

THE ORDEAL OF LOVE. C F ANDREWS AND INDIA by Hugh Tinker. *OUP*, 1979
pp 334. £9.75.

C F Andrews is probably remembered better in India than in his native England. Brought up in a Catholic Apostolic family in the 1870s and '80s, he moved during his days at Cambridge into the roomier atmosphere of Anglicanism, and after ordination and a period in a college mission in the slums of Walworth, he moved into what seemed like the calm waters of a Cambridge fellowship; but within less than three years he had decided to accept the call of the Cambridge Mission to Delhi to help restore the fortunes of St Stephen's College; and for the rest of his incredibly active life, India was to be the centre of his concerns and the Indian people throughout the Colonial world were to be the objects of his almost frantic love.

He fairly quickly moved from regarding himself as a conventional High Church missionary seeking the conversion of Hindus from their idolatrous ways (though even in those early days he was aware of the need to see the gospel as not alien to the nationalist aspirations of the people) to being an undogmatic servant of Christ for the Indian people – particularly the leaders of movements of national and cultural renaissance on the one hand, and disenfranchised indentured labourers in Fiji, South Africa and East Africa on the other. He was a devoted and sometimes rather tiresome disciple of Tagore, and a close friend, collaborator and apostle of Gandhi. He would no doubt have seen it as appropriate that those two great Indians, whose work and ideas he had done so much to make known in England, should be – more or less – remembered here while his own name is consigned to oblivion.

But Hugh Tinker, who has written mainly in the field of colonial history and

race relations, is anxious that the name of such a fervent and, on the whole, effective opponent of racialism and imperialism should not remain in such oblivion. He has done an enormous amount of research into original correspondence of and concerning Andrews in England, India and USA. The result is, correctly, an impression of a life lived at breathless pace; the chapter headings are, simply, 'Africa – India'; 'India – Africa – Britain' etc. One has the impression that Andrews started off with dedication to dedication, before finding the particular thing to which his life finally became dedicated; that he moved from being a somewhat tiresome and unbalanced fanatic to being a very great man of action. It would be tempting, on the basis of the copious evidence Professor Tinker gives us, to attempt to trace his spiritual and theological development a little more systematically, though system is not the first word that springs to mind where Andrews is concerned.

As well as being an extremely interesting biography, this book gives one a particularly valuable perspective on the Indian independence struggle, since Andrews was neither Indian nor a representative of British policy, since for him Indian independence was not an issue separate from that of justice for Indians in other parts of the colonial world, and since he maintained close relations with two such fundamentally different men as Gandhi and Tagore.

There are copious notes, a good index and one or two pictures. If it were possible to add a few maps and to locate the bibliography in one place, that would make this excellent work even better.

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FRONTIERS OF THEOLOGY IN LATIN AMERICA Ed. Rosino Gibellini, *SCM Press*,
pp 321, £5.50.

Here we have assembled mostly new pieces from thirteen of the most well-known names in Latin American Liberation Theology. Worthwhile as most of

them are, they do not all live up to the expectations induced by the title: some of them are occupied with securing the rear-guard rather than crossing the frontiers.