

THE CHRISTIAN COLLEGES  
OF INDIA.

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OF INDIA

MEETING AT THE  
MANSION HOUSE, LONDON,  
THURSDAY, 1st MARCH, 1934

REPORT OF PROCEEDINGS

EDINBURGH HOUSE, EATON GATE, LONDON, S.W.1

# THE CHRISTIAN COLLEGES OF INDIA

Report of a Meeting held at  
the Mansion House, at 3.30 p.m.,  
on Thursday, 1st March, 1934.

*Chairman :*

THE RIGHT HON. THE LORD MAYOR OF LONDON

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THE CHAIRMAN :—

Your Grace, My Lords, Ladies and Gentlemen. It is not without a full realization of the privilege which is mine to-day in presiding over this important gathering in my own house, that I rise to make a few remarks in opening the meeting. In that I am not unmindful of the great honour which is ours in having the inestimable advantage of the presence of Your Grace.

I understand that this meeting is concerned with the deeper elements in Indian life, and especially with the immensely important problem of fitting the educated classes of India for the tasks which are to fall upon them in increasing measure.

India has always been near and dear to the great heart of this City of London. Perhaps no spot in the world so perfectly represents the fuller life which a free people under a beloved Ruling House has developed for itself. If we go back in its history we find that the importance of this Empire, the greatest the world has ever known, is largely due to the courage and enterprise of the old Merchant Adventurers who sailed out of this London River sponsored and well sped by the Corporation of London and the City Guilds. Their enterprise has handed down to us a great inheritance, a great tradition but also great responsibilities to the millions who look with loyalty towards the King-Emperor.

It is at this moment my privilege to have beneath this roof the organization which is doing everything possible to raise large sums with which to assist the Viceroy to relieve the suffering in India following the great earthquake. The replies to the appeal show the enormous goodwill and sympathy which the masses of this country feel towards the peoples of India.

To-day, however, it is to a greater and far more lasting and enduring task that we turn our hands and our thoughts—this great effort to educate in the things that are well worth the while ; to lead these millions. It is ours to rim this task with mystical hues. It is probably the greatest effort which will be made during these years by the Missionary Societies of this country.

In this there is a complete common action between all the Protestant denominations. Each of the Colleges for which appeal is being made is supported by more than one and sometimes by several missions, and the whole enterprise shows the joining of Christian forces to do something together which they could not do in separation. We must not forget that in this mission field we find that the Christians form one of the poorest communities of the country, and the work which the Christian Colleges in India carry on has the most earnest commendation of the present Secretary of State for India and the Viceroy.

Recently listening to Canon Holland, I realized that it is the Christ life—Christ ideal—which the Indians look up to as the one ideal that they understand.

We are all looking forward with pleasure to hearing many eloquent speakers who will deal with this great crusade which shall and will avail and prevail on behalf of the community of the Indian Empire—this community

*' which is known unto God '.*

*(Applause.)*

HIS GRACE THE ARCHBISHOP OF CANTERBURY :—

My Lord Mayor, My Lords, Ladies and Gentlemen. I regard it as a very great privilege to be allowed to take my part this afternoon in inaugurating this great appeal for the Indian Christian Colleges. No auspices could be better than those in which it is to-day launched, for we

meet here in this home of many good causes at the very heart of the Empire, and with you, my Lord Mayor, in the Chair, the chief citizen of its capital city. We know from the action you have taken in regard to the Indian earthquake—and on whose success we congratulate you—how much you yourself are concerned with the welfare of that great country.

Nor could we have a more appropriate time, for it is exactly a hundred years ago since a young Scot, full of vigour and imagination, Alexander Duff, laid the foundations of Christian education in India.

The Colleges with which we are concerned this afternoon number thirty-eight, of which twenty-three come from the missionary enterprise of this country and in three others American and British missions unite. They have had a long and honourable history. They have upheld high ideals of education, and they have sent out numbers of men and women to take a leading place in the life of India.

I might here remind you of the words of the Viceroy, who has written: 'I can say with some knowledge and experience that they have done most valuable work in the past in the producing of loyal and well trained and disciplined citizens.'

But in spite of this great history these Colleges are now, owing to the inevitable changes, political, social and economic, in ever-changing India, in circumstances of real difficulty. It may be that Lord Lothian will describe some of these difficulties. It is enough to say that they have lacked common policy and direction: isolation has brought weakness, whereas union might bring strength.

Well, then, impressed both by the history of the Colleges in the past and by their need of re-equipment to take an even fuller place in the life of India in the future, the Missionary Boards of both this country and America resolved to send out a Commission of Enquiry.

It was a very strong Commission under the able chairmanship of the Master of Balliol, Dr. Lindsay. It went out to India nearly four years ago, made a full and exhaustive enquiry, and it has published its Report, which I venture to call one of the most remarkable documents recently issued about Indian life and its problems. The Appeal which the country is now asked to support is the result of that Report.

I may mention in passing that it is significant that the appeal represents the co-operation of all the Churches that are concerned. It is being carried through by a very strong Committee. Its President is one who bears a name highly honoured both in this country and in India as Lord Irwin, henceforth to be known by a name equally honoured in any sphere as Lord Halifax. (*Applause.*) Its Deputy President is Lord Lothian, who will follow me and speak about the precise policy and proposals which the Appeal commends.

It is indeed a very hazardous undertaking in these days to ask for a sum of £130,000, but I am convinced that if the British people can be brought to realize the part which these Colleges have played in the past in the life of India, and the part which they may still play in the future, they will show that even in these present times they will not be slow in their response.

My task this afternoon is to endeavour to present the plea of this Appeal against the background of our great, I had almost said our tremendous, responsibility for India. No chapter in the unending romance of history is more wonderful than the record of the linking with this British people of that vast assemblage of races, States, Provinces, that enormous population of over 350 millions, which we call India.

We are entering, as you all know, upon a new and critical stage in that long association. We have come to a time when we have to determine whether India can now be entrusted with a large measure of self-government, embracing all its Provinces and States under the one King-Emperor.

You are well aware that Parliament has committed to a Select Committee from both Houses the task of thinking out that vast and complicated problem. I think it might be said that to no body of British citizens has there ever been given a task at once more important and more difficult. I am glad to know that we have with us this afternoon Lord Linlithgow, the Chairman of that Committee, as one of its members. The thought of India is upon me day and night. It is the pressure of that sense of our immense responsibility for India in the future that moves me as I speak on behalf of these Indian Colleges this afternoon.

In the long history of British rule in India there have been many mistakes of policy. There has often been much lack of sympathy and of imagination. But certainly, ever since, say, a hundred years ago, we ceased to regard India as a source of profit to ourselves and came to look upon it as a great trust given to us for the good of its own peoples, we have in our own way honestly tried to give to India the things we have most valued for ourselves.

First of all, we have given to India a great system of education. It was in 1835 that Lord Macaulay published his famous Minute. It had great consequences. It turned Indian education definitely westward. It may be that the policy which Lord Macaulay inaugurated, and which we have faithfully followed, was mistaken. It may be that we ought to have aimed rather at developing India's own resources of culture and outlook. But whether that be so or not, in our own honest insular way we thought that we were giving a great boon to India.

The result has been the establishment of a great system of Universities into which an increasing number of students are passing. I think we must frankly admit that there have been grave defects in that great system. It has been too utilitarian in its ideals. There has been too little contact between the teacher and the student. It has aimed too much at offering to young Indians the chances of a career. It has paid too little attention to the development of character. It has been too closely bound to the deadening machine of examinations.

The result is that the problem of this huge class of students is one of the gravest in India. Cut adrift from all their old anchorages of religion and custom, they have been in many ways disappointed. The opportunities of employment have not fulfilled their expectations. They are discontented, and a new spirit of national self-consciousness has worked that discontent into a fever.

In the midst of all this the Christian Colleges have endeavoured to uphold a higher ideal of education. Their teachers have shown a spirit of disinterested service. They have cultivated the humaner elements of the students' life. They have tried to give them training both of body and of mind, and above all of character, and it is not too much to say that the whole of Indian

education owes a debt to the ideals which these Colleges have endeavoured to sustain. They represent, so far as is possible under their limitations and difficulties, that quality of education which we in this country have learnt to value most. Therefore I think it can be truly said that in supporting these Colleges we are indeed giving to India of our best.

Then, secondly, we have given men to India, some of the very best and ablest of our race. My Lord Mayor, I can never think unmoved of the work during all these years of what is significantly called the Indian Civil Service, of generations of men who have upheld a great tradition of personal integrity and of disinterested devotion to masses of the Indian people.

But inevitably, through the influences which we ourselves have set in being, these men must give place to Indians. Administration from without must give place to administration from within, and the service of Britons to India must give place to the service of India by Indians themselves. I hope that there will still be a long time during which our fellow-countrymen can leaven their Indian colleagues with their own great tradition, but inevitably the conduct of Indian affairs must increasingly pass into Indian hands.

Could there be any question more important than this—what are to be the qualities of character, what is to be the training of these new administrators of India?

Well, when we ask that question, we think of these Christian Colleges. They have in the past sent out just the type of men and women that India needs, and I would ask you for a moment to note that I lay stress upon the word 'women', for nothing has impressed me more forcibly in the evidence given to the Select Committee than the remarkable uprising of the women of India from a position of subordination to a new sense of their function in the development of Indian life and thought.

You have heard what I read from the letter of the Viceroy. May I add to it a word from the Principal of that great Madras Christian College about which you will hear later, in which he says, 'The students can be found in all walks of life, up to membership of the Governor's Executive Council, Ministers in charge of transferred departments, the High Court Bench and the Indian



Civil Service.' And in the future, if we could give better and fuller equipment to these Colleges, the more would be their opportunity of continuing in this coming critical stage the supply of such men and such women. We want these Colleges increasingly to realize the place they can have in the development of Indian life.

We want them to be thinking out the problems, social, political, economic, which are crying for solution, and no recommendation of the Lindsay Report is more striking than that in which they plead that the students of these Colleges should from the first day be trained in giving service to their Indian fellow-countrymen. I think the words in that Report are very true, that this is a way in which we could do for India what India most needs.

Then, thirdly, we have given to India the ideals of democracy. When I use that word, I begin to hesitate, for democracy—once the accepted goal of all the Western nations—is at the present moment under a cloud. Some may be sceptical of its advantages even here. But, my Lord Mayor, if, as some think, the sun of democracy is setting in the West, it is rising in the East. We cannot be surprised. We have fed the mind of India upon our literature, and with that literature, which is an expression of our national life, there have always been bound up the principles which democracy tries to impress, and so you have this very remarkable fact emerging: in India, educated by the British people, there is now a more eager, I had almost said passionate, faith in democracy than in any part of the world. The Indians, certainly those of British India, will not rest until they have achieved it.

But there is no form of government which makes greater demands, not only upon the intelligence, but upon the public spirit, the sense of common responsibility for the welfare of the people, than democracy makes upon its citizens.

In this country, with all our faults, there has been one influence which has kept these qualities strong, which has secured an orderly progress for our democratic system. It is the influence of the Christian religion—far more widespread, far more deep-seated in the instincts of the people than we realize.

What of India? Are the Indian religions able to give to India that influence in Indian democracy? Even if

they are able, can they keep their vitality against the inflow of new ideas and all the disintegrating forces of Western civilization ?

I would like to speak on this matter with great respect for those leaders of Indian life and thought who are endeavouring to revivify and purify their ancient religions. I have met many of them, and their ideals and their words always stir my heart. But one cannot but recognize that the very strengthening of religious allegiance in India is intensifying communal strife and suspicion.

The one thing, if I may say so, to-day that daunts me in trying with my colleagues to think out a Constitution for India, is the strength of caste, the bitterness of communal divisions.

May it not be a great influence in the future that from these Colleges there are sent out men and women, who are brought into contact with the religion which transcends caste and these communal distinctions in a higher spiritual fellowship ? Here, surely, is a very real way in which we can give to India the best that we have received, that Christian faith which we believe to be not only the saving salt of our own civilization, but the highest truth for the whole world's life.

I must not speak much longer, but I come lastly to what is one of the main points of the plea that I have to put before you. It is this.

Plainly it is through the Indian Christian community that the Colleges can most effectively influence Indian life. That Indian Christian community—so the Report of the Commission urges—should be more and more brought into close and direct contact with the Indian Colleges. What is that community ? In numbers it may seem small. What are 6 millions among 350 millions ? But it is the leaven. It is already the third of the religious communities of India, and the influence of its spirit and ideals is far in excess of its numbers.

Within that 6 million, there are some 2,750,000 non-Roman Christians, and 500,000 Syrian Christians, who, remember, have a Christianity older than our own, and it is with those over 3 millions that these Colleges are most concerned.

What we want, what we ask you to enable us to do, is to enable these Colleges to send out men to direct the thought

and inspire the service of the Indian Christian community. Remember that community is very different from what it was even a generation ago. It is showing an increasing unity. The very fact that this Appeal is issued with the co-operation of all the denominations concerned is a proof. It is becoming more and more Indian, less and less British and American in its character.

Let me give an illustration. The Anglican Church in India has, as you know, courageously abandoned its privileges as an establishment, in order that it may become less and less a Church of England, more and more a Church of India. On all sides the effort is being made to give an Indian character to the worship of the Christian community, and it is significant that the Indian Christians are refusing—and I think will refuse—to avail themselves of their privileges of communal voting in order that they may identify themselves with the body of their fellow-citizens.

Plainly this Indian Christian community must be the main sphere in which Christian ideals can influence the life of India. Here is to be the main opportunity through which East and West can learn to know and understand and respect each other. The Indian Christian community will be more and more the interpreter of the East to the West. The Christian faith, no longer regarded as of foreign origin, but entering into and leavening the life of India, will be regarded as a great contribution which has been made to the life of these teeming millions.

Well, then, if that be so, my Lord Mayor, can there be any surer and truer way of fulfilling our trust for India than that we should from these Colleges send out these men and women, not only with a sound education but able to direct the thought and to inspire the Christian community with the ideal of serving the whole of the Indian people.

I have spoken longer than I meant, but the theme is one that kindles my heart and mind, and I can only hope that these words, halting as they may have been, will enable you who are here present and others of my fellow-Christians and fellow-citizens, to see that in supporting this Appeal, whose definite objects Lord Lothian will now describe, they will be most truly fulfilling that trust for

India which so strangely yet so manifestly the Providence of God has committed to the British people. (*Applause.*)

THE MOST HON. THE MARQUIS OF LOTHIAN :—

My Lord Mayor, Your Grace, My Lords, Ladies and Gentlemen. I always felt that I would have some difficulty in following His Grace the Archbishop of Canterbury in making an appeal for the Indian Christian Colleges, and I feel that I shall have your sympathy in having to follow so moving and so convincing a speech as that to which you have just listened.

It was two years ago, when I was travelling in India as Chairman of the Indian Franchise Committee, that I first began to realize the importance of the Indian Christian College. I had known something of missionary enterprise in India. I knew that Indian Christians were a steadily growing and an important community in India—and especially in Southern India. I knew, too, that there were a number of Christian Colleges in India, some of which had a long and successful record. But it was not until I began, on one of those long and hot railway journeys which are inevitable in India, to read the Report of the Commission on Christian Higher Education in India, published in 1931, that I began to perceive the vital significance of the Christian Colleges in the difficult phase of reconstruction in India which lies ahead.

The older Christian Colleges in India date back about a hundred years. Up to 1914 they developed, with varying degrees of success, according to the traditions appropriate to the serene and prosperous tranquility of the Victorian age. But the war confronted them both with problems of their own and with conditions in India, which left them puzzled, perhaps a little disheartened, and with no clear idea as to the course they should pursue for the future. I think I am right in saying that the very remarkable Report to which I have referred has resolved these doubts and substituted for them a conviction that if they succeed in living up to the project set before them the Christian Colleges have an even greater part to play in the India of to-morrow than they have already played in the India of the past.

I do not propose to try and summarize for you the Report of the Commission which, as you know, was headed

by the present Master of Balliol, Dr. Lindsay. There is no time ; I am not competent ; and I hope as many of those present as possible will read it for themselves. (It only costs 3s. 6d. and is published by the Oxford University Press.) But I want to say a few words about the setting of that Report in the vast complexity which is the Indian problem to-day.

There are at present no less than 100,000 students in Indian Universities, more than twice as many as there are in Great Britain. As recent history has shown, in Asia and elsewhere, it is this student youth which, sooner or later, is likely to become a dominant factor in the future of the country. In whatever field you look, whether it is politics, or business, law, administration or journalism, the application of science to practical affairs, or education itself, it is this great body of university-trained people who are likely to produce the majority, or at least a large proportion, of the leaders of to-morrow. India, perhaps because of the metaphysical foundation of Hindu thought, has been less moved, as yet, by Western civilization than any other land. But it is on the move to-day, partly because of Western education but even more because modern economic forces are transforming the age-old basis of Indian society and religion, the village, and breaking up the organism which supported its social customs and its religious beliefs. But whatever the dynamic cause, change is coming hot-foot on the land and it is certain that in the struggles which lie ahead, between conservatism and reform, religion and science, landlord and tenant, between women or the depressed classes and the ancient customs by which both have been bound, between ourselves as representing a unity and somewhat static discipline imposed on India from without and the ardent and idealistic spirits who seek to create a new unity and a reformed and progressive society from within, in all these tremendous issues it will be the university student, emancipated in some degree from the shackles of the past, instructed in some degree in the knowledge that belongs to the future, who will play the leading parts.

In this great century of reformation and renaissance which lies ahead, so full of hope but also of pitfalls and of dangers, even, possibly, of tragedies and disasters, what

of the alumni of the Indian Christian Colleges? Have they no contribution to make? May they not, in the long run, make the most vital contribution of all, more vital even than the constitution itself which is now being hammered out behind closed doors by the Joint Select Committee of Parliament?

Let us look at the possibilities. In the first place, though the Indian Christian community only numbers some 6,500,000 out of a total Indian population of 350,000,000, the Indian Colleges provide for no less than 14,000 out of 100,000, or 1 in 7. If, therefore, they have something worth while to give they can certainly pull their weight in making the leaders of the new India.

Of these 14,000 students, however, only some 2,000 are themselves Christians. The balance are drawn from Hindu, or Moslem, or other religions. This partly because the Indian Christian community is relatively poor; partly because the Christian Colleges are thoroughly popular and welcomed by all communities in India; partly because it has long been the policy of the Indian Christian Colleges to throw their doors open to everybody. They are denominational not in the exclusive sense but in the sense that they believe they can put something into the education—the fruit of the Christian spirit—which cannot be obtained anywhere else.

The Indian Christian Colleges, however, in their present form are not adapted to doing the work which is possible to their hands. They have certain advantages. They are not so deeply entangled in that examination system which has done so much harm to the universities in India as to universities elsewhere—in the past—the practice of regarding a university as a place at which one obtains a qualification necessary for future clerical employment rather than as a place where the resources and discipline of the mind are enlarged, its tolerance and understanding are increased, and the student is fitted for citizenship in whatever practical or professional walk of life his way may later be cast. They are also independent—an advantage to which most people in this country who are accustomed to non-government controlled or provided universities, will assent, but an advantage on which those of us who have studied the effects of government-run

higher education in other lands, will probably set an even higher value.

But if they have advantages, they labour under disabilities also. In too many cases the buildings of the Indian Christian Colleges are inadequate or out of date. In some places the site of the College requires to be moved from the congested centre to the outside of the town. In many cases, too, what may be called the Christian content is too small. It is not enough that buildings and curriculum should be improved. It is vital that the proportion of the staff which enters upon its duties, not merely to earn a living, but in the spirit of a vocation, should be sufficient to maintain that tone of Christian single-mindedness, purity and brotherly service which alone can make a college a Christian College. Then again there is inadequate provision for the training of teachers, both for the colleges and for the schools which serve the colleges. And finally, though to-day Christian Colleges educate a far larger proportion of the women students of India than of the men students, early provision of greater facilities for women's education is a crying and an urgent need.

The reforms recommended by the Lindsay Commission have been approved by all the missionary bodies concerned and the present Appeal is an inter-denominational appeal in which all the Protestant Churches combine.

When these reforms are carried through, as they will be if this Appeal succeeds, how will the Indian Christian Colleges have been changed? Perhaps I may put it this way. In the first place they will be better equipped in buildings, equipment and personnel to give what the best expert opinion would call a sound education, as constituent colleges in the Indian University system. They will, in the second place, be in far closer touch with the lives of the people and especially of the villages who still comprise 80 per cent. of the population. They will be less 'bookish' and more human, less examination-ridden and more practical in the kind of students they turn out. In the third place, they will be more Indian and less what might be called 'foreign'. Their staff will be drawn more largely from Indian Christian sources. They will represent both Western learning and Christianity as they flourish in India and have been adapted to India's

needs and not as imported from outside, mainly adapted, perhaps, to another environment. And fourthly and most important, they will be more truly Christian. That, of course, is the corner-stone of the whole building—the thing that interests us most and which we believe in most. For while we may differ about our denominational tenets, I think all in this room will agree that the success of the colleges in doing the great work which lies open before them, will depend upon the degree to which they express, in the words of St. Paul, 'that mind which was also in Christ Jesus'. For it is that spirit which is the answer to the forces of racial bigotry and communal pride, of intolerant nationalism and class feeling, of sensualism and atheism, which are so arrogant and menacing in the contemporary world, both in India and elsewhere. The factor of Christianity in the Indian Colleges is not, as some may fear, an element making for the subordination of East to West, or for Western materialism as against Oriental other-worldliness, or for British ascendancy. On the contrary, it is just as needed in the West as in the East, in Britain as in India, as the destroyer of the resurgent materialism of the age, and the builder of that perfect society which Orientals no less than Occidentals long to see.

May I come now, in conclusion, to the practical side of the Appeal? As you will see if you refer to the little brown pamphlets which have been circulated to you, the Appeal is for a sum of £130,000. In these days of budgets and borrowings which go into hundreds of thousands of millions, this may not seem a very large sum. And indeed it is not. It is only that part—about a third—which this country has to contribute to a much larger whole. Thus in the case of the first name on the list—that of the famous Madras Christian College, which is to be transferred from the centre of Madras and completely re-equipped on an ideal site in the suburbs—the Provincial Government of Madras is to contribute no less than half of the total sum involved, namely £122,000 and the land out of a total of £244,000. In addition £58,000 has already been raised by the College, supporting societies and old students, £10,000 has been allotted to the United States, leaving only £54,000 to be found out of the present appeal. In this case, therefore, we are being



asked to contribute not on the £ for £ principle but of £1 to £5.

Next in importance, perhaps, stands a relatively small sum of £6,000 for a teacher training college for men, also in Madras. It has been estimated that of the men teachers in India more than one-half are untrained, and the Christian missions, though they conduct schools for teachers of lower grade, have only one college in the whole of India for the training of graduate teachers and that is for women only. As the Commission say, 'There is an obvious need, if the education in the high schools and colleges is to be lifted to a higher level, that there should be a large number of graduate Christian teachers who realize how high a vocation that of a teacher is, and who will be able to undertake it not only with earnestness of purpose but with trained and instructed minds.' The generosity of the Methodist Missionary Society has half solved the problem by transforming its Wesley College into a teacher training college on a union basis. Two-fifths of the balance is to be supplied from the United States, which leaves only £6,000 to be found in this Appeal.

The next group consists of two sums, £5,500 and £20,000 respectively, for the Kinnaird College for Women in Lahore, and St. Christopher's Training College for Women in Madras. Nothing has been more remarkable than the growth in the demand for women's education, even in the very masculine north of India. There is a long waiting list of entrants to the Kinnaird College, the Punjab Government admits that the Kinnaird College turns out exactly the kind of women teachers required for the new High Schools now being opened and a scheme of expansion has been approved involving an eventual outlay of £95,000 and an immediate expenditure of some £25,000, of which £5,500 is to be provided by the present Appeal.

I have already mentioned the St. Christopher's Training College for Women at Madras which trains graduate teachers and teachers of secondary grade. The scheme of extension will cost £46,000, of which £6,000 has already been contributed, £20,000 is to be found from the United States, and the remaining £20,000 out of the present Appeal.

The next group consists of a small sum of £6,000 for one of the old centres of missionary activity in Bengal at Serampore, near Calcutta, and of a relatively large sum of £25,500 to create a new college by the amalgamation of two older colleges in the Telugu country, where there has been a great extension of Christianity in recent years. As usual the balance, some £45,000, is to be found elsewhere, in this case by the American Lutheran Mission.

Finally, there is a sum of £12,000 set aside to bring about closer co-operation between all the Christian Colleges in India, and partly for what is called 'Extension and Research', that is to say continuous work to correct the deadening effects of men degree hunting at examinations and to keep the thinking of the colleges in constant touch with the vital needs and life of the community and especially the rural community, in an age of constant change.

From these figures you will see that I was justified in saying that the £130,000 we are seeking to raise represents quite a small proportion of the cost of a most far-reaching scheme for the re-equipment, re-organization and the re-inspiration of the work of higher Christian Education in India—a scheme which, if it can be carried through in the spirit of the Commission's Report, will bring about a very great strengthening of the contribution which the Indian Christian Colleges can make to the future of India itself and of good relations between India and this country. I would go further. It is a very strong reinforcement to that Christian counter-attack on the forces of hatred and materialism and war so rampant to-day which is essential, if the gains of the last centuries are not to be overthrown, and if we are to realize those visions of a more united, a more free and a more happy world, that so many saw during the sacrifices of the Great War.

I have, therefore, no hesitation in asking you to contribute and to contribute handsomely to the Appeal which has been launched this afternoon.

## VOTE OF THANKS

THE RIGHT HON. LORD ROCHESTER, C.M.G. :—

As a member of the Appeal Committee I have been asked to move a resolution of thanks to the Lord Mayor for his kindness in placing his home and official residence at our service this afternoon. To those of us who know the Lord Mayor best it occasions no surprise to find him doing what he has done so well this afternoon. He and I were engaged in Christian work in the same Church forty years ago, and I certainly am not surprised to find him placing this Mansion House at the service of such an Appeal as this.

I know I am only clothing your thoughts with words when I say that we are grateful to him in the midst of a busy life that he should give up an afternoon and give us the facilities of this Mansion House for such a gathering as this.

This is no formal vote of thanks, my Lord Mayor, but a very genuine expression of thanks from Christian people to a Christian brother for his whole-hearted co-operation in this Appeal.

I would only like to add that we should be glad if you would convey to the Lady Mayoress our very sincere hope and prayer that she may be speedily restored to health.

It is not proposed that this vote of thanks should be formally seconded and carried. It is not usual at Mansion House meetings to have votes of thanks, but though we are breaking new ground, the Committee feel they would like to express in no measured terms their appreciation of the Lord Mayor's kindness in placing the Mansion House at their disposal this afternoon.

I therefore offer this vote of thanks to you, my Lord Mayor, for your kindness this afternoon.

THE CHAIRMAN :—

May I thank you, Lord Rochester, for having proposed this vote of thanks? I can assure you that it always gives much pleasure to the Lord Mayor and the Sheriffs to see a meeting like this being held to-day. With those few words, I will thank you.