but all Missions in India will face the present serious situation fearlessly and without delay. The most urgent need in Indian Christianity today is to make Christian work in all its departments Church-centric instead of Mission-centric."


"I read the other day the letter to Dr. Speer signed by yourself and three other Indian Presbyterians. The document is so moderate, so sane, and so wise in its proposals that I want to write and tell you and your friends that I strongly agree with it. God grant that the letter may prove really powerful in convincing the American leaders."

The Harvest Field.

"Some members of the Presbyterian Mission, Allahabad, have forwarded to us some documents that have been sent by them to the Secretary of the Board in America, in which they plead for a closer bond between the mission and the church. They put their case, temperately and wisely, and doubtless their object will be gained. The tendency everywhere is to make the church the centre of all Christian work, and as quickly as suitable men are forthcoming to accept and bear responsibility, the burden of administration will be placed upon them. The time is approaching in many old-established missions when the church will be the main thing and the missions subsidiary. For this foreigner and Indian must unite cordially and heartily."
C. M. S. Policy in the United Provinces (as printed in the Lucknow Diocesan Chronicle for October 1920).

"That the Committee earnestly hope that the visit of the delegation which they propose sending to India will be an opportunity for careful consultation regarding the development of the Indian Church life and organization. In the meantime they are mindful of the fact that the purpose for which the Church Council system was inaugurated was to prepare the way towards ultimate diocesan organization.

Now that a Constitution has been adopted for the Lucknow Diocese the Committee hesitate about perpetuating the definitely Society aspect of the Indian Church Council by appointing a new Chairman. Rather they prefer to settle I. C. C. merged into the Indian Church section of the diocesan organization and thus making its full contribution to it. The I. C. C. can still, if it so desires, retain its separate entity there'as as a "District Council," a second "District Council" being naturally furnished out of the S. P. G. Congregations. In such case each District Council would obtain its Chairman according to the rules and regulations of the diocesan Constitution. The Committee desire to assure the I. C. C. that such entry in the larger life of the Diocese will in no way imperil endowments or other Trust funds intended for the use either of I. C. C. or of individual pastorates within it, since all such funds must necessarily be administered in accordance with the terms of the Trusts which control their use.

That the Committee clearly recognise that the work of a foreign Mission in India is not to build up a body of Indian Christians subservient to the standards and practices of the Church which sent it forth, but rather, having planted the one catholic and apostolic Church, to leave it the fullest freedom for developing its own local presentation of the grace and truth of Jesus Christ.

It follows that so soon as the Church has taken root in the new soil, and long before it has grown strong enough to dispense altogether with the help of the foreigner, its members must be deeply interested not only in the direction of activities for which they can themselves take full responsibility but also in all work which the foreign Mission undertakes on their behalf. Accordingly where, "Church" and "Mission" are at work side by side: it is of the utmost importance not only that the direction of definitely Church matters should be preponderantly Indian: but also that the Indian Church should have a growing share in the control of agencies still carried on by the foreign Mission.

Exact to what degree this principle can already be applied with advantage in the work of the Mission is a matter upon which the Committee hope to obtain fresh light through the delegation which they hope to be able to send to India at an early date. In the meantime they wish to give immediate expression to the principle in the United Provinces: and as an avowedly interim measure they invite to seats on the Allahabad Corresponding Committee four men to be selected by the Indian section of the Diocesan Council two of whom shall be clergymen and two laymen.
in a course which they know to be wrong, most disinterested, the poorest; that in the small in which the great will give an example to its own, is an evil to the country, although which the supreme majesty will have the have lost their balance and are seel. This is the sound advice which he gives to the nation. If Government ces remain unredrossed. If Government as to weaken and destroy the forces that forfeited public confidence and will help it to realize with greater clearness why it has the cooperation movement fails all trouble will be avas a brilliant and masterly address of expression, for parliamentary govern¬men¬ of which we are about to witness the advancement of the people. When the president has made the interests of the army, and is to some extent at variance with the military policy that has been followed. He has made the interests of the Empire as human beings and British the Empire as human beings and British. Avail yourselves of the development of the Empire as human beings and British.

I would like to reiterate the point that the President has made of the appointment of Ministers who are not qualified for the post. He has emphasized the importance of selecting Ministers who have had practical experience in administration and who are known for their ability, integrity, and patriotic devotion.

The President's address is a call to the nation to work together for the advancement of the country. He has emphasized the importance of cooperation and has urged the people to take an active part in the development of the country. He has also spoken of the need for a strong and able leadership to guide the country towards self-government.

The President's address has been widely acclaimed and has been praised for its clarity, simplicity, and directness. It has been hailed as a masterpiece of oratory and has been described as a blueprint for the future of the country.
The Unemployment Question.

The unemployment question occupied the attention of the delegates. It was agreed that the Government, which was trying to check from its nefarious activities, and the Maharajas of Kashmir, Bikanir, Udaipur, and other representatives of the Rajput community. The first day's proceedings were a signal success. The Maharaja of Sainath, the Sheila of Musalmans, the Jugs of Hindus, and the Jads of Christians were attended.

The first-hand of Congress was held the resolutions and not change the creed. By all means pass a resolution and say to the audience to bear in mind that the die has now been cut, and it was for India to show a new era to the british people. The Labour Party can be a new era to the british people. The Labour Party can only be brought to power by the non-cooperationists. The Labour Party can only be brought to power by the non-cooperationists. The Labour Party can only be brought to power by the non-cooperationists.
A FEEDBACK REPORT

Lalbaug, 9th December 1920

Sir,

I have the honor to report that there was no British Police presence at 1:00 A.M. when the curfew began. As a result, the curfew was not observed.

Yours sincerely,

[Signature]

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9. I have to make a confession on the subject of the liquor question. I am aware that the present system of allowing the most refined and unrefined to drink on the same level is not a just or equitable one. It is not a just system in the eyes of the masses, and it is not equitable in the eyes of the Government. It is a system of the past, and it is one that has been gradually deserted. It is a system that is not consistent with the modern ideas of the public health, and it cannot be justified on any grounds of morality or justice.

10. The views expressed by the members of the legislative council are, in general, in harmony with the views of the people of India. The people of India are convinced that the present system of alcohol is not just or equitable, and they are in favor of a system of prohibition. The people of India are well aware of the harm that alcohol causes to the body, and they are convinced that the present system of alcohol is not consistent with the modern ideas of public health.

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MR. CHINTAMANI'S PRESIDENTIAL ADDRESS.

WHY LIBERALS ARE OPPOSED TO NON-COOPERATION.

THE EISHER COMMITTEE REPORT.

English's Military Policy will be the Torch-stone of Her Sincerity.

THE LOVESY COMMITTEE REPORT.

An Appeal to Government.

Principles of Liberal Party.

This year, Mr. C. Y. Chintamani, president of the Third National Liberal Federation of India, delivered the presidential address before the fifth annual meeting of the Federation, held at Madras, January 27th. In his statement, Mr. Chintamani, I had hoped to come to this solution of our All-India organization in the capacity of president but as an humble member of the rank and file. Last year the year before, in the year of the new and old, I have been and am expected for the character of their choice, who have led the country under deep obligations for their services. It was my hope, and your hope, that there would be some houses of a High Court in order to receive him and the Members of the Legislative Council, would fill the chair that had been appointed for me by Sir Sayajirao, H Mueller and Sir Sivaramakrishna Aiyer. This was not to be. My sense of the fitness of things would have led me to fill the chair to-morrow, but I had not thanked it as an humble member of the All-India National Federal Liberal Federation of India, which is only deserved by our own system. I am and am not of necessity a new decision as to the question to which Governments in the reformed constitution.

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THIRD NATIONAL LIBERAL FEDERATION (Concl.)

condemned to the creation of equity in its favour, to the strengthening of the belief which all advocates of orderly progress and constitutional action are naturally desirous of fostering, that there is a great and earnest desire on the part of the people to be associated with the political work of the country, and that no policy which discredited the name of the nation was likely to be adopted by the majority of our contemporaries. Even one such outstanding event as the appointment of Lord Sinha to the colossal office of Governor-General would to the credit of the Government encourage the non-cooperators, and to that extent improve the fears of India as a free nation in the British Commonwealth. Yet it seems to shadow that in the face of a succession of disappointments larger hope is just to overcome reasons of expediency which act as a check on any proposal for legislative or administrative reform, and that the policies of the moment give a mechanical and quicker results naturally finds ready acceptance, particularly when preached by a political party widely revered for the rare moral grandeur of its life work, and by the independent and aggressive, and indeed, that the remedy may lay in their own hands. No exception can be taken to their appeal to the sober elements of society to make a bold stand against this threat. And I believe, that if the appeal was judiciously directed, it would not have been without effect.

The revolution on non-cooperation the Government of India evidently looked at its cases and came from a different viewpoint. There was no perception that their own mistakes and those of their masters entirely accounted for the failure. They were not the only cause. They were not the whole cause. There was a failure of the Government to meet the demands of the people of India. And the Government of the people of India is the Government of the nation. The Government of the people of India is the Government of the nation. The Government of the people of India is the Government of the nation. The Government of the people of India is the Government of the nation. The Government of the people of India is the Government of the nation.

The Government of India has also contributed to the result and it is to be hoped that the lesson will be learnt. It is not necessary to enumerate the measures which have been taken in accordance to the non-cooperators' specific for obtaining immediate Swaraj. I am not aware.

(Continued on p. 9.)
The centre of authority is to be the Chief of the Imperial General Staff. The Governor-General, as the representative of the Secretary of State for War, sits over the heads of the Governor-General and the Secretary of State and their Council, and to carry out his orders, 'Sir Makadeo Chaubal dissented from them in important particulars. But they were meagre, reluctant, condescending, and altogether unsatisfactory. As our veteran witnesses taken before the public gaze. This could be understood as they

On the Reforms of the Esher Committee

The Lovett Committee Report.

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Be sad to ourselves and own that yours is the responsibility for the evil. But I believe that in India the people have come to realize that the, the responsibility is not on the government, but on the whole of us, including the government. For the reason is that if there is no reform, then what can the government do? If there is no desire for reform, then what can the government do? The government is there to implement the desire of the people. And if the people are not in favor of reform, then the government cannot do anything.

We must remember that the government is not a separate entity, it is a part of the people. It is the people who elect the government, and it is the people who must decide the future of the country. Therefore, it is the responsibility of each and every one of us to work towards a better future for our country.

The government has failed to act on the issue of educational reform. It has failed to address the problems of the lower middle class and the working class. It has failed to address the issue of the education of women and the education of the backward classes. It has failed to address the issue of the education of the rural population.

The government has failed to do justice to the people of India. The government's persistent failure to act on the issue of educational reform has been so accentuated by the Government's failure to do justice that it has given an unmistakeable reply to the unholy war upon educational institutions. The Government's failure to act on the issue of educational reform has been so accentuated by the Government's failure to act on the issue of educational reform that it has given an unmistakeable reply to the unholy war upon educational institutions.

The government should be held accountable for its failure to act on the issue of educational reform. The government should be held accountable for its failure to act on the issue of educational reform. The government should be held accountable for its failure to act on the issue of educational reform. The government should be held accountable for its failure to act on the issue of educational reform. The government should be held accountable for its failure to act on the issue of educational reform. The government should be held accountable for its failure to act on the issue of educational reform. The government should be held accountable for its failure to act on the issue of educational reform. The government should be held accountable for its failure to act on the issue of educational reform.
THIRD NATIONAL LIBERAL FEDERATION.—(Cont.)

That we should strengthen and expand our Organization which has to take
conquers obstacles. Preach the doctrines of the Liberal party, explain to life
with the strength of conviction and with the determination to
Federation to which we can betake ourselves, where to serve the country
Absorbed in the pursuit of a Will O' the Wisp, the Congress ha;
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lost something of the undoubted hold they acquired over the popular mind and
'wisely and well.' My earnest exhortation to all Liberals in the country
numbers are, to my own knowledge, either joining us or are in a fair way
programme has proved a veritable apple of discord in their ranks. With no
vou cannot be wrong if you set yourself to stimulate and encourage all those faithful spirits
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Dealing with the non-cooperation move-
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Smith spoke in a dear distinct voice, Hia
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Non-Cooperation.
The speaker finally referred to the treat-
Indians in Colonies.
The new authorities, which had been caught with enthusiasm by stuf-
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27, Dec,


MESSRS. GOVINDARAJA ATHYER'S SPEECH.

Condensed Version of the Letter to the Editor,

Sir,—On Saturday the 18th of December the second public dinner was given to the hon. Mr. Chintamani by the citizens of Cawnpore. The editor of the town paper is reported to say that I am not bound to keep the letter of the promise which I made to the Indian people in the course of my speech, full of sin and sinlessness, in which I made the statement that a meeting in the name of this party would be held in Cawnpore. In the end he went so far as to confess that the Haridwar Lodge, good relations and harmony might conclude in the ground between the two parties. The editor of the Cawnpore Times wrote that the second public dinner was the second public dinner based on complexion lines. The first was given in the name of the Congress by Mr. Subrahmanya Iyer in Calcutta, and the second in the name of the Non-Cooperation movement by Mr. M. Narayana Iyer in Cawnpore. The people then realized the colour of the party. The Congress man should have been more careful in his language, lest he be caught with enthusiasm. 

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OUR LONDON LETTER.

Indian Viceroyalty.

MR. CURTIS AND SIR M. O'DWYER.

The Irish Statute. [From Our Own Correspondent]

It would seem that further pressure is being brought on the Government of India to accept the Viceroy's proposals. Mr. George Curzon, the Viceroy, has written to the Times, in which he calls on the Government to accept the proposals of the Joint Select Committee on constitutional change. The proposals are designed to give the Indian people the right to elect a representative body, and to give the Viceroy the power to veto the decisions of such a body. The Government have so far rejected the proposals, but it is now clear that they will have to accept them if they wish to avoid a general strike.

Mr. Churchill has also written to the Viceroy, expressing his support for the proposals. He says that the proposals are the only way to avoid a general strike, and that the Viceroy should not veto them.

The Indian National Congress has also warmly supported the proposals, and has called on the Government to accept them.

The Indian National Congress has also warmly supported the proposals, and has called on the Government to accept them.

GLASGOW REPORT.

The Glasgow Report on the Indian question was published in the Glasgow Herald on the 14th of this month. The report was drawn up by a committee of five leading Indian statesmen, and was presented to the Viceroy on the 14th of this month.

The report recommends that the Government should accept the proposals of the Joint Select Committee on constitutional change, and that the Indian people should be given the right to elect a representative body. The report also recommends that the Government should give the Indian people the right to elect a representative body, and that the Viceroy should not veto the decisions of such a body.

The report was warmly welcomed by the Indian people, and has been widely discussed in the Indian press.

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December
243


Headmasters of Mission Schools—Mr. P. N. Nascar; Mr. M. Bhattacharji.

Indian Professors—Mr. H. Mark; Mr. S. C. Chatterji.

Indian Layman—Mr. S. W. Bobb.

European Laymen—Hon’ble Sir George Knox; Mr. T. A. H. Way, I.C.S.


Boy Scouts in Mission Schools—in the unavoidable absence of Mr. Marsh Smith, Mr. T. A. H. Way, I.C.S., kindly undertook at very short notice to take his place and introduce the subject—'The Scout movement in Mission Schools.' After listening to Mr. Way’s interesting account of the movement it was resolved—that the Managers of Mission Schools be asked to consider the possibility of introducing the Scout organization into the Schools under their control.

Missionary Section.

The Relation of European Missions to the Indian Church.

This subject was introduced by Canon A. W. Davies, who said:

As at least a sign that it is not simply the political ferment of the last two years that has forced this question upon my own notice I propose to state the problem in the language of a memorial drawn up by Mr. Tubbs and myself very shortly after the outbreak of the war.

Before doing so may I point out that the subject has two aspects—the contrast between foreign and
Indian on the one hand, and between Mission and Church on the other. For the present I deal only with the former. The memorandum was intended for circulation among the C. M. S. missionaries of this Diocese—but owing to unexpected opposition in a direction in which support had been expected, an opposition which has since been converted into support, it was withheld. The following are the more important passages:

"We write at a time of unexampled crisis for the Empire and the world, and surely, if we have eyes to see, of unexampled crisis for the Church of Christ. But it is no general considerations that prompt this letter, but a deep and growing conviction that a situation has come about in that part of India with which we are familiar, which even if it could not be paralleled elsewhere would demand the most urgent attention of missionary societies, and which there is reason enough to believe has its counterpart in all the Asiatic Mission fields.

This situation is created by the increasing tension, made apparent in a hundred ways, between not the leaders only, but the rank and file, of the Indian Church and the whole body of Foreign missionaries.

That such tension exists will not be news to people who have followed recent developments at any rate in India. The present Bishop of Dornakal, Mr. V. S. Azariah as he then was, one of the most devoted and single-hearted of Christian men, startled and distressed the Edinburgh Conference by the apparent violence and exaggeration of his attack upon the missionary in his relations with the Indian Church. Raja Sir Harnam Singh in his presidential speech at the recent All India Christian Conference (not a specially religious body) felt it necessary to voice the feeling of dissatisfaction felt by young Indian Christians at the inadequate opportunities in mission service for the exercise of their powers of responsibility and gifts of leadership. Every Indian Christian publication has some reference to this theme and the attacks are often bitter and sustained."
All these are but indications of a feeling that is everywhere in the air. The missionary is said to be one of the most frequent subjects of conversation in Indian Christian households. His faults are canvassed and exaggerated, his motives are misconstrued. It is not too much to say that he is regarded everywhere with general suspicion, prejudice and hostility as the representative of a system which presents itself to the average Indian Christian as an organised conspiracy to preserve the privileges and power of the European and to keep the Indian down. The position is rendered only the more pathetic, the grievance appears only the more acute, when it is remembered that the Missionary comes out as the professed representative of the meek and lowly Jesus.

And here we must guard ourselves from giving the impression that the temper which we have described is only to be regarded as the symptom of a deep-seated spiritual disease in the Indian Church. There are faults enough in the Indian Church and Indians themselves are not slow to recognise and deplore them. There is undoubtedly much that is unchristian and ungenerous in the forms in which the spirit which we have described manifests itself in speech and action. It is of course closely related to the general movement for self-government and independence of foreign control which is sweeping over the face of India at the present time and much of the ill-feeling has its roots not in wrongs suffered at the hands of individual missionaries or even of the mission as a whole, but in a general resentment against the privileges and power of the race to which the missionary usually belongs. But the same spirit is to be found among Indians who most truly and faithfully adorn the doctrine of their Saviour, only expressed in different terms or showing itself in a kind of hopeless resignation and despair of better things. And so it has come to the point that almost the whole weight of Indian Christian opinion—including some of the truest and humblest followers of Christ—has thrown itself against the mission and the missionary.

The result of this deadlock can be traced in ways that affect the missionary's enterprise at every turn. An attitude of hostility can be seen among the older
Christian boys at our schools—it is very marked in our colleges. It freezes our words when we preach, it brings the appeal for Christian service near to being a mockery, and its riper fruit may be seen in the empty classes at our Divinity Schools and the appalling dearth of candidates for the ministry.

Into circumstances like these, we have been sent, and others are being sent, to be ambassadors of Christ. This is the atmosphere whose chill shock, when we first met it, we are still young enough to remember. It is not cant to say that only the sense of our Lord’s own commission enables us to resist the natural descent into cynicism or despair.

You will have noticed that hitherto we have not laid any of the blame for this state of things upon ourselves. It would be very easy to do so, for there scarcely passes a day when we do not in one way or another, though often unconsciously, add to the intensity of the feeling which we have described. The writers of this letter before coming to India knew something of the problem. Freely and lightly we joined with our contemporaries at College, with our fellows at Student conferences, to deplore “the attitude of the older missionaries” and to thank God that we were not as other men. But that feeling has passed. We are now the targets of the coming generation: we are involved in the system which we have inherited along with men and women, whose devotion and whose saintly lives make us ashamed of the light criticisms we passed before we knew.

But the Home Committee knew. We remember their instructions. They told us that times are changing, that the Indian must increase and we must decrease, that we must show humility and tact. How are we to carry out such instructions? Before we know the language of the country, we are sent to be Wardens of hostels, managers of schools, superintendents of stations. Soon we are pushed into greater responsibilities, we are placed in charge of Christian villages and must use the law courts to secure the Society’s rent, the livelihood of scores of “agents” comes to depend on our goodwill, men older and more experienced than we are, become our “subordinates” and subscribe to hem-
selves "yours obediently." We try to remember to show humility and tact but we are now in the system. We look back with vain regret to the first year or two of lesser responsibility and something of fellowship, and we can understand why it is said of us that at first all is happy and hopeful but as the years pass, one after another we all go the same way.

It will be said that the special gifts and training of the Englishman fit him for these responsible administrative posts and that the general efficiency of the mission would be seriously impaired if he gave them up. Probably it is true that at any rate under present conditions the Englishman has an advantage over the Indian in these respects. But that advantage holds only so long as the Indian is willing to acknowledge and accept its consequences. That time is rapidly passing, if it has not passed already. And if what seem to be our special racial gifts are in this way rendered fruitless, our special racial weaknesses only stand out in sharper relief. Our proud aloofness and reserve, our impatience of other methods than our own, our love of order and convention, only increase the handicap imposed by our foreignness and the real if undefined privileges (social and political) which we enjoy as Englishmen, and compel us to admit that looking at the whole matter in this perspective the Indian is in the truest sense more competent than we are not only to do but to direct at least the evangelistic and pastoral—and, in large measure, the educational work of the Church in this country.

It is true that in the spheres of higher and theological education and in every sort of women's work there is likely to be for some time urgent need of foreign help, but it is our firm conviction that under existing conditions the increase of the foreign element in the mission will only accentuate the difficulty of the situation. There is one imperative demand of the time and it is this—to give before it is demanded, before the opportunity of gracious Christian giving has gone by, far larger scope than there is at present for Indian leadership. The best of the Indian Christians already know and feel their strength. They must be given the opportunity to use it.
It is idle for us to speak about brotherhood and equality and free opportunity while the present conditions remain. Not a single Indian holds independent charge of one of our High Schools; very few Indians, especially perhaps in the women's work, are associated on anything like equal terms with a missionary.—not a single Indian is now or has ever been allowed behind the scenes of the Corresponding Committee. A very considerable number of Indian Christian families are tenants of the mission and hold towards it the proverbial feelings of a tenant towards his landlord.

It is our convinced opinion that nothing but heroic measures will meet the situation—half concessions (unless part of a pledged programme) will effect little. We have got to take risks. "Why", it has well been asked, "should we insist on making all the mistakes ourselves"?

We believe that the time for cautious experiment has gone by and that any measures however well devised will be suspected and misunderstood, as such measures have been in the past, unless they make clear beyond question and cavil that we are in earnest in this matter; that the day of platitudes and promises is over and that we mean to commend the Gospel by a great corporate act of renunciation of that which most men and women love more than anything else in the world, even if their ambitions are noble—a renunciation of power. And as we write the words there begins to grow within us a new and courageous hope. We have so schooled ourselves to bear suspicion, we are so accustomed to meet with no response that we can hardly realise there is possible for us service in equal fellowship with those whom in theory we regard as our brothers and sisters. If the exercise of power passes in considerable measure from us, there may pass with it some of the temptations that follow in its train. And there will certainly pass the black cloud of suspicion, and in its place a mutual recognition by Indian and Englishman of graces and qualities that languish in an atmosphere of misunderstanding, and we, by following in the steps of the Lord of Glory who entrusted His character and His Gospel to a band of simple men and women, shall see repeated in India those miracles of grace and power which our own preaching and organization are so manifestly failing to produce to-day."
If there is a note of sadness and pessimism in this statement, it is due to the conviction that no mere improvement of the personal behaviour of individuals can ever set things right, for though the attitude of modern missionaries is far more 'sympathetic' with Indian feeling than was that of some of our predecessors, yet this has not resulted in a corresponding improvement of relations between the different racial elements in the Church.

Canon Davies went on to question whether this state of things was rightly to be deplored, and not rather to be considered, as the Allahabad Conference called it, "an inevitable outcome of the growth of national consciousness". And this raises the question whether the expression of national feeling in a national Church is or is not opposed to the principles of the Catholic Church and to the mind of Christ. Several published opinions recently have seemed to affirm that it is. On the other hand authorities like Dr. Mozley and Bishop Montgomery could be quoted on the other side: the latter wrote: "To us it is an axiom born of temperament that while the Church must be Catholic it must also be racially and nationally expressed and Government must be national, but with scope for the larger unities freely adapted."

Canon Davies maintained (1) that there are marked signs of restlessness in the Indian Church; (2) that these are due to the growth of national consciousness; (3) that this is a sign to be welcomed and not deplored, even if some of the manifestations are unlovely.

The Allahabad Conference formulated the law which should guide missionary policy thus:—"As soon as the national consciousness in a Christian Church or commu-
nity has reached the stage when its national leaders feel themselves hampered and thwarted in their witness and service by the presence of the foreign missionary and of the system for which he stands, that Church or community has reached the limits of healthy development under existing conditions." If this is true, the time for action has come: there are abundant signs that in this Diocese we have, at least in some directions, reached this stage. And action must take the form of transfer by stages (whether territorial or of branches of work of control over policy, property and funds into Indian hands. The objections are obvious; but we must not be too cautious. After all, the principle of putting trust in men lies at the back of the Incarnation and the whole sacramental system of the Church, which depends upon it.

Canon Davies moved the following Resolution, seconded by the Rev. A. C. Pelly:—"That the Missionary Section of the Lucknow Diocesan Council, containing all the missionaries of the Church Missionary Society and of the S. P. G. in Priests' Orders, considers that a point has been reached in this Diocese, when the progress of the Indian Church is hampered, in some directions at least, by the almost complete retention in foreign hands of the control over the policy, property and funds of the Missionary Societies, and that, with a view to encouraging a larger measure of self-support, removing the sense of impotence which keeps many of the most capable Indian Christians out of mission work, placing the English Missionary in his proper position as a helper to the Indian Church, and removing something of the stigma of foreignness from Indian Christianity itself—steps should be taken without delay to transfer this control by stages into Indian hands."
The Rev. A. J. Harvey gave the resolution general support.

The Rev. A. Cresthwaite expressed hesitation as to transferring control en bloc and proposed as an amendment to the end of the resolution the words "to give to Indians a far larger measure of control".

The discussion then became general and was continued till the time of adjournment. One element of the situation which became gradually elucidated was that a special stumbling-block was the fact that the final authority in the Diocese for C. M. S. Missions, the "Allahabad Corresponding Committee" had never included any Indians. This was brought to a point on the following day in an amendment brought up by

The Rev. S. J. Edwin, who criticised the resolution as framed in a spirit of concession which is destructive of brotherly feeling. "We Indians feel that it is a necessity that Indians shall be admitted in the governing body of the mission". At present there are, as it were, two distinct agencies, European and Indian; and the secrecy which from the Indian point of view covers the proceedings of A. C. C. is fruitful of suspicion and alienation, and fosters just that kind of national spirit which is 'of the Devil'.

Mr. H. Mark, seconding the amendment, said that the Missions after a century's work had failed: Indians are more likely to succeed.

Eventually, after a conference of leaders outside the room, the following resolutions were drafted and adopted, nemine contradicente.
Resolutions,

I. That the Missionary Section of the Lucknow Diocesan Council, including all the missionaries in Priests’ Orders, of the Church Missionary Society and of the Society for the Propagation of the Gospel, considers that a point has been reached in this Diocese when the progress of the Church is hampered by the almost complete retention in foreign hands of the control over the policy, property and funds of the Missionary Societies, and that—with a view to encouraging a larger measure of self-government and self-support, removing the sense of impotence which keeps many of the most capable Indian Christians out of mission work, placing the English missionary in the position of a helper to the Indian Church, and removing something of the stigma of foreignness from Indian Christianity itself—steps should be taken without delay to give to Indians a far larger measure of control.

II. That a Committee consisting of the Revds. J. S. C. Bannerji, Canon Davies, Dina Nath, S. J. Edwin, J. B. Frank, and F. W. Hinton, with the Secretaries of the Church Missionary Society and of the Society for the Propagation of the Gospel ex-officio, and with the Bishop as Chairman, should be appointed to consider the above resolution and suggest ways by which the principle could be carried into effect.

III. That this Committee be asked to consider among other things the following suggestions which largely transfer the functions of the Allahabad Corresponding Committee and the Diocesan Missions Board to a new Committee.

1) That a Committee consisting of an equal number of Indians and Europeans with
the Lord Bishop of Lucknow as Chairman be formed to direct and control the policy and work of the Societies.

(2) That the whole budget for evangelistic and educational work should be drawn up by this Committee.

[3] That new Missionaries should come out only as deemed necessary by this Committee.

[4] That the first term of missionaries should be a trial term, and that they should only return, after this first term or after a subsequent furlough, on the recommendation of this Committee.

[5] The allocation and transfer of missionaries should be in the hands of this Committee.

IV. That the local Governing Bodies of the C. M. S. and S. P. G. be asked to forward the recommendations of this Committee to their Home Boards.

*The Education of Indian Christian Children* was on the Agenda to be introduced by the Rev. Hari Narain and F. W. Hinton in joint session of the Indian and Missionary Sections, but there was no time for more than the presentation of the report of the Diocesan Committee on the Primary Education of Christians (of which Canon Davies was convener) and the decision that the Rev. S. V. Kidd be invited to carry out the work of Provisional Inspector in accordance with that report.
This subject was opened by the Hon'ble Mr. Justice Sir G. E. Knox. After alluding to the recognition by the Calcutta University Commission of the importance of this subject, he said that, speaking broadly, the education of Anglo-Indian children, at least as conducted by the Church of England, has been pronounced a failure: the Romans are generally thought to have done it better. The majority of Churchmen are unacquainted with the problem and many others have lost hope. The history of Anglo-Indian Education is strewn with wrecks. The reason of the failures has been that schemes have not been thoroughly thought out, the real difficulty of the problem has not been realized; so that the exhaustion of the first enthusiasm has been followed by despair.

It is often said that what we want is more money; but the first need really is better teachers; not merely teachers who can *teach*: they mostly are trained and can do that; but teachers who have the power to expel bad habits, to form character. We have not given enough attention to that in the selection of our teachers, and so have not been able really to grapple with the problem presented by the demoralising home surroundings of the lower class Anglo-Indian children.

Mr. C. Teyen, speaking as an Anglo-Indian, said that what Sir George had said about the home influences of the Anglo-Indian child did not apply at any rate to the material of the Hill Schools: it was not right to compare the English upper class with the lower class Anglo-Indian. As regards Roman School, he knew
known as the Indian Church Council i.e. Self-support, Self-government and Self-propagation? Facts do not justify this hope. Take for instance the case of those Indian congregations which are managed by the Diocesan Board. Have they shown signs of these “three essentials”? Decidedly not!

Take again the question of Reunion, which has a strong bearing on the future Church of India. One of the great drawbacks to it is the unwillingness of non-Anglicans to join a State Church and a State Diocese. “We want Bishops, but no Lord Bishops, and Episcopal form thoroughly evangelical like the C. M. S.” (quotation from United Christian Herald). Such quotations voice the feelings of the Non-Conformist body.

For twenty-three years I have been in the ministry and a member of the I. C. C., and have watched its growth with joy and pride. I still hope and pray that the future of the Indian congregations will be as bright as before, if no more.

Yours truly,

J. QALANDAR

MISSIONS BOARD.

Minutes of a meeting held on 12th December, 1919.

The Budget for 1920 was considered in detail and passed.

The Report of the Special Committee, appointed at the meeting of the Section, on the relation of Missions to the Indian Church, was read.

Report of a meeting of the Committee, appointed by the Missionary Section of the Lucknow Diocesan Council. October 29th 1919 in reference to “The Relation of European Missions to the Indian Church”, held at Bishop’s Lodge, Allahabad, on Wednesday, December 10th 1919 at 10 a.m.
Present.—The Right Rev. the Bishop of Lucknow (in the Chair.)

Rev. J. S. C. Bannerji, Rev. J. B. Frank,
" Dina Nath, " F. W. Hinton,
" S. J. Edwin, Secretary, C. M. S.
Secretary, S. P. G.

The Bishop introduced the resolution of the Council, and laid stress on the importance of introducing an Indian element into the control of the work of the Missionary Societies of the Diocese, and of preparing for the unifying of this work in Diocesan organization.

The Secretary A. C. C. read a letter from the Parent Committee of the C. M. S. expressing hearty sympathy with the aspirations of Indian workers for larger spheres of responsibility and liberty and giving assurance of readiness to consider carefully, in correspondence with their Councils and Conferences, any suggestions as to largely increasing these responsibilities.

After considering various matters the Committee decided to restrict their recommendations to the formation of a Council to control the Missionary work of the C. M. S. hoping that this would ultimately lead on to a larger unity.

The Committee felt that the formation of a Committee on the lines suggested below would largely meet the difficulties referred to in the Council's resolution:

The following constitution is therefore recommended to the C. M. S.:

CHAIRMAN—The Bishop of Lucknow and a Committee of 14 members.

6 members not in the employment of the C. M. S., of these 3 to be Europeans, nominated by the existing A. C. C. and one of these to be
the S. P. G. Representative; 3 Indians to be nominated by A. C. C., out of 6 names presented by the Indian Section of the Diocesan Council.

6 Missionaries, one to be the Secretary of the A. C. C., and 2 Europeans and 3 Indians chosen by Conference.

2 Ladies,—1 European chosen by the Ladies, Committee of Conference and 1 selected out of 2 names presented by the Indian Section of Diocesan Council to A. C. C.

All these nominations to be subject to the appointment of P. C.

Resolved that these minutes be sent to the Secretary A. C. C. for presentation to P. C. after circulating for opinions of Missionaries of the C. M. S.
Acknowledgements.
21st November to 13th December 1919.

BISHOP’S GENERAL FUND.
Previously acknowledged Rs. 2,161-9-9; St. Nicholas, Naini Tal, Rs. 25-0-0; St. Mary’s, Lansdowne, Rs. 25-0-0; St. David’s, Allahabad, Rs. 50-0-0; St. George’s, Agra, Rs. 25-0-0; St. John’s, Mirzapur, Rs. 30-0-0; Christ Church Tundla, Rs. 25-0-0; Christ Church, Cawnpore, Rs. 11-15-6; Rev. Canon Lacy, Rs. 25-0-0; Total Rs. 2,376-9-3.

DIOCESAN MISSIONS FUND.
Previously acknowledged Rs. 2,293-8-6; St. Mary’s, Lansdowne, Rs. 30-0-0; Christ Church, Tundla, Rs. 25-0-0; Christ Church, Cawnpore, Rs. 12-10-0; Total Rs. 2,361-2-6.

DIOCESAN EDUCATIONAL FUND.
Previously acknowledged Rs. 2,414-11-3; St. Mary’s, Lansdowne, Rs. 25-0-0; St. John’s, Mirzapur, Rs. 25-0-0; Christ Church, Tundla, Rs. 25-0-0; Holy Trinity, Ghaziabad Rs. 25-0-0; Total Rs. 2,514-11-3.

CATHEDRAL MAINTENANCE FUND.
Previously acknowledged Rs. 1,078-14-9; St. Nicholas, Naini Tal, Rs. 10-0-0; St. Mary’s, Lansdowne, Rs. 20-0-0; St. John’s, Mirzapur, Rs. 20-0-0; Christ Church, Tundla, Rs. 15-0-0; Total Rs. 1,143-14-9.

CHURCH BUILDING FUND.
Previously acknowledged Rs. 766-6-1; St. Mary’s, Lansdowne, Rs. 25-0-0; St. David’s, Allahabad, Rs. 25-0-0; St. Paul’s, Moradabad, Rs. 25-0-0; Total Rs. 841-6-1.

ADDITIONAL CLERGY FUND.
Previously acknowledged Rs. 5,683-13-10; St. Andrew’s, Fyzabad, Rs. 54-0-0; St. Mary’s, Lansdowne, Rs. 25-0-0; St. David’s, Allahabad, Rs. 100-0-0; St. John’s, Mirzapur,
March 55

[a] The Registration of Baptisms.

The Board still feels it to be very necessary that these should be registered in the Bishop's Office, and asked the Bishop to start it.

[b] The Relation of Indian Congregations to the Diocese.

As certain resolutions were passed at the last I. C. C. meetings, the Secretary was asked to correspond with Mr. P. N. Nascor and to inquire whether anything has been done in connexion with those resolutions.

Muirabad Trust

The Bishop was requested to address the Collector of Allahabad with a view to discovering on what terms the property could be made over to the Bishop as Trustee, and if such a course seemed practicable to form a local Committee to look into details.

The Episcopal supervision of Indian congregations.

It was suggested that the Bishop be asked to inform C. M. S. headquarters regarding the resolutions passed at the Indian Church Council Annual meetings and also those at the Diocesan Council meetings last October.

Self-support in S. P. G. congregations.

The Bishop called attention to a resolution passed at the Joint Conference of S. P. G. Missionaries proposing that the Indian congregations in connexion with S. P. G. should be assessed for a contribution towards the payment of their pastors.

Statistical Returns.

The Rev. S. J. Edwin suggested several ways in which the form for Annual Returns for Indian Congregations could be improved. The Bishop asked him kindly to note these suggestions on a form that he would send him.
Extracts from 'Regulations' for Corresponding Committees of the C. M. S

1. A Corresponding Committee is to be formed of independent friends of the Church Missionary Society, being Subscribing Members, and resident within reasonable distance of the place of meeting, together with a Secretary or Secretaries.

2. The Corresponding Committee is charged with superintending and directing the general concerns of the Society's Missions placed under their supervision, under the instructions of the Parent Committee, and in accordance with the fundamental principles of the Society, as set forth in its Laws and Regulations.

The Corresponding Committee will especially arrange for:

a. The division of areas of Missionary work.

b. The constitution of the spheres of individual Missionaries.

c. The appointment of a Superintending Missionary, or the division of the work among several Missionaries.

d. The appointment of experienced Missionaries to the charge of special departments.

The Committee also will arrange for the location and transfer of Missionaries, and in all cases of new location or change of duties will issue written instructions, as to duties and relation with other Missionaries.

3. The Members of a Corresponding Committee shall not as a rule, exceed nine, (exclusive of the Bishop of the Diocese, who, if a member of the Society, is ex-officio a member of the Corresponding Committee, and of the Sec-
The Secretary or Secretaries; three, exclusive of a Secretary, shall form a quorum; further, of the independent Members, as a rule, not more than three shall be Clergymen, not more than six shall be Laymen.

4. The Secretary or Secretaries are to be appointed by the Parent Committee.

5. On the occurrence of vacancies in a Corresponding Committee, the Secretaries after having consulted the remaining Members shall report to the Parent Committee by whom the appointment of the new Member is to be made.

6. It is advisable that in all questions materially affecting any Missionary district, the Corresponding Committee should, before recording any final decision thereupon, communicate with the Missionary Conference of that district, requesting their views upon it, and the grounds thereof: such correspondence, in each case, to be transmitted to the Parent Committee, with their judgement upon the questions at issue.

7. Any Missionary of the Society is at liberty to transmit any statement to the Corresponding Committee which he may think it important should be considered by them, and such statement with any resolution upon the same should be transmitted to the P. C.

8. The Corresponding Committee is not at liberty to alter, or suspend the decisions of the P. C. on any material points.

9. The Corresponding Committee is to meet monthly; and the Secretary may also convene a Special Meeting at his own discretion or on receiving a written request from any Member.

10. The Secretary shall circulate among the Members the various papers to be brought before them with a notice of the business to be transacted, and no business shall be
entered upon of which such previous notice has not been given, and all official correspondence is also laid upon the table, and any portion may be read at the discretion of any Member.

11. At each Meeting, the Minutes are to be read and signed by the Chairman and a copy of the Minutes is to be transmitted to the P. C.

12. Sub-Committees may be formed from time to time for the transaction of particular business.

13. The accounts current of the Mission shall be presented for confirmation and transmitted to the P. C., as soon as possible after the 31st December.

16. The Secretaries shall circulate, for general information of the Committee all important official papers received by them.
Governing Bodies of Missionaries Societies.

It will be remembered that at the time of the Diocesan Council meeting in October the Missionary Section appointed a special Committee to consider the question of 'The Relation of European Missions to the Indian Church' with instructions to make proposals for giving Indians a larger share of control over mission policy; and that this committee met and reported in December, recommending (see January issue of the Diocesan Chronicle) a new constitution for the local governing body of the C. M. S.

C. M. S. Conference.

This report came before the C. M. S. Conference in March, which passed, after a preamble, the following resolution:

2. That the best way to give effect to this policy would be not to reform A. C. C. as recommended by the Bishop's Committee but to transfer most if not all the functions of A. C. C. to the Missionary Section of the Diocesan Council.

It therefore recommends that provided that the regulations of the Council can be so altered as to secure that at least half the members of the Missions Board must be Indians, and at least one fourth women, and that it be possible for sub-committees of the Missions Board to co-opt members from outside the Diocesan Council P. C. should transfer to the Missionary Section of the Diocesan Council the control now exercised by A. C. C. and that the only functions retained by A. C. C. be

(a) The protection of C. M. S. property until such time as that is made over to the Diocesan Council. (b) The conduct of the personal affairs of the Missionaries recruited by C. M. S. and the consideration of applications from them for emergency grants from P. O.
Diocesan Chaplains.—The Rev. W. F. H. McOready, Principal of the Colvin Boys School, had taken over temporary charge of St. John's on the death of Canon Lacy.

INDIAN BOARD.

17th April 1920.

VOTE OF CONDOLENCE. The Indian Section of the Lucknow Diocesan Council records its appreciation of the conscientious ministry of the late Canon B. J. Lacy in this Diocese, and desires the Bishop to convey their deep condolence and sympathy to the bereaved family.

Muirabad. The Bishop read a letter received by him from Mr. K. N. Knox, Collector of Allahabad. The Bishop was requested to address the Collector with reference to this letter and to enquire whether the Trust could be conveyed to him. A committee was appointed to consider details and make other necessary arrangements:—The Bishop, Sir G. E. Knox, Mr. R. K. Sorabji [convener], Rev. Y. Dharmjit, Messrs. E. R. Frank, M. H. Bonifacius, M. Shepherd, S. T. Pratt.

Statistical Returns. Certain changes proposed by the Rev. S. J. Edwin with a view to the simplification of the form of the annual returns in connexion with Indian congregations were considered and approved.

Pay of Indian Pastors. In view of the great need and of the inability of the Indian Church Council to continue the scarcity allowance any further, it was suggested that an attempt should be made to raise the necessary funds. The following committee was appointed to deal with this matter:—Mr. R. K. Sorabji [convener], Sir George Knox, the Rev. Dina Nath.
That in future A. C. C. should consist of (a) Four persons not in the employ of C. M. S. of whom one should be an English Lady and at least one should be an Indian. (b) Two Missionaries one man and one woman recruited by C. M. S. to be nominated by Conference. (c) The Secretary; with the Bishop as President.

3. That the Secretary of A. C. C. be asked to submit their proposals to the Bishop of the Diocese for expert opinion as to how far the Diocese could constitutionally accept them.

4. Resolved that these resolutions be forwarded to the Bishop's Committee, which drew up the scheme presented to this Conference, for consideration and opinion, before being submitted to P. C.

Report of Special Committee.

This special Committee met again on 16th and 17th April and agreed upon the following expression of opinion:

"There are three issues involved in the subject before us;

1. the claim by Indians to an equal share and fellowship in the counsels of the Missionary S. [Societies; 2] the transfer of responsibility for missionary activity from external Societies to the Diocese; and [3] the unification of the controlling authority of the two societies in the diocese.

Of these, it was the first which gave rise to the original debate in the Diocesan Council, and which was most prominent in the terms of reference of this Committee. It was because this was the burning question of the time that the recommendations of this committee took the form that they did. In the case of S. P. G. Missions the second point has been technically achieved long ago, and the first is not felt as an acute question, partly owing to the
fact that the congregations in connexion with that Society's missions are fewer and less organized, partly because the governing body of that Society in the diocese does actually at the present time, by the process of free voting in the Missionary Section, include Indians and Europeans in equal numbers.

In the case of Indians in connexion with the C. M. S. on the other it is beyond dispute clear that there is present an increasingly conscious sense of a position in relation to the Mission which implies a lack of confidence and imperfect fellowship. It is for this reason that the proposals of this Committee were concerned only with the governing body of one Society, it being fully realized by us that what was proposed was only a temporary stage in the development of the organisation of the Mission and the diocese.

The achievement of the other two principles—making the responsibility for and control of Missions a part of diocesan activity, and common government of the work of the two Societies—involves a number of technical difficulties which cannot be easily or quickly overcome, and also requires, so far as we can judge, further education of opinion among the large number of persons directly affected before it is wholeheartedly accepted or fully understood.

We believe that the time has already come, we and are assured by the votes of the Diocesan Council and the C. M. S. Conference that the principle is generally accepted, that the Indian representation on the governing bodies of Missions should be made not less than equal to the European, as a mark of confidence and fellowship, as an example of Christian polity in a non-Christian country, and as an essential condition of missionary efficiency.

We therefore so far agree with C. M. S. Conference that we recognize that what is ultimately required is that the Church be strengthened by the actual transfer to it of responsibilities which are now discharged by the
Missionary Societies, but we believe that it would be a serious mistake to hold back all changes in the governing body of that Mission until these further changes can be introduced.

We therefore strongly urge that effect be given with the least possible delay to the principle laid down in the proposal of this Committee, and endorsed in the scheme passed by Conference, that the constitution of the local governing body of O. M. S. in this diocese be so altered as to secure that at least one half of its members [excluding the Bishop] be Indian. We wish to make it clear that the reason for saying at once one half is to shut out the possibility of a period of that continued agitation for further representation the mischievous nature of which has been shown in other spheres of life in this country.

We see no reason to modify the general principles for representation which were originally proposed by this Committee, though we recognise that the detailed application of them is open to modification. But we do feel very strongly that some such action should be taken and that unnecessary delay is highly undesirable.

We recommend that this or a similar Committee be instructed to continue the work which has been begun and to discuss and make in due time definite proposals for achieving the further objects which we have defined as being part of the ideal for the control of the missionary activities of the Church in the diocese.

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In Memoriam—Benjamin Jacob Lacy.

On Saturday March 27th there passed to his rest one of the most beloved priests of the diocese. Benjamin Jacob Lacy was born at Agra in 1862, the second son of Dr. Lacy, a Kanoujya Brahman who was baptised soon
after the Mutiny, taking the name of his English godfather. Dr. Lacy was a man of outstanding gifts and character and well known in Agra, where he lived till 1902. Canon Lacy printed and published privately an exceedingly interesting memoir of him under the title of "A Brahman Convert". Dr. Lacy's family was the origin of the present St. George's School at Agra, which was gathered gradually in connexion with the education of the doctor's five children; there were at one time as many as 80 children meeting regularly at the family house in Cantonments under the eye of that wonderful old lady Mrs. de Ravara, the grandmother who brought up the family.

Benjamin Lacy was at first designed for a business career, but later found his vocation, went to Bishop's College, and was ordained deacon in 1895. He served under the late Mr. Bermieu at St. John's Allahabad and, after being ordained priest in 1898, was transferred in 1899, on the death of the Rev. Roger Dutt, to the charge of the Indian congregation of Christ Church, Cawnpore. Here he remained till he went back to Allahabad in 1914 as Assistant Chaplain at the Cathedral and priest in charge of St. John's. In 1916 he was appointed a Canon of the Cathedral.

As a pastor he was greatly loved, and a very large number of people will remember him as one of their dearest friends. He was a man full of bright and joyous enthusiasms, with a particular gift of generous and open-hearted friendship. His room, whether at Cawnpore or at Allahabad, was always an unparallelled chaos of books and papers, periodicals and pictures; and yet he could at once put his hand on any book or scrap or cutting to illustrate an anecdote or clinch an argument. An omnivorous reader who had acquired a great store of history and legend—he did not make any serious distinction between the two—he was an excellent talker, and his English sermons were really good specimens of the polished and literary
ANNUAL REPORT
OF THE
Presbyterian Mission Hospital, Miraj,
SOUTHERN MARATHA COUNTRY
ESTABLISHED 1892.

In connection with the Western India Mission
of the Board of Foreign Missions of the
Presbyterian Church in the U.S.A.

For the Year 1920

Missionary Physicians:
W. J. Wanless, M.D., F.A.C.S., Chas., E. Vail, B.A., M.D.
J. E. Stevens, M.D.

Superintendent of Nurses:
MISS HELEN KENDALL, R.N.

Associates:
MISS ANNA E. BURHANS, R.N. | MISS SCHAFER, R.N.

Ordained Missionaries:
REV. R. C. RICHARDSON, M.A.

Indian Pastor:
REV. A. L. PADGALMAL.

Resident Medical Assistants:
P. Yesudouson, L.C.P.S. | T. P. Simon, L.C.P.S.
O. J. Devadatta, L.C.P.S. | A. L. Jadhav, L.C.P.S.
† Ch. S. John, M.B.B.S. | B. B. Saptal.

Head Compounder:
B. G. Powar.

Assistant Compounders:
N. R. Kamble.

Managing Accountant:
B. P. Gorde.

Nine Male Sub-Assistant Compounders and Nurses; one Head
Nurse and twelve Female Nurses; thirty-six Ward Boys,
Ward Ayahs, and Servants; three clerks.

* On out-station staff. † For six months.
STATISTICAL SUMMARY.

Out-Door Patients, Miraj ... 8,317
   "   "   Total Treatments ... 24,005
   "   "   Out-Stations ... 13,530
   "   "   Total Treatments ... 29,646
Total Treatments, Miraj and Out-Stations ... 53,651

In-Door Patients, Miraj ... 2,306
   "   "   Out-Stations ... 408
Visits to patients in their homes, Miraj ... 586
   "   "   Out-Stations ... 315
Surgical Operations performed at Miraj ... 4,284
   "   "   Out-Stations (mostly minor) ... 905
Eye Operations performed, Miraj ... 1,719
Total Operations performed, Miraj and Out-Stations ... 5,189

Chloroform and Ether administered, times ... 2,116
Local Anaesthesia employed, times ... 1,774
Special Anaesthesia, times ... 51
Rectal ... 84
Medical cases treated in Hospital, Miraj ... 342
Surgical ... 1,964

Total attendance of Out-Door patients from establishment, Miraj and Out-Stations ... 9,01,067

Total In-Door patients from establishment, Miraj and Out-Stations ... 34,804

In-patients dieted at hospital expense ... 222

Total Cost of above, Miraj and Out-Stations Rs. 94,742-2 ($32,483)

Raised in India for work in Miraj Rs. 1,09,906-3 ($39,265)

Raised in India for New Buildings in Miraj Rs. 18,361-1 ($7,148)
Personnel During The Year 1920.—There were no changes in the foreign staff. Dr. Ch. S. John, M.B.B.S., loaned from the American Evangelical Lutheran Mission joined us in July and has served as a resident and teacher in the Medical School. Drs. Ram-singh, Rubdi and Salis resigned to take up work in other fields. The Indian nursing staff was increased by the addition of two and the menial staff has remained the same as in 1919.

Local Prevalence of Diseases.—Influenza prevailed during the year, especially during the cold and rainy seasons, although the disease was much less virulent than formerly. We are now seeing many sequellae in our patients, the effects of the previous severe epidemics of flu. Plague prevailed endemically over our mission field. Relapsing fever has again appeared among us, a reminder always of famine and famine conditions. We are thankful for the absence of other epidemic diseases which so often afflict India, but which are steadily growing less frequent. Intestinal disorders form a larger proportion of our dispensary and in-door cases. Cancer seems to be steadily on the increase while tuberculosis affections are certainly more prevalent than formerly. The need of a sanatorium in West India for the treatment of tuberculous diseases is becoming more and more insistent. A union institution is now under consideration by the Bombay Representative Council of Missions.

Medical and Surgical Work.—On reviewing the medical and surgical work for the year in Miraj Hospital and Branch Dispensaries we find an increase over 1919, our largest previous year, as follows:—In-Patients 255. Out-door Patients' Attendance 5,586. Surgical Operations 687.

The total statistics will be found in the statistical summary on page two. The statistical summary of the surgical operations with a review of the surgical work done will be published separately. The following may be mentioned here as illustrating the scope of the surgical side of the hospital work:—

There were 1,789 Eye Operations, of which 635 were for the extraction of cataract. In addition 85 cataract extractions were
performed in the out-stations by the Mira\[...\] The operation list includes also 396 abdominal operations, of which 75 were on the stomach, 36 on the intestine, 24 on the gall bladder and 154 for removal of the vermiform appendix. There were 164 abdominal operations for diseases of women, including 27 hysterectomies, and 28 ovariectomies for cystic tumors. Under general surgery there were 474 operations on the genito-urinary organs, including 73 for vesical stone and 14 for renal calculus; 102 operations were performed for the radical cure of hernia; 211 tumors and cysts (exclusive of abdominal growths included in abdominal operations), of which 154 were malignant growths. There were 99 operations on bones and 90 on joints; 36 for deformities; 17 on tendons and muscles; 87 for removal of diseased glands, including 70 complete dissections chiefly of the neck and axilla; 304 operations in the mouth, nose and throat, including 138 tonsillectomies; 38 operations on the nervous system; 24 on blood vessels; 17 operations on the chest; 50 amputations for disease and injuries; 5 obstetrical operations; 35 operations for fractures and dislocations and 75 for other injuries.

The Clinical Laboratory Report:—This very important department of the hospital reflects great credit on Dr. O. I. Devadatta, L.C.P.S., who is in charge. In all 4,697 laboratory examinations were made, including 387 by X Rays. The laboratory also functions in giving various forms of injection treatment. There were 4,811 such treatments, including 244 intravenous injections of salvarsan; 1,759 intravenous injections for leprosy; 957 for tuberculosis and 78 X Ray treatments for various conditions. Below are the laboratory statistics:

X Ray photos 337; X Ray treatments 78; neosalvarsan injections 244; intravenous injections for leprosy 1,759; intravenous injections for tuberculosis 957; other intravenous and intramuscular injections 820; hypodermic medication injections 587; intraspinous injections 2; vaccination 20; transfusion of blood 2; examination of blood 45; blood count 79; examination of urine 1,773; examination of feces 57; examination of sputum 193; gastric analysis 109; examination of spinal fluid 7; bacteriologic examinations of discharges, exudates, secretions etc. 61; pathology sections 32; renal efficiency test 4.

Mortality, Surgical Cases:—The better known a hospital in India becomes the more it attracts an increasing proportion of incurables, many of whom having spent all their living upon
physicians or often more truly upon quacks, charlatans, exorcists
and what not, finally turn up in the last stage of incurable disease
or often in extremis and expecting a miracle to be instantly per-
formed for their recovery. This situation is becoming increasingly
pathetic, often tragic. With the hope of occasionally saving a life
or of prolonging it the appeals and lamentations of this almost or
altogether hopelessly throng persuade us to undertake cases which
do not redound either to the credit of surgery or the mortality
statistics of a hospital. But "what to do?" One's bosom
sometimes gets the better of his brain, which may, in missionary
service at any rate, be considered pardonable. During the year
1920 in the Miraj Hospital 4,284 surgical operations were performed,
approximately 60 per cent. of which may be classed as major
procedures. In this number there were 93 "Surgical" deaths,
approximately 225 per cent. There were 342 "Medical Cases" of
which 41 died, or little over 10 per cent.

Major surgical operations in India are necessarily attended with
a higher mortality than in Western countries, because of the larger
percentage of poorly nourished patients by reason of which their
average resistance is much lower than that of Europeans. The
mortality is greater owing also to the further fact that patients
seeking operation more frequently present themselves in the terminal
stages of disease.

The immediate cause of death among surgical cases was as
follows:—

In operations following late cases of cancer 22; in late opera-
tions for surgical tuberculosis 9; in delayed cases of acute intestinal
obstructions 3; from disease exhaustion 5; in operative complications
upon other terminal diseases, death being the result of disease rather
than operation 19; in severe accident cases operated on 4; from
pneumonia following abdominal operations (to which Indians are
particularly susceptible and the disease highly fatal) 6; other opera-
tions followed by pneumonia 2; from late chloroform poisoning 2;
from unanticipated complications causing death 21; total—93.

Mortality, Medical Cases:—Among 342 Medical Cases
treated there were 36 deaths—a little over 10%. A higher mortality
than among the surgical cases. A fact due mainly to the late
stage of disease in which these patients were admitted. Deaths
were due to the following conditions: cirrhosis of the liver, 12;
dysentery and diarrhea, 5; tuberculosis, 3; intestinal obstruc-
tion, 2; burns, 2; nephritis, 2; syphilis 2 and one each of the
following—peritonitis, 1; influenza, 1; tetanus, 1; septicemia, 1;
myocarditis, 1; cancer of uterus, 1; abdominal injury 1; carbuncle, 1.

Visits to Villages.—Dr. Vail writes:—I well remember a noted
surgeon lamenting the fact that his work was almost entirely institu¬
tional, that his own patients were sent by physicians for operation
and it was the great exception when he saw the patient more than
once before operation and a few times after operation. This would
be true of our patients after they leave us were it not for the calls
made in Miraj and surrounding towns. These visits bring us more
into contact with their strange methods of life and strange customs,
which often make the treatment of disease so difficult. As, for
instance, here is one of the richest men in a town of several thou¬
sands with a rather costly large stone house and a large roomy
courtyard. You can well imagine one's surprise to find the patient
very sick with pneumonia, gasping for breath, placed at one side of
the court yard which is filled with animals of all sorts—bullocks,
buffaloes and goats—making the air too heavy for even a well man to
breathe. But one native physician went this one better when he
made a patient in the last stage of tuberculosis sleep in a closed
room in the midst of a flock of sheep as a method of treatment.
Unless the patient can be brought to the hospital the treatment is
often most difficult. This fact can not be impressed upon the friends
of the patient, who seem to think last of any treatment, their whole
purpose being to encourage the patient through the doctor or to
quiet their own consciences by having done all they could for the
patient. When they are told no operation can be performed at the
patient's home, the reply often is "come anyway, the wish of the
patient is to simply see you before she dies." There are some bright
exceptions, such as a woman 30 miles away who had suffered with
an ovarian cyst for over 20 years and many times advised operation.
When it seemed quite certain she was about to die the doctor was
called. Gallons of fluid had to be withdrawn at once to save the
pressure of the chest from causing complete compression of the
lungs. She came soon for operation and eight months later was
reported quite well. The motor car is quite essential for this
department of the work and the bad roads often add to the interest
of the journey. It was to say the least a great surprise we had one
day when called to a village 20 miles away, and although it had not
rained in Miraj and we were assured the road was quite fine, when we had gone half way we came to the bed of a stream which in the morning when the friend had come to call us had been quite dry to find it now a rushing stream some ten feet deep and one hundred feet wide. There were people sitting on the bank waiting for the water to subside, which they said would take place in two hours. We went to see the patient again three days later and found the bed of the stream quite dry. Many lives are lost by the sudden rise in such streams. I well remember the time when I would have been washed down into deep water with my motor car had it not been for thirty two strong villagers who were holding and pushing with all their might. But let no one think from this that there are any freshets running towards Miraj to fill up our wells, for they are all, with one exception, quite dry.

Nursing Department.—Miss Kendall writes:—The work in the hospital has all been made much more difficult during the last three years owing to the fact that the scant rainfall caused a water famine. Most of the time we have had to haul a great part of the water en bullock-carts, and when it comes in so slowly as that, and at such an expense one has to be as conservative in its use as possible. In years of normal rainfall we have running water on tap throughout the hospital. It is very difficult to keep a hospital clean without lots of water. Without cleanliness how can we teach the first principles of nursing, and so you can imagine our great joy over the good rains that God is so graciously giving to us now. We are having rain nearly every day now and the rivers are in flood, the fields are beginning to look well watered, and we hope that later rains will fill our wells. We are actually beginning to plan to give our patients baths. That last statement must sound very strange to people in America, but it is a fact that we have not had water to spare for bathing our patients.

Since Miss Schafer has come, we have made many new plans for the nursing department, some of which have been put into effect and many others are to materialize.

In anticipation of Miss Schafer's coming we took a step which we had been wanting to take for a long time, but which we could not undertake with our limited staff, i.e., we affiliated our School of Nursing with the Joint Missionary Association in the Marathi area. This Association has a definite outline of study for all affiliated schools, and appoints a board of examiners for all. This, we feel,
will be a great help in bringing our training school up to the standard which we so desire.

Nursing is yet in the pioneer stage in India, and we have many obstacles in our way before we can attain to the high ideals set before us by our beloved Florence Nightingale and many others who have helped to bring nursing up to its present status in America.

One of the great obstacles is the idea, which has prevailed in all other countries where nursing has been made a profession, namely that girls need not have any special mental training in order to become nurses. In other words, "most anyone can be a nurse." However, we are not discouraged by this attitude on the part of the people, for we know that it has been the history of nursing in other countries and it is to be our privilege to help to enlighten the minds of the women of India. I feel that if in our generation we can but lay a good foundation we shall have accomplished a great deal.

We are fortunate in that all of our Indian nurses are Christians, though we would not refuse to train non-Christian girls. The majority of our nurses have come from Mission Girls' Schools where they have been surrounded with loving care and guarded from the "evils of the world" as carefully as possible, and so when they leave their stone walled compounds and come to us it is almost like entering another world. Many of our girls have not been accustomed to seeing many men, much less working among them, and so, to many of them, the temptations they encounter are very great. The responsibilities which we must necessarily place upon them are difficult for them to comprehend and so they often fail in the performance of their duties. These failures are not done wilfully, but simply through lack of appreciation of responsibility—and lack of knowledge. Our girls need more big sisters, to teach them, and to guide them—and enter into every phase of their lives. We long to have our girls such all round fully-trained Christian nurses that as they go in and out among their patients, and later out into the world, they may faithfully reflect the spirit of service as we find it in Christ.

We are fortunate in having three American trained nurses on our staff at present, but we do so hope and pray for two or three more to "come over and help us." The three of us cannot begin to do the work as we know it should be done.

Evangelistic.—The moments of our deepest satisfaction are those which have been reserved for the service of our patients and
The Branch Dispensary at Nipani.

The Medical School.—The year 1920 began with two classes, a junior 2nd year and a senior 4th year with 23 and 15 students respectively. The usual class examinations showed good average work. No final examinations were held during the year, although two old students qualified in the May examination, one student dropped out on account of ill health and two others for inefficiency. At the present writing (September, 1921) there are 48 students in two classes, of whom 44 are Christians. Our teaching force is still too small to conduct four classes simultaneously. So we are still obliged to limit the classes to a new class to every second year.

We are getting a little money ahead in the hospital receipts and hope in the near future to make a beginning on the anatomical department of the medical school.

The staff in 1920-21 is as follows:—

W. J. Wanless, M.D., F.A.C.S., Principal, Surgery, Materia Medica and Therapeutics.
Chas. E. Vail, B.A., M.D., Physiology, Medicine and Midwifery.
J. E. Stevens, M.D., Anatomy, Histology, and Podiatrics.
O. I. Devadatta, L.C.P. and S., Bacteriology, and Practical Chemistry.
S. D. Gokhale, B.A., B.Sc., Physics, Chemistry and Embryology.
C. S. John, M.B.B.S., Jurisprudence and Hygiene.
T. P. Simon, L.C.P. and S., Materia Medica Instructor.
Rov. R. C. Richardson, M.A., Bible and Church History.

Financial.—While we have not quite reached the level of the previous year in our income, we have nevertheless had a sufficient
surplus to enable us to add to the building programme of the year. We are especially grateful to Miss Perozbai Nagarvalla of Poona, a former patient, who has taken great pains in interesting her friends in different parts of India in the work of the hospital and has succeeded in raising Rs. 1,705 during the fiscal year ending March 31, 1921. A total of Rs. 4,067 in two fiscal years, and to date (30th September, 1921) Rs. 6,123. We also offer our sincere thanks to all others who have so generously contributed to the upkeep and extension of the hospital work.

**New Buildings.**—The principal event of the year in the way of extension was the opening of the Florence Clements Convalescent Home. This building was formally opened by Mrs. Clements in the presence of a representative audience from Miraj and other places. The building cost in all Rs. 18,432, of which Rs. 17,462 was raised through the efforts of Mrs. Clements, wife of Judge E. Clements, Esqr., I.C.S., recently District Judge of Dharwar. The Home contains twelve double rooms and a reading room and from the first has been fully occupied by patients and their friends after leaving the hospital or waiting for admission.

Four new blocks for the Indian hospital staff erected at a cost of Rs. 14,153 were completed and occupied during the year. Also a new kitchen and servants’ room for the European cottages. The new physician’s residence, Bryn Mawr House, though not completed during the year was completed soon afterwards and occupied by Dr. Wanless and family. This house was the gift of the Presbyterian Church of Bryn Mawr, Penn., U.S.A.
## Miraj Hospital and Dispensary Statistics.

<table>
<thead>
<tr>
<th>In-patients</th>
<th>Out-patients</th>
<th>Returning patients</th>
<th>Visits to homes</th>
<th>Total attendances</th>
<th>Medical cases</th>
<th>Surgical cases</th>
<th>Operations in Disp. &amp; Hosp.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2306</td>
<td>8317</td>
<td>15688</td>
<td>586</td>
<td>26397</td>
<td>5579</td>
<td>342</td>
<td>273 - 1964</td>
</tr>
</tbody>
</table>

**Social Statistics:** The proportion of the different classes who came for treatment does not materially change from year to year. There were more Parsees than in previous year, 98 of whom were treated as in-patients; of the 27 Europeans treated in the cottages during the year 7 were missionaries. The statistics are as follows:

<table>
<thead>
<tr>
<th>Miraj Hospital</th>
<th>Out-Door Dispensary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christians</td>
<td>248</td>
</tr>
<tr>
<td>Hindus</td>
<td>1765</td>
</tr>
<tr>
<td>Mohammedans</td>
<td>194</td>
</tr>
<tr>
<td>Parsees</td>
<td>98</td>
</tr>
<tr>
<td>Jew</td>
<td>1</td>
</tr>
<tr>
<td>Males</td>
<td>1514</td>
</tr>
<tr>
<td>Females</td>
<td>792</td>
</tr>
<tr>
<td>Children under 12</td>
<td>168</td>
</tr>
</tbody>
</table>

Total In-patients treated 2306 Total Out-patients treated 8317
Patients from Miraj town 1492
From outside Miraj 6825

### Branch Out-Station Statistics for the year 1920.

<table>
<thead>
<tr>
<th>Station</th>
<th>In-patients</th>
<th>Out-patients new</th>
<th>Returning patients</th>
<th>Visits to homes</th>
<th>Total attendances</th>
<th>Operations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kodoli</td>
<td>... 127</td>
<td>1735</td>
<td>3894</td>
<td>226</td>
<td>6857</td>
<td>107</td>
</tr>
<tr>
<td>Vita</td>
<td>... 72</td>
<td>1550</td>
<td>2440</td>
<td>43</td>
<td>3633</td>
<td>76</td>
</tr>
<tr>
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<tr>
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<td>4042</td>
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<td>...</td>
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<tr>
<td>Dudgaon</td>
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<td>1106</td>
<td>647</td>
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<tr>
<td>Kurli</td>
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<td>1758</td>
<td>1014</td>
<td>...</td>
<td>2772</td>
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Abstract of Annual Accounts, Miraj Hospital
Out-Station and Medical School
From April 1st 1920 to March 15th 1921

Receipts.

<table>
<thead>
<tr>
<th>Item</th>
<th>Rs. A. P.</th>
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<tr>
<td>Medical fees</td>
<td>71,684 11 0</td>
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<tr>
<td>Private rooms</td>
<td>23,225 7 0</td>
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<tr>
<td>Voluntary gifts from grateful patients</td>
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<tr>
<td>Special contributions for Hospital work</td>
<td>9,183 8 0</td>
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<tr>
<td>Medicines sold</td>
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<td>Sunday School collections</td>
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Total... 1,13,129 3 0

Expenditure.

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<tr>
<th>Item</th>
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<tr>
<td>Salaries—Miraj Hospital and Medical School</td>
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<tr>
<td>Out-Stations</td>
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<td>Medicines, Instruments and Clothing—Miraj Hospital</td>
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</tr>
<tr>
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<tr>
<td>Food and diet</td>
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<td>Lights and heating</td>
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<td>Washing</td>
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<td>Motors Up-keep</td>
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<tr>
<td>Travelling Expenses</td>
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<tr>
<td>Miscellaneous Repairs</td>
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<td>Medical School Equipment</td>
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<tr>
<td>Convalescent Home Expenses</td>
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<td>Miscellaneous Expenses</td>
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94,742 2 0

Balance on hand                                      | 18,387 1 0 |

Total... 1,13,129 3 0

Out-Station Accounts
1920—1921.

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<th>Expenses</th>
<th>Receipts</th>
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<tr>
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<td>Rs. A. P</td>
<td>Rs. A. P</td>
<td>Rs. A. P</td>
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Total Rs. 3993 9 6 1235 6 8 1378 10 0 776 4 0

14
THE PROBLEM OF RACE RELATIONSHIP

In India, China, Japan, and nearly every country where national self-consciousness is rapidly developing, the problem of race relationship is perhaps the most serious and most difficult in all mission work. In India especially these relationships are to-day often strained. It is quite true that there are some even now who deny that this is so, and deprecate the discussion of the problem; but many feel that it must be faced. Silence will not solve it.

On the very face of it the problem is one of exceeding delicacy and difficulty. It is not simple but complex; it is deep seated and far reaching. When mission work began it dealt in many quarters with poor outcastes, ignorant, uneducated, utterly dependent upon the missionary as father and benefactor. A paternal relation naturally grew up which seemed for the time being inevitable. But now a younger generation has arisen, educated, filled with new ideas and aspirations and possessed by a deep and growing national consciousness, with the inevitable craving for self-expression, self-determination, and responsible government in state and church.

The national aspirations of the younger generation come in conflict with the older traditions of a paternal system. While the missionary body has advanced in its sympathy with Indian aspirations, it has not always kept pace with the overwhelming and rapid growth of national self-consciousness. The result is often a gulf of widening separation, misunderstanding, and in many places a feeling of estrangement arising between the foreign missionary and his methods on the one hand, and the Indian Christian nationalist and his aspirations on the other. One cannot travel over India without being impressed that the new national consci-

* We recognise that there are two sides to the question of race relationship and that the Indian Christian must take his full share of responsibility. We deal with the question only from the standpoint of the foreign missionary to whom this pamphlet is being sent. We desire here to consider the beam in our own eye, not the mote in our brother's. The Indian Christian must do the same if we are to solve the problem. The purpose of this pamphlet is not to apportion blame to anyone but to seek ways of solving this difficult problem.
ousness in the political sphere is profoundly affecting the whole of educated India. The tide of democracy which is sweeping round the world partly as a result of the war, which is affecting Russia, the nationalist movement in Egypt, Ireland, the Philippines, Korea and scores of other countries, is also permeating the whole educated class of India. And this rising tide of nationalism cannot be ignored or withstood. It is human, it is world-wide, it is inevitable and it is still rising. Just as truly as there is a nationalist movement in politics, there is also a new movement in the religious sphere of India, often with strained relations between the foreign mission and the Indian Church, between the missionary and the Indian nationalist. We do not for a moment believe that the missionary can be held responsible for creating this situation. Rather it has grown up around him. There are also many places in outstations where no such feeling yet exists and where the relations with missionaries are almost ideal, where Indian leadership is earnestly sought for, but is not yet forthcoming.

The present relationship between the two races however adds to our difficulty in securing educated Indians for Christian service. Of more than twelve hundred Christian graduates of the Madras University we have a bare handful that are giving their lives to the service of the Church or of a mission, apart from the invaluable work of education. In a number of colleges and cities there are strained relations between the Indian and foreign members of the mission staff, and in some places a spirit of bitterness. In one place where it was stated that no race feeling existed and that the Indian Christians were quite content, it was found that they were meeting to read papers and to resolve that their sons should not enter the service of the mission under present conditions. When a most promising young man in South India was asked recently to enter Christian service, he replied that while he was anxious to do so he would not because of the conditions which his father and grandfather had endured before him. His father wrote, "The grievances are still there and Indian workers are unwilling to let their sons join the ministry after suffering so much themselves." At a recent conference of Tamil ministers over one-half said that they
were unwilling to have their sons enter the ministry under existing conditions.

In some places foreign missionaries are still pastors of vernacular local churches, and though the work has been continued for many decades and many educated young Christians are coming out of the colleges and schools they are not entering the service of the Church. One large mission after sixty years has only two matriculates as pastors and almost no higher educated Christian community, although a large and steady stream of non-Christians have been educated for two generations by the mission college and are now in lucrative and influential positions.

At a conference held in North India recently when asked for a frank statement of the Indian position as to why more educated Indians were not entering the service of the Church or the mission, a representative Indian Christian stated the position as follows: "(1) Lack of equality of status between the Indian and the European. The government gives such equality but missions do not. (2) Lack of security in mission employ. The elderly Indian minister or worker is sometimes at the mercy of an individual missionary. (3) Lack of adequate opportunity or scope for full development and expression; the worker being too often an 'agent' but not a free agent with initiative that could develop his character, self-respect and efficiency. (4) By the control of the purse, of the executive and finance committees the foreigner really dominates the situation while the indigenous church is left relatively helpless, and unable to compete with the mission with its large financial backing. Therefore, what we ask is equality of status and responsible government in the Church as in the State.”

At a conference held of representative Indian pastors in South India in May, thirty-four presented written replies to the following questions (1) "Does your salary represent a fair living wage, which enables you to provide food and clothes for your family, to keep out of debt, and educate your children?" Replies, "Yes," five; "No," twenty-nine. That is, one-seventh felt they were receiving a fair living wage. It was found that the average salary
of these pastors was Rs 46. (2) "Are you in debt?" "Yes," twenty-four. "No," ten. That is, two-thirds of these representative pastors were in debt. (3) "Are you able to secure educated Indian leaders to enter the service of the Church or the mission, apart from higher education?" "Yes," four. "No," twenty-nine. That is one-ninth of the missions represented were securing sufficient educated Christian leaders. (4) "Under present conditions would you wish your sons to enter the ministry?" "Yes," fourteen. "No," eighteen. That is a majority of these representative ministers, among the most earnest and consecrated in South India, do not wish their sons to enter the ministry under present conditions. (5) "If not, why not? Why do you not wish your sons to enter the ministry and why are you not able to secure educated Indian Christian leaders for the service of missions and the Church today?" The replies were as follows: (a) "Inadequate salary," thirty. (b) "Unsatisfactory relations between the missionary and the Indian worker," twenty-six. (c) "Lack of liberty and responsibility in our work," eleven. (d) One replies, "If an individual Indian is just as capable as a European missionary he should be entrusted with the same responsibility." Another writes, "There should be freer social intercourse." Another, "A clearer understanding is needed and more mutual confidence between the missionary and the pastor." Another, "New missionaries should study the work and Indian workers and not jump at conclusions." Another, "There should be a change in the relationship of master and servant." (6) "What remedy would you suggest to bring about better relations?" The replies were as follows: (a) "More adequate salary," twenty. (b) "More brotherly treatment," seventeen. (c) "Greater responsibility and independence for the Indian worker," fourteen. (7) Finally they were asked, "So far as the financial problem is concerned, which of three solutions do you think would secure more leaders, equality of status, and better relations? (a) Would you ask Indian graduates and educated leaders to come down to the scale of the local Indian Church and suffer with it no matter what their salaries? (b) Would you make the ablest Indian graduates from India or
abroad 'missionaries' and members of the foreign mission, related to the foreign board rather than to the Indian Church? (c) Should we endeavor to secure money either from abroad or by a central fund for a given denomination in India for the more adequate payment of pastors, these funds to be placed under the control of the Indian Church?"

Favoring the first there were only five. The majority felt they could not ask educated men to deny practically their education and costly preparation, to forego all opportunities of reading, study and the development of their own personalities and to struggle under a burden of debt, without any hope of an adequate living wage from the impoverished local church. Favoring the second, that the educated Indian should be made a missionary related to the foreign mission, there was only one. The other thirty-three were strongly against this. They believed that increased responsibility should be given to the Indian Church, that the foreign mission should decrease and the Church increase, that it should be entrusted both with responsibility and the direction of finances. Favoring the last method for adequate payment under the Indian Church there were twenty-eight, i.e., an overwhelming majority.

At a retreat of representative Indian Christians and foreign missionaries held in South India it was said: "The most urgent problem before us in many parts of South India at this moment is the race problem. It is affecting political, social and religious life. Nationalism, which was growing in India before the war, has developed very strongly during the last three years and has emphasized and increased racial antagonism. This estrangement is felt even in the Christian Church, and manifests itself in various ways. The conviction is spreading that there have not been given to Indian Christians, in the Church and in the Missions, sufficient scope, influence and responsibility, and that missionaries keep in their own control work that should have been handed to the control of the Indian Church. The problem has an official and economic as well as a personal aspect. Money, freedom and responsibility must be gladly and frankly entrusted to the Indian
Church. With regard to money contributed by Churches in the West for the evangelization of India, the chief question is not by whom the money is administered, but whether it is spent in the most fruitful way for the extension of Christ's kingdom.

Our work should be Church-centric not Mission-centric. As one Bishop writes, "The old principle that complete self-support must precede even the beginnings of real self-government is wrong as a policy and unchristian besides." It will be noted that the aspirations of the Indian Christians in North and South India alike are in line with the resolution of the National Conference of leaders held in Calcutta in 1912, which favored "placing Indians on a footing of complete equality in status and responsibility with Europeans and thus open for them the highest and most responsible positions in every department of missionary activity."

The late N. V. Tilak of Western India thus voices the sentiment of many Indians to-day. It is painful reading, it is exaggerated, it may not be true, but it expresses the attitude of a large section of the Indian Christian community in some parts of India. It is translated from the Marathi poem published in the Mission paper.

"You have come here bringing Christ to us.
For us you gave body, life, everything!
To this our debt there is no limit;
We owe you everything.
Yet now there is one small petition we make.

* "Status and Responsibility:—This Conference desires further to record the conviction that whenever capable and spiritually-minded men and women are discovered, Churches and Missions should make a real and unmistakable advance by placing Indians on a footing of complete equality, in status and responsibility, with Europeans, and thus open for them the highest and the most responsible positions in every department of missionary activity.

"The Indian Church the Permanent Factor:—Recognizing the importance of the principle just stated, this Conference is of the opinion that all positions of responsibility made available for Indian Christians should be related to Church organizations rather than to those of foreign Missionary Societies. This will not only provide opportunity for the development of leadership, but will also tend, from the first, to emphasize the fact that the Indian Church and not the foreign missionary organization, is the permanent factor in the evangelization of India."

Calcutta All India Conference 1912.
Will you hear it?
You are mother-father, we helpless infants.
Enough of this relation now!
You yourselves have brought on a kingdom of slavishness.
Do not call it a kingdom of God.
We are the dancers, you are the pipers.
How long will this last?
How long will you keep us dead?
Has not God eyes to see?
Let us swim, or let us be drowned.
We will at last learn to swim that way.
Keep all your doctrines, but
Let us find Christ first.
Do not get angry; I am but a messenger poor.
What the people say I speak.
Let us be brothers and sisters first,
Then we will adjust all things satisfactorily.”

If such a situation exists, let us ask what is the solution? It is our belief that five principles must be recognized, not only in the abstract but in their practical application if we are to find the solution for this problem.

1. **Christian love is the only final personal solution**: Such a love as that to which our Lord referred when he said, “That ye love one another even as I have loved you.” Such a love as the Apostle Paul speaks of in I Corinthians, 13. “Love is very patient, very kind. Love knows no jealousy; loves makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears.” “Thus faith and hope and love last on, these three, but the greatest of all is love. Make love your aim.” (Moffatt’s translation.)

By love is meant self-giving, self-sacrifice, self-identification with the people for whom we live. Our Lord became in all things
like unto His brethren. He had to become like them before He could make them like Him. The plea with which the Bishop of Dornakal closed his address at the Edinburgh Conference was: "Through all the ages to come the Native Church will rise up in gratitude to attest the heroism and self-denying labours of the missionary body. You have given your goods to feed the poor. You have given your bodies to be burned. We ask also for love. Give us Friends!" Can we say that we have real friendship with Indians as with Europeans?

2. The recognition of the spiritual equality of all men and of the infinite worth of every man.—We all believe this in the abstract but do we practise it in the concrete? If the Indian calls upon us, do we, as to an equal, return his call? The pastor comes to see us, do we equally go to his humble home? Is our home and our table open to all alike without distinction of race? Do we offer a chair to the Indian as to the foreigner? Do we keep the Indian waiting our convenience, or show him the same consideration as a European? In conversation, discussion or debate do we encourage an equal freedom of speech and expression of opinion when it is contrary to our own? Lord Willingdon who has been conspicuously successful in helping to solve the race problem in Bombay, says, "Fifty per cent of the bitterness and ill-feeling will disappear if we can improve our social relationships with Indians." A cup of cold water or a cup of tea may be a very small thing but if it is an expression of love and friendly intercourse it may help to solve a very great problem.

3. The recognition of citizenship as a Christian duty, of the principle of patriotism as God-given and inevitable.—We believe that life and liberty are the birth-right of the Anglo-Saxon. Have we equal sympathy with the national aspirations of other races? When the young missionary appears on a mission field, he is at first disgusted at any evidence of servility or at any show of inferiority on the part of a man of another race. He comes originally to serve but sometimes he remains to rule, and after twenty or thirty years of active and efficient leader-
ship this same man, now accustomed to lead and perhaps to be obeyed, may find that when younger men of the rising generation demand equality of him, he now resents the demand for equality as once he resented servility.

At a recent conference a foreigner suggested that this demand for equality, self-determination and democracy "seemed to be a sentiment with the young men now-a-days. It was like a young man with his new moustache." Yes, it is a sentiment, but a sentiment that roots down deep into principle, down into the very vitals of life. It was the same indomitable spirit, the same inevitable demand for liberty, that wrested from the kings the Magna Charta of England, and which has fought for freedom for a thousand years. It was such a sentiment in the heart of Washington that made him seem to an older order an unreasonable upstart. His attitude was misunderstood by the paternal government of the time. Do we recognize that it is the same God-given, inevitable, ineradicable human instinct that is moving India and other lands to-day? All the armies of autocracy could not withstand the demand for the Magna Charta, and none can stop the rising tide of national aspiration and the demand for equality manifested in the length and breadth of Asia and the wide-world to-day.

4. The recognition that upon the development of national self-consciousness on the part of Christian leaders, they must be masters in their own house and not servants, they should be leaders in the Church and not "agents" of the Mission. Practically the whole body of educated Indian leaders has come to national self-consciousness. The sentiment is strong and deep. But why should we deplore this? In Japan the Japanese insist on being masters in their own house. Would the Anglo-Saxon demand less in a similar position? An agreement adopted by the American Baptist Mission and the Japanese Baptist Churches states "(1) The whole budget for evangelistic and educational work is to be drawn up by a committee of six Japanese and six foreigners. (2) New missionaries are to come out only on invitation of the Committees,
(3) The first term of missionaries is to be a trial term, and an invitation to return must come from the Committee. The same applies to missionaries who go on furlough. (4) The allocation and transfer of missionaries is to be in the hands of the joint Committee.

5. The recognition of the divine autonomy of the Church.—Christ staked everything upon twelve men, and trusted His cause to them. He remained the living Lord and the risen Head of the Church; nevertheless He trusted the men to whom He committed His cause. He said, “I will build my Church,” and He is building it to-day in every community. We have a present Lord who is with us in power. The Apostle Paul having once organized a church, trusted them and left them a large measure of local autonomy. The wisdom of this principle of the autonomy of the Church may be seen in the Diocese of Dornakal, that of the first Indian Bishop. There is here no foreign control. The mission is conducted by Indian men and Indian money under Indian management and Indian methods, and its success was undeniable. Some three thousand converts have been gathered in during the last decade. Here are pastors and teachers who are paid, but no evangelists and no catechists are paid to preach the gospel or to win souls. That is the privilege and is becoming the practice of the whole church. The whole church is being taught the conception that it is their business to win that portion of India. Here are boys in the industrial mission school who are being trained to go out and earn some Rs. 15 a month either in carpentry, weaving, or agriculture, and thus become self-supporting Christian workers. Here is a converted thief supporting himself by his carpentry, yet winning to Christ two whole villages by his unpaid service, shepherding his flock, teaching them on Sunday as he himself has been trained and taught in the mission school, while his wife teaches the village school at night. The whole work seems to be sound and effective.

Has not the time come for us to employ if necessary fewer and more adequately paid mission workers and to place the burden of evangelism more universally upon the whole body of the laity?
In Western India the tendency seems to be to try the experiment of making a few Indian graduates missionaries upon equal status with the foreigner. One of the leading missionaries of Western India writes, “It is very desirable now to take steps which will satisfy the growing and irrepressible aspirations of our best qualified Indian Christians for entire equality with foreign missionaries in the highest deliberative and administrative body of the Mission. I very strongly feel that every old and well-developed Mission, which has any fairly qualified Indian Christian fellow-workers should now definitely announce as its settled policy that there shall be no racial bar for the admission of any qualified worker to any position in the Mission; and that it should soon ask its Home organization to admit at least one or two of its best Indian fellow-workers into full membership. My reasons for this conviction are the following:—In Indian political circles there is the intensest aspiration and determination that there must not be any discrimination between white men and Indians in the matter of position and responsibility. Unfortunately in some parts of India among a good many Indian Christians there is resentment and even bitterness towards Missions and towards some missionaries because of what is considered, and what in my opinion is, a racial bias. This dissatisfaction is sure to spread through all India, if any basis of color line barrier is not soon shown to be gone. Lack of cordiality between Indian Christian leaders and some foreign missionaries seems to me just now to be one of the two greatest hindrances to the spread of Christ’s kingdom in India. Now we might well begin to appoint a few qualified Indians as full members of Indian Missions.”

“There is a tide in the affairs of Missions,
Which taken at the flood, leads on to fortune.
Omitted, all the voyage of their life
Is bound in shallows and in miseries:
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our venture.”

Nearly all of us will agree that it is far more natural, normal and
healthy for the Indian to be given his status in the Church, rather than in the Mission. The Mission is, or should be, the temporary decreasing factor, the Church the growing and permanent factor. But if the gulf exists and is widening, if we are unable or unwilling to entrust adequate power to the Church, if in some quarters the foreigner continues to dominate the situation by the control of the money power, it might be better to give the Indian a standing in the Mission, even though it is anomalous, rather than to leave the problem unsolved, and thus fail to secure adequate Indian leadership and the co-operation of the Indian and foreigner in the cause of Missions. But this solution is only a second best.

The missions which seem to be accomplishing their ends most successfully are those which have most fully trusted the Indian and in advance have given him a large share both in administration and in the control of finances. The Tinnevelly Mission, the Madura and Arcot Missions, and others have placed in the hands of the Indian Church Councils all funds from abroad, which are given for the church, evangelism, and primary education, and some are now entrusting also funds for higher education.* It is now proposed in the north to hand over one of the largest missions in the whole of India with all its churches, schools, colleges and workers, foreign and Indian, to the control of a committee of Indian Christians.

Mr. D. J. Fleming in his recent book "Devolution in Mission Administration" after his own experience as a missionary in India and after a thorough study of the principles and policies of the home boards and societies and of missions on the field, pleads for the transfer of authority from the foreign mission to the Indian church. He speaks of the influences which are to-day working against this much needed devolution or transfer, as follows: "The consequences of pioneering, the coming of paternalism, 'that most disastrous mistake of Indian Missions,' the lack of expectancy or

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* The Madura Church Council is composed of all the ordained Indian and foreign ministers, one layman from each pastorate committee, and five co-opted members—making 15 missionaries, 33 Indian pastors and 32 Indian laymen. It is a great success.
adequate faith in the latent capacities of Indian Christians, the failure to develop in them the capacity for organization and self-government, the humble social status of the converts, the position of the missionaries as Superintendents employing a large Indian agency subordinate to and dependent upon the foreign missionary, the temptation to ownership on the part of the foreigner, the unconscious influences hindering devolution, the imposition of western institutions and standards.”

Mr. Fleming says, “No phrase occurs more often in articles on this general subject than the one spoken in the spirit of John the Baptist—we must decrease, and they must increase. All missionaries assent to this statement without exception. But, when it comes to practice, lack of imagination, inability to put one’s self in the other’s place, the neglect to make explicit the implications of that phrase, prevent the adequate embodiment of this principle. Fine ideals are expressed in resolutions, but examination shows that all too often definite practical plans of procedure are not indicated by which the high ends contemplated are to be secured.” He says that while missionaries usually have full voting power in the Indian Church, almost no Indian may be a full member of any mission. Whatever the status, can we afford longer to have a mission meeting for an entire week without a single Indian expression of opinion on any subject. If we do, are we not inevitably out of touch with that opinion? ”By the old system, the Indian agent was first under an individual missionary; in course of time a stage was reached when each Mission related Indian Agents to itself. Under the transitional schemes the Indian Agent is related to a Church Board and the next step must bring him into relation to the Church itself.” “There is little use in placing Indians, here and there on Committees and Boards if, back in the Stations, in the dusty run of every day life, spiritual fellowship and counsel in the great work is not sought and secured.”

The Rev. J. W. B. Jackman, missionary in Assam, states some principles which he believes point the way to a solution of this problem: “1. The proper position of a missionary on any field, where there is a Christian community, is that of helper; not that
of a dictator or even a leader. Our business is to teach, to inspire and to inculcate principles of Christian life as Jesus did; not to limit and restrict it by insistence on forms and rules. 2. The Indian Christian must learn to walk by walking; not by being carried. 3. The missionary is not to lead, but to teach others to lead, and then to be content to submit to their leadership. We are prone to have a too exalted conception of our position; or rather, we have substituted leadership in its strictest sense for service in its truest form. We are not here to be leaders, but to make leaders. By constantly leading and dictating we can defeat the very purpose of our whole work. If the missionary keeps for himself, even with good intentions, the place of leadership in any community, small or great, he is by that very act keeping others from entering into that place and keeping from them what is rightfully theirs. They must increase; we must decrease.

4. "Responsibility for the engagement, oversight and payment of workers on each field should be given to the native Church, with such accounting for funds to the Mission as may seem wise. The funds furnished by the Mission should be considered as given simply to supplement their own gifts for the work for which they are responsible, it being expected that their own gifts will continually increase. Some have objected to funds given by the Mission being given over to the management of the Christians. But why should we not give them the double assistance of the use of the funds and the strength and experience gained by the management of them? Their wise use could be safeguarded without unduly hampering the freedom of those to whom their use is entrusted. Steps should be immediately taken looking towards some arrangement whereby the oversight of the work on sections of our fields can be handed over to the Christians showing capacity for leadership, who shall be wisely chosen and who will take the place of a foreign missionary in those sections."

We are in full sympathy with the legitimate aspirations of a great people swept by a new and powerful national consciousness. We feel that the situation is rendered all the more difficult because
these two races which so supplement each other, and whose gifts are both no unique and necessary for the Kingdom, are placed in the most difficult and trying relationship of rulers and ruled. Added to this are the peculiar characteristics of the two races. The Anglo-Saxon is naturally, and perhaps excessively, outspoken, aggressive, active, practical, quick to speak, to act, and to command, with a passion for efficiency and organization. The Indian with a more deeply mystical, contemplative nature, is more naturally passive, humble, quiet, and submissive. He has not yet come to the full development of his latent powers. Just at present he is rendered especially sensitive by the newly developed race and national consciousness and a sense of injustice over past wrongs.

Here we are, however, two races brought together in a common task and with a common object, the winning of India for Christ and the evangelization of the world. Both elements, both natures are needed. Only as we find the solution in love, only as we recognize in absolute equality the peculiar and God-given gifts of each to the other and only as we co-operate in unity and the love of Christ can we succeed in our great task of winning India. If it takes two to make a quarrel, or a misunderstanding, it also takes two to find a solution. The foreigner is more aggressive and represents, according to his own claim, a materially stronger and more developed civilization. He has been perhaps chiefly guilty in the past of aggression and of fault in the matter of race relationships. But neither party can solve the problem alone, or without Christ. Can we not in Him recognize our unity, our absolute spiritual equality before God, can we not in Him find a way to understand each other and work together? Can we not in Him recognize the principles of democracy and nationality and the divine autonomy of the Church? Our only solution is in Christ, in whom there can be neither Jew nor Greek, bond nor free, male nor female, but all are one.

Signed

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