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THE CHURCH AND THE MAN OUTSIDE

IN these days in Europe, when the whole fabric of society is perhaps being remodelled, when the political conventions of centuries have been thrown into the melting pot, it is not surprising that many have begun to re-examine for themselves the foundations of their religion, and to enquire how much of what is believed is in reality but convention, and, what is more important, what are the bases on which the Churches of the future are to build.

To many the War has revealed one fact of supreme importance, and that is the extraordinary readiness for service and for sacrifice which is characteristic of the vast masses of our population. This spirit is to me best epitomised by the story of a company of the Norfolks at Gallipoli, of whom this simple epitaph is recorded—"None of them ever came back." In the current phrase of the time, they "did their bit," no one ever knew about it, and that is all there is to say. They attained life's highest end, for, paraphrasing the words of a great Latin writer, "In nothing do men approach nearer the gods than in giving up their lives for their fellow men."

As I understand the Christian religion and the life of its Founder, the dominant notes of it are the need to serve, and the need to sacrifice all for the sake of others. To those who have been through Gallipoli, or that terrible retreat from Mons, the idea of Calvary is nothing remote, nor has the British Army been without its Gethsemanes.

We can thus see, I think, in England the possession of a religion of which service and sacrifice—the supreme sacrifice if need be—are the keynotes, and on the other hand a universal readiness for service and sacrifice on the part of the population, of which our history affords no parallel.

But the extraordinary thing is that, though our Armies and Navy, the women at home, and the countless legions of those who it may be cannot fight but give freely both their time and money for their country's service, as a whole

embody the principles of the Christian religion in their lives, the fact remains that for the most part they are outside the Christian Church, and if, as many are, they are witnesses of the great truths for which the Founder lived and died, they are unconscious of the fact. Be that as it may, I think it can be scarcely denied that a very large proportion of the English population—whatever virtue it may possess and whatever principles of religion, unconsciously or consciously, influence the lives of its men and women—is out of touch with the Church, using the term in its widest sense: that the Church is out of touch with it; and the immediate problem before the latter is so to set its house in order that “when the boys come home,” who have fought so well for the Cause, they need no longer stay outside. The opportunity the Churches have is tremendous: are they ready to use it? Does the fault that so many are outside rest with the ministers of religion, or with the rest of us.

It is difficult to apportion responsibilities, but my feeling is that, whilst we who are outside have never much cared for religion, on the other hand, the Churches have clung too closely to tradition, and have been content with handing on what they have received without always taking into account the changing world in which they live, and sometimes forgetting that what satisfied Greek Councils or the sixteenth century is not necessarily the form in which religion needs to be presented to the present Age.

To my mind there are three main classes outside the Christian fold—one very small numerically, and the third numbered by tens of millions. The first class would consist of those who think for themselves, perhaps too much or perhaps not enough, or who refuse to be bound by or to take on trust dogmas which they do not understand. The second covers a large part of our population—the “masses” would be the term used, many of whom do not care, but of whom many, on the other hand, think for themselves and are persuaded either that the whole business is unreal or that it is no concern of theirs. The third would include, in varying degrees, the whole non-Christian world.

Now, without differentiating in detail the different attitude to the Christian religion manifested by these classes separately, what does the modern Church demand of any one who proposes membership of a Christian Church? In the first place, it demands assent to a vast body of Christian doctrine, which it is often difficult for a thinker to accept on trust: and which the person who does not think must accept for the most part on trust. On the other hand, it does not insist on one condition of membership, which I believe to be essential if membership is to mean anything at all, and that is, that those who are admitted into a Christian communion must undertake to try and follow in the footsteps of their Founder. In other words, it seems to me to demand too much on the intellectual side, and too little on the practical. One can be

a professing Christian without being much better, and often indeed a great deal worse, than one who is not. When one seeks information as to conditions of membership, some lay stress on creeds, others on articles of religion, on the Scriptures, and on the teaching or traditions of the Church, or on the Sacraments. It is true that individual preachers and writers make it abundantly clear that to them the main question is, "What is your attitude to Jesus Christ?" and that when men have settled this, all else is subsidiary. But each of the Churches, as far as I know, demands from its published tenets something more than this: and often the seeker after truth is placed in a difficulty. To take the case of two churches—the Church of England and the Church of Scotland, I do not see how one can honestly become a member of the one without assenting to the Creed, as is clearly laid down in the Service of Confirmation; or become a Presbyterian if one does not accept the Calvinistic faith.

In these days the question at issue is complicated often by ignorant attacks, either on the Creeds and Traditions of the Church or on Theology and Dogma. The result is, that those who believe in these naturally rush to their defence, whilst amidst attacks and defence the real desires of each side are often obscured. The champion of the Creed (I take the Apostles' Creed for an example, as this is the test for confirmation, though of course other creeds are much more controversial) replies that a Church must have some doctrine on which to base itself, and belief in this is fundamental, embodying as it does the earliest known expression of the Christian faith. If an attack is made on Theology, the theologian properly retorts that this is ignorance; that instead of less theology we want more: that nothing great is easy, and that a religion without theology cannot stand. Religion is more than emotionalism. Faith is something of a quite different order to spiritual desires.

Now with much of this I agree: but my feeling is that there has not been enough differentiation of function, as between ministers of religion and their flocks; that, in days when laymen could often neither read nor write, it was natural that they should accept what was received and assent to doctrines published by those who knew. Now we laymen are often in the unhappy position of having to accept on trust doctrines which we have not thought out for ourselves, because "it is the teaching of our Church." We are not prepared so to accept them; we have not the inclination to think them out: and the result often is that we stay outside.

Certain organisations, it is true, have faced the position of such laymen, among which I might cite the Student Movement and the Y.M.C.A. But membership of neither of these Associations is the same as membership of a Church: nor is the present purpose of either to take the place of one. Each in its own way suggests the way for reform: the support which the Y.M.C.A. has received from all classes is an index of

the need that is universally felt: yet its very success seems to me to bring out more clearly the need *not* for a loosely knit organisation, but for a Church life which will embody all that the Association has stood for so grandly, and yet give something that is more abiding.

Yet what is the answer which the Church gives to the rising generation which has forgotten the ancient shibboleths?

In the Church of England we find a commission appointed to consider all manner of doctrines and usages. Some proclaim "Build on the Creeds," others make the Sacraments the essential part of Church life. A few examine "Foundations," as they style it, but the foundations examined appear to me rather the theories which successive centuries have based on the foundations, and at the end we are left little wiser than before. A good churchman is often horrorstruck if you propose to discover what ought to be believed from the life of the Master. There are appeals to the early Church and to the first centuries, to the whole weight of tradition—and what the Church has taught often takes the place of what Christ taught. I would not abandon tradition for the sake of abandoning it. "Those who trample on the past may not build for the future." But must we be forever bound by the dead hand? Is the Church simply a repository of the wisdom of the centuries or is it a living force? Is it always to be bound by compromises, by the fear of offending one party or the other? For what does it stand?

I turn now to the Free Churches, which have often-times an easier task in modifying the forms of their faith to meet the changing needs of successive ages. If the Church of England takes its stand in part on creeds and sacraments, or on the early Church, the standard of the Free Churches is rather on their interpretation of the Scriptures; which, in the words of the Shorter Catechism, are "the only rule." Yet in the last century science and criticism have contributed much towards enlightenment. Have they made up their minds to have these as allies or enemies? Are they prepared, too, to have their foundations sifted, to examine anew the Scriptures, and to face frankly the problems of the rising generation? It is true that in some of them there is a much wider point of view than prevailed thirty years ago, but in the desire to respect the feelings of the older members, they, too, leave the old forms much as they were. In Scotland there have been Declaratory Acts for ministers and elders. Have there been any for the laity? Must they accept the theory of original sin and of predestination as expounded in the Catechism?

To consider some queries in more detail:—

I have sought information from three Churches as to whether one could be a Christian without believing in the miracles of the New Testament. The answer in each case, one oral, the second in writing, and the third I gathered from a study of the tenets of the Church, was "No." If you deny the miracles you deny the whole thing.

The question of "creeds" has already been referred to, but personally I revolt against the idea of a simple layman's having to accept as articles of faith the most elaborate doctrines, put in terse form it is true, but none the less having tremendous meaning in every line. To me, acceptance of a creed should come at the end rather than at the beginning of membership of a Church.

The third is crucial—and that is our attitude to the Divinity of Christ. If we are not prepared to say that Christ is Divine, then by every church except the Unitarian we are, as far as I know, excluded.

Taking this last point, which really embodies all I have to say, one is struck with the difference in method between the Founder of the Christian religion and that of his modern followers. To the early disciples he made no claims of his divinity at the outset. This, by following him, they discovered for themselves. "And who do ye say that I am? Thou art the Christ the Son of the living God." To-day before being allowed to join that company one must be prepared to admit what one has not necessarily discovered.

Other difficulties might be cited—not the least being the Resurrection, which was to the Jews a stumblingblock, and to the Greeks foolishness. To those inside the Christian communion it may be that the belief in the Resurrection is the only way of explaining the growth of the Christian religion: and however unbelievable to the sceptic, it does explain the whole narrative. My purpose, however, is not to state arguments for or against the Resurrection or any other tenet of the Christian faith, but to point out that, whilst the Master's way was to let people discover him for themselves, the Church's way to-day is to build a wall round their communions, and to buttress it up by appeals to Scriptures, creeds or the tradition of the Church.

In the last century scholars have worked through the whole of the Old and New Testaments, and have thrown abundant light on many problems which before puzzled many. The Churches, though, as I have said, individually their preachers have adopted many of the conclusions of the critics, still for the most part stand where they were, afraid to face the questions lest they would disturb the feelings of the faithful, and when a few years back a proposal in the Church of England was made to have a critical examination of the New Testament, the cry was raised "Hands off!" Now it seems to me, as a layman, that neither the Old nor the New Testament has anything to fear from criticism. They will stand the test, but if it be true that an unexamined faith is not worth having, if the world has moved since the present forms of our faith were determined, then it is cowardice not to submit all to the most searching test. I believe this age demands it; that the new generation will not be content with traditions merely: and that before accepting formulas it will insist on knowing the reason why.

As regards other religions, we freely criticise Hindu and Buddhist books. We deny their miracles: but they must accept ours if they are to join our fold. From the point of view of an outsider this does not seem fair. Again, if we consider the sacred books of other religions, we find that each claims sanctity for itself: and it seems to follow that the theory of inspiration will not make it easier for a member of other religions to accept the Gospels. There is much in the Bible which it is difficult to explain; to me much that cannot be explained without the Higher Criticism: to one of other religions it must be often inexplicable, and I have recently been greatly struck by the use which an enemy of the Christian religion in this land has made of texts, which, with the help of reverent criticism, would be perfectly plain. I cannot speak for the missionary, but it seems to me that he must be often fettered by his loyalty to the literal rendering of the Scriptures: that if what the researches of the last century have made clear were boldly admitted officially and frankly by the Churches, so far from havoc being wrought, our faith could be made firmly established. From every point of view, both at home and abroad, the Church has everything to gain and nothing to lose by submitting its doctrines to the crucible of criticism. We hear much of the cries of disunion among the Churches, and the need for a closer union. I believe that this can never be till each Church is prepared to examine the foundations of its particular tenets: and that only by striving after truth will they ever attain unity.

One thing is clear, we have to-day the extraordinary spectacle of a nation whose representatives are showing the finest examples of devotion of service and of sacrifice—living embodiments of the Christian religion—and yet half the nation is to all intents and purposes outside the Christian fold, whilst those who are inside it seem divided from one another in a most marked degree in times of peace.

Yet one feels that the great majority of those who are outside might well be inside, and that the fault is not with Christianity or with the Founder, but in part with the stereotyped attitude of the Churches. And it seems to me that many of us are outside for whom the Master would have found room, but now walls, as I have said, have been built round that it is not easy for many to cross, and some have the idea that they are not wanted there.

It is easy to criticise, and there have been faults on both sides, and we cannot blame the Churches altogether for our general want of interest in religion. What should they do now, in the midst of this unexampled spirit? It seems to me that now is their great opportunity. If there is this general spirit of service and sacrifice—if this is what Christ stood for, if this was the meaning of his revelation—why then should not this be the foundation on which the Church of the future should be built, and readiness for either a condition of membership? We may not be theologians, and we may not understand all

the Scriptures or the Creeds, but I think even the most sceptical or the least thinking amongst us could in some measure grasp these three conceptions, which indeed to some would seem but one—Christ, Service, and Sacrifice. If we could do so, it need not so much matter about Creeds or Theology or the precise form of religious beliefs, on which, rightly or wrongly, the plain man sets but little store.

On the other hand, this would not of course mean the abandonment of Scriptures, or of doctrines which have been the possession of the Church for ages: but it would mean, I think, a differentiation between what it is necessary for the theologian to believe, and what should be assented to by those whose work lies in other callings, and who have not the time or the inclination to work problems out for themselves, but at the same time are not prepared to accept Greek formulas.

But before this can be, the Church must be prepared to set its own house in order, and to examine its foundations from the beginning. To do so many minds will be required, and there must be a desire to reach the truth.

To take one single illustration. The Old Testament, we are told, is vital to the understanding of the New. Have the laity been given sufficient guidance as to how it should be studied. We learn at Sunday school about Adam and Eve, about Joseph's Coat, David and Goliath, and how the whale swallowed Jonah. In many cases this is all the religious instruction which people receive, and when they grow up there is the erroneous idea that the Christian religion is a collection of stories. Everything is constantly put before boys as true. When they grow up they doubt it.

Both on the side of doctrine, and on intelligent handling of the literary material, there appears to me abundant room for grades, and for a systematic and scientific handling of the subject matter. Everything in the Bible may have its truth: all its stories are not equally true, and when a child is taught a story, and told that it is true because it is in the Bible, the natural consequence in after-life is often unbelief. Thousands of books have been written to make these points clear, but for the most part they are in clerical libraries, and for the most part not easily accessible to the laity even if they seek.

I have written throughout not from the point of view of a critic of Christianity, or of one who has any desire to call in question doctrines which have been embodied in the Christian creed for well nigh 2,000 years. But though a believer in the Church, I have written from the standpoint of many who feel debarred from active membership in any Church communion, not from any opposition to the principles of Christianity, much less to its Founder, but because, mistakenly it may be, they are not prepared to accept the conditions which modern Churches lay down as a test of membership, or as Christianity, or if they do not insist on them in all cases they are acting contrary to the principles which they have published. And so it is that I would plead

that there be a simplification in what is required for the laity as to doctrine, an honest facing of the whole position by the Churches as well as those outside them. And to secure this they should go back to the spirit of him who said, without qualification as to doctrine, creed, belief in everything in the Scriptures or anything else, "Come unto me."

At the risk of repetition I repeat my questions. For the Church of England is belief in Christ, the Creed, or the Sacraments the main test? Does Christ come before the Church? or the Church before Christ? Of the Free Churches one would ask—"Are you, too, prepared to have the very foundations of your faith examined? Will you be ready to have your particular tenets studied anew in the light of the discoveries of the age, and the pressing needs of the hour? Is the salvation of one's own soul the great object of religion? Is the ideal of service and sacrifice a delusion and a snare?" Lastly, and I cannot make it too clear, there must be no weakening in theology. Instead of less thought, we want more; there will be no objection to "dogma" if the grounds for it are plainly stated, and if it is not demanded of those who are not in a position to form an opinion. We do not want a flabby faith, but a real one: but we desire to be sure that what we believe is not dictated by bygone centuries or compromises, but by the light of to-day. On the one hand, we want an honest facing of the whole position by the Churches, a thorough enquiry untrammelled by anything save a resolve to find out the truth, and conducted by the finest minds in each; a clearer recognition of functions, a resolute facing of the needs of the new age; a recognition that religion is a growth, that the realisation of theological truths is a gradual process; for the laity a more definite understanding that the very highest ideals of service and sacrifice often fade away if they allow themselves to be divorced from the great currents of religious life. If this can be done it may be that this war will for us not have been fought in vain: and Church and Nation alike will have found that the path of Calvary is still the only way to life.

SCRUTATOR.

CHRIST'S MESSAGE TO NATIONALISM

I WAS greatly impressed a few weeks ago by a sentence which fell from the lips of Lord Cecil at a great meeting held in London. Speaking of British Nationalism, "I appeal to ministers of religion," he said, "to lift up their voice against nationalism." The words are striking. Nationalism is to be opposed and overcome in the name of Jesus.

But Nationalism is undoubtedly a creed of many of the present generation. Prince Bulow, who was German Chancellor from 1900 to 1909, says in his book, *Imperial Germany*: "It is a law of life and development in history that where two national civilisations meet they fight for ascendancy. In the struggle one nation is the hammer and the other the anvil, one is the victor and the other the vanquished." He accepts and believes in the principle of nationality. It always fights for itself. It is always self-assertive.

The present war is a conflict of nationality. Germany declares she needs more space in the world, a larger sphere of occupation. Other nations declare that space and privilege are not to be secured by might. Nationalism, fostering pride, acquisition and aggrandisement has been the underlying cause of this disastrously tragic war. The war in its turn has intensified nationalism, making the German more German, the English more English, and the Indian more Indian.

When we talk of nationality we mean for the most part a race holding a common language, culture, and customs. That is a current definition. But it is hardly satisfactory. India has a nationality, yet, strictly speaking, it has no common language save in so far as we can accord that place to English. There are some who declare that India is a continent of races, and would deny the term nationality to India altogether. We cannot accept their denial. There is a bond, a deepening bond, which binds together the man from the Punjab and the man from Madras, the man from Bombay and the man from Bengal. It is the mystic word—nationality. It is the bond of a common culture, of common customs, and belief in a common past. Further, are there not cases where you have nationality, as in Britain and to some extent in the United States, in spite of great divergence of race and origin? In Britain there is the old Celtic and the old Saxon race. The two have been welded together and have formed the British nation. In sober fact it is impossible to define nationality. It is really a consciousness of unity due to some common factor, which may take many varied forms. It may be a common foe, a common sorrow or a common ambition. You find many divergences in India, but India, at least educated India, has a definite sense of nationality. There are many

divergences in China, but China is a nation. Now nationalism is like any other *ism*. It is the creed of the man who makes the nation the basic principle of his life. Everything must yield to the nation—religion, morality, life itself. He lays exceptional emphasis on the fact of nationality—constantly dwelling upon it in literature and political life. It is the self-assertiveness of a nation. The constant emphasis on German *Kultur* and Germany's place in the sun is German nationalism. In 1885 the chief European powers partitioned the whole continent of Africa between them. It was the emphasis on nationalism and the desire of acquisition of wealth and power for the nation that brought this about. When Turkey was weakened by the Balkan wars, Italy seized Tripoli because she had the power to do so. It was her national creed that inspired her nationalism to such a step. In a word, trace the history of nationalism and we find that everywhere it has led to hatred, to fighting and human contempt. When Scotland was consumed by nationalism, she wasted her blood and that of England in cruel slaughter. Germany in pursuit of nationalism waged an unrighteous war against France in 1870. India, partly because of nationalism, is in danger of becoming a hell of hatred.

“The goal of nationalism has ever been power, prosperity, and authority. The world has become one vast struggle amongst the nations, a school of competition for dominance and possession, and it brings forth its natural fruit of ill-will, unscrupulousness, and disregard of morality, only held in check by war or fear of war.”

This whole international life, the history of which is the assertion of nationalism, is enmity against the principles of Jesus. Christ definitely set aside power as the goal of life. Power, he said, is a Gentile conception. He substituted for it service and brotherhood—every individual serving other individuals, every nation serving other nations.

The message of Christ to nationalism wherever it is found is surely this. Lay aside dreams of power, greatness, wealth, ye nations. Forget all but this—to live is to serve. The Church of Christ will fail in her duty to the present age unless she makes clear this message to Germany, Britain and India.

At once comes the reply—You suggest the impossible. Is Germany ever going to serve France? Is Britain ever going to serve India? Is Japan ever going to serve China? I frankly admit that if service is all on one side, men and nations will never be satisfied. If one nation plays the dictator, the other will scorn the place of service as being mean and contemptible. They must be colleagues in serving.

But I venture to remind you that again and again in the history of the world opposing bodies have combined to form larger unities for mutual service. Scotland and England fought with each other in deadly feud. But now they form one unity, each contributing to the life of the other. The English and Dutch struggled in South Africa. They have

become a unity in the South African State. America is a strange medley of races. Yet that great continent has clothed itself with at least the appearance of unity—all continuing to serve the whole.

There is a reason for the formation of these larger unities. There is an all-important feature which makes them possible. It lies in the fact that the great underlying human characteristics are the same the wide world over. Hunger and thirst, joy and sorrow, sickness and death, pleasure and pain, failure and aspiration—they touch the whole human race. They affect us all. They are fundamental. There is a famine in India. Help comes from all the ends of the earth. There is a cyclone in the West Indies. All nations are moved. The Christian Church rejoicing in its knowledge of and fellowship with Jesus, and knowing that it is in kinship with the whole world, sends its message of love and peace to China, Japan, and the islands of the sea. That message speaks to all and grips all. The race is one. Because God has made of one blood all nations, there is the possibility of this larger unity. The call of Christ as I conceive it is to transcend nationality, to soar above the spirit that thinks only of my nation, of national prosperity and national power. We look with contempt upon the man in high position who bends all his efforts to securing good appointments for his relatives. We call it mean nepotism. What then shall we think of the man whose plans soar only to the nation to which he belongs. He is behind the times. He is alien to Jesus.

Apply this still more practically—what does the message of Jesus say, for example, to the Swadeshi idea that I should only buy what my country produces? India is financially poor. Thousands of people are half-starved. If, then, I can serve India and help the poor by buying what they produce, surely Christ would tell me so to act—not to buy Indian goods because I hate Japan or Britain, but to buy Indian goods because I am thereby helping those who are in desperate, sore need of my help. Thus, Christ would say, uphold Swadeshism.

But again suggestions are constantly being made that there must be a system of Imperial Preference after the war, and that no German goods must be allowed within the British Empire. This spirit was exemplified a few days ago at a banquet held in the Savoy Hotel, London. The lunch was over. The dessert plates were still on the table. Lord Charles Beresford was chairman. He was speaking on this question of Imperial Preference. He lifted his plate from the table and made a loud exclamation when he found that it was a German plate. At once the men sitting round the table took their plates and cast them to the floor, where they fell in a thousand pieces because they were supposed to be German plates. The whole was a miserable exhibition of childish hatred, a childish nationalism—quite contrary to the spirit of Jesus, the principle of brotherhood and love. Any outburst

of this kind, any persistence in a trade war to penalise Germany after the military struggle is over, is perpetuating the spirit of competing nationalism which can only result in further disaster. Nationalism must not strive. Its assertiveness must go.

Perhaps the greatest single weakness in the life of the world is that competition is the order of the day. Man and man, master and workman, compete and struggle against one another for wealth. Amongst peoples the principle of nationality maintains the same vigorous unstinted competition. This spirit has not been killed by the war. My impression is that it is as living as ever, and if the war were to cease to-morrow competition would continue to run riot. It is contrary to Christ. It is a travesty of human life. It is unnecessary: Christ calls us to co-operation—amongst individuals, societies and nations. And on we must go, striving to organise love and co-operation until we have reached a world state in which nationality shall be absorbed in the larger whole. We are not asking the impossible. England, Scotland, Wales have each lost their nationality in the larger life of the British nation. They are happy. Ireland alone persists in its separate nationalism. Ireland is unhappy—one of the most unhappy peoples under the sun. Multitudes of smaller peoples have lost their lives in the larger unity of the United States. There to-day you have a large nation, loving freedom, hating oppression, and standing for righteousness. For the moment, so great a world unity may seem impossible. But does not the future disclose to us a great international cabinet or parliament, an all-encircling world state in which all the peoples of the earth will have a place, based on the fundamental principle of service and co-operation. Such a world-development is only possible on a Christian basis when men are inspired to love and serve. That, I believe, is the teaching of Jesus—a transcendence of that nationalism which has always led to wrath and discord, and the formation of a united states of the world wherein dwelleth righteousness. For this achievement, the greatest force, almost the only force, is the Christian movement. In many respects to-day that movement is full of hope. The Church is struggling with the problem of the world's Christianity. The great mass movements of India are drawing men and women by thousands into the school of Christ. A new spirit is touching many of the Christian men of the West, giving them a transformed attitude to the world. The Church is giving herself not to the conquest of the world, but to be the friend of all the world, to lead all nations into the love and service of all nations.

God give us a place in this greatest enterprise the world has ever known.

D. G. M. LEITH.

WHAT IS WRONG WITH INDIAN CHRISTIANITY?

III. Heresies

BY heresies I do not mean the tendency of each generation to question or to restate the acceptations of the past. I mean, rather, the peculiar notions specially found in the byways of religion, which are sincerely and often fanatically held, but lack wisdom and universality, and are generally based in their ultimate degree upon false ideas about God. It is these false ideas that are at the root of all heresy: they are always recurring, and are the recrudescence of ancient demon-worships in the hearts of men. Many—or rather most—Christians during the long history of Christendom have only been half-converted to Christianity: when some one raises the standard of the old gods, the primitive instincts surge up in their hearts, and they rally to the blood-stained altars with a great enthusiasm. Since the war began, we have seen how thin sometimes is the veneer of Christianity. We have seen it in the case of official Germany: but we have seen it also among ourselves. We see it when the cry for Reprisals is raised. We have seen it recently in India, when some English newspapers attacked the Metropolitan, the Bishop of Calcutta, for enunciating the very plain doctrine of Christ that we should pray for our enemies.

The dangerous heresies are the orthodox ones. Or, shall we say, those that were considered orthodox in the days of our grandfathers in ecclesiastical circles. People who make a religion of heresies always, of course, think that they are orthodox.

Perhaps we may nowadays without giving offence quote Calvinism as an instance of this, since original Calvinism is now generally considered a dead creed. It was among the greatest of Christian heresies, for it ignored the goodness of God—or rather, it attributed to God a character so unmerciful as to place him below the ordinary standards of human mercy. Yet to itself Calvinism was the sternest of orthodoxies. It had even in my own boyhood still enormous power; it was believed by great and good men like that wonderful preacher, Mr. Spurgeon: and the bias it left in Christian thought has not by any means yet disappeared. I am sure that Calvinism is still taught in India—not in the colleges, of course; but by good and devoted men and women who accept it, often without accepting the name, because they were brought up in it, and have not had the strength of mind to shake it off. Fortunately, man is not always logical, and good people sometimes keep such a heresy in one compartment of their mind, and the love of Christ in another. And the love of Christ saves them.

Now, when I wrote, "Perhaps we may nowadays without giving offence quote Calvinism as an instance," the shrewd reader may have noticed a slight hesitation in my style. I confess it. I had qualms. I was thinking to myself: "Perhaps in India Calvinism is not dead. Perhaps there are still Missions bearing that name; and I may be hurting some good Christians."

It is just here that I feel a weakness of Indian Christianity may be touched. There is no fantastic sect of which one can be sure that it is not engaged in spreading its doctrines in this country. Not, probably, in the universities; but perhaps among the primitive tribes who are not able to criticise the error that is mixed up with the good Christian teaching brought to them. I know of one peculiar sect, which, unable to find listeners in Europe, is engaged in very active and, I believe, successful propaganda in a certain part of the Indian Empire; and I wish I could think it was the only instance. The harm done by such ignorant teaching spreads and reacts far beyond the simple people to whom it is given. The other day, for instance, a mission preacher came to a holiday home for lady missionaries, and gave an address full of Armageddon, the Little Horn of Daniel, and the End of the World. Now the people who tried to apply the ancient Jewish prophets to the affairs of the present day had already fallen into disrepute sixty years ago; Thackeray was able to ridicule the ladies who talked about the Little Horn; and the last traces of this religious perversion disappeared from our English universities in the reign of Queen Victoria. But the evil it did is with us still: it lingered in churches and chapels, and set the younger generation against religion; and the result is the unchristian prejudice of our cleverest middle-aged writers—men like Mr. Wells, who, even in his recent conversion to God, still bristles with dislike of conventional religion; or Mr. Arnold Bennett, whose anti-Christian bias is directly due to the crude teaching he heard as a boy in a certain Methodist chapel in the Five Towns. One may be pretty sure that the minister of that chapel to-day is preaching a very different Gospel from that revelling in seas of blood which we read about in *Clayhanger*. But the evil was done; and to-day hundreds of thousands read Mr. Bennett's magnificent stories; and his influence—so Christian in some ways—is put on the side of agnosticism. The irreligious influences in the West, indeed—and most of all in Roman Catholic countries—are due to the reckless false teaching of the past. No one (except the eccentric German genius, Nietzsche) is against the teaching of Christ; but many are against the perversions which have been taught in his name, and many confuse our perversions with Christianity itself. As it has been in the West, so it may be in the East.

We are apt optimistically to assume that India will be proof against crank forms of Christianity. But is this so? A country where every religion already flourishes, down to

the lowest demon-worship, where there exists the utmost confusion of conflicting creeds, and where minds are particularly speculative, is not likely to escape eccentricities in Christian thought. And in some ways India is less critical than Europe. At least, visitors from Europe are surprised at the acceptance in India of that little band of theosophical ladies, whose curious ideas have not won the adherence of a single writer of repute in their own country. But perhaps India does not really accept them, and the absence of Indian criticism is due to politeness. Yet—seeing the deadly harm that the doctrines of Karma and re-incarnation have done to Asia, and the strength that has come to Europe and America in their freedom from those doctrines, by virtue of the Christian doctrine of salvation—one is surprised that the more thoughtful non-Christians, such as the members of the Brahmo Somaj, are not more prominent in bearing their witness against the attempt to keep India down under the cruel bondage of Karma.

To return to Christian heresy. I have written with some vagueness, partly because I do not want to seem even to attack or to wound the feelings of any person or sect, and still more because those perversions of Christianity are not peculiar to certain religious communities, but are to be found perhaps in them all, and especially among their less educated members. Europe and the United States have not only given of their best to India: they have given samples of all sorts. And more and more it will be the business of Indian Christendom to test the goods that arrive, and to refuse those ideas that are tainted and soiled with low ideas about God, superstitious opinions about the Bible, or forensic views of Salvation and Atonement.

The remedy lies in fidelity to the Christ of the Gospels, in sound knowledge, and clear thinking. It is to the students of India that we must look to purify the mixed stream of Christian ideas—the perversions of the indifferent who abound in cantonments and civil stations, as well as the perversions of the fanatical—and to hold fast what is good. After all, the Christian colleges of our Universities are free from the heresies of ignorance and atavism; and from what I have seen of them in all parts of India, I should say that their professors may be trusted to give the right lead; and all that the students have to do is to set the streams of right thought irrigating along all the regions of Indian Christendom.

PERCY DEARMER.

THE RELIGIOUS OPPORTUNITY OF THE ARMY WORK OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION

“THE Y.M. is something of a luxury to the men in India,” said a friend to me in one of our Army centres, and the remark is worth reflecting upon somewhat seriously. What he meant was that in most centres there is not the sheer physical need for warmth and comfort, a hot drink and somewhere to write a letter, to which in England and France, in the great bases, the training camps and up the line, the Association is ministering. This is undeniably true. In some places in India possibly as great a need, in this limited sense, exists, but it is not common, and the Association in thinking out its policy for Army work in India has therefore to relate itself to a situation somewhat more complicated than that which confronts it in the West.

Every one who cares about the Army work of the Y.M.C.A. will agree that in the real sense it is not a “luxury” only. I do not want to underestimate the importance of gramophones and “gaffs”; but no secretary can be satisfied if the men whom he is seeking to help see no more in the “Y.M.” than an institute which adds these and similar things to the joys of Army life. We believe that we have a mission of far greater importance than that. We are trying, feebly perhaps, and with many mistakes and failures, to bring Christ to the men and the men to Christ. We want to make him real to them, and we try to do that, not only by talking about him, but by surrounding the men whom we serve with an atmosphere of genuine, manly, fearless Christianity. This is not an appendage to an otherwise self-contained life. It is, rather, life itself, and as long as we cling to our central message we need have no doubt of the necessity of the Y.M.C.A. Army work.

How are we to do this? It is a vast subject, and no more can be done here than to suggest a few points which will be obvious to most of us, but may be worth repeating. First, *let us begin with ourselves*, the secretaries and workers. “It matters not how much a man doeth, but with how much love he worketh,” says Thomas à Kempis (I quote from memory), and there is only one spring from which we can gain the resources which our spirits so sorely need. In the end, nothing else matters. Education, intellectual ability, temperament, tact, *savoir faire*, knowledge of men, organising ability—all these things are important enough, but they are as dust in the balance beside the quality of Christian love, the Christ-likeness of spirit, which is within every man's reach and which so few among us ever really grasp. Therefore, let us

at all cost avoid being drawn into such a maelstrom of hustling activity that the peace of God is driven from our souls.

To do this is to have the key to another problem—the banishing of the vicious distinction between “religious” and “secular” activities. Rightly conceived, the supper-bar and the gramophone are parts of the ministry to a man’s whole need, to which the Y.M.C.A. is called. They are not baits to catch the unwary or reluctant, so that he may be got into a prayer-meeting. They have their own value as Christian service, and if the right spirit is behind them they can be made effective for the Kingdom. But if they are not “secular,” neither should religion be “religious.” Religion is human because it is divine. It is not a thing fundamentally alien to the human spirit, only to be borne if tricked out with meretricious allurements. It ought to be natural and homely, human and simple, the unforced expression of the inner life animating all the work that is done. If the “secular” activities of the Association are truly imbued with the spirit of Christian service, there will be a demand for its explicit statement, and such statement is useless unless it is made to men who are meeting daily with the spirit of Christ embodied in action and in human devotion. The two things are one, and cannot be separated without the impoverishment of each.

To help men to grasp in an explicit way what Christianity is, we have to use varied methods. Addresses where chosen speakers can handle the great themes; groups for study and discussion (the most fruitful of all methods, if well conducted) and a good library, where men are able and willing to read books—all these can be used to attain our end. We need both to present the faith to men and to help them to grow in the knowledge and understanding of it. In this matter let us examine all our methods continually, and beware of getting into ruts, doing things because they were done before, allowing our scheme of work to rule us instead of making it the instrument of a clearly perceived purpose. We ought to know just what we want to do and why we are doing it.

And let us remember to present the Christian faith in its fulness. Don’t let us despise theology. Theological language let us avoid as we would the plague, but not the great fundamental verities which underlie it. We are living in great and terrible times, when the flaccid sentimentality which has sometimes masqueraded as Christian preaching sounds singularly inept and futile. War may not make men religious, but it is a time of apocalypse, of a great Revealing of things, of God, of man, of the world’s sin, of the need for redemption. Our task should be to grasp as clearly as we can the great central truths—the nature of God, the character, teaching, life and personality of Jesus Christ, the forgiveness of sins, the gift of divine power in living the daily life, the meaning of the Christian society, the hope of life everlasting—and state them in as simple, honest and real a way as we can. There is no sin against humanity worse than the idea, often

present at the back of an educated man's mind, that very profound truths can only be comprehended by the educated (or sophisticated). If a truth is true, and the more profoundly true it is, it can be clothed in simple language. If we cannot so clothe it, either it is not a truth at all, or (more probably) we do not understand it. Religious persons frequently employ a method of speech which is difficult to comprehend, but this is not because they are profound. They are not so much using language to conceal their thoughts as using language to conceal from themselves the imperfections of their thoughts. They are using words, not ideas, and proclaiming jargon, not a Gospel. We are not gnostics, but Christians, and the Gospel of Jesus reaches down to the secret places of life, where all men are at one. Let us then go for the big Themes, and witness, as simply and sincerely as God gives us power, to the great facts on which the Christian religion is based.

Further, Christianity is a Gospel based on spiritual fact and *resulting in life*. We must show what it means to be a Christian in daily life. Men are faced by very great temptations in the Army. For a Christian man to keep going needs continual reliance upon God, and for one who is not a Christian to become one means almost invariably a struggle with incessant and severe temptation. There is something pathetic in the instant clearness with which men see that. They may criticise the Church and the *padres*, but when they get face-to-face with Christ they realise to the full what he demands. We have to show continually that the message of Christ is of life, and that his power and love are within the reach of any tempted man, that it is possible so to live in companionship with him that our spirits become conformed to his. Here lies the importance of gathering together the men who are trying to live a Christian life, and helping them to maintain the ideal of regular prayer and Bible study, even if only for a short daily period, and to feel that they are united in the pursuit of a common end.

Then, again, we have to show the great implications of the Christian religion for the world. Christianity as an adventure, a crusade, a great campaign of the Kingdom of God, is too little preached and lived. There are plenty of men who care deeply about social need and would willingly toil for social redemption, who never think of the church or of Christianity in connection with such things. To be a Christian means to be committed, without reserve, to the way of Jesus, and that carries with it an unceasing warfare against evil and oppression, against conditions of life which degrade the soul, against lust and vicious indulgence, against the organised selfishness of commercialism as we see it rampant in the West to-day. It means, too, that the "foreign" missionary enterprise is seen as the natural obedience of the Gospel, not a thing to be argued about but to be laboured for, the making known of Christ to the world which needs him.

Men will rise to this when they see it, or they will turn from it. But they will not ignore it, they will listen to it, and they will realise the issues. That is our responsibility, and it is for us, Y.M.C.A. men, to try, by our own humility and faithfulness, unremitting labour and loving service, to lift up Jesus and his way, so that all may understand.

W. PATON.

VILLAGE GODLINGS*

MY interest in this theme arises from the fact that I practise the rare art of walking. I am thus not limited, like the unfortunate owners of motor cars, to the highways. I can roam through the jungle and follow the village paths. My wanderings have taught me that a country-side in Bengal is not less beautiful or less interesting than the rural scenery of Cheshire or Somerset. One misses, it is true, the inexpressible sweetness of the tedded hay, the fragrance of the honeysuckle, and the musk rose with its dewy wine, of which the poets sing. But walking along village paths in the dusk, at certain times of the year, the "embalmed darkness" is much more perceptible than in any part of England known to me. The lanes and jungles of Bengal, its copses and ditches, have charms of their own, and in England, where the grime of industry stretches further and further into the country, you will have to go a long way to discover any village as picturesque as the Bengal hamlet, with its artistic neatness and equally artistic disorder. Anyone who cannot appreciate all this varied beauty is well advised to march round the Calcutta maidan. Rural delights are too subtle for him.

It was in the course of one of my earliest walks that I first encountered the tree of the godling of snakes. Its peculiar appearance at once attracts attention. The gaunt arms which it stretches out are bare, except for clusters of leaves at the joints. A closer inspection, it was late evening, showed the white face of a godling lying on the grass near. I subsequently learned that the tree was known as the mansur or mansa tree, and I discovered from works of reference that it belongs to the genus *Euphorbia* or Spurgewort. I found it stated, moreover, that in some parts of Eastern Bengal and Assam, *Euphorbia antiquorum* is almost sacred, and is supposed to protect the garden in which it is planted, while *Euphorbia nerifolia* has the power of safeguarding people against snake-bite. Both these *Euphorbias* are sacred to Mansa, the goddess of serpents.

Since I first came across the mansa tree I have noticed it in several places, sometimes singly, sometimes many, together forming a hedge. Even at this early stage a simple yet profound question suggests itself. It seems clear that if the tree is regarded as possessing a miraculous power of keeping away snakes, one would be enough. On the other hand, the villager who grows a mansa hedge apparently puts his trust in some property of the tree which the snake dislikes, and he rightly thinks that one will not suffice. Here is a

* Reprinted, by permission, from *The Calcutta Review*.

little problem whose investigation would help to show what is the real feeling of the Indian peasant towards the mansa and other sacred trees, and until a solution is found no real progress can be made towards combating his superstition. The same question arises in regard to the *tulsi* plant, which is grown and tended with so much care by Hindus.

I may mention, as a further complication of the problem, that in the Howrah district Mansa, the goddess of snakes, is represented either by the mansa tree, which may be one of two species of *Euphorbia*, or by a bit of stone which is carved in the form of a female seated on a snake, or by a block of stone of no special shape, smeared with vermilion. I take these particulars from the *District Gazetteer*. On this side of the Hooghly I have not observed any carved stone, or vermilion-coloured stone either, nor have I remarked any indication that the mansa tree is the object of worship.

I now turn to the godling which lay on the ground near the tree, I want first to point out that, while I have several times found the godling placed near the mansa tree, I have also come upon him as often in solitary state. In a lane leading to Boral, a village separated from Kaurapukur, the well-known L.M.S. Mission station, by a great stretch of paddy fields, I found two of him ensconced under a pipal tree. It is not uncommon to find many of the same godlings placed on a low table or altar of cemented brick. I have seen such a shrine littered with the *debris* of several images. I have seen one with a family of erect and flawless godlings, Occasionally he is perched on the top of a mound of earth, and I once saw him established in the midst of a thick clump of undergrowth in which a narrow passage was left for the worshipper to approach the sacred centre,

I confess with humility that I have never been able to make sure of the name of this wide-spread godling. Any passing villager, specially a Muhammadan, seems to be rather shame-faced or contemptuous when questioned about the effigy, as if it belonged to an order of ideas which he knows to be antiquated or vulgar. The name which is commonly given is Dakshin Rai, a godling who is supposed to give protection against tigers. There are some difficulties in the way of accepting this identification. In the first place, it must be many years since a tiger roamed the jungle beyond Tollygunge, and in the absence of any actual necessity for the cult it is hard to believe that the villagers will year after year purchase new effigies for security against a danger which does not exist. In the second place, Dakshin Rai is worshipped on the Howrah side either as a stone image of a man seated on a tiger or as a water-pot. At least, so says the *Gazetteer*.

Now the Tollygunge godling is of a quite different character. He is fashioned of burnt clay, and consists of

a face—not a rounded head—on which the conventional lineaments of a Hindu god have been painted. The face tapers to a point above and thickens to a pedestal below. In the pedestal a hole is left, through which a wooden stake can be placed to keep the godling erect. When he is found prostrate, what has happened is that the wood has rotted or been snapped by a gust of wind.

To complete these observations, for whose scrappiness I can only plead in excuse that I am not a theologian or a professed student of folklore, I ought to add one curious, and perhaps significant, incident. When I was passing through a hamlet on the south side of the Kaurapukur Khal, I found the godling mounted on a mound of earth near a mansa tree. But what was remarkable was that close by was a life-size clay model of a crocodile. I was disposed to think that as the Hindu gods and goddesses have each his or her favourite charger—that of Kartick, for instance, is the peacock—some devotee, either of Mansa or of the godling, had shown his piety by fashioning this crocodile; but whether it was designed for the service of Mansa or the god was not evident. I told the Rev. J. H. Brown of my discovery, and he promised to make some inquiries. He subsequently informed me that I was on a wrong trail. What the villagers said was, that a sanyasi who was about to make a pilgrimage to Saugor, where he feared to encounter crocodiles, had constructed the image of the beast by way of securing its favour. This explanation seemed to me to be far-fetched in the most literal sense, for Kaurapukur Khal, though it flows into Tolly's Nulla and thence into the Hooghly, would have to carry the story of this pious work a long way if it was to propitiate the slimy monsters of Saugor. My scepticism was increased by the fact that some years later I found on the same spot another crocodile, the creation of a much less skilled hand. It is hardly probable that two sanyasis bound for Saugor would visit the same spot before their departure, and take the same method of insuring their safety. My own belief is that my original view was right, more especially as in these villages potters are found who produce quite creditable portrait busts, as well as domestic utensils. If I am right, this tribute to Mansa, or Dakshin Rai, is a striking indication of the strength and persistence of the cult.

A number of questions arise out of the facts which I have mentioned. There is comparatively little difficulty in understanding why the mansa tree has been invested with a divine character. The Indian peoples, as they passed into the phase of nature worship, were attracted by various trees and plants which possessed some striking singularity of appearance or curative power. But in the case of the godling, I am curious to know the full ceremonial of his worship. A villager buys the clay image in the bazar for a pice or two. He places it under a tree. At what stage does it become a god?

On this matter I have not been able to get any exact information. The godlings on the other side of the Hooghly are

variously consecrated. Dharma-raj, the godling of healing, is worshipped by a priest of such low castes as the Doms, Poḍs, or Bagdis. Ghata Karna, the godling of skin diseases, is worshipped in the spring by an old woman, who recites mantras. For the worship of Ola-bibi, the goddess of cholera, a Muhammadan priest is employed. For other godlings Brahmans are engaged to make the appropriate offerings. I should like to know whether my godling is installed in any of these ways. I want to know also when the image ceases to have any sanctity. Does it depend on the taste of the worshipper or on a period of days? As I have said, I have seen a larger valhalla of the Tollygunge godling; from which it follows either that several are consecrated at once or that some persons preserve the godling from year to year. Does the godling intervene for the protection of his proprietor only, or for all who choose to do him reverence? Finally, I am anxious to know what relation exists between these godlings and Hinduism? Is the worshipper of godlings a Hindu? Does he combine his cult of the mansa tree with the adoration of Kali?

In my quest for knowledge I went to Dr. Annandale, who takes a learned interest in such matters. He assured me that practically nothing was known of the godlings, and that nothing was likely to be known until an anthropological survey of the population in the vicinity of Calcutta had been carried out. Doubtless he is right. There seems to be ground, at any rate, for believing that on the Howrah side the prevalence of godlings is due to the large predominance of low castes in the population. The lower castes here, as everywhere, are ignorant and conservative. Brahmanical Hinduism has made little impression on their faith, and they cling to the deities which their forefathers worshipped.

The precise number of Animists, or godling worshippers, cannot be determined. In the last census the total is given as 10,295,000. But Sir E. Gait calls attention to the fact that this is a minimum estimate, which includes only those who have not yet made a practice of worshipping Hindu gods. The census returns are in reality misleading. Animists who make offerings at Hindu shrines have, in Southern India more especially, been reckoned as Hindus, whereas in the opinion of Sir Edward Gait, "it would be no exaggeration to say that in that part of the Empire the majority of the so-called Hindus are still in essentials Animists."

"It is somewhat refreshing," says the compiler of the *Howrah Gazetteer*, "to turn from these survivals of primitive Animistic beliefs to one of the latest developments of Hinduism—the Ramkrishna Mission." It may be refreshing to dismiss these ancient cults, but it is surely unwise to neglect the beliefs which represent the actual every-day religion of men and women who are counted by the hundred thousand, while the adherents of the Ramkrishna Mission are numbered by dozens. Moreover, while the Ramkrishna cult seems to be a

feeble plagiarism of Christianity, the godlings are the objects of a genuine popular faith, as spontaneous as it is ancient.

It cannot be doubted, I think, that in gazing on these godlings we are in the presence of one of the most ancient of the persistent efforts of man to penetrate the mysteries of the non-Ego. Before the great gods of Hinduism had been heard of, the protection of the godlings was invoked against wild beasts and snakes, against disease and death. In the near vicinity of great triumphs of material civilisation, within hearing of the whistle of the locomotive and of the whirr of power-driven machinery, trees and water jars are still regarded as haunts of deities, or as being themselves divine.

J. ARTHUR JONES.

THE INTELLECTUAL LIFE OF THE ASSOCIATION SECRETARY

THE business of the Y.M.C.A. secretary is not to be a scholar, but to be a business man. He is less a man of thought than a man of action. We can forgive him if he adds nothing new to our present stock of ideas, but we cannot forgive him if he lacks life and energy and the power to make things happen. If I had to choose between Kant and Kitchener as an Association secretary, I should not hesitate to choose the latter. The function of the secretary is not so much to supply himself the intellectual and spiritual needs of men; such an attempt would be mere presumption. It is rather to be, first, the man of insight and sympathy, to see in each case where men's greatest needs are located, and then the man of strategy who brings to bear on these needs from other parts of the community any or all of the hundred different forces that can supply them: physical, educational, and religious.

But though action, executive work, organization, is his most important task, there is a two-fold reason why the secretary must also be a man of intellectual force. If this force of mind is lacking, he will, in the first place, never keep the respect of the men with whom he is working and whom he is endeavouring to lead. Suppose a secretary in a Bible class obstinately defends a wild or fanciful theology; suppose the students in a student branch find that on an ordinary problem of economics or philosophy they can out-think and out-debate their secretary; he may be an efficient executive and a splendid character, but from that moment he has ceased to be their leader. On the questions requiring largeness of mind, their judgment has proved equal to his own. And secondly, the secretary must be a man of active and cultivated mind, if he is ever to move with freedom among those classes from whom his largest support is drawn. He must constantly be drawing on the help of officials and big business men, ministers and professors, and if he must go to them as a suppliant and not as an equal, as occupying a lower level of culture than they, the humiliation of such an experience will mean that he probably will not deal with them at all.

So it is essential for success or influence that the secretary be a seeker for real cultivation of mind. Let us be clear at the outset as to what we mean by this. One meets a man occasionally who considers that if he studies Hindustani or Greek for an hour in the morning, or reads George Eliot for an hour in the evening, he is keeping the fires on the altars of intellect brightly burning. Another uses a book of history

or biography at night to put himself to sleep; another rises a step higher than the others, and faithfully reads the newspapers day by day.

Another, still farther along, has a hobby, say Indian art, and makes himself a walking compendium of information on this head. But if this is the sort of diet on which one has to rely to maintain intellectual health and vigour, the case is surely pathetic. It is as if one were to hope for Sandow's physique as a result of the daily exercise of running a typewriter. No, real culture of mind is not a thing to be toyed with or dabbled in; it is a high calling which requires all the enthusiasm and devotion we can muster, in which lukewarmness is fruitless, and dead earnestness is necessary. If cultivation of mind is not taken as one of the very objects of existence, it will simply never be won. And the reason is, that it is something much more than mere knowledge, which can be picked up and cast off again; it is not acquaintance with a lot of languages, living or dead; it is not a drawing-room polish or Wells and Shaw and Oscar Wilde; it is not anything in the way of acquirement at all. It is intelligence; it is the temper of thoughtfulness; it is the habit of fresh and vigorous reflection on everything that arises in the path of one's experience, the power which belongs only to a large understanding, of seeing and valuing everything in its relations to the whole of life.

But this is too general to give much light. Perhaps if we look more particularly at some of the marks or signs of the cultivation of mind we aspire to, we shall know better what it is and how to reach it.

First, then, if a man is to cultivate his mind, he must learn to assimilate ideas, and not merely take them in. And whether he assimilates or not depends on the amount of vigorous and independent thinking he does on all that comes before him. How often our reading of books and magazines and newspapers, and our whole experience of life, is the mere watching of a kaleidoscope; a succession of impressions pour helter-skelter in upon a mind as passive as wax, a revolution in Russia, the temperature of the day, Lord Cromer dead, Ada Reeve at the Hippodrome, a nationalist meeting, all facts that we take on something of a level, when there ought all the time to be a vigorous intelligence presiding, criticising, judging, deducing, selecting. Until we do acquire this active and independent judgment, let us frankly face the fact that we are merely puppets of popular whim; we are not in any respectable sense the captains of our souls at all. And the only way to escape this fashionable slavery is by a determined reassertion of our individual right to judgment. The great difference between a prophet or a statesman, or any leader of men, and the man in the street is not that their experience is different, but that in the one case the man dominates his experience, and in the other case the experience dominates him. Each man must make the

choice whether he will be the sculptor or the clay. And especially is this choice urgent in a country where, as we all know, the education system makes it so hard for the student to resist the idea that education consists of an enormous mass of facts, perhaps unvalued and unrelated, which he can put on paper when the day of judgment comes. The times demand of us opinions of our own on faith and belief, on the war, on the placing of life's emphasis, on countless things of weight, and that means that we must go into the silences with ourselves and fight the hardest battle that men were ever called upon to fight, to take our prejudices and fancies and idle preferences, our whole dogmatic, chaotic world, and remould it by our thought into better proportion and balance. Learning to assimilate ideas—to make them our own by independent thinking; that is the first thing needful.

The second is breadth of interests. The secretary is himself in a definite profession, but he is dealing with men of all manner of professions, interests, and hobbies. Now the essence of friendship is having a common ground, and if our secretary is really to win these men, he must be able to meet them on their own ground, to "carry the war into the enemy's country." The sympathy which breaks down all barriers is not the sort that slaps one on the back and says, "Cheero! old fellow." That is not sympathy, it is mere geniality. Here is a mechanical man, with a consuming passion for making and running machines; here is a student, with a burning thirst to know; here is another, whose whole heart is lost to politics. Now to the mere good fellow these men are as inaccessible as a mountain fortress; the gates to their inmost self are shut and barred. But once show that you have been touched with the fire that is kindling them, that you have travelled the road of their particular enthusiasm, and they fling the gates wide at once. This is *genuine* sympathy, because it is born of a genuine intellectual interest that has ranged over all the ends of men's endeavour. If two men can be enthusiastic together, they are from that moment friends.

"But you can't have all these interests," it is replied, "You simply haven't time for them." The answer is that range of interests affords one of the best means of *economising* time. It affords us recreation, which is at the same time a means of growth. Recreation does not essentially mean cinemas or excursions or sports; these are only some popular forms of it. It means turning from something that has grown tedious to something new and fresh and heartening. And if the range of our interests is broad we have a dozen cities of refuge always at hand, each one a haven from weariness, a joy in itself, and a means of mental advance. What treasures of mind we should have if he could, like Gladstone, dissipate on Greek, Dante, and theology, and gain refreshment from all!

"But even if I had time for these interests, I haven't got them," it is said, "and how can I acquire them? I can't

just resolve to be interested in psychology or literature, and thereby be so." But fortunately that objection is only partly true. Interests are made as well as born. They are the by-products of effort. The fact is, that our interest in a subject usually grows with our mastery of it, and therefore the secret of interest, like that of most other things, lies in sheer power of will.

First, then, assimilation; secondly, breadth of interests; thirdly, thoroughness. Now the value of any man's judgments depends on his intellectual habits. The man who thinks two steps into a question speaks with little influence even on the few questions he touches; the man who habitually penetrates to principle speaks with weight on everything. There are few things in English public life so astonishing to an outsider as the gay juggling of ministries, even in time of crisis. Lord Haldane, a philosopher, is put at the head of the Army; Mr. Balfour, a philosopher, is put at the head of the Navy. And yet in some amazing way it works. It is the just and discriminating tribute to true discipline of mind, which is a hundred times more valuable than mere particular information. John Stuart Mill said that he believed any ordinary lad could accomplish what he had done if he had received a similar training. And the most important feature of that training, he said, was the self-imposed habit of never giving up a question till he had thought it through to the utmost limit of his powers. If once for all we could repudiate the idea of culture as knowledge, and lay hold of the idea of culture as philosophy—as the reflective habit of mind—we should at once be on the highway of reason and sense. If practical suggestions toward this end are wanted, I should say:

(1) Do some active and independent thinking every day. And by thinking I do not mean the sort of meditation we do at morning watch, which is really introspection, or moral self-criticism, but logical and impersonal reflection on some subject of interest to us. It will be immensely hard at first, but if we stick to it it will in time raise the whole intellectual level of our life.

(2) When we do think, concentrate. Hang on to the train of ideas like grim death. The wool-gathering mind, which is incapable of continued application, must serve an eternal sentence in the prison of the obvious. And while we are thinking or studying hard, let us secure ourselves from interruption. "I have never," said Florence Nightingale, "known persons who exposed themselves for years to constant interruption, who did not muddle away their intellects by it at last."

(3) Read books that demand our mental best, books which require an effort from us to keep the author's pace. "A man's reach should exceed his grasp." A certain amount of struggle in either physical or intellectual life is most essential to strength. And the mere attempt to keep on the wing with a great thinker destroys our cocksureness, gives us an exalted standard, gives us a fitting humility.

(4) Be clear. Mooning, day-dreaming, sentimental mood-invoking, are not thinking; they are the diseases of thinking, and intellectual vagueness infects not only our mental but also our moral life. Its symptoms are sloth and indecision. And if we are in doubt about our clearness, put our thought into writing. Writing is one of the best of all means for compelling precision of thought.

The fourth requirement of mental culture is time. We all know its importance already, but the question is how practically to secure it. So I shall go straight to practical suggestions.

(1) Plan out our order of study for the day, the week, and the month. If we have an hour a day let us adjust our programme to our anticipated limits, and not start building countless bridges to knowledge all of which we must leave hanging in the air.

(2) Make a little list of our studies or hobbies, noting in each case the degree of our mastery of them. Select the more advanced and develop them; ruthlessly eliminate from further attention those which, with our limitations of time, are hopeless.

(3) Do our thinking or studying if possible in the early morning, and at the same time every day. The intellect is always freshest in the morning, and its activity at night is often more truly mere nervous stimulation than anything else. Further, the mind's native tendency to habit-building is so strong that the mind best sustains its food at regular times.

(4) Select studies that have some bearing on our other studies or our work. Reading and thought on sociology, politics, economics, psychology, theology, may prove of timely value in our secretarial work. Pure metaphysics, mathematics, most languages, may be as good a discipline in themselves, but will be, I think, a comparative waste of time. Indeed, it would be well if some of our hours of active reflection were devoted directly to the larger problems of our secretarial work. It is of the essence of statesmanship to see particular problems in the light of principle.

(5) Eliminate the trashy and the irrelevant from our reading. There is no need to make thoroughness a fetish, and read every book and magazine through. "The art of reading," says P. G. Hamerton, "is to skip judiciously." Gibbon had an excellent little time-saving scheme of his own. Before commencing a new book, he would question himself as to what he already knew about its subject, and precisely what he wanted to know. Then he would skip in his reading all that was either familiar or irrelevant.

(6) Whatsoever our mind findeth to do, let us do it with our might. And we can put our whole self into thought only when we are nervously in good health. Continued attention implies self-control; self-control requires physical fitness. We must aim to do our work when fresh and then promptly

stop. Especially in India, Prof. H. C. King's warning is important and true, that fatigue directly hinders the power of attention, and consequently of self-control, and that therefore to force ourselves when in fatigue is "not merely physically uncomfortable; it is intellectually and morally dangerous."

I shall end on the note of persistence. I once screwed up courage to ask a rather eminent professor of philosophy what he thought the secret of success in the sphere of thought. His answer was prompt and encouraging. It was not "genius" or even "talent." It was "perseverance." If he was right, our powers may be greater than we know. At any rate, the way to find out is by experiment.

P. V. BLANSHARD.

EDITORIALS

“I hope we shall be able, by importing our organising ability, to demonstrate to the Russians that our friendship is not selfish, but in the common interest of both peoples. In the Association, for instance, it is nearly impossible to get people to understand that we are not propagandists, or philanthropic millionaires, looking for a chance to give away millions, but are in the work simply and solely for the benefit of those we seek to serve. Until a number of successful Associations have demonstrated this purpose, we shall meet many difficult situations.”

So writes one of the many Association secretaries who have recently gone to Russia, in response to the appeal to begin work among the Russian army. The idea will bear frequent repetition wherever Association work is comparatively new, and wherever any Association secretaries might seem to have lost the profound conviction of its truth.

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In this connection we would quote from a little pamphlet by C. K. Ober, one of the most widely experienced Association secretaries, who has been in the service for thirty years or more :

What is the Young Men's Christian Association?

It is not the building, but something that built it;

It is not the membership, but something that wins it;

It is not the organization, but something that organizes;

It is not the achievement, but something that achieves;

It is not anything on earth, but a spirit on earth that lifts things heavenward;

It is a spirit of brotherhood, uniting men of faith in fellowship and service;

It is a spirit of sacrifice, preferring rather to fall to the ground and die, than to abide by itself alone;

It is the spirit of youth, with the dew and freshness of the morning;

It is the spirit of manhood, pressing forward with the mid-day heat and burden;

It is the spirit of Christ, with his deathless life and his unquenchable enthusiasm;

It is the spirit of Association—the youth, the man, the Christ, in undiscourageable and irresistible co-operation.

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We have seen with great pleasure of the bestowal upon our good friend, J. J. Virgo, of the honour of Commander of the Order of the British Empire. Mr. Virgo's presence in India

and Mesopotamia some months ago was of real value to us, and we congratulate him heartily on the distinction he has so well deserved.

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Professor George Hare Leonard, of Bristol University, has renewed for 1918 his very kind offer of a prize, books to the value of rupees fifty, to that Indian secretary of four years, or less, experience, who will write the best essay on the subject, "The Special Service the Y.M.C.A. may render to the Community." We would urge all secretaries who come within the scope of Professor Leonard's generous offer to compete for the prize, not merely for the books' sake, but also because of the need for more and deeper thought on this particular subject.

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It is to be hoped that every Association will be represented at the 1918 Secretaries' Conference, to be held at Matheran, February 9 to 13. The programme includes several subjects of very great importance

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Our contributors for this issue include:

Rev. D. G. M. Leith, Wesleyan Missionary Society, Madras;

Dr. Percy Dearmer, who continues his series of articles on the Indian Church;

Rev. W. Paton, Associate General Secretary of the British Student Movement, now in India as a member of the Deputation for Friendly Service;

J. Arthur Jones, one of the editors of *The Statesman*;

P. V. Blanshard, formerly secretary in Mesopotamia and in the Student Branch, Bombay.

ARMY DEPARTMENT

IN INDIA

The Army Associations in India have been busy organising special activities for "Our Day," and Christmas and New Year's days. Practically all our centres co-operated fully in the raising of funds for "Our Day."

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The Y.M.C.A. again entertained all of the soldiers in the station on New Year's Day. Last year nearly 500 men sat down simultaneously to a sumptuous dinner. **Allahabad** The refreshments this year were more frugal, but a very heavy tea was served to about 400 men.

The affair was managed by a committee of ladies, and, as usual, everything went off smoothly. Over 125 pounds of cake and 100 dozen sandwiches were consumed, to say nothing of the sweets, fruit, and minerals. The bachelors of the community supplied the men with an abundance of smokes. The men began to arrive at two o'clock, and were at once introduced to volley-ball and badminton, for which five courts had been arranged. Fifty men were kept occupied in these games, and the remainder were entertained with various playground games and gymkhana events, in which the ladies took part. At four o'clock tea was served, and this was followed by a concert of one and a half hour's duration, in which the best talent of the station participated.

The Allahabad Association expects to make this New Year's entertainment an annual event.

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The various war hospitals presented a festive appearance and a very elaborate programme was arranged. His Excellency the Viceroy, and Their Excellencies **Bombay** Lord and Lady Willingdon, accompanied by Major Knight, commanding the Bombay Brigade, visited the different hospitals. A special dinner or tea was given in each hospital; 280 patients received gifts from "Santa Claus" at Colaba Hospital. The Bandman Comedy Company and amateur performances entertained the troops. A special programme was arranged at the Co-operage Hut, where, so far as was practicable, no soldier or sailor in the city unattached to any unit, or without a friend, was overlooked by the secretaries in the invitations that were issued. A concert was given at 5-30 p.m. to a crowded hall; a free supper at 6-45 p.m. to over 500 men; at 8 p.m. a special cinema entertainment and a "Lucky Dip" closed the happy day, for which 560 tickets were issued.

A busy day was spent. An eight-annas ticket admitted the men to sports in the afternoon, a free tea in the evening, and a concert at night. The place was crowded with satisfaction. The Officer Commanding gave a gift of Rs. 50.

Burhan Camp

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Lady Monro gave Rs. 300 for Christmas activities, and she, with the Commander-in-Chief, visited the three Association centres during the day to share in the programme which was arranged.

Delhi

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A very decent programme for both Christmas and Boxing Day. Lieut. Geary, of the R.F.A., headed the sports. Games: hockey, football, tennis, wrestling on foot and horseback, etc.

Dinapore Cantt.

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Christmas Day on its social side was a Red Letter Day. A dinner to 115 men was given at mid-day, this being the utmost limit of the accommodation if the meal was to be served up in comfort. Mrs. Booker and Mrs. Imrie, of supper bar fame, undertook all the arrangements for this, and splendidly did they carry them out, assisted by a band of willing helpers. After dinner games of all kinds went on until dark. By tea time a large number of other men had come. Mrs. Sholt had taken charge of all the arrangements for the tea, which was served free to all who came, and despite the large numbers everyone was well served. Tea was followed by a concert lasting till 8 p.m., after which the presents from the Christmas tree were distributed by Mrs. Pasley. By this time most of the guests from the station and a good number of the men had departed to dinner in the home circle, but those who were left, some hundred or more, gathered round a camp fire, singing songs and playing games well on into the night. Close on twelve o'clock the celebration finished by singing the Christmas Carol "Though poor be the chamber" in order not to forget what is at the heart of all Christmas festivities.

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The following programme was carried through with great success with over eighty men.

Jutogh, Simla

Camp Song Book.

5 p.m. Refreshments, songs and solos from
6 p.m. Lantern Lecture on "The Indian Mutiny," by the Secretary.

7-30 p.m. Fruit, smokes, concert by Guards from Simla.

8-30 p.m. Cinema show: six good spoils, special from Pathe Freres.

9-30 p.m. Supper, coffee, tea, cakes, mincepies—real good feed.

10-30 p.m. Cinema show: six good spools, special from Pathe Freres.

12 midnight. Bran Pie—prizes for all.

12-30. Songs, concluding with "Home Sweet Home" and "Auld Lang Syne."

Good night! and each man a smoke and a mincepie.

On Boxing Day presents were given to those who were on guard and other duties. The secretary writes, "None were forgotten."

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Mrs. Walter, Miss Barrett, Mrs. Stewart, G. Lock, Mrs. J. H. S. Murray, the ladies of the Gordon Mission College, with many others, gave their whole-hearted service and gifts of cake, flowers, &c., to make the day a happy one. On Christmas Eve the secretary gave an illustrated lecture, on "The Life of Christ," with special music furnished by the men. Christmas Day was a "Happy Free Day" to the men. The tents and tables were



RONALDSHAY HUT, CALCUTTA

decorated by the ladies, the billiard tables were used without a break from 8-30 a.m. to 10-30 p.m.; free tea was served in the afternoon to about 500 men, who consumed fifty dozen oranges, twenty-five seers of walnuts, one thousand tea cakes, one hundred large cakes, and a quantity of bread and butter! At six o'clock the tents were crowded out for a concert and an informal social time. The secretary ended the day in a most appropriate way, with having a straight talk with two men about God's greatest Christmas Gift—Jesus Christ.

Everything went off well. We made about Rs. 150, which we are going to turn over to the Red Cross at once. A Field Day was arranged under the distinguished patronage of Major-General E. S. May, C.B., C.M.G., the chief events being baseball at 9 a.m., a tennis tournament at 3 p.m., and a concert at 7 p.m. At the Indian Branch "Our Day" there were two performances, one for the convalescent troops and one for the 13th Rajputs. Quite a number of the officers attended and a great crowd of the men. The lowest admission was As. 2, and the officers paid a rupee. The boys of the Lucknow Christian College gave a very good concert, and it was appreciated by all; about Rs. 50 was made.

We are planning two big days at Christmas, a dinner on Christmas night with a concert following. On Boxing Day we will have a "Walking Football" match in the afternoon, followed by a free tea, the money given by a fund administered by the Wesleyans. There will be jugglers and all suchlike, and the Wesleyans have promised to furnish the evening's entertainment, possibly a play or something of the sort.

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Morning prayers at 10-45 p.m. Outdoor sports and games from 2 p.m. Tea, out-of-doors, at about 3-30 p.m. Christmas dinner at a charge of Re. 1 each. After dinner: indoor games, guessing competitions, singing competitions, carol singing competitions, fish pond, etc.

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The secretary for Army work at Karachi writes: "His Excellency with Lady Chelmsford were here at the beginning of last month, and they both visited the Rest Camp and Convalescent Camp. Our Indian Recreation Hut received a visit, but the British Hut in the Rest Camp had not been opened at the time. I was introduced to His Excellency by the O. C., Convalescent Camp, and then had the privilege of showing him the building and the various games, etc., provided for the entertainment of the men, also the facilities for letterwriting, etc. His Excellency asked a number of questions as to the extent the place was used by the men, and appeared very satisfied with all he saw. Lady Chelmsford also took much interest in the place, and enquired about several things.

"The British Recreation Hut in the Rest Camp has been handed over to the Y.M.C.A., and was opened on November 16th. You will probably remember the building. We have put in a billiard table, which we have taken on hire; there is a splendid football ground in the camp, of which we have the use when required. We have put in what has been needed for a start in the way of equipment—football, hockey sticks (a gift), gramophone (gift), and the usual indoor games, etc. So far we have not been able to get permission to supply refreshments and teas, although these are badly needed, but

we do supply a little in the tobacco and cigarette line, and quite a lot of books and stationery of one sort and another. Since this building has been opened we have had several thousand British troops through, and the place has been well used and very much appreciated. The C. of E. chaplain conducted a communion service there one Sunday, when there were men in camp, and we have had our own evening service there also. I have done a lot just lately in the way of money exchange. For two batches of men in from Egypt we exchanged their Egyptian cash and notes to the extent of about Rs. 1,000, and I am glad to say we have now been able to get an arrangement with the Treasury and the Bank of Bombay to take the foreign money off our hands. We exchange at the rate they give us, which is very favourable."

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A fete was arranged by the soldiers at Wellington, in aid of "Our Day," and was held at the Y.M.C.A. rooms. The ladies of the station were untiring in their efforts. Wellington Numerous side-shows were arranged in the grounds, which were well patronised, while the Amusement Hall was tastefully arranged with attractive little tables for tea.

The tea, which was served at 6 annas a head, began at three, and the room was crowded till 7-30, when an adjournment was made to the Canara Hall, where an excellent concert was given by many notable artists from Coonoor and Wellington. In the interval refreshments were served at the rate of 2 as. a head, and the home-made cakes were much appreciated.

Prices were fixed low so as to suit the soldiers' pockets, and the sum of Rs. 350 was realised as the gift of the Wellington soldiers towards "Our Day."

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Since the first of December the Army work at Cannanore has been effectively carried on by M. S. Gurumurthy. The theatre, very kindly placed at the disposal of Cannanore the Association by the military authorities, is furnished with a reading-room. Cinema shows are much appreciated. A good New Year's social was attended by over 400 Indian officers and sepoy.

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WITH THE EXPEDITIONARY FORCES

The Indian Y.M.C.A. In Egypt

After patiently waiting for two and half years to open up work among the Indian troops, permission at last was granted last April to do so. However, it was not until towards the end of June that the first Indian secretary arrived in the country. Before this the English secretaries occasionally distributed writingpaper or gave a cinema show, but for all practical

purposes they were seriously hampered by not knowing the language. So up to this practically nothing was done for the Indian troops scattered in various camps in Egypt, and thus the arrival of an Indian secretary was a welcome addition to the Association staff here.

After consultation with one or two high military officials, the secretary made his way to Suez, which, besides having two Indian hospitals and the Indian Base Depot, is the first place where new arrivals from India land and are initiated into the work.

With the sympathy and support of various highly-placed officers, he was able to obtain a medium sized mat hut, the



OUTSIDE THE INDIAN HUT

kind of structure which is abundantly found in these parts. This was furnished up with a counter and shelves in one corner for canteen purposes; while a few forms and tables provide ample room for indoor games and letterwriting.

In the early days when the hut was thrown open for our regular work, the nearest town was out-of-bounds on account of plague, consequently there was a very big rush on our small canteen, and, being the only place for any recreation, every

day the hut was full to its utmost capacity. Besides the regular routine work, the secretary was called upon to do a thousand and one odd jobs in the town. Thus a good foundation was laid as far as the social service ideal of the Association is concerned, and this is by no means a small thing in the Indian work, where religious work of any kind is totally forbidden. The town came into bounds after a few weeks, but the hut had firmly established itself, and after parade hours men still flock in the hut to spend a few odd hours playing indoor games or listening to music.

In addition to this centre, the secretary was also able to tackle the two Indian hospitals, but he could not do more than visit them alternately in the afternoon, visiting the patients in their wards, writing their letters or giving an occasional evening show. Subsequently, on account of some formidable difficulties, the work at the smaller of these two hospitals had to be abandoned, while the work at the other place continues to flourish. Regarding this the writer will have to say a word later.

The work in the hut in the Base Depot continues to go forward steadily. The routine is somewhat as follows: the hut opens up every morning at 8. Soon after the morning parade is over the men begin to come in. Cards, chess, draughts, quoits, pachesi (Indian game) are great favourites, while Indian music from a gramophone or an Indian harmonium and tom-toms always attracts big crowds. The Indian soldier loves to hear music. The hut closes at 12 for three hours in the afternoon. On days when there is no evening parade the ground is used by lovers of football and hockey. During the first three months in the beginning, on account of the absence of the secretary in the course of his visit to the hospitals, it was thought advisable not to open the hut in the evenings. However, open air concerts once a week or more were quite popular among the men. There is always plenty of musical talent hidden in an Indian camp, and with a little management and persuasion these "mute inglorious Miltons" throw off their reserve, and usually provide a very acceptable programme for an evening entertainment. Sometimes the show took the form of an Indian dance, a cinema show, or an exhibition of conjuring tricks performed by one of the men in the camp.



INSIDE THE INDIAN HUT

This just barely gives an outline of what is being done for the Indian troops. The work is really an experiment, but signs are not wanting that soon it will develop and extend its activity in other centres as well. For one thing, a great difficulty has been the lack of suitable material for the Indians and a lack of workers. It is gratifying to say that India has sent us a lot of good equipment, and let us hope a few more workers may also be forthcoming.

I alluded to the work in the Indian General Hospital on a previous page. Towards the end of July a small beginning was made there. The O. C. and some of the Indian medical officers are very keen on the work. They always back up and help practically any efforts for the welfare of the patients and the hospital staff. Thus the secretary was able to visit the different wards, and help in getting up evening entertainments in the hut provided by the authorities for recreation purposes. He felt it was extremely important to have a full-time man in the hospital who could devote all his time and labour to the service of the patients. The

Association has done some very valuable work in the hospitals in France and Mesopotamia. The patients are always so responsive and grateful for any small service rendered to them. So when a second Indian secretary arrived in Egypt, he was immediately put in the hospital, where he is rendering valuable personal work and making himself generally useful all round.

He has become a member of the Hospital Recreation Committee, and is gradually winning the confidence of both the officers and men.

I would like to mention, for the sake of those who do not know anything about the Indian work, that it is sometimes quite a difficult task to give the Indian sepoy an adequate idea of what the Y.M.C.A. means and what it stands for. The name is foreign to him; there is no such thing in his village home, and perhaps all his life in India he has never heard of such an institution. When he first comes to the hut, he wonders whether it is some kind of Government canteen, or a department of the post office, or some sort of amusement company. However, before long he discovers that the Y.M.C.A. stands for all this sort of thing, and above all for his friendship and service.

The Y.M.C.A. hut is a democratic institution. What I mean is, that it is the only place in a camp where the high caste sepoys meet on equal terms with the low class camp followers. Indeed, it is not an uncommon sight to see a Sikh or a Muhammadan soldier playing a game of draughts with a cook or a water-carrier, or even a sweeper, people with whom ordinarily he will have nothing to do. The hut gives equal opportunities to everybody; the camp-follower thoroughly appreciates it and usually well patronizes the Y.M.C.A.

In all that we are doing and are able to do for the men, we do not forget the Indian officer. I know in France it is a regular feature of our work to have a recreation room for the officers. Such a place is much appreciated and well used by them. In this country, however, owing to lack of accommodation, it has not been possible to have a separate room for them, but the secretary uses his private living hut for their reception. Many a good friendship has been formed there, and many officers find it a relief to get away from the monotony of a military camp. This aspect of the work should prove a valuable asset in extending our work up the line. We have made a small beginning, and hope the next few months will see an extension of the work in various Indian centres.

S. C. L. NASIR.

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Notes from East Africa

The M. Ts. at Dar-es-Salaam publish a newsy and readable little monthly, called *Doings*. Following are two comments on the Y.M.C.A. by the Editor, Sergt. J. S. Rathbone, in the October issue:—

"Great crowds enjoyed the Battle of the Somme film at the Y.M.C.A. cinema hall. The pictures, sing-songs, games and discussions at the Y.M.C.A. are real godsend in this benighted town, and the appreciation is shown sufficiently by the crowded state of the rooms in Unter den Akazien Street.

"Pte. P. E. Steadman and Pte. Miller Reid earned the V.C. (or, at least, the M.C.) on Saturday, the 20th October, for bearing on their shoulders that splendid performance of 'The Jambos' ('Jambo' is 'Salaam' in Swahili). In their two performances, 'The Jambos' concert party have given us the best active-service shows I have ever seen."

The following lectures have recently been given in the Dar-es-Salaam Association:—"International Law in Its Relation to Land Warfare," by the Deputy-Judge-Advocate-General (Staff-Captain R. C. Grant); "The Red Cross and Its Work," by Col. J. A. L. Montgomery, Commissioner for the British Red Cross in East Africa; series of illustrated lectures on the British Empire: "New Zealand," by Major C. R. Webster, General Secretary of the Y.M.C.A.; "Canada," by the Rev. G. F. Trench, C. F. missionary of the C. of E. to North-western Canada; others to follow.

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One of the ever-verdant surprises to Y.M. secretaries is the keenness of men for purely informational features in the work. A joint debate of the Y.M.C.A. and Carlisle Club (Church Army Hut) in Dar-es-Salaam recently packed the big hall. The subject was, "That no treaty or agreement with a foreign power should be ratified without open discussion in Parliament." This meeting marked the inauguration of a debating tournament in Dar-es-Salaam under the auspices of the two institutions. Teams from various units and details are entered, and the tournament is expected to furnish the principal recreational feature during the very warm, rainy season. The football tournament closed the last week of October, with the Nondescripts winners, and A.S.C. Depot second.

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Pioneer F. Bealer, formerly a member of the Berkshire County Council (although still a young man), made a name for himself recently by opening a debate in the negative on the question, "That this meeting deprecates a return to a party system of government in England after the War." Another debate on the land tax question attracted the Imperial Paymaster General and the D.J.A.G., Staff Officer to Major-General Ewart, D.A. and Q.M.G., and each spoke on the question during the public discussion.

The close of the recent football league tournament in Dar-es-Salaam was marked by a concert in honour of the members of the eight teams, Brig.-General Edwards, I.G.C., being in the chair and presenting the trophies. General Edwards had taken such a keen interest in the competition,

and had been able to see so many of the games, that he was able to enliven each presentation with a personal comment on the player's work in various games.

Ivory cigarette holders, with the engraving "G.E.A. Campaign, 1917, Winners, Y.M.C.A. Football League," were given to the members of the Nondescripts team, which carried off the highest percentage of victories. The A.S.C. Depot team was second, and received smaller holders with similar engraving. Ebony walking sticks with ivory heads were given to the three referees, who had done so much to make the league successful.

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The work of Major C. R. Webster, general secretary for the work in East Africa, has been considerably lightened by the securing of Major Cornet, a mining manager from Johannesburg, who has become O.C. of the Field Force Canteens. The 'Major' is now spending all his time in the field and at the front, in a series of long-delayed visits to the secretaries. Valuable help in the headquarters work is being given by Major J. R. Walker, S.C.F. (P. and N.), who is serving as a member of the executive board of the Army Y.M.C.A. in East Africa.

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The Army Y.M.C.A. in East Africa enjoys the distinction of having carried on, thus far in the campaign, without outside financial aid apart from the salaries of certain members of the staff. Large tea bars heretofore made the work self-supporting. The extension of certain activities, however, especially the standard-sized cinema machines and other entertainments, caused the balance sheet, 31st August, to show a deficit for the first time. A resolution of the Canteens Board, approved by the D.A. and Q.M.G. on behalf of the G.O.C. in C., appropriated a sum sufficient to meet the 'red ink' balance, and provides a monthly grant to meet the expenses of the cinema.

Considerable confusion has arisen at times in the minds of soldiers in East Africa, because of the connection of the Y.M. with the E.A.F.C. The belief is prevalent that the Association is making huge profits. The facts are, that the Y.M. makes no profits at all, furnishing merely the administrative machinery and staff. Both the profits and management are under an army board appointed by G.H.Q., and the profits are also being administered by this board.

PHYSICAL DEPARTMENT

The time for the Hexathlon Contest has come around again. It is both an international as well as a national contest: international in that the Foreign Section is open to all nations outside of America, and national in that we make it the occasion for a contest between the Associations in India, Burma, and Ceylon. It will be recalled that last year in the international figures Calcutta stood second in the Foreign Section, being surpassed by Manila; and first in the national contest. This year we hope to come out on top in the International Foreign Section of the contest.

International Hexathlon Contest

The events are six: (1) The 60 yards Potato Race, (2) 220 yards Potato Race, (3) Running High Jump, (4) Standing Long Jump, (5) 12 lb. Shot Put, (6) Fence (Bar) Vault. For any information regarding these events write the National Physical Director, 5, Russell Street, Calcutta. The apparatus required is not great, and space the size of a tennis court is ample.

Last year Colombo, Calcutta, Bangalore, Allahabad, and Lahore sent in returns. This year more than double that number ought to enter. It is limited to Indians, hence all have an equal opportunity.

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Madras reports a full programme in a recent issue of *Madras Young Men*. The opening of the public playground, the starting of baseball, a quadrangular football tournament, many physical examinations, an indoor gymnasium class, a monster indoor gymnastic exhibition. The equipment of the playground is constructed of indestructible galvanized iron piping, solidly set in cement, and comprises:—

Madras

(1) A composite gymnasium, incorporating a pair of flying rings, an adjustable vaulting and horizontal bar, an inclined ladder and sliding poles; (2) A set of six chain swings for the use of young children; (3) A "giant stride," being a twelve-foot pole surmounted by a revolving hood, to which are attached six chains with handles. These are grasped by as many youngsters, who by running in one direction lift themselves from the ground through the centrifugal motion produced. (4) A set of six "see-saws"; (5) A vaulting buck and jump standards; (6) A volley-ball court; (7) A badminton court; (8) A playground-ball "diamond"; (9) A basket-ball field; (10) A godown for storing nets, balls, bats, etc.

Of the Gymnastic Exhibition, the *Madras Mail* writes as follows:

“The programme opened with an overture by the band, which was followed by mass calisthenic drill, in which took part all the gymnastic instructors, and boys from the T. T. V. School, Georgetown, the special feature of the drill being the marvellous rapidity and vigour with which the movements were executed, the exercises being so designed as to bring all the muscles of the body into full action. This was followed by group games, boys from the T. T. V. School taking part in them. There was great stir and excitement among the participants in the games, their performance eliciting applause. ‘Class tumbling’ was another item on the programme, in which Mr. Noehren was able to show what good exercise may be provided for students combined with fun and frolic in a limited time and space, with simple and inexpensive equipment. The boys from the P. S. School, Mylapore, who were assisted by the gymnastic instructors, rendered excellent account of themselves in this. The most interesting item on the programme was the strength competition between P. A. Itty and A. Rajabadhar, two of the finest type of students who have responded admirably to Mr. Noehren’s interesting method of training. They have developed such fine muscles and are so shapely of build that they are described as ‘splendid examples of vigorous young manhood, who have broken all strength records made in the course of some 600 physical examinations of Madras students.’ They gave exhibitions of their muscular strength and powers of endurance in ‘dips,’ ‘the strength of grip,’ ‘Dandahl,’ ‘lung capacity,’ and ‘pull-ups,’ and evoked repeated applause from H. E. the Governor and the gathering. Combined pole and wand drill, with band accompaniment, was an example of drilling in company where a group of participants work in unison, showing the need for watchfulness and care for co-ordination in regard to time and action, if the exercise is to prove an unqualified success, as it was declared to be in the present case of boys of Pachaiyappa’s College; and the gymnastic instructors, under Mr. Noehren’s direction and with his co-operation, gave some magnificent exhibitions of artistic pyramidal grouping, which were much admired. Mr. Noehren himself executed some clever feats on the parallel bars. The programme wound up with an exhibition of torch swinging, which was carried out in the dark and furnished a very picturesque item.

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One Saturday afternoon, December 1st, the Annual All-India Athletic Meeting was held on the Oval, under the auspices of the Bombay Association. In spite of **Bombay** the counter-attraction of the Exhibit for “Our Day,” there was a large crowd present, seated picturesquely under canvas on one side of the Oval. A special section was reserved for convalescents from the various military hospitals.

To add to the cheerfulness of the occasion a band was on hand, and at regular intervals played popular tunes.

The popularity of the Meet was evidenced not only by the large number of people assembled to enjoy it, but also by the large number of competitors. Many good English and Indian athletes were entered, and the events were, for the most part, closely contested. In spite of the heavy grass track, the runners made very good "times." The enthusiastic audience was ever ready to respond to any display of prowess or to any evidence of true sportsmanship. This spirit of appreciation of good sport continued throughout the Meet, and was brought to a climax with the presentation of prizes by Her Excellency Lady Willingdon, who distributed the prizes and shook hands with each one of the winners.

This is the fourth Meet of this sort held in Bombay. Though four years is a short time, it is gratifying to notice the gradual growth of interest in sport of this kind. From purely local, this annual event has become an all-India contest. This time entries were sent in from Bangalore, Calcutta, Poona, Kirkee, Rawal Pindi, Deolali, and other places.

IN INDIA

College Street Branch, Hyderabad, by a concert and tea raised Rs. 600 (H.S. Rs. 700) for "Our Day" Red Cross funds. The Hon'ble the Resident, Sir Stuart Fraser, K.C.S.I., President of the Association, and Lady Fraser, under whose kind patronage the entertainment was given, were in attendance, together with many other prominent ladies and gentlemen of the station.

The entire affair was planned and carried out by Association members, assisted by a committee of ladies, ably led by Mrs. Nundy, wife of the Association's devoted chairman. The financial success was materially enhanced by the generosity of the many members and friends who contributed



WORKERS' TROUP "OUR DAY" CONCERT, HYDERABAD.

refreshments, money, furniture and other needed articles; besides which Dr. and Mrs. Nundy most generously defrayed all expenses incurred.

The Association grounds and building were attractively decorated with flags loaned by the municipality and by the Methodist Girls' School. A large shamiana, loaned by the State, was erected over the tennis court for the concert. Much of the most arduous labour of these preparations was performed by the members themselves.

Beginning at four o'clock, a programme of outdoor sports was conducted by the physical director, Mr. Beall, including a volley-ball match in which the Association defeated the Government Normal Training School. At the same time there was a lively sale of the large variety of refreshments, prepared by the ladies and served by Association members.

The concert, starting at six o'clock, was heartily enjoyed by all, the excellent and varied programme being rendered by some of the most talented musicians of the station. Two Urdu poems, composed for the occasion and recited by Association members, were also greatly appreciated. Before the programme closed with "God Bless the Nizam" and "God Save the King," the honorary secretary, Dr. Mithrapala, thanked all who had helped to make the enterprise so successful, and the chairman, Dr. Nundy, briefly set forth the aims and the needs of the Association.

The members of College Street Branch are extremely happy to be able to make this contribution to the splendid cause of "Our Day," and are grateful to all their friends who helped to make it possible.

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It is probable that the entertainment given by College Branch, Calcutta, in aid of "Our Day," holds the Association record for length. The programme began at six p.m. and continued steadily until 10-45! Two hundred rupees was given to the fund.

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A memorial meeting was held in the Bourdillon Branch, Bangalore, on December 21st, 1917, in memory of the late Mr. Samuel P. Soondrum. The building was filled with the past and present members of the Branch, and with other friends of Mr. Soondrum. After addresses by the Rev. S. Paranjothi, the Rev. F. Kingsbury, and Rev. J. Mathers, Mr. Tholasinga Moodaliar, of the Controller's Office, arose and asked permission to say a few words on behalf of the non-Christian element of the Y.M.C.A. He paid a warm tribute to the character of Mr. Soondrum. Testimony to Mr. Soondrum's life was also offered voluntarily by Pte. Harry Miller, of the 1st Oxford and Bucks, who asked permission to say a few words. He said he had been connected with Mr. Soondrum at Cannanore, and could bear testimony to the work done there at the Army Branch. He himself had derived much benefit from his association with Mr. Soondrum, by whom, he knew, a large number of British soldiers had been helped to strong and righteous life.

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About forty Christian Masters, Indian and European, connected with the different Christian schools and colleges in the districts of Tanjore, Trichinopoly, Madura, Ramnad, and Tinnevely assembled for a season of Christian fellowship and conference at the American College, Madura, on the 16th, 17th, and 18th of November. The following topics were selected for discussion: "The Christian Student and His Preparation for Life," "The Christian Teacher in Civic and National Life," "The Boy Scout Movement," "The Christian

Christian
Teachers'
Conference

School or College as an Effective Force for Christianity—with special reference to (1) Bible Teaching, (2) The Christian Teacher Outside the Class Room, and (3) Christian Associations.” Some of the points discussed and the light thrown on them may be of more general interest, and will be referred to here. While there was no hesitation to acknowledge the good done through the religious work in our schools and colleges, evidences of a general dissatisfaction with the quality of the result produced and of the need of a new vision of the task were not wanting. Mr. G. S. Abraham, who opened the discussion on “The Christian Student and His Preparation for Life,” asserted that there was something radically wrong with the training that is now being given to the Christian young men, who were unable to resist the tide of Western materialism that was swamping the country. This, in his opinion, was the real reason for the disinclination of our educated young men to enter the ministry, and not necessarily the hesitation of the foreign missions to offer lucrative and responsible positions. The task of the Christian master in relation to the Christian students was summed up, by one of the speakers, as consisting in giving sound Bible instruction, in influencing them to become men of strong Christian character, in training them to become intelligent and responsible citizens, alive to the needs of the country, in safeguarding Christian manhood from the taint of such social evils as the caste and dowry systems, in attempting to develop laymen who will loyally play their part in the bringing up of the Church and in the evangelization of the country, and, lastly, in clearly presenting to our young men the claims of the Christian ministry as a life-work. Judged by this standard, it was felt that not much success had been achieved, in spite of the vast machinery of men employed and the large amount of money expended. Another speaker specially deplored the narrow outlook of Christian students in certain places, which was evidenced by a lack of interest in matters of general and public interest and in current events. The remedy for these defects did not lie in efficiency of organization, but in the personal touch of the Christian master with his pupils. A good deal of blame was laid at the door of the class of men now employed as boarding-house masters, who were not only often a terror to the boys under their care, but also dishonest in their ways, and were responsible for destroying many good influences coming from other sources. The conference felt the need of good educated Christian men, of approved and earnest Christian character, living in boarding schools and hostels, with a view to influencing the students for Christ. Mr. J. Gnanamuthu, in his paper on “Bible Teaching,” took severely to task a class of so-called “Bible Teachers,” whose services were employed exclusively for that noble and responsible task, not because they were the most qualified members of the staff for the purpose—as ought to be the case—but because they were not qualified for any other work

in the school. For the benefit of educated men engaged in teaching Scripture, a Summer School was advocated by the conference, and a committee has been appointed to make arrangements for the same. Reference was made to the Bible study course, edited by Rev. A. C. Clayton (C.L.S.), as suitable for use in our high schools.

With reference to the Christian teacher in civic and national life, it was felt that now, when the country is passing through a crisis, as never before, it is the plain duty of the Christian teacher to do his duty by his country as a loyal and patriotic citizen, in whatever way that may be necessary, though Mr. J. V. Thomas, who led the discussion, held the view that, as the teacher had enough to do for his country in a quiet and real manner in his own particular avocation, it was not expedient or advisable for the Christian teacher to engage in public life. Mr. J. R. Isaac's enthusiastic exposition of "The Boy Scout Movement" created much interest, and the conference passed a resolution, requesting the Y.M.C.A. to publish a booklet dealing with it, with adaptations to Indian conditions—a need the supply of which is expected to lead immediately to the initiation of the movement in several of the institutions represented.

In dealing with "The Christian Teacher Outside the Class Room," Mr. K. E. Nainan defined the Christian teacher as a consecrated Christian man who had been called to serve his Lord and his fellowmen through the teaching profession, and not one who was by accident a Christian and by accident a teacher. In relation to the students outside the class room, he observed that the Christian teacher should behave more as a Christian than as a teacher, *i.e.*, move as an elder brother interested in, and friendly with, his students rather than with the superior air of a teacher, which is quite permissible in the class room.

The devotional addresses, given by the Bishop of Tinnevely and Madura, on "The Teacher, a Partner with God," "The Teacher, a Gift of God," "The Teacher, a Revealer of God," were very edifying and would need a special article to deal with them. Arrangements have been made to make the conference annual.

IN OTHER LANDS

We take from *Punch* the following gem :

“There was a stout fellow called Yapp,
A great Red Triangular chap;
Now he's working still harder
To stock the State larder,
And never has time for a nap.”

* * * * *

A new scheme for reaching the soldiers on active service with gifts from their friends and relatives, has just been set on foot by the Y.M.C.A. with every prospect of meeting a widely-felt need. Acting promptly on the suggestion of a soldier, it has completed arrangements for the issue of threepenny coupons, in neat little booklets of ten and twenty that can be conveniently enclosed in a letter. These coupons are redeemable in goods at any of the Y.M.C.A. canteens, which are to be found practically wherever the men are. An initial order for 100,000 of these booklets, some at half-a-crown and some at five shillings, is already in the printer's hands in Wellington. The obvious advantage of these coupons is that they provide a specially convenient and attractively simple means of sending small sums of money to the front, where they can be readily turned into eatables, or some other requirement of the moment, procurable at the Y.M.C.A. Huts.

The scheme has the approval of the Government, and the Postal authorities have consented to handle the coupons and see to their distribution without fee or deduction of any sort. The booklets are now procurable at any of the 800 Money-Order Post Offices throughout the Dominion. It is anticipated that as soon as the simplicity and economy of the system become known to the public, it will be very widely availed of.—*The Canterbury Young Men's Journal*, official organ of Y.M.C.A. of Christ Church, New Zealand.

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“Red Triange Day” in Sydney, Australia, proved, through the splendid work of the Citizens' Committee, a great success, the magnificent sum of over £186,000 having been realized for the war work of the Australasian Associations. Since the beginning of the war, the people of New South Wales have contributed no less than £242,000 to the Y.M.C.A. Army and Navy Fund.

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The English National Council has purchased an extensive and attractively situated property in North London, known as Mildmay Park and Conference Hall and ground, covering an

area of two acres. "Mildmay" has been actively identified with the religious life of London for the past forty-five years. The buildings were opened on the 7th September as an Association Training Institute and Bible Class, with the primary object of training Association secretaries, although courses of lectures will also be available for other Christian workers. The large conference hall will be used for Bible lectures and mission services. The plan of training for the present is to have fortnightly courses, which aim at inspiration and training for workers in Y.M.C.A. service in the Huts and elsewhere.

The mornings are devoted chiefly to lectures on the Bible and on religious work, the afternoons to physical education, and the evenings to Association principles and methods, followed by a session for devotion and study. A staff of Association secretaries, including those from Overseas, will lecture on Association history and principles, and act as tutors to those in training. The services of a fully-qualified Physical Director have also been obtained.

The course of lectures on religious subjects will be open to the public at a cost of a half guinea a course, and the following lecturers have agreed to serve:

Rev. G. Campbell Morgan, D.D., on "Christ's Methods of Dealing with Men."

Rev. E. A. Burrows, M.A., of Hertford College, Oxford, and Canon of Peterborough, on a New Testament subject.

Dr. T. R. Glover, M.A., on "Life Work of St. Paul."

Rev. John W. Oman, M.A., D.D., D.PHIL., Westminster College, Cambridge, on "The Intellectual Difficulties of Men in the Camps, and How To Deal With Them."

Rev. D. S. Cairns, M.A., Professor of Dogmatic Theology, Aberdeen University, on a similar topic.

Rev. C. S. Rogers, M.A., Lecturer in Pastoral Theology, King's College, Strand, on religious education and similar topics.

Rev. W. B. Selbie, M.A., D.D., Principal, Mansfield College, Oxford, on "Old Testament Prophecy and Its Application to Our Time."

Miss Eleanor Gregory and Rev. G. Currie Martin, M.A., B.D., on "Great Periods of Church History."

One of the two Directors of Studies is Mr. Kenneth Saunders, M.A., formerly of the Association staff in India, and now secretary for the Foreign Department of the English National Council.

REVIEWS

FOR FRANCE AND THE FAITH. Letters of Alfred Eugène Casalis. Translated by Edwin Bristol. Association Press, 124 East 28th Street, New York, 1917.

This little book of 100 pages, not a biography but "only a mosaic of fragments of letters written to his relatives and intimate friends from barrack-rooms and the front," shows with great charm the mind and heart of a young Frenchman who, caught up in the great war, met his death early in the struggle. He was killed on May 9th, 1915, being then only nineteen years old.

Alfred Eugène Casalis was born in Basutoland, South Africa, where his parents were missionaries, and was looking forward to the same work. On the outbreak of the war he was a student in the Theological Seminary of Montauban, and had been for some time a member of the French Student Christian Movement. The letters which form the volume cover a period of only seven months, and show a lad attractive, full of the joy of life, interested in birds, flowers, music, games, but most of all, in a very normal and winning way, in the Kingdom of Christ in France and in the whole world. A simple and genuine life of communion with God, a confidence for the future, both for himself and for his beloved France, a buoyant sense of duty—"the beautiful French word *devoir* which signified in chivalry the devout and willing, as well as faithful fulfilment of knightly obligation, was the watchword of this young hero's life and stands for all that free and joyful service which it was his heart's desire to render, not only to the land that claimed his earthly allegiance, but to the kingdom of God"—a clear, sparkling mind, these are some of the pictures the book shows.

The war brought to him a great stimulus of mind and faith, making him leap forward to meet the moral and religious tests which war always brings. And valiantly he met the test, preserving and strengthening his faith in those very circumstances which so often have broken down the purity and convictions of others. It began to strip him of the easy "culture" in which he felt students too easily become absorbed, and made him anxious to form and maintain points of intellectual and moral contact with the simple peasants who fought beside him, those who "never have heard people speak of idealism, nor of the Spirit, nor of matter, but who merely live and suffer." It made him realize the necessity of an infinite enlargement of the ordinary conception of the ministry as a profession, the need for the apostolic sense and for such a change in preaching as shall cause to disappear "all that consists in empty formulas, beautiful as they may be, powerfully as they may have

contributed to nourish souls: all the formulas which are to-day empty because our philosophic or religious thought, our experiences or our conception of life have outgrown them or caused them to burst their frames."

"For me," he says, "the military life has simplified everything. Things have taken on their true values and full significance. Some difficulties which seemed insurmountable have disappeared. Intellectual sacrifices, which I thought I could never accept, have taken place almost of themselves, without a pang. And there results a new vitality, a desire for intense action, and then there is always peace."

Many other like sidelights on a young Christian soldier's life may be found in the book, which has already been of great service in helping to "preserve the ideals and strengthen the faith of young men" of the French and British Army as Dr. Mott says in his brief introduction to the present edition. We commend it especially to members of the Student Movement in India and Ceylon.

F. V. S.

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THE BENGAL SOCIAL SERVICE LEAGUE. Second Annual Report (1916).

The Bengal Social Service League in publishing its second annual report has rendered an excellent service by recounting the actual need of our fellow-men round about our own doors, and the actual service which has been done for them. The very inability of these illiterate millions to fight their own battle is a call to the educated classes to be their champions.

The Bengal Social Service League is worked by a committee of prominent public men, under the chairmanship of Sir S. P. Sinha, with honorary office-bearers, of whom Dr. Maitra is secretary. It employs as travelling representative a qualified doctor, who endeavours to create, throughout Bengal, public opinion on behalf of the reforms for which the league stands, and who is sent to investigate cases of flood, fire, famine, etc., which are reported.

The aim of the league is to mitigate, and if possible eliminate, the death, suffering, and poverty which follow in the wake of physical disaster and insanitary conditions. Part of the troubles which are the lot of the great masses of Bengal is due to ignorance, and of this the league is fully aware. Its response was to open during the year 29 new branches, which will be information centres in their own district, and 43 schools, which will prepare the way for an enlightened new generation. But ignorance is not all. Misfortune has other causes. In a country like Bengal, where famine and flood are frequent, relief must be given. Thus we find that although this relief work has been done largely by local committees, which have raised large sums locally and distributed them under the guidance of the league, yet the league itself has had to spend Rs. 30,108 in this work. Fire occurred in nine villages, and 362 families were helped. Floods occurred in three districts, and 362 villages were relieved.

The nature of the relief work is seen from the list on page three of the report, in which every phrase is suggestive: rice doles, cloths and blankets, relief work, cash help (widows), helps to schools, sinking wells, fodder for cattle, agricultural implements, seed loans. It takes little imagination to fill in the picture.

One or two other quotations will indicate the picturesque and fascinating nature of the work.

On page 5, in connection with flood relief, we are introduced to a worker, "lantern in one hand and knee-deep in water," assisting "the helpless old women and children to the high land of the station," and saving "as much of their goods and chattels as possible."

On page 13 we meet the following paragraph on Bustee work:—"Three night schools were started. In a short time, through the help of the Corporation, an appreciable cleanliness of the roads was restored, and steps were taken for better lighting and better water supply of the locality. The Bustee people, most of whom were addicted to drink, were deep in heavy debts incurred on a high percentage of interest—150 per cent. being quite a common rate. To relieve them of this crushing economic burden, steps were taken for the establishment of a Co-operative Credit Bank and Stores."

On page 33 we read of the sanitary work:—" . . . Kerosine oil was poured into the pools. The village boys took this to be nice fun, when they saw that the small insects (the larvæ) were coming out of the water and were dying soon after they came into touch with the floating kerosine oil. Though the Government distributed kerosine oil only once, the league continued it for about a month and a half (distributing every week). . . . Investigation into the causes of malaria was also among the duties of this campaign."

On page 32 we have the following reference to poor feeding:—"In honour of Dr. Maitra's visit to the centre, during the Good Friday holidays, about six thousand poor men were fed to their hearts' content." (Indicative of the spirit of the league workers and infinitely better than a banquet where only the well-fed are invited.)

The report is issued partly for information, but partly also as an appeal. The society needs financial support and the moral support of new members. In an age when the West is lavishly spending her men and her money in the battle of humanity, it is hardly necessary to remind our readers of our common responsibility for the needy humanity in this great section of India.

J. H. S.

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THIRTY STUDIES ABOUT JESUS. By E. I. Bosworth. Association Press.

After a very careful perusal of this little book, one feels that it is just the kind that one would like to have for a study text book. In writing it the author is evidently in dead earnest to bring the readers into personal and vital touch with

the Jesus of history. Any study text book that is meant to make the figure of Jesus real and human is of abiding value, and therefore is a thousand times welcome now. In this book the author's sterling Christian character, intellectual keenness, and deep moral insight can be traced on every page.

The book consists of thirty studies, and these are further divided into five main parts. The first part, treating of Jesus' preparation for public service, has three studies. The second part, dealing with Jesus as the people's prophet and his vision of the life of the New Age, has nine studies. The third part, dealing with Jesus the people's prophet and the hostility of the religious authorities, has six. The fourth part, dealing with the strategic retreat of Jesus to prepare the Twelve for the great event in Jerusalem, has three. The fifth part, dealing with the return of Jesus from seclusion and the final tragic events of his earthly life, has nine studies.

As the first study fitly begins with the great event of the Advent of the Son of God, so the last study fitly closes with the searching personal question: "What will you do about Jesus," who was the Pioneer of the New Age—the Kingdom of God—and who remade history by revealing the Heavenly Father "in terms of human life, death, and immortal spiritual presence."

For each study passages with supplementary readings judiciously selected from the Gospels are given, and following the passages there are comments with practical illustrations and quotations. These comments are pointed, illuminating, and highly suggestive. Further, in these comments the play of Dr. Bosworth's fine imagination, at once sober and robust, helps to shed a flood of light on the character of Jesus, and makes it thoroughly real and human. Then, again, these notes are linked up with important practical questions of personal and national value.

This thought-stimulating book must be in the hands of every one "who wants to know more about Jesus and have more to do with him."

With some hesitation, we would suggest that Indian readers would do well to get a mental background of Indian conditions, incidents, and problems while carefully perusing this book.

S. J. O.

All books reviewed can be ordered direct from the Publisher or from the "Association Press," the publishing department of the National Council of the Young Men's Christian Association of India and Ceylon, 5, Russell Street, Calcutta.

RECENTLY RECEIVED FROM THE PRINTERS

Indian Painting, by PRINCIPAL PERCY BROWN (Calcutta). (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-8.

Asoka, by DR. J. M. MACPHAIL, Bamdab. (The Heritage of India Series). Paper, As. 8. Cloth, 1-2.

Paul in Everyday Life, by DR. JOHN DOUGLAS ADAM. (Indian Edition). Paper, Re. 1. Cloth, Re. 1-8.

The Maker of Men, by DR. G. S. EDDY. As. 2.

How to Deal with Temptation, by DR. ROBERT E. SPEER. (Indian Edition). As. 5.

Compelled Men, by FRED. L. PATTEE. Indian Edition.

IN THE PRESS

- Sankhya System of Philosophy, The*, by PROFESSOR A. BERRIEDALE KEITH (Edinburgh). (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-8.
- Kanarese Literature*, by REV. E. P. RICE (Bangalore). (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-8.
- Sinhalese Literature*, by H. S. PERERA (Kandy). (The Heritage of India Series.) Paper, As. 9. Cloth, Re. 1-8.
- The Social Principles of Jesus*, by WALTER RAUSCHENBUSCH. Indian Edition, paper.
- Meeting the Master*, by OZORA S. DAVIS. Indian Edition, paper.
- Things that Make a Man*, by ROBERT E. SPEER. Indian Edition, paper.
- Thirty Studies in the Life of Jesus Christ*, by EDWARD INCREASE BOSWORTH. Indian Edition, paper.

Anyone ordering in advance, to be sent by V.P.P., a single copy of every book published during the year, whether separately by the Association Press or jointly with other agencies, either in English, or in any vernacular, or both, will be given 25 per cent. discount.

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The Aim and Basis of the Association is to lead students to accept the Christian faith in God—Father, Son, and Holy Spirit—according to the Scriptures, to live as true disciples of Christ and to be loyal members of His Church; to deepen the spiritual life of students and to promote the earnest study of the Scriptures among them; and to influence students to devote themselves to the work of extending the Kingdom of God in India, Burma, and Ceylon, and throughout the world.

Some Christian Students at the Front*

Yesterday we were reminded that youth is the time in which brave experiments are made, and this morning we are to hear the story of one such experiment in idealism—the story of certain Christian students of our own generation who, having seen their hopes as to civilized society crash suddenly into ruins, gave everything in the attempt to restore what had been destroyed. In this peaceful country, so many thousand miles removed from any battle front, it is tempting to think of the war only as a ghastly crime in which both sides are almost equally guilty, and it is well that we should realize with what motives men, no less loyal to Christ than ourselves, and hating war no less fiercely, have nevertheless wholeheartedly and without reservation taken part in it, and in so doing have illustrated by their action not the least important of the duties of a Christian student.

I do not for the moment profess to be speaking for the country as a whole, or even for the general student-community of Great Britain: I purposely limit myself to the experiences of personal friends of my own, who, four years ago, were living happy, harmless, useful lives, either still at college or just entering upon a profession: how many of them have now given the last full measure of devotion to their cause! They were men to whom religion was no mere department of life, limited to one day in the week or to the selfish saving of one's own soul, and by Christianity they understood nothing less than the bringing of all our human activities, politics not

The substance of an Address during the Mysore Students' Camp at Bangalore, 16 October, 1917.

excepted, into conformity with the mind of Christ! They had clearly realized that unless they loved and served their fellow-men they could not expect to love God, and (largely through the Student Christian Movement) they had caught a glimpse of his kingdom as a confederation to which every race and people upon earth had some indispensable gift to contribute. They hated the type of newspaper and politician who were for ever preaching mistrust of other nations, and regarded war as not only an obsolete stupidity, but as a clear denial of the law of love to which they were pledged: but they could see that it was still not impossible, and were eager to support any barrier that could be built against it and encourage every manifestation of international goodwill.

To such men the events of the last week in July, 1914, came like a slap in the face. They could not believe that any responsible being in the twentieth century A.D. could be so mad or so wicked as to embroil all Europe in a war for—for what? Then August came; Germany declared war on France, actually invaded Belgium despite her guarantee of neutrality. England could keep out of it, of course—and how much easier to do so!—but it would mean her eternal dishonour. It was bad enough to have remained neutral in 1864, and to have been content with a protest in 1908, but if this violation of a solemn treaty were suffered in peace all national promises and moral obligations were in future worthless, and might would reign unchallenged. The fact that Belgium in German hands would be a menace to England simply did not for the moment enter into their calculations—we must insist quite positively on that. The sermon preached by the Archbishop of Canterbury that first Sunday in August, when the threat of war hung imminent but not yet inevitable over the land, may be taken as evidence that the heart and mind of the nation at this time were moved by a far higher consideration than self-interest,* and for my own friends, at least, I can speak with assurance. To them war was no less hateful or devilish than before. Some, indeed, felt this still so keenly that they could take no part or lot in it, and many of these lie at this moment in prison under sentence of penal servitude to testify to the sincerity of their conviction, but it is not with them that we are now concerned. To the great majority there were things even worse than war—treachery, cowardice, and the triumph of force over principle. It seemed to them quite certain that Christ called them to fight, and so they forsook all and followed him.

“War is Hell,” Lord Roberts had said fifteen years before, and these men, who were educated and had their share of imagination, knew something of what they had to expect. They were not going to “the drums and tramlings of conquest,” or to any scene of glory and romance,

* How general this spirit was in England down to the outbreak of war, even without the Christian background, may be gathered from Wells' *Mr. Britling Sees It Through* and McKenna's *Sonia*.

but—at least in that first winter of the war—to struggle in the mud of Flanders against an overwhelming superiority of men and equipment. They were sufficiently advanced in life to miss most the independence which they were voluntarily surrendering, and of a temperament to feel most keenly the absolute uncertainty and insecurity which to such men is the worst part of a soldier's life. Never knowing when they would get the next meal or the next sleep or the next bath or the next wound, hourly exposed for weeks together to the risk of death or mutilation, and this by their own free choice in obedience to the call which they had heard, were they not men who had literally disowned themselves and were taking up their cross daily?

And, just as they were literally obeying the Gospel command, so they experienced a most literal fulfilment of some of the Gospel promises. Army life brought them into quite new associations, and it came at first as a considerable shock to some of them to be surrounded by men to whom religion was absolutely negligible. So many Christians had been living in a little isolated world of their own that they had not realized to how large a part of their countrymen their own most sacred beliefs meant nothing at all. Of course, this gave an unparalleled opportunity for "personal work," and the sharpest test of the worth of their Christian profession. But the new life had also its rewards. Out of the intense discomfort and constant danger of the trenches was born a new sense of human brotherhood and of the peace of God which passeth understanding. "Out here," wrote one, "we have found God, for we have given up our narrow, self-centred lives, and found love for one another, and God is love."* There was plenty of time to think, and gradually there emerged in their minds a new standard of values. So many things that had once seemed important, and the pursuit of which had entailed much anxious worry—comfort, pleasure, success—no longer mattered now: it was actually possible to be cheerful and to trust God. For when put to the test—and a test such as none of us have experienced or can easily imagine—they found it really true that "suffering produces endurance, and endurance develops character, and character proved leads to hope—a hope which is no illusion." (Rom. 5: 4.)

But what have those men, friends it may be of my own, but quite unknown to you, to say to us in India? Three things, I think, at least. In the first place, it is well for us to remember that, whether we happen to sympathize with their views and motives or not, in actual fact they have fought and suffered *for us*, and that the peace and quiet in which we meet here to-day is due incidentally to the successful resistance of such men to an enemy who would not have hesitated to

* Quoted in *Papers from Picardy* (p. 220) by two Army chaplains, T. W. Pym and G. Gordon. See also *A Student in Arms*, by D. Hankey, who was killed in October, 1916.

repeat in India the horrors of Belgium and Serbia if he had had the opportunity. Secondly, they have given us and the Christian Church a new example of self-sacrifice. What you and I have so often talked about on our platforms and pulpits—the duty of giving up pleasure, money and position for the sake of our ideals—these men have *actually done*, in all literal simplicity. Within three months of the declaration of war 65 per cent. of the British Student Movement had volunteered for the Army, and Dr. Mott told us at Cambridge, in October, 1914, that he would never again be satisfied with the old rate of volunteering for Christian Missions. When so many have given up everything for their country, can we be content to give so little for our God?

And, third, and most important, their work has still to be completed by us. No one of intelligence supposes that a military victory, however complete, can of itself bring the new era or even the end of war for which we hope, unless we who survive will see to it that a new spirit of trust and service replaces the old selfishness and hatred between class and class and race and race in every department of ordinary life. That new spirit is needed no less urgently in India than in war-torn Europe. Shall we who have been spared their sufferings allow their sacrifice to have been made in vain?

C. FRANKLIN ANGUS.

Letter from the Travelling Secretary

DEAR FRIENDS,

When I wrote to you last, which was from Lahore, I mentioned that I was expecting to attend the U. P. Student Camp at Sirathu. It lasted from the fifteenth to the eighteenth of November, and was fairly successful, as you will see from the report of it that appears in these pages. My part in it was—leadership of a Bible circle, one address, one prayer-meeting, editorship of the *Sirathu Squeal* (the camp paper), and, of course, vigorous participation in games and eating! A grand photograph of the camp people was also taken. An interesting feature of the Sirathu Camp was that several students went out into the neighbouring villages to preach, and others to see the conditions under which the poor people of India live, interest in which study was stimulated by the addresses on the “Call of the Villages as Heard in France,” and “The Urgency of the Mass Movement Problem.”

From Sirathu, after a memorable address in the open, by a huge bonfire, I went to Agra with the students of St. John's College, who had come to camp. After many exciting experiences and romantic incidents (students of St. John's will understand!) we reached Agra, and I was given a nice set of rooms in the Bishop French Hostel. It was

arranged that I should have dinner with the students in their joint Muhammadan and Christian mess, and the other meals in the professors' "chummery." The Association at St. John's is called "The Agra Student Christian Union," and is meant to include all Christian students in Agra, but, as it stands at present, it has St. John's students only. There was a meeting of all the Christian students of Agra on the 25th November to consider the situation, and to see whether the Agra Union could really live up to its name or not. There are about twenty-seven Christian medical students in Agra, and it was thought conducive to strength and efficiency that they should definitely join the Union. They were asked to consider whether they would do so, or whether they felt a separate Union would be better. I gave a short talk at this meeting. The Principal said a few words, and then we had tea on the lawn, which was most enjoyable. In order to be able to talk the matter over with the "Medicals" I went across to their hostel the next morning, and stayed for two days. I talked about the matter to several of the students, and found that they were all in favour of a separate Union, mainly for reasons of convenience. There was a business meeting on the twenty-seventh, at which it was formally decided to have some sort of religious organisation, and further that this organisation should be on the lines laid down by the Student Movement. It was also decided that the Christian "Medicals" should have a separate Union: a constitution was framed, and it was decided to apply to headquarters for affiliation. Everybody seemed very keen on the Union, and the treasurer had a long discussion with me, on the night of his election, as to the exact number of ledgers he ought to keep! All members of the other old established Unions are asked to pray for this infant one.

At St. John's itself I was able to see all the students personally, and had many talks about the not-very-satisfactory state of their Union. They have at present a weekly meeting, which takes different forms, and at which I spoke on the 20th of November. During my stay in Agra I was able to re-visit the Taj and the Fort, which I had seen when I went up for the National Conference; I also had the pleasure of meeting Mr. Paton, of the British Student Christian Movement, with whom I had the opportunity of a talk on the situation in our own Association.

From Agra I had a comparatively short journey to Cawnpore, where I was to visit the Christian students at the Christ Church College. There was a Union here some years back, but as there are only five Christian students now it is not possible to have it. The Principal arranged for a meeting of the Christian students and some other young men of the parish, at which we discussed what could be done. It was decided to have a Union which should be run by the students, but which would include other young men and some high-

school boys. Of course, such a Union would not be a Student Union, but will be carrying on the same sort of work. Office-bearers for the new Union were elected, and it is hoped that it will be able to do something to help its members and others. I was given a palatial set of rooms in the Brotherhood House, where arrangements for me had been made by the Principal. One of the members of the Brotherhood took me out to see the places of historic interest.

Cawnpore to Lucknow was only a few hours, and I arrived there on the afternoon of the 3rd of December, but the student, who had come to the station to meet me, and I missed each other, which was hard luck on him! The Association here is in a comparatively flourishing state, and has many different activities running. There are five preaching bands, city Sunday schools, and regular meetings. A mission study circle is about to be started; and a Christmas tree for the whole compound, including the servants, was a pleasing feature of its plans. The Association is also presenting the mess servants with new clothes for Christmas, to express, I suppose their appreciation of the noble way in which these heroes have looked after their insides! Social service, as a definite Association activity, is not attempted, as some of the students are members of the Gokhale Brotherhood, which is doing solid work in that direction. I spoke at the college service on the 4th of December, and at the Association meeting on the 9th. I went out with one of the preaching bands to render "moral support." One rather surprising feature of the Association is that the professors have no official connection with it at all. I was sharing a room with one of the students in the Christian hostel, which enabled me to get right in among the students, and when the time came for me to leave for Allahabad it seemed quite a wrench.

I reached Allahabad on the morning of the 13th of December, but such was not to be the fortune of the packages I had put into the brake-van; they went off on a visit of their own, and have not returned yet, though I am expecting them every day. "Hope long deferred maketh the heart sick." The train was late, but the faithful students who had come to meet me did not budge from their posts, and I was very glad to find them waiting at the station when I did arrive. The Association at the Ewing Christian College is on a very large scale, and is very efficiently run. The activities are carried on by five committees—Devotional, Social Service, Evangelistic, Entertainment, and Membership. The Association is responsible for the reading-room and indoor games; it has a budget of Rs. 500, which is distributed between the different committees. The Mohulla Sunday schools are a very interesting feature of the work. There are two rather unique features of this Association—the large number of non-Christian associate members, and the intimate connection between the staff and the Association. I addressed two meetings on Sunday, the 16th of December; the first was the usual Association meeting, and

the other, at night, was the evangelistic meeting, specially meant for the associate members. The students of the "College by the Jumna" will always have a prominent place in my mind, and I am sure I will be remembered by them, if by nothing else, by the shirts I had to borrow from them because of the defalcation of my boxes.

I am now at Howrah, where I arrived on the 23rd of December, and am just recovering from the effects of the Christmas dissipation! I hope to be visiting the colleges at Hazaribagh and Bankura this month.

This first trip has been very enjoyable from all points of view, and I desire to thank all those, especially the principals and professors of the different colleges visited, who helped in making my stay profitable.

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J. N. BANERJEE.

News and Notes

The United Provinces Students' Camp at Sirathu

The morning of Thursday, November 15th, 1917, saw the Mission Campus at Sirathu, with Christian students from Agra, Lucknow, and Allahabad gathered together for their annual camp. There were over forty delegates present.

The opening of the camp seemed ominous; Rai Saheb Mukerjee and Professor Dass, the speakers for the opening day, had not arrived. Their absence disappointed many, but Mr. Stanley, who spoke in the afternoon, greatly removed the disappointment. Each speaker had a special appeal to make, and brought a stirring message to the students. Soon after the opening every one began to say he was very glad to have attended the camp, which proved so very constructive. The students have now returned to their colleges with new visions and ideals.

The officers appointed for the next camp are:—Y. V. M. Joshi, B.A., president; L. J. Pinto, B.A., vice-president; Morris Philip, general secretary; and J. D. Paul, camp secretary. Mr. Wesley, last year's camp secretary, saved about twenty-one rupees, which was by common consent given to the funds of the National Movement.

Universal Day of Prayer for Students, 24th February

Sunday, 24th February, is the Universal Day of Prayer for Students as fixed by the World's Student Christian Federation. We request that all College Associations make the best of the day by holding retreats, special meetings for students, or by having special addresses on Prayer, Intercession, World's

Student Christian Federation, Indian Student Movement, etc. At a time like this, when our fellow-students are suffering in the battlefields of Europe and Asia, let us help them by the best help we can render—praying for them so that they may, through all their sufferings, see the presence of him who walks in their midst, and also pray that the struggle may be brought to an end in God's own time. If ever the world needed prayer, it is now.

Finance Week, 16th to 23rd February, 1918

Last year, through the co-operation of local college Associations, student workers and Churches, during *Finance Week* the National Movement secured about five hundred rupees. As our members and friends are aware, our budget for this year, ending June, 1918, is Rs 5,015. Somewhat less than half this amount is already collected. We need not say that in a year like this, when needs for subscriptions in the country are so very much increased, we will not be able to make the remainder without the special co-operation of all our friends and members. We are hoping to print a special financial appeal for the week, applications for which, and all enquiries and suggestions concerning Finance Week, should be made to the Office, 3, Abraham's Lane, Vepery, Madras.