EDITORIAL NOTES

Good Friday and Easter

There is a diversity among Christians as to the importance they attach to the observance of the times and seasons of the Christian Year, but there is none as to the central meaning of those events to which during this month the thoughts of Christians in all parts of the earth are turning. The Lord Jesus Christ, who was put to death by wicked men, rose from the dead on the third day, for it was not possible that He should be holden of the grave. It is universally agreed that the emphasis on these two events goes right back to the very earliest beginnings of the Faith, and that no Christianity can be discovered in the New Testament which does not start with these triumphant notes. The forgiveness of sins through the death of Jesus and the resurrection from the dead were a part, and the most important part, of the original preaching of the Christians, and they are so to this day.

There is an imaginary story by a French writer in which Pontius Pilate is represented in conversation, in his retirement from the Roman official service, with a friend who had been in Palestine with him. His friend is endeavouring to recall to his mind certain interesting events that took place during Pilate’s procuratorship and particularly the trial and execution of one Jesus, and the stir that had been created thereby. Pilate thinks, tries to recall the matter and then says “I can’t remember!” A fanciful story, but it suggests one thought which is of meaning to the Christian mind. Looked at from the view-point of contemporary secular history, what happened on the hill outside
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Jerusalem was just a little "ripple of dissent on the broad wave of paganism," looked at from the viewpoint of Christian experience (and, one would add, from that of a thoroughly tenable interpretation of world-events) it is the focal point of the human process and the supreme event in which the meaning of the whole is to be seen. In this contrast the Christian mind finds no cause for hesitation but rather for glorying, for we know how all life exhibits the truth that the weak things overcome the strong, and the things that are not those that are. The Cross and the Resurrection are the eternal symbol of this truth. The disciples pass from a deep dejection and despair, beholding, as they think, the ruin of all their hopes for the redemption of Israel, to the sudden realisation that Jesus is not dead but alive and that God has crowned His sacrifice with victory.

In these times of extreme difficulty in India we need continually to discipline and refresh our spirits by returning to the thought and work of our Lord. Let us at this time of remembrance unite ourselves with Him in the humility and sacrifice of His Passion, and experience with Him the triumphant joy of the Resurrection morning. For He is with us always, even to the end of the world.

"Inter-religionism"

Mr. Pelly’s paper, printed in this issue, raises issues which must have frequently confronted the readers of the Review. He is in the main content to state questions rather than to suggest answers, and the issues underlying what he says are great enough to justify the most careful thought. There are two observations we venture to make as a contribution to the discussion:

In the first place it appears to us that nothing is gained by obscuring the very great differences which exist not only in theory but also in practice, not only at their lower levels but at their highest levels, between the different religions. To unite in religious understanding and aspiration is to unite in the highest expression of the human personality, and in this sincerity is an absolute essential. We confess that we do find it difficult to see what is the meaning of religious fellowship between, on the one hand, a Christian, and on the other, a Hindu who expresses his most intimate thought of God in the following prayer: "Our salutations to the Great God from Whom all this universe came, in Whom it will ultimately merge, to Him about Whom we can predicate nothing but that He Is!" (We take this example from the report of one of the gatherings mentioned in Mr. Pelly’s paper.)

We do not urge this in any spirit of obscurantism, and we hold it to be of the utmost importance to get below phrases
and labels and deal with what men actually believe and what they build their lives on. But is it not true that there must be a real impossibility in the creation and maintenance of anything that can be called religious communion between the position we have quoted and that of a Christian? To the one, God is Existence; to the other, He is Holy, He is Love, He acts, He has revealed Himself in Jesus. These are not inferential matters, they are a part of experience, and we feel that where they are so totally denied there may indeed be the fellowship of sincere search for truth, but hardly the kind of fellowship which one would call religious.

It is no contradiction of this if we suggest that a measure of fellowship is possible and should be sought, even though from the point of view of one party the experience of the other is very partial and faulty, if there is absolute sincerity and a total avoidance of any pretence and unreality. Labels are nearly always misleading when applied to human beings, and it is necessary to consider in this connection not what group a man belongs to, but what he really thinks, believes and knows. It is one of the fundamental facts to-day that there is a diffused knowledge of the teaching of Jesus Christ, together with a reverence for Him varying between an almost casual interest and a secret worship. With any man into whose soul some sense has come of the meaning and beauty of Jesus Christ, we should find no difficulty and much profit in fellowship and we should call it religious. We believe there are very many who need and desire just that sort of fellowship and who are more helped by that than by polemic. The whole question is one of real importance and we hope may provoke thought and possibly contribution from our readers.

The Political Crisis

At the moment of writing the public situation appears to be exceedingly grave and to present very little hope. Lord Olivier's speech has been taken as a complete denial of the demands of the Nationalist party, and that party has retaliated by refusing the budget—beginning with total refusal, going on to modify that attitude in a remarkable degree, and now, it appears, returning to the original policy of refusal. In Bengal the Budget is being thrown out, and the Governor has taken the grave step of explaining that he will restore the grants for the reserved side, but that he is not able under the terms of the Act to restore those of the transferred side except where they are necessary for the maintenance of Government. This will mean the closing of many schools, colleges, hospitals, etc., and we have no doubt that the result will be grave exacerbation of feeling, and that in the prevalent public temper the
responsibility for the ensuing hardship will be laid exclusively at Government's door by the public. It seems to us in the highest degree improbable that the effect will be to turn opinion against the Swarajist party—not that we suggest that Lord Lytton is acting merely with such a design, for we believe him to be honestly convinced that he is bound by the terms of the Government of India Act.

The position is one of dead-lock. We regret there has been comparatively little appreciation of the real significance of the speech of Lord Olivier. It is surely something that the Secretary of State should say what he did about Amritsar, about the Sikhs, about the notorious "steel-frame" speech of Mr. Lloyd-George, about Kenya, and that he should open the door for what he called "effectual consultation" with the predominant party in India. We observe that the editor of the Indian Social Reformer, while regretting that Lord Olivier did not go further, recognises the value of his attitude.

Can nothing be done? There may be bloodshed in some parts of India if the present drift continues. We have little hope that anything that can be said in these columns will reach or affect those in whose power the approaches to a solution lie, but we cannot but express our earnest conviction that a way ought to be found and can be found whereby progress may be made to the goal which all alike admit as their own, namely the self-government of India. On both sides opinion is hardening, and each day that passes makes the task of reconciliation harder, but it will be on both sides a sheer abdication of statesmanship if things are let drift till bloodshed and riot create a new situation and perhaps a new mood and desire for a settlement. It is the sort of situation where those who believe in spiritual forces should put their belief in the power of prayer into action.

The Campaign Against Leprosy

Statements have appeared in the Press, to the effect that the newly launched British Empire Leprosy Relief Association is asking for money under false pretences, i.e., by stating that there is now a cure for leprosy where none really exists. We quote from the London Times some of the remarks of Sir Leonard Rogers, the greatest living authority on the subject, at the meeting in the London Mansion House at which this campaign was launched.

"Sir Leonard Rogers described his researches into the old Indian remedy for leprosy—chaulmoogra oil. From this had been secured a remedy which by venous injections destroyed the leprous bacillus in the body, with a clearing up of all symptoms, as well as the infectivity of the disease. An American chemist (and Dr. Rogers paid a tribute to the work of America in leprosy cure) had introduced a slightly different and more convenient prepara-
tion of the same oil, which had now been used successfully for several years in various countries, and the latest report from the Philippines of a trial of various preparations in 4,067 cases showed that 56 per cent. improved, and in 36 per cent. more the progress of the disease was stopped. Of the cases in which injection had been continued for the necessary periods of six to nine months, 74 per cent. and after 12 to 15 months no less than 93 per cent. showed definite improvement and a number had been definitely cleared up. Again, in 78 cases treated by Dr. McDonald every one remained well one to 2½ years later, while some of his earlier cases had remained well for from six to eight years. There was good reason, therefore, for believing that permanent cures could be obtained."

**Indians Overseas**

The *Young Men of India* for March contains the complete judgment of the Supreme Court of the United States on the case of Bhagat Singh. The judgment is worthy of careful study. The questions asked of the Court were as follows:

1. Is a high caste Hindu of full Indian blood, born at Amritsar, Punjab, India, a white person within the meaning of Section 2,169, Revised Statutes?

2. Does the act of February 5, 1917, (39 Stat. L. 875, Section 3) disqualify from naturalization as citizens those Hindus, now barred by that Act, who had lawfully entered the United States prior to the passage of the said Act?

The judgment states that a negative answer must be given to the first question, which disposes of the case and renders an answer to the second question unnecessary. We understand that Bishop Fisher of the Methodist Episcopal Church has been informed that this judgment does not pertain to the Constitution of the United States, and that consequently the legal action needed to reverse the present law can be taken by the Congress without Constitutional amendment. We hope that the efforts being made by American missionaries to rectify this injustice will succeed.

The prospects of the "Sapru Committee" on the Crown Colonies being of real use are considerably enhanced by the statement made by Lord Olivier regarding Kenya. It should now be possible for the Government of India through its Committee and the Colonial Office to produce in Kenya immigration regulations which will be strictly fair to Indians. The prospects in this quarter are brighter than they have been for months. We regret however to notice that the South African Government appears to be pursuing a most retrograde and repressive policy through the Class Areas Bill, which has now been published in India. The Bill gives to any municipal council, village council, local, or health board, or similar body, the right to intimate to Government its desire to have a certain area within its jurisdiction proclaimed a Class Area, whereupon Government may appoint a commission of not more than three
persons—one will be legally sufficient—to report upon the suitability of the area for the purpose intended. Thereupon the Governor-General may proclaim the area to be a Class Area, and after such proclamation no one belonging to the class concerned can acquire or lease immovable property within that area, nor can anyone belonging to the class concerned acquire such rights except within the prescribed area. It is obvious that such a measure offers to municipalities which are in temper anti-Indian almost the maximum opportunity for the persecution of Indians. The *Times of India* has spoken very strongly on this subject, and we hope both that the Government of India will make plain what they are doing to represent the Indian point of view, and also that Christian men in South Africa will speak out. The Anglican Church in South Africa has voted against segregation as a principle and there is, we understand, a considerable amount of feeling among European Christians against the measure proposed.
INTER-RELIGIONISM

BY THE REV. R. L. PELLY

The title which I have chosen for this paper needs some explanation. We have all learnt to speak of inter-denominationalism and to value the possibility and understand the limits of spiritual fellowship between members of different Christian denominations. I believe the time has come when we must coin a new term, slightly less poly-syllabic but hardly less monstrous, and inquire into the possibilities and limits of spiritual fellowship between members of different religions. That is what I mean by inter-religionism.

Not long ago I found myself at a camp for the training of scoutmasters. The camp contained representatives of many different religions, and yet to me, and I think to most of those who were present, the most piquant memory of all that delightful week is the memory of evening prayers. Every night we built our camp-fire under the stars and when we had drunk our cocoa and finished our songs and our games, we stood in solemn silence, while the camp leader read a few short prayers. And then we sang together, to a musical setting worthy of the words, the following good-night hymn.

Good-night!
May the Great Father of us all
Hold us
In His keeping
Till morning light appears,
Good-night!

As a spiritual experience, those evening prayers were immensely impressive. The very fact of our credal differences deepened the sense of the presence of the All-Father, to whom all alike are dear. But what were we really doing? Were we really all in touch with the one true God, in spite of our theological differences? Or were we really lifting up our hearts to half a dozen different deities, of whom only one can be real and the rest dreams and nothingness?

If the former, does it follow that theological differences can be ignored? If the latter, are we to conclude that an experience which seemed so good, was in reality wrong? These are the questions I wish to discuss in this paper.

Other subsidiary questions leap to the mind. As it happened, the leader was a Christian. Would we who were

* A paper read before the Calcutta Missionary Conference.
Christians have been equally happy if we had been asked to yield our hearts to the spiritual leadership of a Hindu? Yet surely "Inter-religionism" is insincere unless it is reciprocal.

And again, it happened that all were scoutmasters and therefore all drawn from about the same level of education and culture. Would it be possible to attain the same experience under different conditions? Or is it the fact that owing to the influences of Western education and English literature, the cre- dal differences in that particular class have been reduced to a minimum, and though they-are still called Christians, Brahmans, Hindus, Moslims, Parsis, in reality they all have the same religion, a kind of vague theism, a "reduced Christianity" such as that of the hymn which I have quoted?

[It is interesting to note that the Roman Catholics frankly condemn these services as wrong. A protest has been issued in a tract by a priest who is also a scout officer. His stand- point is that "the only true" religion is to be found in the Roman Church, and that therefore "no Catholic can take part in any prayer which is not Catholic purely and simply." He asks the scout authorities "to abstain from organising" such services. He recognises that this attitude must seem "hard" and "unpleasant" but he declares it to be "perfectly essential to Catholic belief."]

There are questions here which cannot be avoided; they are being forced upon our attention by the currents of present-day thought.

Among such currents I have already alluded to one. The modern Christian is learning to see the possibilities of inter-denominationalism. He sees that no progress is possible so long as each group stands behind its own ring-fence, insolently confident that it has a monopoly of truth and cheerfully hurling criticisms at its neighbours. The only hopeful method is to get together, and to confer, to believe that the other man has something to contribute, to be ready oneself to be taught by him, and (even more important) to be ready to kneel with him before the common Father in prayer that He will illuminate our erring minds and show us where we are at fault. It is inevitable that a missionary trained to regard denominational differences from that angle should find himself wondering whether he may handle differences of religion in a similar fashion.

At the same time two modern sciences, the twin sisters of psychology and what is called comparative religion, are pressing from their own point of view a similar demand. They declare that the constitution of the human mind is the same in every race, that its needs and modes of expression are fundamentally alike, that the great phenomena of the religious life, the
experience of conversion, the experience of an ever-present Companion, and an indwelling Presence, the experience of sin and the quest of forgiveness are not peculiar to any one race or creed. Such teaching tends to emphasise the likenesses which exist between one religion and another and we are left with the impression that a Christian praying in the name of Christ and a Moslem praying in the name of Muhammad and a Hindu praying in the name of Krishna, are all doing the same essential thing in different ways and that it is only perversity that keeps them apart. The question for us is, are they doing the same essential thing? Can we say that the Christian who is resting his soul on the Lord Jesus Christ is experiencing at all the same spiritual processes as the Moslem prostrating himself before the Unapproachable Majesty or the Hindu absorbed in contemplation of an Indescribable Absolute. No doubt there are points of likeness, but there are also points of difference.

It is a question of degree and of where we should draw the line. Obviously when our conceptions of God are widely divergent, spiritual fellowship is impossible. But, on the other hand, absolute identity of creed is not a necessary pre-requisite of a very deep and real fellowship. Every prayer-meeting provides evidence to establish the truth of these positions.

But the question is, at what point does difference in theology become so acute as to destroy the fellowship? Where is the line to be drawn? Must we always so draw it as to exclude the possibility of fellowship with non-Christians, or are there certain circumstances and conditions in which such fellowship is possible?

If we hold that the experience of the Christian when he turns to God is something widely different from that of the non-Christian, if we believe that the Christian is in real touch with the one real God and the non-Christian is in touch either with lower beings or evil beings or nothing at all, then no spiritual fellowship is possible between the Christian and the non-Christian. But if we hold that the experience of the Christian differs from the non-Christian only in degree, if we can say that the former sees more clearly and approaches more nearly the same one reality as the latter, then it seems possible for us to enjoy a real communion and fellowship with our non-Christian brethren. For surely in every Christian congregation there will be some whose vision of God is less clear and true than that of others. Every mother praying with her child proves the possibility of spiritual fellowship with inequality of spiritual progress and experience.

I propose first to glance briefly—very briefly—at what appears to me to be the Bible teaching on this subject and then to lay before you several concrete instances in which the problem has arisen and to ask for your opinion upon them.
In the Old Testament the position is, I think, clear. Only the worship of Jehovah, as taught by His messengers, Moses and the prophets, can be regarded as a right method of approaching God. All other deities are either evil beings or simply unreal and nothingness. Elijah is very far from attempting to enjoy spiritual fellowship with the prophets of Baal.

Only towards the end of the Old Testament do we find traces of a more liberal view. In the Book of Jonah it would seem to be part of the author's purpose to point out that the heathen sailors in the ship and the heathen inhabitants of the city are more effectively in touch with God, more responsive to His bidding and more acceptable in His sight than is the Hebrew prophet, who proudly claims that he alone worships aright. The reader is surely meant to feel that Jonah would have done better if he had joined the sailors in their prayers, instead of holding himself aloof and being found asleep in the sides of the ship; and if he had associated himself with the Ninivites in their repentance, instead of sitting outside the city under his booth.

In the New Testament the position is not quite so clear. We read indeed that there is no other name than that of Christ whereby we must be saved, and that all who come before Christ are thieves and robbers, and that there can be no fellowship between Christ and devils. Such passages as these, taken by themselves, might suggest that spiritual fellowship with non-Christians is out of the question.

But these passages do not stand alone. We also read that in every nation he that fears God and works righteousness is accepted with Him; that He has made all nations of one blood that they might feel after Him and find Him; that indeed He is not far from every one of us; that that which may be known of God is manifest among all mankind, for God has shown it unto them and that the God proclaimed by the Christians is He whom the non-Christians already ignorantly worship.

We find the apostles freely enjoying spiritual fellowship with the Jews. They attend both temple and synagogue and must have joined in many prayers in which no mention was made of the name of Christ. There is, however, no record of any such fellowship with the adherents of fresh religions. The story in Acts 10 of St. Peter's dealings with Cornelius is specially interesting. St. Peter needs a special vision to convince him of the astonishing fact that a Gentile can pray to the true God and be accepted by Him. But Cornelius was no doubt a proselyte. He is called a devout man and one that feared God. With him St. Peter enters into spiritual fellowship. Would he have done the same with a worshipper of Serapis or Isis? It seems to me therefore that the Bible
evidence is not quite conclusive either way. It is not easy to
deduce from scripture any very clear principles which will
guide us in all the different circumstances which arise.

I propose therefore in the remainder of my paper to set
before you one or two concrete instances and to ask your
judgment in reference to them Many may feel that while
certain forms of fellowship are possible and right, other forms
under other circumstances are not to be approved.

Fellowship in private may seem more permissible than
fellowship in public, fellowship under Christian leadership more
permissible than fellowship under the leadership of non-Christ­
ians. I give first an example of what I mean by fellowship in
private:

I have been making friends lately with a Hindu, a man of
true devotion and sincerity, a mystic to whom the presence and
love of God are very real. I was sitting with him the other
evening in his room, where I had been having dinner with him.
We had finished our meal and the table had been cleared and
Bibles lay open on the cloth. We had been reading, or rather
he had been reading and expounding with great enthusiasm the
second and third chapters of the Epistle of St. John. I confess
that as I listened I often felt that he was giving an interpre­
tation to the words seriously different from my own. In his
mind Kali is as fully and truly a manifestation of God as is the
Lord Jesus. Indeed he usually thinks of God in terms of Kali
and is only slowly learning to think of Him in terms of Christ.
But that night as we sat in front of our open Bibles, Christ was
in the centre of both our minds. It was in my thought to
suggest that we should pray together. But in view of his
ideas being, to that extent, different from my own I let the
opportunity go. Now I bring my problem to you. Ought I
to have suggested prayer?

Of course I could have prayed my own prayer and allowed
him to listen. I could have approached God myself in my
own way, using the singular pronoun “I.” But that would
have been something quite different from what I wanted. I
wanted to pray with him not at him. I wanted to use the
pronoun “we,” to carry him with me into the Presence. I
wanted to identify myself spiritually with him, and stand, as it
were hand in hand, before the Supreme. Nothing less than
that deserves to be called spiritual fellowship. Is it possible to
have any measure of that fellowship with non-Christians, or
must we wait until they join the Christian Church? Obviously
the fullest measure of fellowship is only possible when there is
the fullest theological agreement. But is no fellowship in
spiritual things permissible with those who do not give Christ
quite the same position as we do? It is the outcome of this
desire for spiritual fellowship with non-Christians that in many schools and colleges it is the custom to hold prayers, taken by the Christians but so worded as to contain nothing that could hurt the feelings of Hindus and Muhammadans. Mr. Hoyland, of Nagpur, has produced a book of prayers of this type.

The whole policy came in for a storm of controversy at Bangalore in 1921, when complaints were made to the L.M.S. authorities because of certain devotional books which had been prepared for use in two schools at Bangalore. The books contained prayers and hymns which were indeed fully Christian in spirit, but avoided the mention of the name, Christ.

The fellowship in these cases is of a different kind. It is public, but it is conducted under Christian leadership.

A step in the direction of greater reciprocity seems to have been taken in North India where a League of Prayer for schoolboys has been formed. In that League, Moslems and Hindus are members as well as Christians and on the same terms. Every member must sign the statement: "I believe in God and in the value of prayer. I desire and intend to pray to God at least once a day from my heart for all men, for my country, my friends and myself." Here in a singularly happy way real "spiritual fellowship" is being attained. As a matter of fact the secretary is a Christian missionary. I do not know what his attitude would be if the League wished to elect a non-Christian to office.

Not long ago I wandered into the temple of the Brahma Samaj in Cornwallis Street. I had the good luck to meet Prof. Tattvabhusan whose books will be known to many. After some ten minutes' conversation I was invited to come and conduct service for them on a Sunday night. I was asked not only to preach but also to lead them in their devotions. The only condition was that I should not end the prayers with the phrase "through Jesus Christ our Lord." I have not accepted the invitation. Ought I to do so?

No doubt so long as we are ourselves in charge of the proceedings we can be sure that whatever words are used nothing will be said to offend our Christian convictions. Indeed it is very interesting to observe that Christians have not hesitated to borrow the words of non-Christians and have baptised them into Christ. Rabindranath Tagore in particular is finding his way into Christian worship. Not only has he already won a place in the Christian hymn book but also in a manual of prayer called Acts of Devotion, which has a very wide vogue among Anglicans, there are two prayers borrowed almost verbatim from Gitanjali. Nor is this only a modern development. The very prayer book phrase "Lord have mercy upon us" is borrowed from non-Christiang liturgies.
How far it is possible to go in this matter of using non-Christian forms of prayer raises some nice questions. I was sitting on the floor one day with my Hindu friend to whom I have referred. We were about to read the Bhagavadgita. "Let us pray first" he said. I asked what prayer he would use and he recited the formula which is regularly used before reading the Gita. The part he recited runs thus:

"Him whose compassion makes the dumb man to speak
And the cripple to cross mountains
Him the All-Blissful, the Honey Sweet I salute!
I salute that God who is praised with divine hymns
By Brahmā, Varuna, Indra, Rudra and Maruta."

I said that was very nice, but I was not quite sure about Brahmā, Varuna and the rest. I did not really believe in them. He said that did not matter, they were only names and I could put my own meaning into them. Then he asked me to tell him a Christian invocation. I recited the opening of the Te Deum.

"We praise Thee, O God,
We acknowledge Thee to be the Lord.
All the earth doth worship Thee
The Father everlasting.
To Thee all angels cry aloud,
The heavens and all the powers therein.
To Thee Cherubim and Seraphim continually do cry."

He seemed to appreciate the words as I recited them. But as I came away the question forced itself upon me. I had refused to use his formula because it contained words into which I should have to read a totally new meaning, yet what did I really mean by Cherubim and Seraphim? Had I any more right to ask him to describe God as adored by Cherubim and Seraphim, than he to ask me to describe Him as adored by Indra and Varuna?

But there are some who want to go further than this. They are not content merely to use a few selected words borrowed indeed from non-Christian writers but carefully scrutinized and expurgated to ensure that no non-Christian elements survive. They want their non-Christian friends to come with all that they hold dear, surrendering nothing at all, in order that they and we may stand together before God. If, so standing, there are no words we can use, we must be silent, but at least they urge, let us be together.

With this ideal in view a very interesting movement has come into existence during the last few months known as "International Fellowships." Already groups have been formed under this name in Madras, Bombay, Agra and Vellore. Among the moving spirits in Madras, we notice on the Executive Committee the names of Deaconess Creighton, Mr.
Herman of the Y.M.C.A., Mr. Chakkarai of the Christian Patriot, Mr. A. A. Paul of the Student Christian Association. Among those in Bombay are Mr. Joshi of the Servants of India Society, Prof. Wadia and Mr. Hamley of Wilson College, and Miss Kitching of the Missionary Settlement for University Women. In Agra the president is Canon Davies and among the committee is a vice president of the Bahai Convention.

Much the most interesting achievement of this movement up to date has been a retreat organised by the Madras Fellowship in November 1923, at Ennore. Thirty-nine persons were present, men and women in almost equal proportions. The nationalities represented were five Western and three Indian. Thirty-five were Christian of many denominations from Quakers to Jacobites, three were Hindus and one Moslem. The small proportion of non-Christians is perhaps significant.

The purpose of the retreat was in theory concerned more with inter-nationalism than inter-religionism. The members met as representatives of different nationalities in order to learn to appreciate each others points of view. Attention was given in discussion to such matters as the dangers which arise from misrepresentation in newspapers and cinemas and by over zealous missionaries and also from the war-spirit engendered by glorification of war in history text books.

But in reality, it seems to me, the most important aspect of the retreat was its contribution to inter-religionism. The whole meeting was conducted in an essentially religious spirit. A recent account of the International Fellowship states, that "The international fellowship is founded on the faith that the difficulties of internationalism can only be overcome when men meet on a religious basis with a common faith in the guidance and help of God. It is the religious link which holds the members most closely together." Beside provision for periods of private devotion, there was half an hour of united worship, led apparently (the report is not clear on this point) by a Hindu, a Moslem and a Christian conjointly. Every meeting was begun and concluded with prayers taken from Mr. Hoyland's book.

Since reading this report I have wished that we had some similar body in Calcutta. If I had not been on the eve of taking furlough, I should have wished to try to make a beginning. I should be glad to discuss the matter with any who feel interested in such a project.

This experiment seems to me to go beyond anything that has previously been attempted. It is something very different from a missionary, who believes that he knows the true God, praying for and in the company of a non-Christian who in the missionary's eyes is ignorant of that God. It is also very
different from a missionary reading Christian prayers in the presence of a class room full of non-Christians, even though the name of Christ is excluded—yes and even though the prayers be taken in whole or in part from non-Christian writers. It is even a little different again from two intimate friends who happen to belong to divergent faiths, kneeling together in private before their common Father.

In this Ennore retreat Christians and non-Christians met in a semi-public way and seem to have enjoyed the deepest spiritual fellowship with each other. They themselves would be the first to recognise the experimental character of what they did. But is it the kind of experiment that ought to be made? Will it lead to good or evil? Is it an experiment in which we ourselves would wish to join? Those are the questions I would leave to the discussion of this Conference.

I fear I have done little more throughout my paper than propound questions. I do not apologise. I feel that the subject is one on which the time has not yet come for dogmatism.

SERAMPORE COLLEGE

SERAMPORE College was founded in 1818. In 1827, it received a Charter from the King of Denmark to whose dominions Serampore at that time pertained. The territory was transferred to the British authorities in 1845 under a Deed of Purchase, at which time the rights and powers vested in the Charter were specifically conserved in the Deed.

The College had a chequered but useful record throughout succeeding decades till at length, in response to an appeal made by the Decennial Missionary Conference at Madras in 1900, its Council in London proceeded to reorganize the institution with a view to making its Charter available for the conferment of theological degrees and diplomas.

The original statutes and regulations under the Charter make it sufficiently clear that the founders intended that both the College and its Charter should serve the widest Christian ends. Thus it was laid down that “Students are admissible at the discretion of the Council from any body of Christians, whether Protestant, Roman Catholic, the Greek, or the Armenian Church; and for the purpose of study, from the Musalman and Hindu youth, whose habits forbid their living in the College. No caste, colour, or country shall bar any man from admission into Serampore College.” In the same spirit it was enacted that, “Learning and piety being peculiar to no denomination of Christians, one member of the Council may at
all times be of any other denomination besides the Baptist to preserve the original design of the institution."

In reorganizing the College the Council recognized that the liberality of a hundred years ago could not satisfy the legitimate demands of the present generation and they therefore decided to move the Government of India for powers to constitute an interdenominational Senate to control courses and examinations for theological degrees, and an interdenominational Council to exercise supreme control of the affairs of the College. This proposal took effect in the Bengal Act No. IV of 1918. Under this Act the Baptist membership of the Council is not required to be more than one-third of the total; the powers of the Senate are vested in representatives of the Anglican, Baptist, Congregational, Lutheran, Methodist, Presbyterian and Syrian Communions, and the internal affairs of the College are placed under the control of a Faculty appointed by and subject to the authority of the Council. The Faculty has statutory representation on the Senate and, in this respect, its existence conditions the existence and functioning of the Senate.

The hope was entertained that this broadening of the constitution would lead to an active co-operation in all the affairs of the College by the divers Christian communions in India, and especially so with regard to the larger denominations to whom the Bengal Act assigns a statutory position on the Senate. But, so far, while the Council and Senate have become broadly interdenominational and the students who have benefited by the reorganization are from many different sections of the Indian Christian community, the British Baptists have had to meet the enhanced financial burden almost entirely from their own limited resources. The aggregate contribution from this source for the reorganization and upkeep of the College during the last thirteen years amounts to about £65,000. The financial situation was cheerfully accepted as natural and inevitable for a considerable period after the reorganization was effected, but the financial stringency of recent years having brought things to a pass at which Baptist funds can no longer suffice for the maintenance of the College on its present liberal scale, it has become increasingly evident that the burden might reasonably be distributed over a wider area of support. To make the facts known and stimulate practical interest at this critical juncture, a special conference was convened at Serampore in December last, consisting mainly of members of the Senate, under the presidency of Mr. J. H. Oldham, Secretary of the International Missionary Council and a member of the Serampore College Council. After reviewing the whole situation the conference was "of opinion that any proposals
looking to the financial co-operation of other societies in Serampore College involve for most societies questions relating to other theological institutions and thereby necessitate the consideration of theological education in India as a whole." And it decided to request the National Missionary Council (now the National Christian Council) to appoint a committee to investigate the problem in all its bearings. The request was considered by the National Christian Council at Ranchi and a committee appointed accordingly.

The attitude of the Serampore Conference with regard to the past achievement, present position and future prospects of the College is indicated in the following significant appeal:

"To the Christian Public of Great Britain, America and India.

"An appeal for money and men is being issued by the Council of Serampore College, and we desire to endorse that appeal most heartily. The College holds a unique position in India. It inherits the great traditions of Carey, Marshman and Ward, and its outlook and vision are not limited to a particular Church or sect. Since the passing of the Serampore Act in 1918, it has broadened its basis and both the Senate in India and the Council in England have been made truly interdenominational. Representatives from the Anglican, Baptist, Congregational, Lutheran, Methodist, Presbyterian and Syrian Churches are welcomed on its Councils. Its syllabus of studies has been revised, and a large choice of subjects is possible. Every endeavour has been made to meet the special needs of the various religious bodies, and generous treatment has been accorded when necessary.

"Serampore College with its group of affiliated Colleges (Bishop's College, Calcutta; United Theological College, Bangalore; Union Theological Seminary, Pasumalai, and Ahmednagar Divinity College) holds a unique position. It is setting a standard of theological training for the whole of India. No words are needed to emphasise the greatness of this opportunity. The presentation of the Christian Faith at this critical period of India's history is a matter of vital importance and the contribution that Serampore College can give must not be neglected.

"It will be calamitous if the glorious future of this College is limited or frustrated from lack of funds. The continued existence of a strong teaching Faculty working under the Serampore College Council is an indispensable feature, under the Act, of the system of affiliation that has worked so successfully during the past few years, and we sincerely trust that the Christian public will see to the provision of the necessary men and money for the worthy maintenance of an institution
established by Carey more than a hundred years ago with an audacity and faith that shame the modern missionary....

(Signed by representatives of the Anglican, Presbyterian, Congregational, Methodist Episcopal, Wesleyan Methodist, Lutheran, Baptist and Syrian Churches Missions.)

The following facts are set forth to indicate the nature of the work that has been carried on at Serampore since the reorganization of the College, so that an adequate conception may be formed regarding its value as a contribution to the theological education of the Christian community in India:

**Affiliations**

Theological colleges and seminaries affiliated to Serampore can present qualified residential students for theological examinations on an "internal" basis, i.e., under the same conditions as obtain for students resident at Serampore. The affiliated colleges and seminaries are at present: Bishop's College, Calcutta; United Theological College, Bangalore; Union Theological Seminary, Pasumalai; Arcot Theological Seminary, Vellore, and Ahmednagar Divinity College. Ten men from Bishop's College and three from Bangalore have taken the B.D. degree, and two from Bishop's College and one from Pasumalai the Licentiate's diploma.

The Senate has further approved a system of external registration under which eligible students who for various reasons are unable to study in an institution, or are in a position to prosecute further theological studies after passing through an institution, may take "external" courses and sit for examinations leading to the L.Th. diploma or the B.D. degree. So far, the names on the External Register number 67; 12 have taken the B.D. degree and one the L.Th. diploma.

At Serampore itself 19 men have qualified for the B.D. degree and 14 for the L.Th. diploma.

The following analysis shows the extent to which during the last eight years, members of different denominations have availed themselves of the Serampore diploma and degree, whether as students at Serampore or in affiliated colleges, or as external students:

<table>
<thead>
<tr>
<th>Communions</th>
<th>L.Th.</th>
<th>B.D.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anglicans</td>
<td>4</td>
<td>14</td>
<td>18</td>
</tr>
<tr>
<td>Baptists</td>
<td>7</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Congregationalists</td>
<td></td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Lutherans</td>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Methodists</td>
<td></td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Presbyterians</td>
<td></td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>South India United Church</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Syrian Church</td>
<td>4</td>
<td>12</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>44</td>
<td>62</td>
</tr>
</tbody>
</table>
Of the 14 Licentiates and 19 Graduates included in the above analysis who have taken their courses in Serampore itself 3 are Anglicans, 7 Baptists, 4 Congregationalists, 2 Lutherans, 1 a Methodist, 1 a Presbyterian, 1 a member of the S.I.U.C., and 14 members of the Syrian Churches. Further, Serampore College has allowed its scholarships to be held in many cases not only by Baptist students but by men from other communions.

Hitherto, apart from the affiliation fee paid to Serampore by the affiliated colleges, the entire financial support of the College has been borne by the English Baptist community, i.e. by grants from the Baptist Missionary Society together with individual gifts to the College Council. The College Council in England and the Senate in India are both interdenominational bodies—in fact the only thing about the College which is entirely Baptist is its finance. Recently the College Council has lost by death some of its most generous supporters, and the present grave situation has thus arisen, perhaps more grave than when the appeal (quoted above) was made in 1922.

The financial situation can briefly be stated as follows: (the Arts College at Serampore does not enter into the question so far as finance is concerned, as the extra expense entailed is fully met by Government grants and fees.) To maintain the College at its present level of efficiency a regular income of Rs. 65,000 is required. Of this the Baptist Missionary Society has hitherto provided Rs. 30,000, and endowments produce about Rs. 10,000 per annum. The remaining balance of Rs. 25,000 has to be raised year by year, and has hitherto been raised by donations and subscriptions drawn almost entirely from the Baptist Churches in England. It is agreed that this expenditure of Rs. 65,000 is the minimum, and that the College needs a further income of Rs. 10,000 to make it really efficient.

In addition to this deficit of Rs. 25,000 (or Rs. 35,000 if all needs were met) the College Council owes to the Baptist Missionary Society an accumulated debt of £5,000.

Recently another Conference, representative of most of the leading Christian bodies in India, met at Serampore at the invitation of the College and of the National Christian Council. It was considered that the importance of Serampore is so great that an effort should be made to preserve it, not only by issuing a broadcast appeal, but by inviting the Missions to take up each a share in the maintenance of the College. The following was the resolution passed:

"This Conference recognises the urgent need of Serampore College for pecuniary help. Of the total of Rs. 65,000 required for the conduct of the College, on the assumption that the
Baptist Missionary Society continues to contribute Rs. 30,000 per annum in addition to Rs. 10,000 per annum of Endowment possessed by the College Council, there remains Rs. 25,000 per annum which it is essential to raise if the Institution with its charter is to be saved. The Conference considers that the adequate maintenance of the Serampore Theological Department is required in the interests of the Christian movement in India, and recognising the generosity of the Baptist Churches, appeals to the Churches and Missions in India (so many of which through their students have benefited and are benefiting by the facilities afforded by Serampore) to accept the responsibility for raising the sum required, whether by financial contribution or by supplying men to the staff."

This appeal is now before the missionary bodies concerned. These are not times in which it is easy for any Mission to contemplate fresh principal expenditure. Yet the value of Serampore, with its unique charter (the only charter, under which degrees can be given, possessed by any distinctively Christian body in India,) its moving history, and its connection with the immortal trio, Carey, Marshman and Ward, is not lightly to be set aside or its possible loss disregarded. No institution in the country has done more to elevate and maintain the standard of theological learning; none has done so much to unite in sympathy and understanding the men who are preparing for the ministry in divers communions.

W. P.

AN EXPERIMENT IN SOCIAL SERVICE TRAINING FOR WOMEN

By MISS D. LORIMER, U.F.C. Mission, Bombay

In December of last year a Conference of social workers was held in Bombay and was attended by a large number of men and women from different parts of the country. One section of the Conference discussed "The training of the social worker" and interesting papers were written on the subject. The Conference agreed that social service should be regarded as a vocation requiring a high standard of theoretical training combined with thorough practical training, without which latter the theoretical is of little value. Two points became clear during the open discussion, viz.,

1. The existing sociology courses provide insufficient opportunity for the practical side of training.
(2) No provision is being made for the systematic training of women as social workers, though all agreed that the social problem can never be adequately met without the help of the women of the country.

With regard to this latter point it may be interesting to describe an attempt which is being made to supply this want.

In Western India we are fortunate in having reached a stage when women can begin to take a share in the social work of their country. But since in all such work it is desirable to avoid, as far as possible, social service of the merely sentimental or patronising type, special training is essential, if the work of the women is to be valuable and effective.

Apart from the professions, there are three spheres in which women can best serve their fellows:

(1) In Home Life.
(2) In Citizenship.
(3) In Social Service

And for all three a higher standard of intelligent training is to-day desirable.

The attempt to which I referred to provide a suitable training for women who desire to take a more intelligent and effective share in the life of their country along these three lines, has been made in connection with the Home Education Department of the St. Columba School, Bombay (U.F.C. Mission). The H.E.D. exists at present for girls who have either matriculated and do not wish a university course, or young married or unmarried girls living at home whose general education is only slightly, if at all, lower than the matriculation standard. The course on its theoretical side includes the following subjects:


There is also a reading circle on Indian classical literature, e.g., the Ramayana, the Bhagavatgita, and a discussion class at which subjects arising out of the work done in the reading circle, or public questions, national customs etc., are discussed with the greatest frankness. During the rains, when the classes included five nationalities (Marathi, Gujerati, Kanarese, Tamil, Telugu) a cooking class was held in which the pupils demonstrated in turn the special dishes belonging to their community.

Every Friday the H.E.D. is "At Home" from 5—6 p.m. This hour is developing into an interesting international gathering to which pupils and staff bring their friends and relations. On the practical side the pupils visit each week some institutions in the town connected with social work, e.g., Factories, Salvation Army Work, Sanatorium, Alms Houses, Blind School
etc. Once a week the pupils, in couples, attend the clinique of a child welfare circle and visit the homes of some of the babies with the welfare nurse. Others visit regularly in the Women’s Hospital.

In the future the pupils hope to help with classes for working mothers by giving a series of simple health talks. It is hoped also before long to open a play centre for children in a certain district, which will be carried on by the pupils under the supervision of the staff. These forms of practical service give the pupils first-hand knowledge of some of the social problems of the city and bring them into close touch with the lives of women less fortunate than themselves. The idea of young girls taking part in practical social work such as has been described above, is new and the development of it must necessarily be slow and careful, but once public opinion has been educated further on the subject, the work will develop rapidly and the time is not far distant when the H.E.D. hopes to start a social settlement for women in one of the mill areas in Bombay. There the students will be able to enter fully into the practical side of their training, beside, gaining enormously by the community life of such a settlement.

Social service as a profession for women hardly exists at present, but Mr. N. M. Joshi of the Servants of India Bombay, has given it as his opinion that girls well trained in social service would be invaluable and could be used professionally as soon as they present themselves and prove their worth. Among Christians many feel that Indian congregations in our cities would find the work of a trained Church sister, especially if she were older and more experienced, of the greatest help among the women and young people of a congregation.

Apart from social service as a profession the social condition of the country can be greatly improved by producing women more fully alive to the social needs of their country and more able, by training, to meet them in the sphere of the home and citizenship.

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DEVOTIONAL SECTION

The Way of Consecration

I. THE CALL TO SELF-CONSECRATION

The vocation of Christians is summed up by St. Paul in two words. They are κλητοὶ ἅγιοι “called (to be) saints.” The root idea of ἅγιος is “separation.” It is used of the objects, the offerings, the people, who are “set apart” for the service of God. From this comes the further
thought of the qualities which such separation involves—purity, freedom from blemish; and so, moral purity, holiness. Thus, when St. Paul speaks of Christians as being "called to be saints" or "called as saints," he would seem to mean, primarily, that they are people set apart, consecrated to God's service, but then also (as an inseparable consequence) that they are to be daily becoming more fit for that service, more "holier," as the process of "sanctification" goes forward.

I

All Christians are "called as saints," but many fail to live up to their calling; and we do well, therefore, in limiting the title "saint," as a rule, to those who in some marked degree (whether known or unknown to men) have "perfected holiness in the fear of God." They are the men of power whom the Church delights to honour; and it is well for us to pause at times and let ourselves be caught up in thought into the midst of that company, the "great cloud" encompassing the scene of our earthly struggles,—men and women, young and old, learned and ignorant, rich and poor, of all ages and of all lands, united in one common witness; "witness," everyone, to the faithfulness of God our Father, to the love of Jesus, to the power of His Spirit, to the victorious splendour of the Christian life. What a cloud of testimony! Surely they stand as our foremost line of Christian evidence. "These are they that came out of the great tribulation." All the burden and heat of the day, the haunting doubts and the sickening fears, the summons to fiery trials that most of us will never know, or the call to the long, hard patience of waiting and watching and working—they knew it all. They pressed on, faint, dispirited, cast down, but never giving up the struggle; and there they are now, with the white robes washed in the blood of the Lamb, and the Lamb Himself leading them to life's water springs, and God wiping away all tears from their eyes. What a heritage for us! What a stirring challenge, when they turn to us and with one voice say—"Follow! the path is no longer untried now. Thousands of us have passed over it, and we tell you that it's worth while. Hard it is—harder perhaps than you yet realise; but happy, too, beyond all that you now count happiness; for there is One who takes us by the hand, and carries our burden, and leads us into the presence of God." So they witness; and we rise up with faith rekindled and a new courage in our hearts, to try to follow them from afar.

II

Let us take firm hold of this, first, that the saints show us our ideal. This is what we, too, are called and intended to be.
People sometimes speak of an ideal as an "unpractical" thing; but of course nothing could be more absurd. "It would be far nearer to the truth," as Dr. Moberly writes, "to say that there is nothing on earth which can compare, in practical effectiveness, with a great ideal genuinely held." Let us study the lives of the saints, and not only the early but later saints—people like William Carey and Henry Martyn, Selwyn and Pattison, Pandita Ramabai and N. V. Tilak; and then let us say to ourselves, "I may not have the intellectual ability of these giants, but this picture of devotion and faithful service is the ideal for my life too; I am called to that, and no lower aim must satisfy me."

Much of our failure springs from contentment with low ideals. What is the greatest hindrance to the true life of a Church? Not active opposition—that is always stimulating; not the amount of downright wickedness which stares us in the face on many sides—that is a call to action. The paralysing thing is the great inert mass of conventional Christianity. It is the lives of thousands and tens of thousands of people who call themselves Christians because they have been brought up in a nominal acceptance of the Christian creed, but for whom Christ has never become a living Master and Friend; people, therefore, who live, not by the standard of Christ, but by the standard of public opinion. It is the temper which has toned down all its ideals to the pitch of worldly comfortableness; sluggish and acquiescent; with no sacrifice, no struggle, no aspiration. That is what kills the saint life.

So we must be continually wrestling, with the help of the inspiration of these great examples, to hold fast our ideals and to be always raising them, content with nothing but the highest. For the only hopeless temper is that which gives up trying. It is not what we achieve that matters, but what we aim at,

What I aspired to be,
And was not, comforts me:
A brute I might have been, but would not sink i' the scale.

III

But then we go further. The saints not only show us our ideal; they show us also the power in which that ideal is to be achieved.

Why, after all, should we suppose that we are always to look at them from afar, as men who have climbed to summits that we can never reach? We are not only to aspire to those same summits, but we are to gain them. For the same power by which they climbed them is at our disposal. We must not think that the saints were all brilliant and exceptionally gifted people. Many of them—most of them, perhaps—were very
ordinary men and women to begin with, with about the average of talents and opportunities; but into the lives of all of them there entered a great revolutionizing experience. Suddenly or slowly, as the case might be, they became conscious of Jesus Christ as a personal Lord and Saviour, calling them to His allegiance, drawing them by the bands of love, and opening to them a vision of what life in Him might be, such as they had never seen before; and, as they trusted and followed, and persevered in companionship with Him and in obedience to His commands, little by little (and all unconsciously to themselves) His Spirit became their Spirit, became indeed the truest completion of themselves, so that, without losing their own individuality, they nevertheless looked out upon the world now with His eyes, and overcame obstacles by His power. They never knew that they were becoming saints. They seemed only to be becoming more and more conscious of their unworthiness. They only knew that the way was long and difficult and the dangers many, but that in the company of their new-found friend they were able to stand where before they had fallen, to go on where before they had turned back. That was all—and yet they were saints in the making; ordinary men and women, but equipped with an extraordinary Spirit—the Spirit of the Lord Jesus Christ.

It is the same Spirit that is available for us. Does Christ live for us? That is the first great question. Have we come to know Him as Saviour and Master and Friend? And if He so lives for us, are we persevering daily in His companionship, in the life of actual communion with Him, in the steady effort of obedience to His direction? If we can in some real measure answer "Yes," then our feet are planted on the road which the saints have trodden, and their goal shall be ours. But if we must in honesty answer "No," or confess that as yet we dare not answer "Yes," then let that great cloud of witness be our inspiration to seek and pray that we may enter now at least upon that way of the saints to which we are called. For nothing less than this is our vocation; it is this which the Master asks of us; and He will not let us go until we give Him that which He desires.

**REVIEWS**


This is an age which leaves nothing unquestioned. Even the foundation truths of religion which are considered sacro-
sanct and above criticism are subjected to rigid tests and examinations, much in the same way as other facts and experiences are treated. While this attitude may have had disastrous effects on the faith of some, leading them often to doubt their beliefs and to believe their doubts, it cannot be denied that it has helped to free religion from the thraldom of authority and tradition and related it to life, to the problems of this work-a-day world. The tendency to look upon and practise religion as something that is high in the clouds, unattainable by mortals who walk this earth, is gradually giving way to the conviction that religion is not worth anything if it cannot afford a solution to the pressing social, industrial and international evils which, in modern times especially, have almost made a hell of God's beautiful world.

Christianity, of all religions, is on its severe trial now as it stands, apparently impotent before the great social and international evils which the West (where curiously enough Christianity had its largest conquests) has developed and is broadcasting throughout the world. Such a situation has been driving several thinking men in the Christian Church to re-consider and re-apprehend the eternal truths for which the religion of Christ stands. The amazing richness of His religion, the width of its outlook and its intimate relation to common life are being re-considered, and, consequently, Christian discipleship and membership in the Christian Church are increasingly becoming filled with a new meaning.

The unfolding of this new meaning is what is attempted in the book before us. The practical outlook which pervades the whole book and the simple and untechnical way in which the author deals with the Christian verities, in their relation to modern conditions of life and thought, make it eminently suitable to be placed in the hands of those who are troubled by the unreality of much of what passes for religion around them.

* * * * *


The author of Studies in the Christian Gospel for Society points out in the Introduction that "the world at large contemns and ignores the voice of Christianity on social questions, and very naturally for it is not so much a voice at present as a babel." He goes on to investigate the reasons why there is so little "common mind" on such subjects among Christians, seeing that God has laid upon the Church the responsibility for bringing in the kingdom of God upon earth, and he maintains that "not enough time,
not enough money, not enough ability, not enough care have been dedicated to it."

We feel that Mr. Mess has summed up the situation very truly, and diagnosed the case correctly, and that in writing this book, he has set himself to meet a very real need. So many earnest Christians know very little about actual facts in social questions, and to so many it has not occurred to attempt to apply the Christian gospel to the life of society as they conscientiously do apply it to their individual lives.

He touches a very vital question when he urges the necessity for a "collective outlook" among Christians on social questions. Believing that "the ideal which the Bible puts before us is not an ideal for individuals only, but also for communities," he courageously turns the searchlight of that ideal upon problems of war, industry, commerce, education and labour, and insists on testing even the principles of national and international relationships by the touchstone of the Sermon on the Mount.

Perhaps nowhere are his results more informing than when he speaks of the Great War, and suggests that a fundamental element in all war is that "collective morality has been allowed to lag far behind the morality of the average individual," and that hence in war "men find themselves doing things they loathe."

Again, he is most suggestive when he insists that from the point of view of the Kingdom, humility is a quality as much required in corporations as in individuals, and that "collective humility is a quality rarely found."

We feel too that he shows real insight when in speaking of Foreign Missions, he says that "that the non-Christian countries will look for marks of Christianity upon the Western World" before recognising the claims of Christ, and that "the efforts of missionaries may be neutralised by the character of the Christendom out of which they go." The great European War has already made the gospel of love and peace a difficult subject to preach to the non-Christian world.

By such searching questions he presses on us the necessity of our widening our conception of the Kingdom of God on earth, for as he says, our business is "to live on earth according to the laws of heaven." "As colonists of the kingdom of heaven, we can have, and we should have the spirit of heaven, and we must express it in the world just as fast and as far as we can." At the same time he provides a great incentive when he points out that "the effect and influence of acts of collective goodwill and self forgetting love would be immeasurably greater" even when imperfectly achieved
"than the effect and influence of individual acts of the same kind" more perfectly achieved, and he pictures before us a "martyr nation winning the world by its suffering," "It may be that peace will not be established on this earth without some such Calvary, when there shall be not One but many willing sufferers at the hands of sinners."

The whole book seems to throb with a new life, a life full of optimism inspired by the belief that since God rules the world in love, things must improve, and that as a matter of fact a slow but sure transformation of human society has already begun and must result ultimately in the establishment of the kingdom of God on earth. In writing the book the author is naturally visualising society as it is in the west. We wish that a similar work could be produced from the standpoint of India, for though the principles to be applied are universal, conditions vary from country to country. We are truly grateful for a book which is at once stimulating and searching, and which even in points where we cannot see eye to eye with the author forces us to reconsider our position and provides us with any amount of material for thought along new lines.

K. S.

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REPORTS AND NOTICES

Germany to-day as seen by an Indian Christian

By Mr. J. D. Asirvadam M.A. L.T.,

The economic situation in Germany

Passing through Switzerland I read an article in The Times pointing out the fluctuations of the value of the mark within fairly narrow limits. The English pound was for some time selling at five million marks, but within a few days after reaching Leipzig, the condition was altered, and the Ruhr resistance having completely broken down and France's hold on Germany having become far tighter than might have been, to-day the rupee is selling, I know not for how many milliards. Reckoning in German money is a wearying process, and for a few pounds you have to carry a basket of German bank notes.

The richest industrial parts of Germany are in French hands. Trade just beginning to revive is shattered. Germany has no credit in the international money market. The spirit of a great people is thoroughly broken and as long as the present situation lasts, Germany cannot revive.

In the country parts of Germany, the cultivators and those who own lands have their simple wants met fairly satisfactorily but even simple articles of diet such as cheese are too costly for most people even in the country. The condition in towns and in industrial parts of the country generally is very distressing.

1 Reprinted from the National Missionary Intelligencer.
Food

A loaf of bread whose pre-war price was 52 of a mark sold at 310 in December 1922, 606 in January 1923, and in October its price rose to 480 million on the 15th, one milliard on the 20th, 2.5 milliard on the 22nd, 5.5 milliard on the 23rd and 7.5 milliard on the 24th (cf. Bulletin of the German Red Cross).

Hundreds of young and old wait for the city rubbish carts being emptied, so that they may pick up the cast away portions of food. Mothers bring their helpless little ones to the officers of the Welfare Office and leave them on their tables saying they cannot bear to see them die in their arms. Many very respectable people go to bed every day hungry. Distinguished scholars and many who can be of incalculable benefit to the race are starving. In August, I witnessed an industrial strike in Germany. Wages were far too low. Yet the hungry crowds behaved with very great restraint. But now attacking bakeries and bread waggons is not infrequent.

The pre-war supply of milk to Berlin was 1,400,000 litres and the present supply is only 175,000 litres. Germany's live stock is too meagre for the needs of the country. When a Swedish organisation was sent to start a home for the starving tuberculous children of Ellwefeld (Rhineland), the work was hindered as the municipal milk office could not provide milk for any over six years of age. The bigger boys at schools and students at the universities have to work to add to the family's slender means of sustenance, and the double strain in addition to the effects of underfeeding is having disastrous results. Many look emaciated and develop phthisis.

Clothing

Many do not have a complete suit of clothes. A bare shirt often tattered is all that many can have. Seventy-five per cent. are said to have neither a complete suit of clothes nor a good pair of stockings or pair of shoes and in most cases what they have is very unsatisfactory. Most have not bought a new piece of cloth for years.

Coal

The coal supply from the Ruhr area is stopped. Most cannot buy coal. The Home for Deaconesses at Wittenburg which has long taken an interest in the work of the Gossner Church in Chota Nagpur, is for the first time going to endure a coal-less winter. Many dread the approaching cold, breadless winter.

Care of the sick and the feeble

Of the numerous state institutions to tend the sick, and the feeble, a growing number is being closed. By the end of 1922, 12 per cent. of hospitals, 15 per cent. of infant homes and 45 per cent. of children's homes were closed and more have to be. Private institutions have suffered even more. Just when the need for these is becoming enormous, the means to maintain them fail tremendously. In August 1923, eight were said to die of hunger every day in Berlin. What is it now? And what is it for all Germany?

The middle classes

The respectable middle classes find life an intolerable burden. Many who had invested their money in banks, or were living on incomes from pension funds or insurances are ruined. A higher Government official who had a salary nearly six times that of an unskilled labourer now gets only one and a half times what the same labourer gets now. Many, too respectable to speak of their need, are slowly done to death. It is not uncommon to see the once well-to-do ladies going out selling newspapers, picture albums etc., on the streets. Many cannot keep their boys and girls at schools. Doctors have no customers. Many cannot find employment and they cannot migrate. Neither can they find the passage money, nor are they welcome in most parts of the world.
Relief measures

Government is trying to do its best for the people with their very limited resources. Men and women have to be saved from death by starvation. In Berlin fourteen soup kitchens are maintained by the Government where 10,000 are fed free every day and the Salvation Army had, last October, four field kitchens feeding 1,000 persons a day, and its officers were planning to extend the work. The Welfare Department helps numbers of people with small money grants. Christian churches are in great need and can do effective work if they are aided.

The religious situation

Years ago a Christian leader in Germany referring to the critical excesses in theological research said that that phase of German life was like a restive member in a home predominantly restful in the bosom of the Divine Father, the naughty child of a pious home. Whoever may have been the author of the misery Germany is now involved in, no one can deny that its effects from a moral and spiritual point of view are disastrous for Germany, and the rest of the world will not be unaffected.

The economic misery of the land is leading to despair, godlessness and crime. Corruption, hatred of the enemy (the French) and suicide are growing to an alarming extent. When virtue languishes and vice becomes rampant, will Germany alone have to answer for it?

The war has destroyed the finer sensibilities of men. Men have devastated villages and slaughtered their fellowmen. I heard a labourer say that his heart was hard as stone. Even very fine Christians are becoming bitter to France. I was surprised at the thoughts entertained regarding England and America. All whom I came in contact with felt that those two great Protestant countries were after all one with them in many things. But France they thought was heartless and cruel. Many would like to perish fighting the French rather than die the slow death.

The failure of the war was a great unsettling of the life of the people. In spite of the militarist policy of the Kaiserian Government, the Government was patriarchal. It had done much for the people, for the labourer too. The fatherly government is dead. The mastery of the house has gone into unfit hands. To be ruled by “barbers and dhobies” that is the deepest humiliation of the middle classes, especially in Saxony and Brunswick, where the proletariat is in power.

The first impression that one gets in Germany is that it is a godless country. The churches are almost empty, especially in industrial centres. The communist is avowedly anti-religious. The pastor has ceased to be an important and respected man especially in States like Saxony and Brunswick, where he is frequently so hard put to it that he has to become a labourer to get adequate wages, and far more, to share the privileges of the labourer which are denied to the pastor. I stayed in the home of a pastor who worked four days every week in a coal mine. At Hehmstedt which place in Brunswick I visited on my way to another, the pastor worked five days as a common labourer. Not only the labourers but other classes of the people also have lost faith in God. It was most touching to speak to fine thoughtful students and other young people and find in them a yearning for something certain and abiding; yet it was impossible for them to believe that there could be a God of love and compassion. The world seemed purposeless and it is hard to believe in the “far off divine event to which the whole creation moves.” Free thinking is more than ever rampant in Germany, yet many are also turning their thoughts to occultism and spiritism. A former theosophical leader, Dr. Steiner, is today the preacher of anthroposophism as distinct from theosophy.

Roman Catholicism is making headway. Hundreds of new institutions have been established by the Catholics and they are trying to win the youth of the land. Protestant Churches have now become free Churches and the present
economic distress has greatly handicapped their new organisations. They are not able to maintain their pastors and their institutions. When the divided Protestant Churches are in great straits, the Catholics with their powerful united organisation and their celibate clergy are most energetic in the land of the Reformation and have in the past few years started many new convents and monasteries.

The Roman Catholic has much political power in the world to-day. Even in India while the Protestant German cannot have a share in Christian work, the German Catholic is exempt from the restriction. A new Roman see was established in Berlin last year. Though but a third of the population, the Catholics are beginning to swamp the Government Departments. Most of the officials in the Welfare Department are said to be Roman Catholics. The Catholic through his peculiar cult, strong organisation, political influence, and numerous new institutions is carrying the war into North Germany, the very home of Protestantism. It is hard for one to recover from the shock of the widespread unsettling of the spiritual balance of the people, unless one finds hope in certain new currents of life. A certain idealistic movement is trying to combat the gross materialism of the present. Many recognise that the dominant tendencies in German life to-day spell ruin to the country and earnest minds are trying to spiritualise the life of the land. Among the pastors and many laymen and in the universities a Fellowship movement is growing. Many are looking to God as their only hope. Yet, the religious forces in the country seem far too weak. A missionary leader said that he could not understand how people could be so godless when the whole situation ought to lead them on their knees to God. The small faithful band need our prayers. The new religious movement is both within the organised Churches and outside them. It is only an organisation of the world Protestant Church that can adequately handle the situation. But in the meanwhile India can do her part and, perhaps, set an example. Christian Missions and Churches in India have, in the past years, shown a generous appreciation of the good work of German Christians in the land. It is therefore fitting that India should now do something to show her sympathy with the distressed Christians of Germany.

Who is my neighbour?

The call on the Christian Church is bewilderingly varied. Christians in India have many needs at home. The wronged and the afflicted are at our door. The calls from other lands too have been frequently sounded. The afflicted "coolly" abroad in Africa and in Asia has stood imploring India's help. Mr. C. F. Andrews has to Christian groups spoken of the sad cry of the afflicted and wronged Indian labourers at home and abroad. He has also spoken of the call of the African and roused the Indian Church to its wider task. This year the appalling volcanic devastations in Japan have roused many in India as in other lands. But nowhere in the world is such stupendous misery experienced as in Germany and Russia. Economically and spiritually the people of these two vast countries are so completely fallen that one wonders if they can ever recover anything like normal conditions. The human race is one, in spite of all its dissensions, and wranglings, and the rest of the race will be dragged into grave peril if the situation is not righted.

Already last August, when I had many opportunities to study conditions in towns and in the country, the situation in Germany was alarming. Towards the end of July, the abnormal conditions seemed somewhat stable but within a fortnight, even that grim stability was gone, and since I left the country the position has become utterly hopeless. The spiritual condition of the people is even more perilous. The land of the soul-stirring experiences of the Reformation has sunk to gloom and despair. Well could the people say in the words of Woodbine Willie:
O God, is hate more strong than Love?
If life be what it seems,
A slaughter house, and not a school.
Can there be rest?

For over two hundred years from thousands of Christian homes and thousands of congregations of the land now fallen low have gone up to the Mercy Seat the prayers of the faithful for India; and to the economic, social and spiritual needs of considerable sections of the Indian population Christian Germany ministered unselfishly and unsparingly. Cannot Christian India pay in some measure her debt to the Christians of Germany, if not to its afflicted people? 'This is a Christian issue, and will not the National Christian Council of India as well as the Christian Press take the lead in being "neighbourly" as our Lord would have us be and show mercy unto those, the depths of whose fall temporally and spiritually it is hard to realise. The Salvation Army is having a share in the task of relieving misery. The Committee of the Inner Mission of the German Evangelical Churches is doing its best to meet the need to some extent. It is the central organisation of the Protestant Churches in Germany which are being pushed to the wall before the well organised, and well supported Roman propagandists in the land. If the Protestant world will not back the endeavours of the faithful who, in the face of crushing adverse circumstances, are trying to save the nation from its perils, the Protestant Church will be greatly weakened in Germany, and that will be a serious loss to the Church of God on earth.

Wistful eyes were earlier in the year turned to England and America to save Germany from death by starvation, and now their misery is deeper. A dark cold winter ahead of them and no ray of hope for the future, is driving millions to despair. Has not Germany deserved it all? Is there room for such a question in the Kingdom of God? He who became flesh to bring life and hope to those who have so little deserved the supreme sacrifice of Divine Love calls us to go forth share His life to bring life and joy and hope to those who are in despair. It is not the sin of Germany alone that has brought about this appalling misery. The evil that Divine Love seeks to remedy is a wider one and He calls a world-wide fellowship to share in His redeeming work. Shall not India have a part in it? India is doubly indebted—to Divine Love that seeks India's co-operation in the great task, and to the saints of old such as Ziegenbalg, Schwartz, Fabricius, Rhenius, Heibich and Ringeltaube and their supporters who in intercession, self-denial and redeeming service have laid India in a debt we cannot fully pay.

Till Christian forces in India take united action in the matter, individual Churches or Christians may send their help to the Inner Mission of the Protestant Churches of Germany. Dr. Gerhard Fullkrug, Altenstinstrasse, 51, Berlin-Dahlem, Germany, is the Director of the Inner Mission of the German Evangelical Churches which is receiving contributions from Government and other sources to aid many Christians Institutions under their control. The Institutions will be able to relieve more of the distress if more help is forthcoming. The European Student Relief is doing something to reach the students of Germany and the students of India can work through the Indian Student Christian Movement. Donations for the relief of the Churches, Christian organizations and workers may be sent to Mr. P. O. Philip, Secretary, N. M. S. Vepery, Madras who will be glad to forward them to Germany.

Expenditures in Various Mission Fields

The following statistics have been obtained from the secretaries of national missionary organizations showing the expenditures for missionary work in India. These figures include only expenditures on current budgets, excluding all money raised on the field, and also capital expenditures for property. The figures are, necessarily, only approximately accurate.
REPORT OF THE COUNCIL

We would begin our report with an expression of deep gratitude to God for His abundant blessing on all the work of the Mission in another year. Our fixed responsibilities at the beginning of the year were of considerable dimensions, as they still are. It is, in consequence, the more gratifying that the year closed with all obligations met. The number of lepers and children in our asylums and homes has increased, and in some respects the work done has not only been one of advance but of distinct achievement. We rejoice therefore in the privilege of presenting a report that affords so much cause for encouragement.

The only building work of importance undertaken during the year was represented by the extension at Fusan, Korea. This, in itself, was largely possible because of funds specially received abroad and designated for this purpose. The buildings commenced are well advanced and will be ready shortly for occupation. Completion of the entire scheme awaits the provision of the necessary funds. It is very satisfactory that the construction of a dispensary building at Kwangju, Korea, was undertaken by leper workmen who had improved under special treatment and had been trained to do building work. The direct expense of this building was chiefly the cost of materials. A few of the more skilled of the leper workmen have since been working on the buildings at Fusan. New buildings at Calicut, India, commenced previous to 1922, were finished and occupied during the year. A Home for Untainted Children at Manamadura, South India, was also completed.

The work generally in the actual care of the lepers at the various asylums and homes has been of more than usual encouragement. There are always to be found in our homes many whose condition physically is distressingly pitiable, but even these show a spirit of contentment and often of brightness. This fact, in itself, speaks much for the Mission’s work. We rejoice that not only have we been permitted to help those in great need but that others who have come in destitution and despair have literally become new creatures. A distinguished American visitor to one of our Far Eastern leper homes referred recently in the course of an address to “the joy that fills one’s heart when he sees what is actually being done for these lepers,” and also to the “joyousness of the lepers in your hospitals.” Our work is indeed twice blessed. It is blessed to those who are the human instruments in making it possible, and it is blessed to those who benefit by it.

The number of leper inmates in our own and aided institutions is 7,735. In addition, upwards of 600 untainted children in separate homes are being rescued from the disease of leprosy and are being educated and trained to become useful, self-supporting members of the healthy community.

India:—Our extensive and important work in India has been fully maintained at all the asylums and homes for the lepers and untainted children in that country, and at two asylums in Burma. At a number of places it has reached a high standard and become a model of how such work should be conducted. A certain amount of overcrowding has been unavoidable at times.
but this was relieved to some extent as a result of the good harvests of the previous year. The lepers are always among the first to feel the pinch of scarcity, and in consequence the number seeking admission to our homes increases when food is difficult to obtain in the villages. On the other hand, considerable numbers have been attracted to the institutions because of the benefits resulting from the present medical treatment. The inmates are responsive to what is being done for them, and it is gratifying to report that with few exceptions the care and segregation on a purely voluntary basis of such a large number of people has been successful.

China:—The situation in China is that the established work has been carried on undiminished and with excellent results, but the advance made towards extension of our efforts has been disappointing. That immense country is torn with internal strife. The unhelped lepers and their suffering are unheeded. Despite these conditions we are not without hope of better things. In no other single country of the world is the menace of leprosy so terrible and the measures to meet it so dreadfully inadequate. The challenge to us to show the Chinese people how to care for their lepers is one to which we must respond with faith and energy.

Korea:—In Korea (Chosen) the work done among the lepers has been full of inspiration. Its success, in itself, has become a problem which presses for solution. Splendid work is being done in the homes at Pusan, Kwangju and Taiku, but large numbers of lepers are still in dire need. Such extension as has been possible has done little more than to provide accommodation for those previously in overcrowded quarters and in temporary shelters. An effort is being made to secure local aid, and it is hoped the Government will see its way clear to assist financially a work of such immediate benefit to the people of the country.

Japan and other countries:—In Japan and other countries our work is largely that of aiding leper institutions under missionary care and of providing Christian teaching in Government and other leper asylums and colonies. The Mission's help in this way has been gratefully acknowledged and has had fruitful results.

Finance

The Council thankfully acknowledge God's goodness to the Mission in enabling them to report having closed another year with all obligations met.

Subscriptions, donations and other income for the year, including £1,856 from legacies, was £43,837. The amount of Government and Municipal grants and other contributions received on the Field was £22,083, making a total income of £65,920. Against this the total expenditure for all purposes was £64,830.

As our expenditure is now over £5,000 a month, it will be seen that our responsibilities are considerable for the maintenance of the large number of lepers and children in our care. In addition there is the upkeep of buildings and equipment, to say nothing about the need for extension of our work.

Christian Teaching

We rejoice that the spiritual atmosphere of the asylums and homes is manifested to an increasing extent in the life of the inmates. Men and women whose lives have been transformed by the grace of God become in turn a help and strength to others. The attendance at all services, always voluntary on the part of the inmates, has been good. Generous freewill offerings are frequently made at these services for others in need. Such gifts on the part of the lepers are only possible out of what are really their food allowances, and therefore mean self-denial. During the year 692 baptisms were recorded. We would ask for these new followers of Christ prayerful remembrance that they may be faithful witnesses for Him.
The working of the Holy Spirit in the hearts of the Christian inmates of our homes cannot be adequately expressed in words. Lives have been transformed, spiritual darkness has been enlightened and despair has given place to a living hope. The deepest need of the lepers is a spiritual one, and that need is satisfied in Jesus Christ.

The Claire Leper Asylum, Chandkuri, C.P., India

A pleasing event of the year was the celebration of the Semi-Jubilee of the Claire Leper Asylum at Chandkuri, in the Central Provinces of India. The Asylum was founded in 1897 and has been for many years past the second largest asylum of the Mission in India and a model institution for lepers. The work began with the care of eight lepers. At present the number of inmates, including the untainted children, is upwards of 500.

Medical Treatment

The measure of hopefulness which characterises the medical treatment of leprosy is distinctly gratifying. The general health of large numbers of the lepers under treatment has greatly improved. This is reflected in the comparatively low death-rate at those stations where the treatment has been used extensively. Undoubtedly advance is being made in the treatment of leprosy itself. While those professionally responsible for the progress of the treatment are conservative in their estimate of the character of the results, we cannot but be profoundly grateful for all that is being accomplished in this direction.

Annual Meeting of the North India Christian Tract and Book Society

The seventy-fifth Annual Meeting of the North India Christian Tract and Book Society was held at the Tract and Book Depot, Allahabad, on Monday the 19th November 1923, at 5-15 p.m. The Right Rev. The Lord Bishop of Lucknow was in the chair.

After the singing of a hymn, Canon B. H. P. Fisher read a portion from the Scripture and the Rev. H. E. Hicks offered prayer.

Dr. W. C. Macdougall moved the following resolutions which were duly seconded and carried nem con:

1. That the Annual Report and Accounts for 1922-23 be passed.
2. That Dr. Lucas' resignation from the Presidentship of the Tract Society be accepted and that the following minute be recorded: Dr. Lucas has so long and so faithfully served the Tract Society that he has become a part of it, just as Sir George Knox was; so that his removal from the roll of our officers seems to us like losing a portion of the institution itself. For all his years of active service, for all his unswerving adherence to principle, for all his wisdom in counsel and for all his love in personal relationships, we thank God. We rejoice in the assurance that his advice is still within reach and that he himself will be in our midst from time to time. May the promised fruitfulness of old age be by him abundantly experienced.
3. That Dr. Lucas be elected President Emeritus of the Society.
4. That the officers, 15 members of the General Committee under Rule 8 (ii) and 6 co-opted members of the Committee be elected. (Names appear at the beginning of the Report.)

The Chairman then called upon the Hon'ble Mr. Justice Piggott to address the meeting. He delivered the following address:

My Lord Bishop, Ladies and Gentlemen—

This being the annual meeting of the North India Christian Tract and Book Society it naturally occurs to one to begin to enquire what the thing essentially is which we call a tract. I have not found it so easy to get a sound
definition as you might suppose. The word “tract” has come to us from the
Latin, and is one of those words that have managed to get into the English
language twice over, in a short and in a lengthened form. The classical
instance of this is to be found in the words “priest” and the “presbyter,”
which have both come to us from one and the same Greek word. John Milton
exclaimed that no presbyter is but old priest writ large; but if I were to say that
“tract” is but “treatise” writ small, I should be excluding from the definition
those short stories with a moral which we have learnt particularly to associate
with the word “tract.”

I have tried to get at a definition as it were round the corner. There is a
thing called an epigram. Of this I have come across a very neat definition in a
Latin couplet. The following English version lacks the neatness of the Latin,
but it gets the point:

"The qualities rare in a bee that we meet
In an epigram never should fail:
The body should always be little and sweet,
And a sting should be left in the tail."

Now of course the tract must be little. It is the kind of thing you want a man
to read while he is waiting for a train, or while his wife is putting on her hat,
or during any other unoccupied period of two or twenty minutes. It must
also be sweet; there should be something attractive about it, to make the
casual reader desire to assimilate it. Then if I may adapt the last line of the
definition that I just quoted, I should say that “a hook should be left in the
tail,” to catch the reader and pull him along your way. In short, a tract is
essentially propaganda work; it is written by people who believe something
strongly and want others to believe it too. You will find this true if you go
back into the history of the thing. The tract has been the favourite weapon
of all reformers. Even before the invention of printing, Wyclif’s tracts ran
through the length and breadth of England, Martin Luther convulsed Germany
with his tract on the Babylonian captivity. Coming down to some 80 and odd
years ago, a great reforming movement in the Church of England was so
closely associated with the “Tracts for the Times” published by its leaders that
they came to be known collectively by a singularly hideous word: they were
called “tractarians.” It is a horrible word because, like the word “telegram”
it offends against every possible canon which governs the composition of words.

So far I have been thinking about the tracts in English; but I must not
forget that this Society is the N.I.T.S. The most important of its activities
consists in the distribution of tracts and booklets in the vernaculars of this
Province. I am afraid of seeming to use extravagant language if I were to
attempt to express fully my sense of the importance of that work. You know
we are teaching the people of this country to read. We really are taking that
job seriously in hand. This wonderful municipal board of Allahabad here is
going to make Primary education compulsory within the limits of its
jurisdiction. And now when we have finished teaching them, what have they
got to read? There is much rubbish about in print and there is also poison.
It is a terrible thing to excite an appetite, which when fully grown, will find
nothing to satisfy it but rubbish that clogs, or poison that destroys the organism
which absorbs it. We want books, small books, easy books, good books, for the
people of this country to read as they begin to master the accomplishment.
I know that in the efforts of this Society to supply this need they are up
against many difficulties; amongst others, the varying vernaculars to be
found even in this one Province and, worse still, the varieties of script. There
are some people who believe seriously that mankind will not come into their
heritage over this earth, until they have broken down the barriers of speech,
until all men speak a common language. Personally I do not think so. I hold
by the nationalist ideal. I think it is intended that mankind should develop
by means of these great families which we call nations. This does not mean
that the families should quarrel; they should work together and help one another; but in order that each family should contribute its share to the progress of the world I think they must stick to their languages. But I cannot for the life of me see why mankind should not set themselves seriously to adopt a common script. If this is to be done, there is only one script in the world which can hope for universal adoption—the Roman alphabet which we use, in common with France and Italy and other nations. I do verily believe that 50 or 60 years ago the Government of India could have enforced a common script in India, by simply ordering that reading and writing in primary schools should be taught in the language of the people, but should be written in the Roman script. I do not suppose that this can very well be done now. I cannot suppose the Indian Nationalists are incapable of seeing facts through the veils of prejudice, and would explain to them the enormous step in advance towards that unification of India which is their aim which the adoption of a common script would be. I cannot see why they should not become enthusiastic in its favour as they are now opposed to it. I believe that at any rate (if I am wrong I may be corrected) there are some of our Mission Schools, where elementary education is being given in the Roman script, and they find that the children learn rapidly when taught in this way.

I now come to what I may call the third division of my subject; this is the Tract and Book Society. I wonder if every one here is fully awake to the privileges we enjoy in Allahabad in the matter of books. Does every one here know that it is a part of our birthright, as citizens of Allahabad, to enter a certain building in the Park yonder, where you will find as fine a collection of good books as any to be had in India. Moreover, for quite a small deposit, you have the further privilege of taking away some of these books for reading at home. For those who desire to possess good books of their own we have, considering how Allahabad is served in some matters, a perfectly wonderful library in that building behind us there (the Hon'ble Mr. Justice Piggott referred to the Tract and Book Depot). I speak from experience. I have tried it myself more than once. I got from here the revised version of the Apocrypha and Charles Kingsley's poems. When preparing an essay on the Norse Sagas I was able to provide myself here with the finest prose saga in English, Kingsley's "Hereward the Wake." I wanted the magnificent and quite inadequately known poem—"The Battle Hymn of the Republic." I came here and found a collection of the American verse which contained it. I know we really are fortunate in having this Book and Tract Society here. There are in this house a good many books well worth reading.

Let me add a few words on the subject of reading good books. Of course a man has a perfect right to read for amusement only, with no purpose except to rest a tired brain; but in this connection may I venture on a little story: At one time of my life I was rather well acquainted with a certain little boy, who was staying with his grandmother,—she was one of the dearest old ladies in the world, and is now with the Saints of God; but she had been brought up in a stern school and her ideals of conduct were, to put it mildly, "exact." The boy became possessed of a toy-pistol—it was quite a harmless toy—it did not project a missile of any kind. You got little boxes of paper caps and when you put one or two in the proper place and pulled the trigger, the hammer fell with a delightful report and flash. The little boy was amusing himself with this toy and his grandmother watched the game with grave disfavour. "I call this a silly game," said the old lady, "It is burning your money and turning it into smoke." The boy said, "I get quite a lot of these caps for a penny." "You might make a better use of your penny than turning it into smoke," said the old lady. The boy made one more attempt; "But I get a lot of amusement by the time I have used up my pennworth of caps," he said. The old lady was in no way appeased. "The wise man finds his amusement in something that does him no good," she said gravely. There is much to be said for both sides of the argument. A man who has done a day's honest work has a perfect right
to read a book which simply amuses him, and relaxes the tired brain; but those men are fortunate who can find that relaxation in the best books. I am not setting myself up as an example; but I may be allowed to say that I was brought up in a home which had a tradition of good reading. I had read Milton's *Paradise Lost* and *Paradise Regained* through before I was ten years old. I rather wonder how much of it all I understood, but I am sure the reading was a very good thing for me. There is a little publication with which you are all familiar. It is called "Allahabad Men" the local organ of the Y.M.C.A. In that I read a discussion about the books you would recommend a young man to read. It set me thinking along personal lines and simply as an expression of my personal taste I may say that the three books that lie about in my house, on which I can lay my hands at any time and in which I can always lose myself at any hour of the day—if I have the hour to spare—are *The Pilgrim's Progress* by John Bunyan, *The French Revolution* by Thomas Carlyle and *The Ring and the Book* by Robert Browning. If I started talking about those books I might keep you here until you would be dying to get home. But let me tell you something about *The Pilgrim's Progress*, because I want to point a moral.

Working back a moment: when you have been reading a good book and you find something in it that strikes you as a gem, can you get into the way of committing it to memory? I would strongly recommend all of you to try it. If you do so regularly you will soon find yourselves like a man who carries in his pockets a collection of exquisite miniatures; he can slip one out and have a look at it whenever he feels so inclined.

Now I come back to Bunyan. We have all heard about the man with the muck-rake. We have seen pictures of him and we know his story; but can you tell the story as Bunyan gives it? This is how it runs—from the point where the Interpreter has taken the Pilgrim's part—"he has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand. There stood also one over his head, with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks and the dust of the floor." That is the story of the picture. Quite simple, isn't it? We could all go home and write that way ourselves. Do it; tell a story or two just in that style, and I promise you that they will be read wherever the English language is spoken. The thing is simply perfect. There is not a word too many and you cannot alter the position of a word without spoiling the rhythm. Incidentally, out of 19 consecutive words only nine are words of more than one syllable. Indeed, if we reckon—and I think we can fairly do so—the compound word "muck-rake" as two words of one syllable, then there are 64 words of one syllable in 71 consecutive words. That is the way to write English that goes straight to the hearts of the common people, the people you want to reach.

Can you bear a little more from *The Pilgrim's Progress*? It will lead on to another point. I can assure you that it is the last point I will make. One of the gems of the book is the trial of Faithful at Vanity Fair. Faithful is tried before a Lord Chief Justice very different from the great Chief Justice whom we honoured ourselves a few days ago by welcoming to this city. He is tried before a jury, which Lord Macaulay describes as a jury of personified vices. Each of these first of all gave in his private verdict against him among themselves and then afterwards unanimously concluded to bring him guilty before the Judge. This is what happened when the jury retired; note their names and what each of them said:

And first among themselves, Mr. Blind-man, the foreman, said, "I see clearly that this man is a heretic." Then said Mr. No-Good, "Away with such a fellow from the earth." "Aye," said Mr. Malice, "for I hate the very looks of him." Then said Mr. Love-Lust, "I could never endure him." "Nor I," said Mr. Live-Loose, "for he would always be condemning my way." "Hang him, hang him," said Mr. Heady. "A sorry scrub," said Mr. High-mind.
"My heart riseth against him," said Mr. Enmity. "He is a rogue," said Mr. Liar. "Hanging is too good for him," said Mr. Cruelty. "Let us despatch him out of the way," said Mr. Hate-light. Then said Mr. Implacable, "Might I have all the world given me, I could not be reconciled to him; therefore let us forthwith bring him in guilty of death." You will not find many finer passages of English prose than this, but how many people who have read the story of that trial realised that it is one of the finest as well as the oldest satires in the English language. Political trials, as conducted in John Bunyan's time, were a disgrace to a civilized nation. In the trial of Faithful he is drawing a picture of a political trial of his time. In his description of the Judge he is painting a portrait not caricaturing. You cannot caricature my Lord Chief Justice Jeffries. In the trial of Vanity Fair, after the case for the prosecution was closed, the Judge turns to the prisoner at the bar and says: "Thou runagate, heretic and traitor, hast thou heard what these honest gentlemen witness against thee?" Here Bunyan is actually plagiarising. It is on record that one wretched man, on his trial for his life before Judge Jeffries, attempting feebly to stammer out a few words in his own defence, asked the jury to notice that there were only two witnesses against him and both of them were disreputable persons and not worthy of credit. I cannot give you his allegations against them, because one of them was of the female sex. The Judge would hear nothing—"Thou impudent rebel," he said, "to reflect upon the King's evidence." Now my point is that the knowledge of this little bit of history adds enormously to the interest of Bunyan's story. The great thing about reading good books is that the more you read the more you will find to enjoy in every book you do read. I will give you one more illustration. If I had the time I could give you many of them. Robert Browning in *The Ring and the Book* has a magnificent passage about "Temptation."

Why comes temptation, but for man to meet,
And master and make crouch beneath his feet,
And so be pedestaled in triumph. Pray,
Lead us into no such temptations, Lord,
Yes, but O Thou Whose servants are the bold,
Lead such temptations by the head and hair,
Reluctant Dragons, up to who dares fight,
That so he may have victory and praise."

It rings out fine; but are you sure you have got the whole picture? It is all in the one word, "reluctant." The first two letters mean "back" or "backwards." The rest of the word comes from the Greek through the Latin, and it originally meant "twisting." You get the same word as you talk about a "lock" of hair. From that it came to mean "wrestling," from the arms and limbs intertwined in the struggle and thus it often meant simply "strangling," or "violently resisting." So a man is reluctant when he is pulling himself violently against something which is dragging him.

Now let us try if we can to reconstruct Robert Browning's picture: In the arena of life the lists are set; the appointed hour is come. The spectators are there; not only the handful of mortals whom chance has interested in the coming encounter, but, tier above tier all round, the great crowd of witnesses by whom we are ever compassed about. From the appointed gateway enters the Knight of Truth in shining armour. Away on the opposite side, in his infernal den barks the Dragon, always ready to scorch, defile and devour. But there is something wrong about the Dragon; he is not feeling well to-day. You can always hear him saying; "I do not like the look of that Knight. He has on the whole armour of God. His shield will turn every flaming dart; his sword is trusty and well tried; his spear is horribly sharp. I don't want to go near him just now." But there is a Power which can make even the monsters of evil into the ministers of Grace, and that Power has ordained otherwise. So it is as if there were a rope round
the dragon's neck, and out he comes into the arena, drawn "by the head and hair," twisting, pulling back, reluctant, to his inevitable defeat. That is the sort of pleasure you can get out of a good book if you will fit yourself to do so.

If I went on illustrating my point I could do so for a very long time. I had something to say about John Milton; but I will conclude with one quotation from his writings, a thing he wrote about himself, when he was a young man entering upon life. "He who would not be frustrated of his hope to write well hereafter on laudable things, ought himself to be a true poem."

N. K. Mukerji,
Secretary.

Brief Notices

Janmantar and Connected Dogmas, examined in the light of Reason and of Holy Scripture. By the late Rai Bahadur B. L. Chandra. B. M. Press, Calcutta. 4 as.
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Some Lessons from our Task. Why not make our Village School a Church School? E. Neudorffer. 6 as. Rajahmundry.
Some addresses, the former of a devotional character, the latter challenging the current lack of emphasis on the teaching of Christianity in Christian Schools.

The Christian Mutual Provident Fund, Ltd. Lahore
The fourteenth annual general meeting was held in Lahore on April 23rd, 1923. The report now printed shows that assets amounted to Rs. 356,979 compared with Rs. 311,487, at the end of the previous year. The total income from all sums was Rs. 89,687, compared with Rs. 77,957. Claims paid on policies amounted to Rs. 24,800, together with Rs. 3,786 paid on school masters, bonus provident funds. Management and office charges amounted to Rs. 13,309. At the end of the year there were 1,425 policies in force.

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All letters regarding subscriptions, advertisements, etc., should be addressed to The Manager, The National Christian Council Review, Mysore City.

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