

found, and we are such from the principle of true Catholicity.

What we need, then, is a name which will include both these ideas in their essence. Partisans have done their best to discredit the "via media." If by that term we mean a timid embracing of all that is mild and inoffensive in two extremes, by all means let it be discredited. But there is a "via media" which is the way of Truth-seeking, which unites in itself the truth of all, whose watchword is: "It is better to herken unto God than unto men." If Anglicanism be the "via media" and the "via media" be such as this, then we may call ourselves Anglican in standpoint. To be truly Anglican is to be Catholic in principle and Protestant in attitude, while it denotes over all the historical reason of our existence. For there is much power in a historical setting, not only as an effective background, but as an inspiring force. If we have an imagination at all, we can scarcely sing the familiar lines:

"God of our fathers, be the God
Of each succeeding race,"

without a vision of the great multitude which has preceded us, cleric and laic, famous and unknown, old and young, rich and poor, that portion of God's family which has passed into the beyond, and from which we have inherited through the ages that type of Christianity which makes its appeal to reason rather than to sentiment, and in its formularies (with all their local differences) sets up a "sober standard of feeling in matters of practical religion." That type we know as Anglican, and denoting, as the term

does, the truths of Catholicism and Protestantism, we may well find in it a sufficient badge of loving, reverent Churchmanship.

Letters to the Editor.

ZENANA WORK IN INDIA.

Sir:—May I be permitted to point out a few inaccuracies in your interesting article on 'Zenana Work in India,' which appeared in your July number.

You have rather exaggerated the sad girlhood of Hindoo children. It is but seldom indeed that they 'marry before the age of twelve years, although I have to admit that their betrothal takes place in their infancy.

Nor is it quite true to say that the birth of a daughter brings forth the ungrateful remark "there is no joy to this house". Since the English Raj in 1870 women have ceased to be despised and to be considered an undesirable expense. In India, as elsewhere, they are recognized as the complement of man, his supplement we might say—or as Longfellow sings:—

"As unto the bow the cord is
So unto the man is woman,
Though she bends him she obeys him,
Though she draws him yet she follows.
Useless each without the other."

A society has been formed called the "Brahmo Samurga" which is an offshoot from the Brahmans. Their aim is to elevate and to better the condition of the women of India. They have already