

**FISHER, BISHOP FRED B. (DR.)
ARTICLES BY, INTERVIEWS WITH,
PHOTOGRAPHS**

The Outcaste's Exodus

In sending this heart-stirring message from India to the Church, Bishop Fisher, in a personal note, writes:

"Last night, in my bed, by the flickering rays of the little lamp, my hands wrote in pencil at my heart's dictation, these verses on the Outcaste. Have they not an appeal to the real story of the Mass Movement?"

THEY come! the men of sorrows come,
Along the toilers' dusty road,
Forsaking superstition's load,
Escaping slavehood's bitter goad,
In faith, they come.

They come! the care-worn women come,
From out the hovel's prison door,
The smoke-stained walls and mud-dung floor,
Bowed down in grief and sorrow sore,
In hope, they come.

They come! the naked children come,
Already weary, having toiled,
But eager, hopeful, bright, unspoiled,
Though born in squalor, souls unsoiled,
They, child-like, come.

They come! the waking millions come.
They see the Cross where Jesus died,
Behold the wound-print in His side,
They turn to follow this dear Guide,
Redeemed, they come.

They come! who greets them as they come?
Shall sons of God, touched from above,
Like palsied priests unworthy prove?
Oh, let us rise in Christ's great love,
And *bid* them come!

1 Heard the p

Gen Broeck

tures
ry's wall
ng the bishop,
f all.

abor, and a better woman
And in the local church
die at her post. But she
hurch at large, so it was
I persuaded her to go
ing city to hear a bishop.
ut nights, and neither do
ops do not come our way
be worth while to make
ought we could return
at ten o'clock. The an-
ad said it would begin
she argued that not even
ours and a half. But I
erings, and we finally in-
iting for us at twelve at

the hour and the minute
I already a large number
; anticipation of the treat
ound with great interest
d a number of ministers
near no sound save their
wives had come to gain

we were waiting for the
dress of welcome.

At last at half-past eig
would go over the top, a
minute speech explained
outlined what the bishop
very good jokes about
most of the tired audie
Mrs. Smith. She whisp
life of her she couldn't se
the floor to the one we w
bishop had an attractiv
look better if he were st:

The chairman closed h
The choir arose with al
Wait, Dear Brother?"
but Mrs. Smith looked ;
was just what she was
"Only Waiting 'til the
Grown," an explanatio
Smith, though she admit
ter than none.

By this time the man
welcome had found hims
twenty minutes long, as I
me. The answer was on
covered its breath, then
Like Singing All the T
ahead and tried not to h
felt in my bones she was
first time she heard then

Then came the prayer.
on "The Church in a Cr
prayed had been thinkin
tences of thanksgiving he
He spoke of the past an
opportunities, what had

3 P.M., 1926

NEW YORK

Bishop Fisher Says British in East 'Knock' U.S.

Methodist Clergyman, Home
From Calcutta, Holds
English Are Jealous of
Our Trade Supremacy

Calls Them Poor Sports

**Resentment Even Shown to
American Church; Finds
Bonds of Empire Weaker**

Fresh from a tour of South Africa and Australia, the Right Rev. Frederick B. Fisher, Methodist Episcopal Bishop of Calcutta, landed in New York yesterday on the Ascania, condemning British "poor sportsmanship" toward the United States in the Orient.

"Everywhere," said Bishop Fisher, "the English are knocking America and Americans. Since the war we've bumped the British pretty hard commercially and it bothers them awfully. They're not good sports."

Jealous at Loss of Markets

"Before the war Americans were extremely popular everywhere in the Orient. But now that we have wrested commercial supremacy away from the English the attitude is universally antagonistic. This antagonism is based upon jealousy over our taking their markets and misunderstanding of our diplomatic motives."

Dr. Fisher, whose area contains 100,000 communicants, four colleges, five major hospitals and thirty secondary schools, said at the Commodore that British resentment against Americans had even been carried to American religious establishments in India.

"There has been," he said, "a stiffening in the British attitude, official and unofficial toward us."

Some Bonds of Empire Weaken

Although the American bishop finds the bonds of empire weakening in South Africa and Australia, he believes Great Britain's recent policy of "conciliation and compromise" with Indian nationalism has tightened the imperial hold there.

"Even among the more radical Nationalists," said Bishop Fisher, "there is a growing sentiment that the best interests of India will be served by working out a dominion government within the Empire."

The Bishop, an energetic clergyman of forty-four, announced yesterday that he returns to the United States this time "more intensely American than ever before." The "American ideal," he believes, "will save the world, if anything will."

He has been Bishop of Calcutta since 1920 and before that was a Boston pastor, missionary to India, and secretary of the Methodist Foreign Missions Board and the Laymen's Missionary Movement.

While India is in the midst of "her greatest awakening," the Bishop asserted that Christianity, "as everywhere in the world, is on trial."

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Hindus Ask Questions

"Educated Hindus and Buddhists," he observed, "are demanding to know whether or not Christianity will solve problems their old religions have not. They want to know, and rightly, whether Christianity will bring a greater content into their lives. Unless our religion does that they would be wrong to embrace it."

Had Great Britain continued to impose the "imperial idea" on India, Bishop Fisher said, she would have lost that empire. The imperial idea got a mortal blow all over the world by the war, he thinks.

Scores Yankee "Knocking," Too

The Bishop, ardent American as he is, wished to admonish Americans to be cautious in the exercise of their new wealth and power and to "stop knocking America."

"It may be a sign of our strength," he said, "that we criticize our country so readily, but the criticism should be with discrimination and interpretation. We are knocked ignorantly enough by others."

Bishop Fisher came to attend the meeting of the Methodist Episcopal Board of Bishops in Washington in May and will be here eight months, urging the cause of his area in the churches of his faith. He spoke last

at Emory Church, Jersey City, and will speak in Madison Avenue, Grace and St. Paul's Methodist Episcopal churches, Manhattan.

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AND A VISIT F
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LITTLE

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Methodism in India—An Interpretation

By BISHOP FRED B. FISHER, D.D., F.R.G.S.

The Methodist Episcopal Church is a Christian organization, world wide in its activities, interests and sympathies. It has sometimes been designated by the title, "American Methodism." This is not, however, a sufficient description of its scope or power. One is interested to note that the residences of its bishops are almost equally divided, as between what we would call "Home Areas" and "Areas Abroad." There are twenty-one effective resident bishops in America and seventeen effective bishops abroad. Of those abroad, there are three in Europe, two in Africa, four in Southern Asia, one in Malaysia, one in the Philippine Islands, three in China, one in Japan and Korea, and two in Latin America. Just as the British Empire and the United States of America can each say that the sun never sets upon the Union Jack or the Stars and Stripes, so the Methodist Episcopal Church can truly say that the sun never sets upon her spires.

This Church is a real democracy. Its episcopacy lays no claim to apostolic succession, but, elected for life, is just as truly an episcopacy as that of the Greek, Roman or Anglican Churches. In India, our ministers have the same status, as being episcopally ordained, as that accorded other episcopal bodies. Our bishops are elected by the General (international) Conference, rather than by a single diocesan convention. This means that, at every quadrennial conference, the work of each bishop and his episcopal area is brought under direct review and supervision. He may be moved from one area to another. Therefore, while ours is a life episcopacy, it is subjected to democratic control. This system has developed what we call the itinerant episcopacy. The warp and woof of our Church fabric is thus woven together in one great unity. It is largely due to this fact that we owe our great solidarity, without any centralized human head. The distinct spirit and personality of each of the sections of the Church is thus carried to all other sections; and we are made and kept a body of unified ideals, devotion and service.

Ours was the first episcopal church in America; being older than the Protestant Episcopal. We have no pope, cardinal, metropolitan, or archbishop. No bishop is amenable to any other; each being directly responsible to the quadrennial General Conference, which conference is a democracy; its delegates being equally divided between the ministry and the laity and coming from every continent in the world. The delegates are elected by annual conferences, according to the membership within their respective bounds.

In this connection, an interesting fact is that, while we are actually an episcopal church, we have no one central head-quarter city. The Greek Church has its supreme Metropolitan, the Roman Church has its supreme Pope, the Anglican Church has its Archbishop of Canterbury. Our Methodist Episcopal head-quarters are just as much in Lucknow, Calcutta, Bombay and Bangalore (our area centers in India), as in Washington. Our Board of Foreign Missions happens to have its office and incorporation in New York; but our boards of our Church are located in Washington, Chicago, and other great cities of the world. We have a very effective organization, which has been able to secure the cooperation of the best of the world. We have no other ecclesiastical organization in the world, not even excepting Rome. This ability to mobilize quickly and effectively is the result of both democratic loyalty to our common Methodist ideal and effective organization.

The nature of the annual conference organization assures all members against sudden dismissal or autocratic personal control. We recently received into the Bengal Conference eight new Indian members. As the presiding officer, I directed their attention to the disciplinary provisions, namely, that they were now

amenable alone to the annual conference. No bishop, district superintendent, missionary or any other individual could deprive them of position or suffrage. Any dispute which might arise must be brought to the conference through its regularly constituted committees. And the majority vote of the conference is the authority. In every conference in Southern Asia the nationals far outnumber those from other countries; therefore, if the full right of suffrage is used, there is every opportunity to mould the Church along lines of activity best adapted to indigenous development. It is also important to observe that members of annual conferences are not attaches of "a mission," but that they are actual, enfranchised members of "the church."

Beyond the conference is the local church. This, too, is an autonomous body, with power to direct its own affairs. Our laity is not to be regarded as related to a mission, but as full members of "the church." No business man in America is any more really a member than is the humblest Indian communicant. Ours is not a mission, but a church. If this is clearly borne in mind by all administrators, we shall lay broad and deep the foundations of the great Indian churches of tomorrow.

Each annual conference, no matter in what country located, is on a par with every other. In Southern Asia we now have seven annual conferences, each having its own authority. But annual conferences, like the episcopacy, are amenable to the General Conference. The annual conferences in Southern Asia which close-knit organizations, are made up in the most democratic fashion. Analyzing their membership, one finds them composed of citizens of America, Canada, and England, Ireland, Australia, Scandinavia, France, other European countries; Anglo-Indian; Indians of practically every language area and from all provinces, Burmese and Chinese. Of the five bishops in Southern Asia, one retired and four effective, one is by birth a citizen of the British Empire, one was born in the Protestant section of Ireland, and three were born in the United States.

The Discipline of the Church allows every minister and member full rights of citizenship in any country in the world. It is not necessary that its ministers and missionaries be Americans, either by birth or citizenship. While its organized life began in America, it has been a great missionary church and has spread itself out over the world.

In the Articles of Religion and the General Rules, under Article XXIII, which has to do with the rulers of the United States of America, the President, Congress, Governors, Councils of State, and loyalty to the Constitution, there is a paragraph reading as follows: "As far as it respects civil affairs, we believe it the duty of Christians, and especially of all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects." This paragraph, inserted by our forefathers in the early days of the Church, indicates very clearly that they expected our parish to be world wide and that our members were expected to be citizens in all countries.

There are, of course, no political boundaries in India and Burma, and hence any new territory, whether British or otherwise, is automatically a part of the Methodist Episcopal Church. Our Indian ministers of annual conferences have exactly the same rights in voting, both as to polity and representation in the higher councils of the Church, as is accorded American or European missionaries within these conferences. Every missionary who comes to India joins an annual conference, and has no more and no less legal voting power or authority than the humblest Indian or Anglo-Indian member.

Those who were present at the last General Conference in Des Moines, Iowa, U. S. A., will never for-

get the cosmopolitan character of that body. Practically all nationalities were represented, and the national costumes were used, among the most picturesque being the Asiatic representatives from India and China. The representation was not confined to male members, but many women were stated as regular voting delegates. These eight hundred leaders were the direct representatives of annual conference supervising millions of members throughout the world.

It may be truthfully said that the Methodist Episcopal Church is the friend of all and the enemy of none. Our theology is representative of the entire evangelical body of belief. Our Articles of Religion are those brought down and modified from the ancient church. We have not claimed to bring novel beliefs into being, but to vitalize, emphasize and make dominant the passion of spiritual love expressed by Christ and believed by the Church universal.

Ours is a Church which believes that evangelism and education go hand in hand. While we are looked upon as an evangelistic agency, and the emphasis upon evangelism is perhaps paramount, yet our educational institutions compare with the best in the world, whether under religious or secular control; and we have ever stood for both an educated ministry and an educated laity.

All these things are written, not that we may glory in our numbers, our polity, our influence, or our achievements, but that in this hour of national and international consciousness, we may take stock of our spiritual inheritance. Every Methodist can declare himself a citizen in citizenship; for he is, first, a loyal, responsive citizen of the country of his birth or adoption; second, a citizen of this world-wide Christian democracy called Methodism; third, a citizen of that larger heavenly world which, we think, knows no boundary of race, nation or church.

The simple, but effective church machinery has ever been used for the benefit of the general Kingdom of God. It would be a fatal day, not only for Methodism, but for the millions of Christians within her fold, if the power of this organization should ever be used for selfish, ecclesiastical purposes. My object in presenting this study or interpretation of our organization and life is that our Indian Christians may take just pride in the international Church of which they are a part; and, by understanding its democratic workings, may take a far larger part in its administrations. What we want in India is an Indian Methodism, not an American Church nor an European Church. The genius of Methodism lends itself to the development of a great indigenous Christian Church, fully equipped, with all the rights, privileges and powers of a national organization. It is the hope of the entire missionary body that such development will take place. Their attitude should be, and is: "We must decrease, the Indian Church must increase." And the fellowship of the Methodist ministry lends itself beautifully to the spiritual instinct of fellowship which abides in every Indian heart. Let me urge our Indian Methodist comrades to lay hold of their opportunities for service and achievement, in connection with this Christian organization, and to build in India a Methodism which shall reflect, not only the power and the glory of success in other lands, but the spiritual heritage of a true Indian expression of Christ's life and work.

The Rev. Rockwell Clancy tells of traveling with the late Rev. Dr. A. B. Leonard, our erstwhile Secretary for a quarter of a century. Dr. Leonard told Dr. Clancy that one of the mottoes of his life had been:

"Of plenty of time, the first part is the best."

It was his habit to use the first part, and thus he was always ahead of his work, and was able to accomplish such a great life work. The same idea was expressed by another of the world's greatest workers, in this way:

"I always drive my work, and never permit it to drive me."

Have these mottoes any suggestions for India?

F. W. W.

An Historic Event

On Saturday, March 19th, at 5 p. m., the immense shamiana on the site of the new University, Lucknow, was thronged with friends of education, including the Taluqdars of Oudh who, for half a century, have sought for such an institution in this city. Upon the arrival of His Excellency, Sir S. Harcourt Butler, Governor of the United Provinces of Agra and Oudh, an address was presented by Rai G. N. Chakrovati Bahadur, the Vice Chancellor, who traced the evolution of the movement and mentioned the generous gifts of the Taluqdars, the several colleges related to the project and the proposed departments of the University, which will include a Faculty of Commerce, in addition to the faculties of Arts, Science and Medicine. Examinations are to play a less important part than formerly, and the University will follow a national model, with state-ly buildings in "this city of palaces and parks."

His Excellency then proceeded to the foundation stone, which contained a jar with documents of current interest, and when deposited, he declared the stone well and truly laid. In the course of his address, he expressed his gratification in being privileged to share thus far in the undertaking, and his appreciation of the subscriptions received from the Taluqdars, the landowners and people of Oudh, to the extent of thirty lakhs of rupees; adding the hope that "further endowments be made this day and in future, for the good of this province and of India." Referring to the universities of India as the power-houses of freedom, His Excellency said:

I take it as a good omen that, side by side with the University of Lucknow, we shall build a new Council Chamber, in which political reform will find its abode. Both will, I trust, be inspired by the same principles of freedom. That is the greatest gift that the British have given to India. The rise of self-consciousness in India, the desire for self-government, the spirit of nationality, are the products of English education acting on Indian minds. His Majesty's Government has decided that India shall be a partner in the Empire, with progressive steps in self-government as she proves her fitness for them. You have to fit yourselves for freedom, for it has come to stay. In the heat of the recent discontents, which are the flotsam and jetsam of the great war, you must not ignore the essential and predominating fact that it is to British rule and English education that you owe your present national consciousness. Most of the errors of the world would be avoided, if people realized that it is impossible for the same thing to be and not to be. The British could not leave India if they wanted to; and the war has shown that no power can hold India, which has not the command of the sea. The talk of the slave mentality of India is at direct variance with historical fact. Indeed, there never was a time when it was less true; because it comes when India is receiving her first considerable instalment of political freedom. What is the alternative to progressive freedom in India? It is reaction and anarchy."

His Excellency further said that the Lucknow University, in conforming with ancient, indigenous ideals of education, "must at all costs secure the principles of a unitary, teaching and residential university, while preserving the individuality, tone and character of its component parts." He made a special plea for the humanities, and for the training of both mind and character. "One of the great needs of India today is balance of mind, the power of sifting events, adjusting contexts, discerning probabilities; in a word, the culture from the study of history."

In closing, His Excellency expressed his deep interest in the students, the great majority of whom had withstood the non-cooperation movement. He quoted the French saying: "The youth but knew; if age could but do." "Now," said he, "the generations can intermingle; and old and young can work together more readily than they have ever done before." After quoting John Milton on discipline, he concluded:

"Without discipline you cannot have full measure of freedom. The cultivation of discipline is an essential and imperative part of education. Students, I beg you to cultivate discipline, true knowledge, and sanity of mind. By these you will best serve your own people and those that will come after you. As I picture this great university of the future, spanning the river Gumbi at our feet, I cannot offer up a higher prayer than this, that its noble bridge and buildings and courts may for ever be the home and shrine of freedom and discipline."

Board of Missions & Church Extension
of the Methodist Church,
Modern India
NEW FIFTH AVENUE, NEW YORK



FRED B. FISHER

Modern India

The swift-moving currents of modern life are
nowhere deeper or more portentous
than in the Indian Empire.

IT matters not by what name you call it—renaissance, reformation, revolution, reconstruction—there is a silent but potent movement at work in India to-day. Three hundred and fifteen millions of people are waking to a new valuation of life. Infinite power is latent in this rising tide of humanity. This is a population so vast that if the present European war were to depopulate France, Austria, Germany, England, Belgium and Turkey-in-Europe, these countries could be re-populated from India alone and still have enough people left to equal the number of inhabitants in the United States. In fact, the population of India exceeds that of all Europe except Russia, crowded into a territory one-third the size of the United States. What will it not mean to the world when vast India awakes and gives forth the riches of mind and heart which the centuries have poured into her life? No nation is more potential.

The evidences of the awakening are legion. No more is Matthew Arnold's interpretation correct,

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"The East bows low before the blast
In silent, deep disdain;
She lets the legions thunder past,
To plunge in thought again."

And even Kipling, that great interpreter
of the Orient's life, must revise his early
Mark-Twain-ism,

"Here lies the fool
Who tried to hustle the East."

The "fool" may be dead—but the East is
hustling just the same. How much the
"fool" had to do with it does not greatly
matter. The important thing is the fact
itself.

We will group the evidences of this new
reconstruction under three headings: The
New National Unity, The New Social
Order, and The Mass Movement Toward
Christianity.

The survey must necessarily be but an
outline sketch of present tendencies and
developments.

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I. THE NEW NATIONAL UNITY

The war has doubtless helped to precipitate a molding of the national mind. This must be the inevitable outcome of a crisis which has suddenly thrown together in brotherly relationships such divergent groups as Hindu, Moslem, Buddhist, Sikh, Christian, Anglo-Indian and Colonist. Nothing unites men more solidly than the facing of a common foe in a fight for common ideals. There is a remarkable loyalty on the part of the Indian people toward Great Britain. This fact will stand out in bold relief when we remember that heretofore there has been no such thing as an Indian nation with a consciousness of unity and solidarity. Races have been antagonistic and hateful one to another. Mr. Sydney Brook declared in the *North American Review*: "Enmity among the Indian peoples has been as real as that of the Pole to the Prussian or the mongoose to the snake; while races are as far removed from one another in interests, instincts and culture as the New Englander from the Patagonian."

India is made up of fourteen provinces and six hundred and seventy-five native states, while there are one hundred and forty-seven distinct languages, twenty-

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three of which are each spoken by at least a million people. To see this vast, unrelated, divided people seek co-operation and unity is a miracle indeed. They are becoming conscious of their common nationality. Hindu and Moslem communities—out of an age-long antagonism—are coming to appreciate each other's worth and are uniting in patriotic nationalism.

At the meeting of the All-India Moslem League in Agra and at the meeting of the Indian National Congress in Karachi, the presidential addresses gave special attention to the need for developing friendly relations and cordial co-operation between the Hindu and the Moslem communities, and strong resolutions favoring co-operation were passed by both bodies!

Christian missions must of necessity be strengthened and adjusted to modern conditions. We dare not let Moslem and Hindu alone unite to form the new national life. Christian ideals and principles must be at the heart of it. Herein lies the only real and permanent hope of the new India.

There is a peril in some of the agitation which accompanies the awakening. One wing of agitators is opposed to the Government and western ideals. Extremists arise out of every such condition. It has always been true in human history. Mr. Valentine Chirol, in his volume, *Indian*

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Unrest, quotes as follows from one of the leading journals:

"By whatever name—anarchists or seditionists—those may be called who are taking part in the movement for independence, however many patriots may be sent to jail or into exile, yet the spirit pervading the whole atmosphere will never be checked, for the spirit is so strong and spontaneous that it must clearly be directed by Divine Providence."

Extremes will be corrected by the reaction of other forces. All parties are sincere—this is the real hope—and out of the unrest and the agitation will come a constructive policy of national advance. Both government and society are adjusting themselves to the inevitable. The significant thing is the new national unity and patriotism which is growing out of the break-up of old ideals and divisions.

II. THE NEW SOCIAL ORDER

Two outstanding characteristics of the new social atmosphere are the attack on caste and the demand for the education of women. Caste was denounced as a national peril at a meeting of Hindu men in Bombay, presided over by the high-caste king of one of the richest native states. Christian writers and speakers have never said such bitter things about caste as these words by an educated Hindu Reformer: "Caste has produced disunion and discord. It has made honest manual labor contemptible, and retarded progress. It has brought on physical degeneracy by confining marriage within narrow circles. It has suppressed individuality and independence of character, and while affording the opportunity of culture to the few, it has caused the degradation of the masses. The social system and the whole tone of religious thought with its philosophy of fatalism is against the individualistic self-assertion necessary to success in the struggle for existence. It is opposed to co-operation for civic ideals, and it promotes indifference to life."

A non-Christian newspaper writes in letters of flame the following charge: "It is not possible to describe in temperate

words the terrible havoc which caste has wrought in India. The preservation of caste means the suicide of the whole nation."

Imagine how hard it must be for the bones of the ancestors to keep from turning over in their graves when you read in an Indian newspaper that in Bombay last December a company of Hindus held an all-India inter-caste dinner, organized with the avowed object of doing away with caste differences. There were four hundred and fifty guests, of whom two hundred and twenty-five were Brahmans, fifty were women, and twenty were "untouchable outcastes."

But not only in such feasts do we see the castes sitting together. One of the most notable advances has been made by the Dewan of Travancore, who nominated two members of the so-called depressed classes to seats in the popular Assembly, the local Parliament which meets annually under his presidency. For two sessions these "unapproachables" have sat side by side with the representatives of the aristocracy of the land and taken their due part in the deliberations of the Assembly.

The breakdown of caste will mean the opening of a door of hope to India's depressed millions. They are being stirred for the first time in all history. Hope has found a place in their hearts.

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The complex and sweeping nature of the social reform movement may be seen in the resolutions passed by a recent congress of Hindus in the Punjab at Lahore. Among the resolutions were:

1. The amelioration of the oppressed classes
2. Prohibition of early marriage
3. Education of women
4. Relief of widows and orphans.

This is nothing short of a revolution in the whole life and thought of Hinduism.

"The old order changeth,
Giving place to new."

Ancient Hinduism has regarded womanhood with bitter contempt and suspicion; the sacred books declare that "to educate a woman would be like feeding a serpent milk; she would but turn her education into poison." In the old days only the immoral temple girls were taught to read, and respectable girls would conceal any education out of shame. What think you to read a newspaper account of a social conference of Indians in 1916 which makes the following revolutionary declaration?

"This conference is strongly of opinion that every effort should be made to promote and expand the education of women—elementary, secondary, and higher—

MODERN INDIA

and considers it the duty of all educated Indians to take steps for the improvement of existing schools and for the establishment of others.

"This conference is of opinion that girls should *not* be married before they are sixteen.

"This conference is strongly of opinion that the injustice of prohibiting young widows in certain castes from remarrying should be removed, and that those who remarry should not be excommunicated."

The root of all social progress lies in the condition of womanhood. Miss Eleanor McDougall writes in the *International Review of Missions*: "India at present needs, as it never needed before, a supply of native women trained to habits of independent thought and serious study. It is most important that the university women of India, whose influence will probably be out of all proportion to their numbers, should be trained by Christians." What greater opportunity has ever come to the Christian Church!

III. THE MASS MOVEMENT
TOWARD CHRISTIANITY

The masses of India's population find in Christianity the fulfilment of their spiritual, moral and material aspirations. It is ever so. The common people hear Him gladly. He is eyes to the blind, release to the captive, and good-news to the poor.

Lord Curzon, in giving his vice-regal valedictory to India, bore a definite testimony to the place of the common people in the nation's life. "My eye," he said, "has always rested upon a larger canvas, crowded with untold numbers, the real people of India, and distinct from any class or section of the people. It is the Indian poor, the Indian peasant, the patient, humble, silent millions, the eighty per cent. who subsist on agriculture. He is the bone and sinew of the country; by the sweat of his brow the soil is tilled. He should be the first and final object of every viceroy's regard. He is the man we desire to lift in the world, to rescue from tyranny and oppression."

Nine-tenths of the people live in villages. In the whole vast population there are only twenty-nine cities of more than one hundred thousand. The village is the unit of life in India. Whole villages

are turning to the Christian Church for baptism. The "Chaudhri," or head man, of the village has become the evangelist. If the mayors of the American towns should suddenly become evangelists, calling the people to repentance, we would account it a miracle. It is even more a miracle in India.

All missions are struggling with the difficulty of finding and training workers to instruct the masses gathered in. The task of organizing the converts into churches is both difficult and urgent. One mission has fifty thousand on its waiting list, another one hundred and forty thousand, and yet another one hundred and fifty-three thousand. With sufficient Christian teachers and equipment two million low-caste people can be baptized and trained in ten years.

A perpetual Pentecost! A harvest greater in one generation than that produced in four hundred years in Europe! An increase in the United Province of one thousand per cent. in the Christian population since 1881, according to the civil census report. An increase in ten years in the Punjab from 37,000 to 163,000.—last year one mission baptizing 38,000.

What will be the answer of American Christianity to such a challenge? There is but one answer—"go or send." We dare not fail to advance in a day like this.

MODERN INDIA

The India Mass Movement Commission, of the Methodist Episcopal Board of Foreign Missions, plans to secure One Million Dollars to take advantage of this strategic opportunity. With this amount it is estimated that not less than a half million people will be baptized within ten years and provision made for their training. All the social and moral reconstruction now taking place among this vast people may be traced to the influence, either direct or indirect, of the Christian message. Now is the time for Christianity to press every advantage. A nation is being born in a day.

The commission solicits your co-operation. For full particulars write Fred B. Fisher, Executive Chairman, 150 Fifth Avenue, New York.

Bishop Fisher on Gandhi 1924

In an interview carried by the *New York World* on April 6, Bishop Fred B. Fisher, Methodist Episcopal Bishop assigned to India, said: "They say that Gandhi is not a Christian. He says he isn't; and if Christianity were a matter of mere profession and pretense, that would settle the point. But Gandhi, I tell you, is living the Gospel of Jesus. He is demonstrating the truth and the power of our Master's teachings. He is exemplifying Christianity instead of merely preaching it; and he is making a joke out of our Western civilization which pretends to worship Jesus while it is backing up all sorts of materialistic claims with bayonets and battleships."

Gandhi, Bishop Fisher says, is wielding more power than any military dictator and is doing so by contradicting our Western theories of power. He records that Gandhi once said to him that not even our missionary organizations have faith in Jesus; that in common with governments they put their ultimate reliance with respect to their property upon battleships: "That was not the way that Jesus taught you to act," Gandhi said. "Jesus said, 'If any man take away thy goods ask them not again.'"

The Bishop described Gandhi's trial. "He did not defend himself in court. When he was told that his words were treason, he replied that he was a lawyer and was well aware of that. . . . He thanked the Judge most feelingly for his courtesies and said he understood he would have to be condemned. And the English Judge was so touched that he expressed the hope that Gandhi would not have to serve out the whole sentence which it was his painful duty to impose upon him." The world hasn't invented any weapons that can cope with a spirit like Gandhi's, the Bishop said. His non-cooperation program is acclaimed by hundreds of thousands who hold him an incarnation.



Indomitable Japan

Yokohama and Tokyo Rising From the Ruins of the Earthquake of a Year Ago

By Bishop Fred B. Fisher

IT has been a sobering yet inspiring experience to revisit Japan one year after the devastating earthquake. One who remembers Yokohama in her days of beauty, prosperity, and commercial supremacy cannot escape a shudder as he beholds the low wooden shacks scattered here and there over the ground where but a short year ago stood the massive structures of brick and stone. That lovely hill, once covered with magnificent residences and known to travelers the world around as "The Bluff," now looms up stark and bare against the horizon. Her houses fallen, her beauty destroyed, yet the outlook over the wonderful harbor and the wide expanse of the Pacific still remains. No devastation can destroy that outlook. So with the people of Japan. Their houses gone, their great dock, once the pride of the nation, twisted like old iron, warehouses that held half of the world's supply of silk gone—still stand this great people looking out and up, with a vision and optimism unsurpassed by any people of devastated Europe. Destruction, even on such a vast scale, could not destroy their spirit.

It was pouring rain when we landed, yet the faces of the Japanese wore that optimistic smile which has always characterized them. The passengers were met by rickshaws, carriages, and motor cars with exactly the same buoyant courtesy with which they were greeted in the old days.

Like Mid-West Pioneer

The business of the city is being carried forward in improvised wooden structures giving one the impression of a mining town of middle-West pioneer days. The pavements of the streets, however, and an occasional ruin bring one back to the realization that he is in an old country. It was impossible to escape the mingled sense of ancient culture and new intensive life. Instinctively, I felt like lifting my hat to this indomitable, courageous people who had turned disaster into hope and destruction into opportunity. The Japanese people are at work. From the oldest to the youngest, each one is sharing the burden of rebuilding. While on one side the debris is still being cleared away by human hands, on the other is the steam pile driver, together with all the latest mechanical devices of the present day, driving the foundations of new concrete structures for the future.

In Tokyo, the nation's leaders are "carrying on" in one-story frame buildings hastily erected, for these wise Oriental statesmen are content with temporary quarters while they give the architects opportunity to complete their plans for a modern capital of unsurpassed beauty. There is, of course, much of the old which still remains intact. We lunched in the beautiful Imperial Hotel, which stood the test of the earthquake as well as any building in the great city. Many steel structures stand like skeletons, stripped of their brick and concrete. These old steel

skeletons the enterprising Japanese are rapidly covering again, and many office buildings will soon be ready for permanent use.

The New Aoyama Gakuin

In the campus of our Methodist College, Aoyama Gakuin, the man who pulled our rickshaw pointed to the great brick building which had been the pride of Aoyama, and said with a smile, "See house, no top." We looked in the direction of his pointing and saw a building which but a year ago had resounded with the happy voices of a thousand students now a wreck like those we had seen at Verdun, a mere shell, shattered irremediably. Yet, in the midst of this very devastation, the noise of hammer and saw is heard in every section of the campus. Temporary buildings for classroom and dormitory purposes are being erected with great rapidity. Residences are being rebuilt and remodeled on an improved scale. When school opens, the 2,700 students will be housed in barracks, and in similar barracks they will carry on classroom work.

From this beehive of reconstruction we went to the most sacred spot in all Tokyo. We stepped out of our rickshaws and stood in prayerful thought. Just here, in this great enclosure, thirty-two thousand people had come to seek safety from the pursuing flames. But no sooner had they begun to feel secure than the flame and smoke overcame them and not one of the thirty-two thousand lived to tell the story.

From this sacred burial ground, we looked out over a new city of hope. It was one of the most inspiring moments of my life when I stood on the brow of this hill and looked down upon the shimmering, brilliant tin rooftops stretching mile after mile. The streets were busy with traffic. The hum of human voices could be heard, and one knew that he was in the presence of a great miracle. Here a stricken people are rising phoenix like with a spirit unconquerable.

A Book is Mightier Than a Battleship

I have always been impressed with the seemingly universal literacy of the Japanese people, yet this time the book shops were more in evidence than ever. Down one street we saw as many as thirty large book stalls with open fronts, while in the shops one could see disengaged clerks and errand boys busy over books. In the observation car of the express train running down to Kobe was a library of fifty books in Japanese and English. I know of no other nation in the world where this would be true. In the city of Kobe we walked through the business and theater sections late in the afternoon, and one of the amazing sights was to see that in front of the open bookshops greater crowds were gathered examining magazines and books than gathered to see the melodramatic pictures in front of many of the theaters. As a prophecy of what

the future holds in store for Japan, this is significant. Christopher Morley in *The Haunted Bookshop* remarks with keen insight that a book is more powerful than a battleship. It may take a book longer to demonstrate its explosiveness, but in the end it will always win. Books carry ideas, while at best battleships carry nothing stronger than dynamite.

In certain European countries automobiles, trains, and guides are arranged for purpose of showing the destruction that has been wrought, and in practically every shop, home, and hotel one hears a tone of disappointment and defeat. In stricken Japan no guides offered to show us

the scenes of destruction, no automobile tours were arranged for this purpose, and we heard no whining and no complaining. No one seems to have time or inclination for it. Instead, we saw day and night shifts of brown-skinned laborers busily engaged in reconstruction. One felt constantly that he walked in the presence of something awe-inspiring and prophetic.

Every American who aids Japan in this hour of need may well rejoice. He may feel the satisfaction of helping those who heroically help themselves, and of adding a little joy to hearts that are heavy yet full of determined hope.

For Those in Prison

By Frank Moore

President American Prison Association, Superintendent New Jersey State Reformatory

THE last Sunday in October has, for years, been set aside as Prison Sunday in the churches. The American Prison Association, therefore, wishes to make an appeal to all churches to observe the day this year on October 26. Each minister is asked to make the work of the prisons his subject at least at one service.

That which affects the prisons of the country has an important bearing on the lives of a large number of its population. These prisoners are often times forgotten because they live behind walls where the public does not see them. They are, however, human beings, whose needs are very great, and whose interests must not be overlooked by those who are followers of Him who said, "I was in prison and ye visited me."

Crime is on the increase in this country to an alarming degree: The Census of 1904 showed 100 prisoners for every one hundred thousand of our population. The Census of 1910 showed 125 prisoners for every one hundred thousand of our population. The Census of 1922 showed 150 prisoners for every one hundred thousand of our population. The Census, therefore, shows that from 1904 to 1922 crime increased in this country at the appalling rate of 50 per cent. Every year approximately one out of every 666 citizens of the country greets the new year in prison.

In 1910 the entire number confined in prisons was 479,736, a population greater than any one of our ten smallest States, and larger than the combined population of four of our smaller States: Wyoming, Nevada, Alaska, and Delaware.

Therefore, the question of what can be done in handling the offender is a subject which should require the suggestions and combined wisdom of all who seek to make this a better land in which to live. And the discussion of this topic throughout the country in every pulpit by those who are interested in the betterment of mankind is earnestly sought.

Recently, it was found in one of the penal institutions of the country that only one out of every hundred inmates attended church regularly before they were arrested. This certainly ought to be food for thought. It is not a question of one being out on the mountain, and ninety and nine in the fold, but of the reverse. What ought the churches to do about a problem like this? What can they do? If the churches could solve this problem they would greatly decrease the number who are in prisons.

That which the penal institutions of this country need more than anything else is the establishment within them of a strong moral power that would turn men from sin to righteousness. There was a prison 2,000 years ago where a man was bound by chains, hand and foot, and

closely watched by strong guards, both when he awoke and when he slept; but it is said of this prison that an angel came into it, and light shined in the prison, and Peter's fetters fell off and he girded himself and went out a free man. But the other side of that story is that in a certain house in that city there was a company of men and woman praying for him, and the angel entered the prison in answer to their prayers.

If men in prisons are going to be made free from sin and from the fetters that bind them, the churches must take an interest in the prison problems of the country. It is not a question of punishment but of reformation that must be worked out in the prisons. Revenge does not belong to man: "Vengeance is mine; I will repay, saith the Lord."

Prisons are influenced too much by politics and by business, and this is largely because the religious world has not made itself more potently felt in backing up the moral work which the prisons ought to do. The force of no influence of the country is so needed to be brought to bear upon the prisons of today as the influence of the churches, in order that the prisons may more strongly enter into the work of "character building," which is their highest duty.

If the churches would be more like the little band of Christians that prayed for Peter, no greater power could be brought to bear upon the prisons to make them better.

Volunteer Workers Needed

There are many men in charge of the prisons of the country who are anxious to do a great amount of moral work with their charges, but are not able to do it because they do not have men and women who would be willing to work with them in reaching the individual offender. The head of a penal institution with hundreds and it may be thousands under him has so many duties that personal work with each individual is to him a physical impossibility. The Church could be of valuable help to him if it would only offer its assistance.

A new light is needed in prisons. It is the light of religion, which is the foundation of morality, that should be more fully let into prisons so that there might be no moral darkness in them.

Therefore, the Prison Association makes an earnest appeal that this year the churches see their opportunity, which is a great one, and that beginning with the present time they may exercise a greater and more constant influence upon the moral and religious work of penal institutions. It is with this in view that it is hoped that every pulpit in the land shall take "Prison" as its subject Sunday, October 26, 1924.

RAMSAY, S. J.

OUR CHILDREN'S PAGE

THE DOCTOR'S LITTLE PASSENGER.

By Daisy D. Stephenson.

Far up a rocky canon, to a brown log cabin, Ruth goes every summer with her mother and her grandmother. Her father, a physician in the city, drives up for week-ends. Then Ruth hops about the great rocks that rim the noisy stream, and watches her father, happy with "waders" and fishing rod. There are always delicious brown trout and flaky biscuits for supper on Saturdays.

Ruth has a very odd birthday. Her father says she should properly have been named Independence, Liberty or Firecracker—for she was born on the Fourth of July.

Last year she was so excited that she thought she could not wait to see what her birthday surprise would be. Grandmother and mother had laughed and hinted about it, and Ruth was bursting with curiosity and impatience until at last she said, "If I wait another day, I shall go whizzing round like a pin wheel!"

"There comes an automobile now!" called her mother, who was up on a stepladder, putting some little flags round the rustic porch.

"Oh, maybe, it's father!" And Ruth scurried down the rocky path and across the tiny bridge to the cabin road. It was not her father that time so Ruth began sailing pine-cone boats while she waited and listened.

Toot-toot-ti-toot! That was father's signal, and there he was, coming round the shoulder of a cliff. And in the tonneau of the big car was the smallest, funniest brown pony that Ruth or anyone else ever saw.

Well, Ruth was as excited and full of thrills and gurgles and dimples after that as every Fourth of July child should be.

"It was too much of a climb for little Tom Thumb," explained the doctor, "and there was no train near enough—no airship, so I just decided to carry him as a passenger. He is no larger than a St. Bernard dog anyway, and there was plenty of room for everyone. The little rascal enjoyed every minute of his ride, too."

Ruth was patting and stroking the gentle creature, who stood quietly, as if he had understood that he was among home folks now.

"So we'll all have a safe-and-sane Fourth," declared the doctor. "Ruth may ride, I'll fish, and mother and gran-py will fix us a picnic up on the hill."

"That will be glorious!" agreed Ruth's mother. Then to the little girl, who had climbed upon the pony's back, she said, "What shall you name him, dear?"

Ruth thought for a second, then with a plop she said, "Why Sky-Scrubber!"

SNOWFLAKES.

Once upon a time, a little raindrop though it had played long enough up in the clouds, and said it would go down to earth and see what it could do. So it started.

When it was falling, writes Josephine Jarvis, it had to pass through a cloud that was very cold, and this funny little

raindrop, instead of shrinking together as we do when we are cold, stretched out and stretched out, until it was not round any more, but was long and thin, and hard like a needle; and that is just what it was—a little ice needle.

As it went on falling it met another just like itself.

The second said: "Little Ice Needle, where are you going?"

"Down to earth, to see what I can do." "I'll go, too."

So the second ice needle joined the first, and they fell together.

Pretty soon they met a third, who said: "Little Ice Needles, where are you going?"

"Down to earth, to see what we can do."

"Then I'll go, too."

So it joined the others and they fell together. Then they met another, and another, and another, who all joined them. Then there were six little ice needles, falling together, and they had a new name—"Snowflakes."

Little Snowflakes met others, who asked where it was going. "Down to earth, to see what good I can do."

"We'll go, too. But where shall we go?"

"I know," said one of the little flakes. "Last summer, when I was round and warm, I saw a place where a little boy had planted some seeds, which a kind lady gave him. Let us fall on that place and keep it warm, so that the seeds in the ground may not freeze, and the little boy may have some flowers next summer."

"Oh, so we will," said they all; and they fell faster, so that they might get there all the sooner.

When the weather began to be warm, the snow turned into water and ran down into the earth, and the seeds drank it and swelled until by and by little leaves came out above the ground from each seed. Then other leaves grew, and when summer came little Frank had his flowers again, and all because one little raindrop wanted to do some good in the world.—Exchange.

DROPPING DOWN THE RIVER.

Steve and Cecile were "dropping down" the Mississippi River when the storm caught them in the night. Though they had been "dropping down" several summers and knew every foot of the river, they had never been in such a storm before. Their small shanty-boat was tossed about and then drifted smoothly into a quiet creek.

While Steve made the boat secure, Cecile ran to see that their precious cargo, a little pile of ready-made clothing and some tables and chairs, was safe.

"I'll go to the cabin and see if I can't get some more food," said Steve, and he went to the cabin.

When Steve came back, he found that the boat had become a part of a big parade. Later, being a member of Steve and his sister, who had been chosen by their school, had decided to take advantage of some mild weather and to go down in their shanty-boat instead of by train.

"Listen to the wind howling out on the river," said Steve. "This is some storm, and getting colder every minute."

Suddenly Cecile exclaimed: "I hear a child crying!"

Steve threw open the cabin door and an icy wind cut into their faces. His flashlight showed a small shanty-boat within a few feet of them. The boy lit a lantern, threw a landing plank from one boat to the other, and ran to the cabin from which the cries came. In response to his excited call his sister hurried to his side. On a bunk in the corner lay a woman. As close to her as possible cuddled three little children, their faces blue with cold.

"This woman has fever," Cecile said. "We'll have to move them all to our boat."

"You go and build up the fire," directed Steve, "and I'll take the children over and leave them with you while I bring the mother."

The half-frozen babies crouched silently around the fire while Cecile hastily made cocoa. Steve brought in the woman, wrapped in his coat, her thin form no burden to the sturdy sixteen-year-old boy. She told them she had been sick for several days, unable to leave her boat to obtain food. They covered her up in Cecile's bunk and Steve fed the children hot cocoa and bread while Cecile did what she could to relieve the mother. The children were dressed in flimsy, ragged clothes that were no protection against the cold.

"We'll have to use some of the salvage clothes," Cecile decided. "Of course it will spoil the Clearwater School collection, but we can't help that."

"Anyway the furniture is good enough to take first prize," said Steve as he went to get the clothes.

In a short time the three youngsters were smiling weakly under the cheering influence of food and warmth.

It was growing colder and the fire was almost out. Knowing that the undernourished children could not stand much cold, Steve went on deck to get more wood, and came back with a white face.

"Cecile!" he cried, "the wood is gone! It must have washed overboard during the storm." They looked at each other in horror and each read the other's thought.

"Oh, Steve, how can we?" asked Cecile. "Clearwater School has been collecting that furniture for months—and think how hard we all worked to fix it up!"

Yet, even as she protested, Cecile knew that it must be done. With tears running down her cheeks, she gathered the three sleepy babies into her arms and listened to the hatchet blows which destroyed the last of Clearwater's salvage collection.

Cecile and Steve reported at Red Cross headquarters and briefly told their story. They were asked repeatedly to take part in the parade, and Cecile said: "I'll go, but I'll take the children with me. They are the only ones who can't get home."

The next day when they were walking down the street, they turned a corner in time to see the very beginning of the parade. Cars and trucks rolled by, and at last they heard a burst of cheers as there came in sight a big truck piled with straw. On top of the straw, warm, and to a loud laugher, sat three rescued babies. The truck bore a banner with the words, "Salvage—Clearwater School—First prize"—American Red Cross.

The Greatest of All Modern Disturbers

Here is a Perfect Summing up of the India Case. It is Authoritative in its Knowledge of the Field, and Inspiring in its Prophecy. It Might be Well to Save This.

By

Bishop Fred B. Fisher

THE living Christ is at work in the world to-day. He is larger than our old conception of him.

Many theological systems have compressed him into the thirty-three years, during which he lived upon the earth. We have known his life through childhood, young manhood, and upon the Cross. We have caught a slight vision of his resurrection.

Then we have thought of him as sitting at the right hand of God. We have worshiped him for two thousand years as the Son of God, sitting at God's right hand in heaven, but in many ways unrelated to the problems and burdens of the people.

What is now happening is that Jesus has become the recognized and universal ideal of mankind. He has been taken down from that niche in heaven and is seen as the personal leader of the social movements of the world.

I met a young socialist in Paris. His eyes blazed with the light of spiritual abandon and discipleship. He execrated our churches. He declared that many of our cathedrals ought to be torn down and the stones used to build shelters for the poor, and he uttered... when I said that the church was the only answer to the problems of the present day by declaring that Jesus is the answer, not the church as an organism

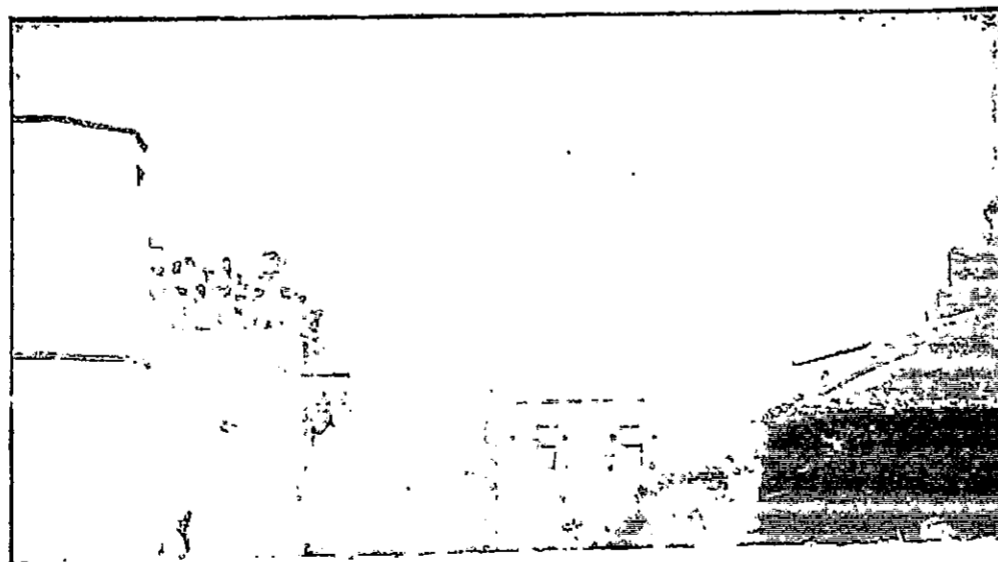
to dedicate a church. On arriving at the town, I did not see any building that looked like a modern church. My guides pointed to an old temple. They said, "The worshipers of this temple have been in school for two years; all are looking toward Christianity. Probably they will be baptized within a few months. And they have turned over to us this old temple. It is this building that we ask you to transform into a Christian church."

We took down the Hindu symbols. We took the idols from the altars. The

building was cleaned and garnished; and I had the privilege of transforming this ancient edifice into a church of Jesus Christ.

During recent years I have been called into wards of towns with the request to baptize every man, woman, and child. We began with the headman and baptized the ward council and then all of the citizens.

This was brought about by a very strange social, economic, and religious awakening called the Mass Movement toward Christianity. The mayors of neighboring towns are called together in summer schools, where they are taught Christian principles, the life of



ters for the poor; and he caused me, when I said that the church was the only answer to the problems of the present day, by declaring that Jesus is the answer, not the church as an organism.

With eyes blazing, this youth cried: "The Christ I love is far diviner than the one you know. He is at the very head of this whole modern, social, industrial uprising; and I am not sure but that he is happier to lead us, than he is to lead you."

Mr. Gandhi has been touched by this spirit. He has never been baptized, declares that he never will be, has set himself in opposition to our Occidental life and ambitions; but he has carried about with him a New Testament and regards Jesus as his highest ideal. He settled strikes by calling upon people to fast and he practiced fasting until a solution was reached. He has caught the spiritual meaning of the modern industrial movement.

Mr. Tagore is another evidence. He was reared in the Brahma Samaj, where Christ is the center of worship. They have not beheld him in all his greatness. They look upon him as the great example, somewhat after the manner of the Unitarians.

But, reared in this belief, Mr. Tagore has caught something of the spirit of Jesus, and, though not a member of any of our organized Christian churches, is really helping to lift India into higher idealism and a purer life. The motive, the spring back of it all, is Christ.

In one section of India, I was asked



Crowds Crowds Crowds—In India as nowhere else they are clamoring for the Good News

for him. He wasn't nervous or anxious about anything, he tried to convince himself, but somehow he was afraid that answer for the old people wouldn't be in when they got to Brooktown, the mid-state division point. He would have to leave the train there, to follow out his trade schedule, and what happened after that he would never know. The pathetic face of that old lady back in the chair car haunted him. He realized she was making a brave fight to keep up the courage of her aged companion, who was not as strong as she. And when she laid her hand on his arm and said—Aw! shucks! Must be getting old-womanish, Billy chided himself.

The Rule of Misrule

BY H. H. ROOD

A GENERATION ago Wendell Phillips said: "Municipal misrule may one day strain this republic as slavery never did." The excessive tendency to lawlessness exhibited in these days in a greater or less degree in every city of our land, and in most of our small towns, is compelling thoughtful citizens everywhere to the conclusion that the morning of the day of which Wendell Phillips spoke is here.

The Chicago City Council votes, fifty-two to six, virtually to nullify the prohibition amendment. Streator, Elgin and many other cities have passed similar resolutions, together with various Chambers of Commerce in widely scattered sections of our country.

A leading official of the Association Opposed to Prohibition has recently declared over his signature that good citizens are under no moral obligation to obey the prohibition amendment and the Volstead Act.

After careful investigation it can be unqualifiedly said that probably not more than twenty-five per cent of the judges, state's attorneys and sheriff's of Illinois are making a sincere endeavor to enforce the prohibition law and so keep their oath of office. That there are many notable exceptions is gratefully recognized.

Many state's attorneys do practically nothing for the enforcement of the prohibition law. Here and there some minor offender is arrested and feebly prosecuted: just enough is done "to take off the curse" and throw dust in the eyes of good citizens who are sincerely interested in the enforcement of this law because of its intrinsic importance and its relation to the enforcement of all law.

Sheriffs, with appalling frequency do not see the manifest law violations evident to all other observing citizens, and frequently make the excuse that they and the state's attorney will make arrests and prosecute when the legal evidence is brought to them.

But the Illinois Prohibition Act, passed at the last session of the Legislature makes it obligatory upon both state's attorneys and sheriffs, on reasonable suspicion, to investigate the situation and secure, if possible, the evidence.

The bootleggers care little for a fine, which in many cases they regard simply

These old people are only two out of the thousands of old folks who have to travel somewhere every day. Nice old people, of course, but no different from others, and if you get daffy this way over every pair you see who've never been on the cars before you might as well take a position as commissioner to look after the old and infirm and quit trying to sell—

But mother! *His* mother. How was it with her that night when all alone, in the big station, with trains coming and going in all directions, her tired head quite befuddled with the noise and excitement, a stranger came along who shouldered all her troubles and made it

as a license fee. What they dread is a prison sentence; the thing they fear is to look out from behind prison bars.

The time is long overdue for patriotic citizens vigorously to emphasize the fact that law-enforcement officials are the *servants* of the people who employ them, and not their *masters*.

The duty of the private citizen is to back up the honest law-enforcement

easy for her—God bless him!

Station whistle!

"Brooktown!" shouted the porter.

Before the limited had stopped, Billy was out on the slippery depot platform, running a foot-race with the conductor to the telegraph office.

"Got a message for a passenger, Tom," said the operator.

Billy looked over the conductor's shoulder and read the typewriting on the yellow sheet:

"MOLLY'S BETTER."

Billy reached excitedly for the paper. "Say, Tom," he begged, "let me take it in to her?"

Macon, Mo.

official with his influence and all helpful information he may possess and not write him a letter with the yellow request. "Please don't mention my name."

If the Prohibition Law, now a part of the Constitution of our country, can be violated without fear of vigorous punishment, then the door is thrown wide open for anarchy.

The Parables of Safed the Sage

The Parable of The Icebergs and The Fog

I JOURNEYED upon the Ocean, and I was approaching mine own Country. And the Ship drew nigh unto the coasts of Labrador, and there were Icebergs and Fog. And that is a Bad Combination.

Now it came to pass at night, that I rose from my Berth, and walked upon the Deck. And the Deck was Vacant, save that I discovered in a Deck Chair, Hunched up, and wrapped in a Rug, an Old Ship Captain, who was not then in service, and was returning from a trip that he had taken to Europe for Pleasure. For always before when he sailed, it had been on Business, and he wanted to see how it seemed to sail and have No Responsibility.

And I sat down in a chair beside him, and I said, How is it that thou art not asleep?

And he answered, and said, I thought this was a Pretty Good Night for a man to be on Deck.

Now I meditated concerning this matter, for I knew that this Captain had sailed his ship through much Ice and Fog, and I was interested in the fact that he was Nervous. And I said, We are going only at Half Speed.

And he said, Peradventure we hit an Iceberg, wilt thou kindly inform me how much difference it will make, as we go down in the Deep, Cold Ocean, whether we hit it at Half Speed or at Full Speed?

And I said, Captain, thou dost interest me. For thou art an Old Sea Dog, and thou knowest all the Fogs that gather off the Grand

Banks, and thou art the most nervous man on Board.

And he said, Thou art right. And the reasons are these. In the first place, I know the Dangers as these Landlubbers do not. Every Old Salt doth fear the Sea. It is only the Inexperienced and the Foolhardy who treat the Ocean with Disrespect. In the next place, there is nothing I can do about it. Peradventure I were on the Bridge this night, in command of this Ship, then should I be brave, and no man should see me tremble. But when there is danger, and I have nought to do but stay below like a Landlubber, then am I timid, and I cannot remain in my Berth. Yet would I not have anyone know it, for I have spent my life upon the Sea.

And I said, It would not surprise me to know that every Old Salt is affected in Precisely the same way, and I think that I should be. And this do I believe, that if I were Master of a Ship, I should be a man of courage when there was responsibility resting upon me, and a man of Timidity when I had nothing to do.

Now thus have I seen strong men, and perhaps more often among women, that though they seem weak and frail yet is there that in them which their good God put within them that causeth them when the Emergency Cometh to rise and meet it bravely, though the thing that they were called upon to do seemed impossible. And I have seen strong men who grew faint at the sight of a small fear, when there was nothing that they could do to help.

Christ, and a few Christian hymns. They are sent back to their villages to tell the stories they have learned. They first call the town council together and report the "good news." Then the members of the council scatter themselves among the families and inform all their people. At the end of a number of months, a Christian worker and a missionary will bring their spirit to bear upon their village life.

Would you not regard it as a miracle, if the ward leaders of our American towns were to gather themselves together in a special convention to study the life of Christ, learn Christian hymns, and to go back to their cities,

flag to the Philippines, strip them; then come back to the West Indies on the Atlantic side of the Americas, strip them. Cross the Atlantic, take England, Scotland, Wales, and Ireland; cross the English Channel, taking Belgium and France; put them all into India's vast and dense struggling populations. What will it not mean to the world when these myriads have awakened to their human and divine capacities?

In my travels during the last eighteen years, I seem more and more to have beheld this living Christ at work among the populations of the world, expanding ideals, expanding nations, expanding races! Christ is the power at work in

sible. The Christ about whom I am speaking is the one depicted in the first chapter of John, who was present before the world began, by whom all things were made and through whom the world has been sustained ever since.

This divine Christ knows no latitude of age or race. This Christ is moving so rapidly in the world to-day that it is extremely difficult to keep pace with him.

Imagine anyone turning his eyes backward to find him! The thing that they and I must do is to take wings and attempt to overtake him. He is so far in advance of us that it is almost impossible for us to catch up with him.

I remember an old friend of mine taking me into a pumpkin garden where we beheld pumpkins that were almost as large as the boy that beheld them, and he said, "Imagine attempting to put these pumpkins back into the seed!"

And I think of that homely illustration, when I think of the stilted ideas of many Christian reactionaries. It is utterly impossible to compress our world, either social, economic, or religious, into the limitations of our earlier conceptions of Jesus Christ.

What we need in all our life is to recognize this Christ at work. The editor of our daily newspaper, when he attempts to interpret the matters of the day, ought not to be ashamed to preach, in the columns of his paper, the fact that he beholds this Christ at work in the new situations that are being created. As he does this, he will become the voice of the modern day. He will become the mold of the new world.

The preacher in the pulpit should not be ashamed to tell his people that he beholds this Christ at work in the church.

The business man, whether he be the manager of a great industrial plant or of a big department store, should be willing to tell all his executives, assistants and laborers that he beholds in their new aspirations the evidences of this living Christ at work, and that he purposes likewise to adjust his life to the new ideals.

The laboring man who is attempting by strike and the use of weapons to force the hand of his employer should not use the tactics of selfishness, but should come to the place where he is willing to say, "I am a follower of this living Christ, and I propose to settle this thing in his spirit and on his terms."

The one solution of the industrial problems, the social problems, the political and economic problems of the world to-day is to be found in the life of this living Christ.



From the Mission School, we come trained boys and girls who are the harbinger of India's tomorrow.

stand in public places, and call their people to repentance through Christ?

It is no less a miracle in India. Here is an ancient social, paternal system that has been in sway for four thousand years, crumbing and breaking at the touch of this living Christ.

Prayer, what a mass movement of backwash is here! Here is a population of 300,000,000 people. Our Methodists

all these enlarging movements.

The United States of America is made up of an international population. We have come from the ends of the earth. The continents of the world have sent their people to us and their hopes and their prosperity here. Surely we shall find our largest life by following the international ideal.

I do not forget that in the United States of America, the

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India. Gen. 1922

Nationalism and the Methodist Church in India.

Bishop Fred B. Fisher Describes New Step in Indian Leadership.

By H. C. FOSTER.

How Methodism faced and weathered a serious crisis in India during the wide-spread nationalist, or home-rule movement there, is told by Bishop Fred B. Fisher, resident bishop of Calcutta, just returned to this country for a few months. After the death of Mrs. Fisher at Darjeeling last summer, a loss which deeply grieved all who knew her and her devotion to India. Not a single engagement was missed by Bishop Fisher and in nine months and a half he has preached two hundred and eighty-six times. He has travelled 32,000 miles in India, visited every Methodist chapel and church in his Area and the home of every pastor and missionary.

"The great nationalist movement in India has made itself felt keenly in other fields than the political," said Bishop Fisher. "It has affected the thinking of Indian folk in every walk of life. In Indian Methodism there grew a restlessness which manifested itself in a diminishing sympathy on the part of nationalist leaders for the methods and supervision of our missionaries. Their criticism in matters of administration was, at times, so keen as to suggest even rancor. Analyzed, this restlessness was a consciousness of enlarging abilities which demanded expression in larger duties and increased responsibilities—a condition natural to the rapid progress made by our Indian leaders. This condition

has any official position of supervision or subordination there. From Principal to office clerk, the entire personnel is Bengali. It is a down-town high school in the heart of Calcutta. Six hundred students, Christians, Hindus, Mohammedans and even Buddhists, fill its classrooms.

"Under Indian management, how did Collins Institute get along the first year? Let me tell you. A graduating class of one hundred and seventy students went up to Calcutta University, the Government College, for entrance examinations. One hundred and forty-one of them passed with credit. This was the largest class sent to the University by any high school anywhere and contained the largest percentage of successful examinations, also. The collection of fees, and financial management was handled in such a manner as to preclude adverse

criticism. And not a dollar of mission money was required for its support. Collins Institute is something that the Indian folk look upon with justifiable pride. And there is reason in that pride, too.

Great Strides in Self-Support.

"The self-confidence in Indian Methodism is taking on other forms, also. The people seem to realize that responsibility cannot be confined to merely one aspect of the church's activities. They are willing to sacrifice to uphold their growing group consciousness. In



—a condition natural to the rapid progress made by our Indian leaders. This condition did not come about in a day. But it was a very tangible and difficult situation, nevertheless.

"Methodism in India faced a crisis—a serious crisis that could not be long deferred. Wisdom demanded that it should not be. A

glance was sufficient to convince one that the time had arrived for a new policy to be inaugurated in India mission work. The rapid growth of self-consciousness in the Indian Church had to be satisfied. The unmistakable signs of a demand for autonomy had to be met. The transfer of responsibility to the efficient hands of Indian leaders was imperative.

"A conference was called at Darjeeling during the summer months. Nine of the most prominent Indian leaders of Methodism attended and for a week the new program was discussed, and the new policy worked out. Other conferences were held at Bareilly, Lucknow, and elsewhere, some of which were composed only of Indian leaders who made recommendations to the annual conferences.

"As a result, Methodism adjusted itself to the new condition, having the machinery already forged in earlier years of its history. The great democracy needed no basic change requiring legislation to be proposed and secured only after long and perilous delays. Instead it was a problem which, once worked out in the abstract, was one dealing with personnel. The Reverend J. R. Chitambar has been elected President of Lucknow Christian College which has an Indian at its helm for the first time in its history. The Reverend J. Devadasan (whose name, by the way, means Disciple-of-God and comes down through a long line of high-caste Hindu ancestors) became Principal of the Bareilly Theological Seminary. Mr. L. B. Chatterjee became Principal of the Collins Institute in Calcutta. And a number of other Indian leaders have been appointed District Superintendents in various conferences throughout India.

"In all these different aspects of mission work in which Indian men were put in complete charge, some of our own missionaries were retained as subordinates, save one. That is the Collins Institute, Calcutta. Not a single white man



Bishop Fred B. Fisher Baptizing Converts in India.

part of the church's activities. They are willing to sacrifice to uphold their growing group consciousness. In Bengal 71 per cent of the total budget of Methodism last year was raised locally. That means that the constituency there has more than passed the two-thirds mark in supporting their own work. And India has suffered as hard, if not harder,

than other parts of the world in the great after-war financial stress. In Burma 60 per cent of the total budget was raised locally, also. The vision of an expanding Methodism is an essential part of the Indian Church. Before my departure from Calcutta one of our great Methodist laymen there, a man born and reared in that city, gave \$115,000, gold, to the Church for its purposes in India. From such sources as well as from the Board of Foreign Missions, Methodist property in Calcutta now totals \$1,500,000, gold, value on which the total indebtedness is less than \$100,000.

"Indian Methodism is making good in a substantial way. In a land where more than 50,000,000 people lie down to sleep every night hungry and the average income is seven cents a day, our converts are proving their devotion. Their leaders are proving their ability to handle large responsibilities. There is no rift in the ranks of Methodism in India today, despite the chaos of rapid development and awakened racial consciousness which is nation-wide and causing many breaks between the old and the new. Thanks to the democratic organization of our Church, the adjustment could be made when the demand for racial self-expression is crystallized. This recognition of Indian ability has done much in prestige among the people of India as a whole. It shows them a concrete example of the democracy of the New World. And it fits in exactly with their new conception of the United States, as gained from our idealism in the war against Germany.

"No people are more popular in India today than Americans. From Lord Reading himself down to the humblest villager, admiration of this country is outspoken and sincere. All this has been of inestimable value to Methodism which has played no mean part in its development. Save for the outer crust which is on the one hand oriental, on the other occidental, the American and the Indian are as two hearts that

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beat as one. And the solidarity of Methodism is the outstanding example of this happy condition."

Bishop Fisher was entertained at Simla, the summer capital of India, by Lord Reading, and many other notables of the Indian Government. He occupies the unique position of being the sincere friend of many leaders on both sides in the present upheaval—of high-ranking English officials and of Tagore and Ghandi and their associates. After an expedition of exploration into the Himalayas last year he became a Fellow of the Royal Geographical Society.

"The Open Fire."

This review of Dr. Kelley's latest, it is not necessary to say who it is written by, for nobody could write it but William Alfred Quayle.



HE "Open Fire" is caption of the latest volume which has run like laughing water from the fountain of William V. Kelley's heart. I think to write a post-script of love, seeing I cannot forbear. Himself lures me to it. The blame, therefore, is his.

For nearly one-third of the life of The Methodist Review (now a centennial) this lovely spirit was its Editor.

In which capacity he poured from his spacious spirit a river of literary and soul stuff which happily in some degree has been caught in the permanent amber of printed books. These are they. The Ripening Experience of Life, A Salute to the Valiant, A Pilgrim of the Infinite, With the Children in Lewis Carroll's Company, Down the Road, Trees and Men, and The Open Fire.

I will praise the Lord for this preserving amber. I look at the list lovingly with a smile on my lips and tears on my cheeks. Laughter for the love of the man, and gratitude for him in his far-going sayings and sweet apostolate of the humanities and his vivid sense of God and man and, these both, in science and history and theology: Tears because it blows at my window like a fall wind blowing rainy and with falling leaves in it that "The Open Fire" may be the last music of his I shall hear upon the night wind



Only when the essays which George William Curtis wrote as editor of Harper's Magazine were gathered into the permanency of books did that high spirit flash forth luminous of the sun. In a printed book is a something abiding. There seems not in a book the ebbing of a sea-tide but the permanency of the sea, one of whose children the tide is. Books are ephemeral as I shall be reminded by my reader, but still they stand for permanency. They are handleable. They go to a bookshelf as no magazines or newspapers know how to do and sentinel the night and face the light of every day like deathless citizens.

So my heart is glad with these meanderings of the brain and heart and Christian hope of our seraphic doctor of letters, William V. Kelley. It is for him we render thanks, not for his wealth of high profit, though wealth it is but for himself—his sky which holds those gentle alluring stars, those gracious moonlights and ruddy dawns. It is an alluring sky and spacious and filled with varying lights and evenings and many wandering winds.

How quiet, how modest, how unobtrusive, how half-apologetic like the falling of the gloaming, how touched with the vesper sparrow in haunting reticence even when least reticent, how quiet his voice yet heard above all noisy jangle of the street, how filled with country quiet and perfume and unhinderable dawns and distances although like his beloved Gilder a denizen of the world's hugest metropolis. I feel the twilight in him with its noiseless feet and yet hear the battle in him with its thundering truculence. He envelops me in tumult to clothe me with peace.

And now in this same great city in rooms thronged with books and memories and noble vistas of the past, looking hauntingly backward but also looking hauntingly forward, all ways forward, he holds the garment hem of all robust and human things in his fingers and feels their thrill—still a recluse and still a city man, still a dweller in the midst of things clamorous and truculent, still when all that clamors most has quieted its voice, we hear the music. This man must be quieted for I should not wish this rare personality to be forgotten or obscured or not apprehended by the younger brood of men, to so many of whom he has ministered in things of the spirit.

Matthew Arnold was a literary man and a prig and egotist and egotist with bad manners enough to load up a train of cars. William V. Kelley is a literary man and a man of God with good manners enough to change a yokel into a fascinating gentleman.

We should read all the books any author writes and in so doing with William V. Kelley we shall catch the spaciousness of the soul of him. The variety of his instincts in things literary and human and divine would become apparent. He has spaces in his mind. "Broad Prairie near to God and

loved of loftiest stars" (in the compelling phrase of Lowell's characterization of Great Lincoln) may picture William V. Kelley. Those who go with the author of "The Open Fire" and kindred volumes will go far. He was no Junius yet as invectivist when moral heats are on him he is terrible as Junius. Witness his articles on Whitman and Wilde and Arnold. He gets mad in a minute and in earnest when men fly in the face of the great moralities and the sublime faiths. He cannot endure men to be trivial in the presence of the Niagaras of the soul.

To see the man and hear his gentleness of voice and note his poise and quietness of demeanor it would not occur to one that he could wrath like a volcano and anger like a stormy sky. In the cause of virtue or religion he is valiant and fierce and his voice angers like a sword of many battles. His quiet of blue sky or a gray sky can waken with tumultuous thunder and crash like a tempest in a forest. This man has spaces and moods that need to speak.

I, who have these years been a reader of many books by many minds and many tempers, who have cared for Carlyleian wrath and Ruskinian calm and Ruskinian invective, who have loved Emerson's starlit sayings and Whittier's quiet faith and hope and loveliness, who have exulted in Tennyson and Browning and in Emily Dickenson, and Rowland Sills and Alfred Noyes and A. C. Benson—I have been a glad reader of William V. Kelley, having always found him out looking for best things and finding them. His voice was never grim nor hard. He smote the wrong, but loved the right. You could not dream he harboured an unchaste thought any more than you could think it of an angel. Whoever looks into the chalice of his heart will see contents crystal as the sky.

He is a literary man not first but second. Literature has an unmannerly way of engaging a man and compelling him. This is not well. This is why so many literary men are such sorry soul advisers and become so erratic and Doyleian as to be grotesque. They cannot even drive a Ford car but attempt to navigate the Universe, becoming so lost in the fogs of their self-importance. This literary man is first a minister. When he writes that clinging and tender tribute to Gilder he silhouettes himself. Gilder persistently religious, peremptorily religious, it was the preacher father on him. So far forth true of Gilder but farther forth true of Kelley. It is always the minister at the altar that speaks in him. Whatever the theme, he holds literature and man as earth and all its diviner activities to daily reckoning with God. Consider the last third of a century of what superb value such a proponent was. When every vagary of social scientific, Christian thought proclaimed itself as the ultimate evangel and in the name of progress wiped out as chalk marks Christianity and best things. William V. Kelley knows God was about and in tomorrow and spoke out "Within the Shadow Standeth God" and knows whatsoever thoughts or things did not square with Him, were doomed. Every form of idiocy is prevalent among literary, scientific and theorizing folk. It is funny to remember the bazaar findings of those funny finders who, according to themselves, sit astride of the headlight of a locomotive and sing out the stations and when a station is reached it is not the name the train caller announced. It is funny and pathetic. In a literary and human lifetime a body encounters such a raft of these, so many of whom he forgets because their voices left no substance on the wind. In those times, this gentle voice spoke good words of tomorrow because God would be in tomorrow when it came and manage it.

"The Open Fire," how beautiful to be invited to this hearth. I love it. The title so reports the man. All genial things so befit the sparkle, the warmth, the invitation and the salutation and the making room for another and the shut-out storm and the shut-in cheer and the roaring of the chimney and the voices of the melancholy wind and the glowing coals and the gray ashes quieting the coals and the remembered voices and the sweet companionships—all these and more are in the "The Open Fire."

Consider "The Open Fire" is the heart of a man and he near an octogenarian. How blessed. No Carlyle, old age raving, no dyspeptic grown rampant and querulous and rampagous but "The Open Fire," the sunny recollections, the good will the holding two hands out, one to the past one to the future, and the hospitality to many things and many minds, in the delighting in great Browning, the salutation to Christina Rossetti, the appreciative tenderness toward his

(Please turn to bottom of preceding page)



INTERVIEW WITH BISHOP FRED B. FISHER.



INEVITABLE is the Christianization of India and it is in rapid process at the present time, but the form it will take is as yet uncertain, in the opinion of Bishop Fred B. Fisher, resident bishop of Calcutta for the Methodist Episcopal Church. It is highly possible that the form may not be exactly the one which many Christians may most desire, but a Christian India is the one absolutely certain development in the future of the East. India may even remain nominally Hindu or Mohammedan, or both, but the teachings of Jesus Christ are so penetrating those faiths—as, indeed, they are evident in every aspect of life in the land—that sweeping, fundamental changes are taking place, in themselves distinctly Christian.

"The Mass Movement and the rapid progress of mission work in all parts of India are so well known in this country," said Bishop Fisher, "that I am often asked: 'Will India become predominantly Methodist Presbyterian Episcopalian, Roman Catholic, or what? Or will India become all of these?' No one knows just what form the Christianizing of India will take, and any answer to these questions must of necessity be largely speculative. The crystallizing of the great spiritual forces now at work in India is full of complex possibilities. The result may come in a way many do not anticipate, and we must not be disappointed. We must look deeper than outward form or name.

"India may not become—within reasonable perspective—entirely Christian in name, although taking her place among the Christian nations of the world, practicing Christian ideals and following the teachings of the true Christ in all essential things. This statement may shock many devoted persons on first thought. But it is a possibility we must not overlook and by superficial judgment lose the vision of the Master. We must train ourselves to keep in mind that the great invincible truths of the religion of Jesus Christ are capable of adaptation to the national genius of any people on the face of the earth and remain unimpaired in their essential force, though changed in outward form or even in name. Indeed, this is not of the reasons why it has become the world religion. Its fundamentals are the vital things of life regardless of geographical, climatic or other conditions.

"CREATING A SOUL UNDER THE RIBS OF DEATH."

"The missionaries in India are doing more than gaining converts to Christianity. They are exercising a radiant influence which they, themselves, are unable to estimate, even if records were kept of their kindly deed. We cannot estimate their influence in numbers of adherents which number 400,000 full members, 100,000 catechists, and additions averaging 36,000 a year, or a hundred a day. The teachings of Jesus are going far beyond this substantial Christian community of Methodism in India. They are creating a soul under the ribs of death, bringing something alive and constructive into the bodies of the old dead religions of India.

The big reform movements in Hinduism, Mohammedanism, and Buddhism everywhere to be found in India, are part and parcel of the Christianizing process. From the Roof of the World to the Indian Ocean this new awakening of the old dead faiths is evident. We hear a great deal about 'modern Hinduism,' 'modern Mohammedanism,' which are, however, contradictions in terms. To modernize Hinduism and Mohammedanism is to destroy them as they have heretofore existed. The word of Jesus Christ has done that. The ideals and ethics of the Nazarene are the big moving forces in the modernization of Indian religions which are taking them over unto themselves, incorporating the principles of Jesus into their own beliefs. The Christian competition can be met in no other way. The East must assimilate Christianity or be assimilated by it.

It is one and the same thing in result. And by a series of reformations the great religions of the East will in time leave off the shells of idolatry, superstition, immorality, and caste, and follow Christ—in their own oriental way.

"It is a truism to say that Christianity does not destroy nationality. And it is the only religion that can stand the advance of knowledge and the revelations of science. It may change certain of its forms and expressions to meet new conditions, but its fundamental truths remain forever. This cannot be said of the other great religions of the world that are in India. To avoid destruction they must take over Christian principles. The reform movements are doing this very thing. The result is astounding.

TRANSFORMATION OF INDIA'S RELIGIONS

In Mohammedan mosques, in Hindu temples, in Buddhist pagodas, I have experienced the same thrill of triumph for our Lord. When I went to India two years ago I did not find the light shining only from our little Methodist churches, schools and chapels in a land of jungles and darkness. I found it everywhere. I can describe what I saw in no other way than by a figure which came to my mind countless times as I traveled through India. It seemed as if every mosque, temple and pagoda in the land were wired with electricity, but in darkness and inhabited only by loathsome reptiles. And a living Christ walked through the land, turning on the switches, flooding the edifices with light, and the reptiles and vermin of superstition and immorality fled before the blinding rays.

"Today India is as the man with the withered hand in the temple. It is stretching out the hand and it is being healed. Many of the old barbaric superstitions have already gone forever from the land they cursed for ages. In 30,000 miles of travel in India I did not see a single bed of spikes actually in use. This barbarism, which has so long typified Indian superstition to other parts of the earth, has been forever relegated to the past. The only one I know about in India is maintained in a native quarter of Calcutta for the purpose of showing sight-seers and tourists!

PERVASIVE INFLUENCE OF CHRISTIAN SCHOOLS.

"Mission schools are and have been among our best weapons in fighting the battles of Christ in India. The broad policy of admitting Mohammedan, Hindu and Buddhist students to them has wrought havoc in the ranks of ignorance upon which depended the very existence of these outworn relics of heathenism. Benares, the Mecca of Hinduism, I met a student from one of our schools who told me of his revolt against his ancestral faith and its repulsive superstitions. The

Christian culture of his school days had made it impossible for him to return to it. He can no longer look on its superstitions and degraded forms. Throughout India there are such men who have received instruction in Christian mission schools, who cannot accept the miserable superstitions of their ancestors and yet earnestly wish for a religion distinctly indigenous and national.

"The outgrowth of this condition is already apparent—the interpretation of the principles of Jesus in terms of the Indian national genius. That interpretation and acceptance of Christianity might not be labeled as such. But it will be such, nevertheless. There are men scattered throughout all India who are nominally Hindu or Mohammedan or Buddhist whose real conceptions of life and religion are founded upon the word of our Lord Jesus Christ. They read the Scripture, follow its teachings in their daily lives, strive to bring others of their associates to do likewise—are missionaries for Him in all save name and baptism.



Unconventional snapshot of Bishop Fisher. The costume is not very ecclesiastical but the upward reach and the rocky path are both characteristic of Methodism in India.

R. T. Savin.

The readers of Bishop Locke's fascinating article, "From the Orient to the Antipodes," will see the name of R. T. Savin. The reference brings up a story so tragic that we are moved to speak of it. The other day when we were in Wichita we asked a pastor if any one ever spoke of R. T. Savin. He replied he had never heard the name. Who is he?

We knew Richard T. Savin well. When he graduated from Drew he was sent immediately to Elizabeth, one of the outstanding churches of New Jersey. He was soon transferred to First church, Wichita; and soon from there to one of the greatest churches in America, Central church, Detroit, the church of Buckley, Ninde, Fiske, Studley, Ramsey—not to speak of living famous men, including two bishops. Savin was still a youth. He was expected to keep up the prestige of that pulpit. He did it. But at such a price! Every moment had to be creative, and he had no accumulation to fall back upon. Two sermons to great audiences every Sunday, lectures competition after-dinner speeches, pastoral calling, the work of a veteran at the hands of one scarcely more than a boy. He burnt out his brilliant powers in an atmosphere of oxygen.

Of course Nature exacted her toll. He gave away. A nervous indigestion called for five most critical surgical operations, years intervening. The surgeons administered opiates and continued them to deaden the excruciating pain. He got better; but the opiates had become a necessity. They mastered him. One state of decay followed another. He had to leave the ministry. He took up life insurance. His wife was compelled to leave him. He disappeared.

One morning whilst we were at the famous "breakfast" in Washington at which the movement was launched which has given this country its Eighteenth Amendment, a messenger handed us a letter. It was postmarked New Zealand. It was from Richard T. Savin. We answered it and daily after due allowance for time we ever and again awaited a letter. Bishop Locke's article explains why no letter ever came. Richard T. Savin was dead.

We have never blamed Richard T. Savin so very much for his "fall." Does not the Church share the blame? Why was he not allowed to mature and ripen more slowly, more enduringly. He was placed under the most fearful demands by the Church; he met those demands; but let each stand in the dock when the Judge passes sentence.

The meteor flashed up to the stars: but as it came to earth it was in a blackest night.

Ministers should be given a chance to grow, to build as well as to soar.

CHRISTIANS OUTSIDE THE CHURCH.

"In a conversation I once had with one of Ghandi's most eminent followers, I said to him after a talk on religion: 'You are a Christian. Why haven't you been baptized?' He replied: 'I am against caste, Indian widowhood, and all that is backward in my country. I believe in Jesus of Nazareth as the prophet of the ages and try to follow His teachings. But if I become a Christian I will be put out of my caste, public opinion in my circle will be against me and I will have to join the Christian circle and confine my activities to saving myself. Is it not better that I remain a Hindu and among my own people and, believing in Jesus, shed His light upon them from within the intimate circle of family and caste? As a professed Christian I would be viewed as a partisan and as an outsider whose influence would be small. As it is I teach my people and enjoy their willing acceptance of doctrines that are those of the Nazarene. In this way the principles of Jesus are being spread on their merits without opposition of group against group.'

"One of the faculty of the International University, Tagore School at Belpur, Bengal, attended the morning devotional exercises held at the district conference. He was profoundly moved. To me he revealed his belief in the message of Jesus as the hope of the world. Strongly inclined to social service, this man, educated in all the lore of heathen India, knew that India's salvation depended upon adapting the doctrines of Jesus Christ to the genius of her people. Sudha Kanta Roy felt as did the associate of Ghandi that he should work for Jesus as one of his own people. He is now on the Methodist missionary staff in India, without formal appointment. In Belpur, which is the most literate district of India which produced Lord Smbha, the first Indian poet of the Empire, Tagore and Chundar Sen leader of the great Brahma Samaj, Sudha Kanta Roy wears his native robe and sandals and goes among the villages preaching to his Hindu brethren the life and ethics of Jesus Christ.

He has established his home among the people and has refused all salary save the amount required for actual necessities of his simple life.

"The decline of the centenary payments has brought grave danger to Indian Methodism. More than 70,000 Christian children have no school or Sunday-school facilities whatsoever, and the prospect of an illiterate church in India makes the missionaries tremble. This inability to take care of any large segment of the Mass Movement is leading to a movement on the part of Hinduism to re-instate the outcasts into Hindu society by a ceremony. Hundreds of thousands of Indian outcasts are thus turning to Mohammedanism and Hinduism through these reform movements which permit them to be re-instated. But despite this fact and the present period of transition, the outlook is brighter in India than ever before for the claiming of that land for Jesus Christ and the redemption of its people from their depths of heathenism."



The Alhambra Hollyhock Club.

The summer is passing and our hollyhocks in all their glory have blossomed up to the top of the stalk and the pods are now yellowing. Some in a shadier part of the lawn are still in blossom. How are yours? Here is a photograph of the mayor of Loveland, Colo., standing by their hollyhocks last summer. We have a letter from Sendai, Japan, enclosing some seeds from what were sent there. We will send a pinch



Mayor Foster, Loveland, Colo.

to them to any who ask as long as they last. We have letters from so many places telling of the pleasure which our club members have given them.

Some readers may not understand. It was this way. When the editor of the CENTRAL was in Granada, Spain, a while back, he stopped at the "pension" on a horn of "the rock" right at the end of the famous Alhambra. Some wonderful hollyhocks were in blossom. Some seeds were already ripe. He was allowed to shake out a handful of seed, and when he got home he organized an Alhambra Hollyhock Club. Those hollyhocks are in many lands. He has some still. You who read can have some, as long as they last by asking for them. Sow them sparingly in the fall. They last forever. And such colors! Only one condition: Write a card each summer telling how they come along.

The Future of Christianity in India

An Interview with Bishop Fred B. Fisher

THE Christianization of India is inevitable and in rapid process at the present time, but the form it will take is as yet uncertain, in the opinion of Bishop Fred B. Fisher, resident bishop of the Calcutta area of the Methodist Episcopal Church. It is highly possible that the form may not be exactly the one that many Christians may most desire, but a Christian India is the one absolutely certain development in the future of the East. India may even remain nominally Hindu or Mohammedan, or both, but the teachings of Jesus Christ are so penetrating those faiths—as, indeed, they are evident in every aspect of life in the land—that sweeping, fundamental changes are taking place, in themselves distinctly Christian.

"The Mass Movement and the rapid progress of mission work in all parts of India are so well known in this country," said Bishop Fisher, "that I am often asked: 'Will India become predominantly Methodist, Presbyterian, Episcopalian, Roman Catholic, or what? Or will India become all of these?' No one knows just what form the Christianizing of India will take, and any answer to these questions must of necessity be largely speculative. The crystallizing of the great spiritual forces now at work in India is full of complex possibilities. The result may come in a way many do not anticipate, and we must not be disappointed. We must look deeper than outward form or name.

"India may not become—within reasonable perspective—entirely Christian in name, although taking her place among the Christian nations of the world, practicing Christian ideals, and following the teachings of the true Christ in all essential things. This statement may shock many devoted persons on first thought. But it is a possibility we must not overlook and by superficial judgment lose the vision of the Master. We must train ourselves to keep in mind that the great invincible truths of the religion of Jesus Christ are capable of adaptation to the national genius of any people on the face of the earth, and remain unimpaired in their essential force, though changed in outward form or even in name. Indeed, this is one of the reasons why Christianity has become the world religion. Its fundamentals are the vital things of life regardless of geographical, climatic, or other conditions.

"Creating a Soul under the Ribs of Death"

"The missionaries in India are doing more than gaining converts to Christianity. They are exercising a radiant influence which they themselves are unable to estimate, even if records were kept of them every kindly deed. We cannot estimate their influence in numbers of adherents, 100,000 full members, 100,000 catechists, and additions averaging 36,000 a year, or a hundred a day. The teachings of Jesus are going far beyond this substantial Christian community of Methodism in India. They are creating a soul under the ribs of death, bringing something alive, active, constructive, into the bodies of the old, dead religions of India.

"The big reform movements in Hinduism, Mohammedanism, and Buddhism, everywhere to be found in India, are part and parcel of the Christianizing process. From the Roof of the World to the Indian

Ocean this new awakening of the old, dead faiths is evident. We hear a great deal about 'modern Hinduism,' 'modern Mohammedanism,' which are, however, contradictions in terms. To modernize Hinduism and Mohammedanism is to destroy them as they have heretofore existed. The word of Jesus Christ has done that. The ideals and ethics of the Nazarene are the big moving forces in the modernization of Indian religions, which are taking them over unto themselves, incorporating the principles of Jesus into their own beliefs. The Christian competition can be met in no other way. The East must assimilate Christianity or be assimilated by it. It is one and the same thing in result. And by a series of reformations the great religions of the East will in time leave off the shells of



UNCONVENTIONAL SNAPSHOT OF BISHOP FRED B. FISHER

The picture is a typical illustration of the new and old, and the rocky path of the Christianization of Methodism in India.

religions, superstition, immorality, and caste, and follow Christ in their own Oriental way.

"It is a truism to say that Christianity does not destroy nationality. And it is the only religion that can stand the advance of knowledge and the revelations of science. It may change certain of its forms and expressions to meet new conditions, but its fundamental truths remain forever. This cannot be said of the other great religions of the world that are in India. To avoid destruction, they must take over Christian principles. The re-

form movements are doing this very thing. The result is astounding.

Transformation of India's Religions

"In Mohammedan mosques, in Hindu temples, in Buddhist pagodas, I have experienced the same thrill of triumph for our Lord. When I went to India two years ago I did not find the light shining only from our little Methodist churches, schools, and chapels in a land of jungles and darkness; I found it everywhere. I can describe what I saw in no other way than by a figure that came to my mind countless times as I traveled through India. It seemed as if every mosque, temple, and pagoda in the land were wired with electricity, but in darkness and inhabited only by loathsome reptiles. And a living Christ walked through the land, turning on the switches, flooding the edifices with light, and the reptiles and vermin of superstition and immorality fled before the blinding rays.

"Today India is as the man with the withered hand in the temple. It is stretching out the hand, and it is being healed. Many of the old barbaric superstitions have already gone forever from the land they cursed for ages. In thirty thousand miles of travel in India I did not see a single bed of spikes actually in use. This barbarism, which has so long typified Indian superstition to other parts of the earth, has been forever relegated to the past. The only one I know about in India is maintained in a native quarter of Calcutta for the purpose of showing sight-seers and tourists!

Pervasive Influence of Christian Schools

"Mission schools are and have been among our best weapons in fighting the battles of Christ in India. The broad policy of admitting Mohammedan, Hindu, and Buddhist students to them has wrought havoc in the ranks of ignorance, upon which depended the very existence of these outworn relics of heathenism. In Benares, the Mecca of Hinduism, I met a student from one of our schools who told me of his revolt against his ancestral faith and its repulsive superstitions. The Christian culture of his school days had made it impossible for him to return to it. He can no longer think in its superstitious and degraded terms. Throughout India there are such men, who have received education in Christian mission or other Occidental schools, who cannot accept the miserable superstitions of their ancestors and yet earnestly wish for a religion distinctly indigenous and national.

"The outgrowth of this condition is already apparent—the interpretation of the principles of Jesus in terms of the Indian national genius. That interpretation and acceptance of Christianity might not be labeled as such, but it will be such, nevertheless. There are now scattered throughout all India who are nominally Hindu or Mohammedan or Buddhist, whose real religion is Christianity. Their religions are founded upon the word of our Lord Jesus Christ. They read the Scripture, follow its teachings in their daily lives, strive to bring others of their associates to do likewise, are missionaries for Him in all save name and baptism.

Christians Outside the Church

"In a conversation I once had with one of Gandhi's most eminent followers, I said to him after a talk on religion: 'You are a Christian. Why haven't you been baptized?' He replied: 'I am against caste, Indian widowhood, and all that is back-

the most important, evidence for the divine origin and commission of Jesus Christ. Not how He came into the world, but what He was and what He did in the world are the evidences that lead us to cry with Thomas, "My Lord and my God." We should have little concern over this matter had not its discussion from the liberal standpoint often been conducted with a lack of imagination and sympathy.

On the other hand, while I am more concerned with my own sins, a frank statement of some of the weaknesses of fundamentalism as they seem to a somewhat sympathetic liberal may not be amiss.

For if liberals have failed in sympathy, it is hardly to be denied that conservatives have not been guiltless; if liberals have lacked a sense of humor, conservatives have not always abounded in that respect; if liberals have emphasized the negative rather than the positive aspects of their views, conservatives have often tended to cramp and restrict that freedom of thought which is an essential of growth. In general, I venture to remark that to a moderate liberal it would seem that fundamentalism needs to guard against a loss of contact with reality. If there is a liberal scholasticism which neglects the living values of many an ancient doctrine, there is also a conservative scholasticism which does the very same thing even in insisting on the letter of the creed to the last jot and tittle. If liberalism sometimes pours out the baby with the bath, I fear that some conservatism comes dangerously near drowning the child in the water in which he was to be bathed.

Do fundamentalists always know exactly what they mean by some of the terms they use? The ancient creeds were written by men who had faced with all the intellectual courage and subtlety of the Hellenic mind every one of the mighty problems for which they sought a solution. To accept those solutions without a clear and self-won conception of what they meant when they were written and what they must mean today is not fundamentalism at all. But it is hard to escape the feeling that many so-called fundamentalists are concerned far more with verbal assent to certain great phrases, and sonorous repetition of them, than with a vital comprehension of their meaning.

This, in turn, affects the power of fundamentalism to make contact with contemporary problems. Only when the great doctrines of Christianity have been manfully thought through can they be handled with that power which makes them of value in interpreting the experience of others and in guiding that experience in its proper development. When facing the doubts and difficulties of an age of turmoil like our own, the reluctance to restate an ancient doctrine is a severe handicap, as many a chaplain found in the stress of war service.

Finally, fundamentalism seems to fail in breadth of optimism. That the gospel can fail if only it finds faith and loyalty in Israel is an utter impossibility. That honest and courageous men who are endeavoring to follow Jesus Christ can fail to know the doctrine is equally impossible for that we have the Master's own word. But fundamentalism seems to doubt all this and it is a serious fault. Timidity and misgiving at a time of crisis is out of place in a militant church, moving like a mighty army in the full confidence that the gates of hell cannot prevail against it. Fundamentalism needs to take new courage, to trust more deeply in the goodness of God as it is at work

in the lives of Christians of other shades of belief. Its firm insistence on the values of the ancient traditions, its magnificent loyalty to the Divine Head of the Church, if blended with an eager acceptance of the leadership of the Holy Spirit into new truth, will go far toward bringing it into hearty accord with a liberalism purged of intellectual pride.

Fundamentally, we are one—one in our loyalty to the One Master, one in our eagerness for the triumph of His cause. The danger is that we develop a spirit of party loyalty, that spirit which so often tends to obscure principles and magnify catchwords. In the midst of party strife there is the temptation to forget that our duty is to bring the ark of God to Zion—not to quarrel as to how or by whose hand it is to be borne. But there is a fundamentalism in which we can all unite—devotion to our fundamental task. In that common devotion is our hope of deliverance from the unhappy divisions which now distract us.

"For, so the ark be borne to Zion, who needs how they perished or were paid that bore it?
For, so the Shrine abide, what shame—what pride—
If we, the priests, were bound or crowned before it?"

Middletown, Conn.

New Trade Routes and Trade Winds

HALFORD E. LUCCOCK

A FASCINATING history of the world might be written in the story of its "trade routes." New epochs of history have been brought in by the discovery of new pathways for commerce over land and sea.

When Europe awaked in the spacious days of the Renaissance, her whole life was quickened and the energies of the world were turned into new channels by the great discoveries of the fifteenth and sixteenth centuries.

Marco Polo crosses the great divide that separates Europe from China, and at the tale of his adventures Europe sits up with wide-eyed wonder. In the providence of God, Christopher Columbus stumbles against North America and opens up a pathway for a kind of commerce of which he little dreamed. Vasco de Gama and Magellan push out to India and China by different directions, and the world enters a new epoch.

So it has been in that diviner commerce of the kingdom, the carrying of the ideas and ideals of Jesus Christ to all the markets of the world.

"We Took Ship"

There is a lasting thrill in the words of the Book of Acts, "we took ship." That great event marked the opening of the trade routes for Christianity into Rome. Up through the fastnesses of the northern forests, glorified traders in the truth of God carried Christianity. Centuries later, the "Mayflower" and other ships carried over into the New World the East that we in the Old.

Our own Methodism has opened up new trade routes for "our Father's business" in the pioneering of Francis Asbury, Melville Cox, Thoburn, William Taylor, William F. Oldham, and a host of others.

Crisscross Trails

One of the developments of world-wide Methodism of the last few months which greatly stir the imagination is the opening up of a new series of trade routes of the kingdom. These are new ventures of

missionary activity which have their base, not in the United States, in what we have been accustomed to call the "home church," but have taken their spontaneous rise in the mission fields themselves.

In former years we have had one sort of foreign missionary, the man who went out from the United States. Today we have a remarkable series of crisscross trails running from mission fields themselves to more neglected fields.

Within the last few weeks there has been organized in the Eastern South America Conference a Foreign Missionary Society which has for its ultimate object the sending of missionaries to Spain. Hold that before the imagination for a moment! What a testimony to the vitality of this church in South America, which is only forty years old, and has had to grow up under severe opposition and persecution! Think how Paul wrote from prison of his intended tour into Spain. Will it not be a strange romance of Providence when Paul's message of salvation by faith and freedom in Christ reaches Spain by way of South America?

There are foreign missionaries sent out by the Methodist Church in Korea to the great unoccupied fields of Manchuria.

In India, in 1920, there was formed an India Board of Home and Foreign Missions. Its first missionary, a native Indian, Rev. W. H. Saule, converted at one of our mission schools years ago, has just been appointed. He has been sent to a half-million people who have never heard the Word of God. Later, missionaries from India are going to Tibet and Afghanistan.

The Chinese Methodist Episcopal Church is preparing to send its own missionaries into unoccupied territory. The Danish Methodist Episcopal Church has missionaries in Africa and the Philippines.

The Trade Winds of God

What is the meaning of all this? Simply that in the Centenary endeavor of the last three years, Methodism has started running currents of life and energy on the foreign field which are bursting old boundaries and seeking new trails. The Centenary of Foreign Missions has started something new which will carry on through the years and the centuries. It is not an exaggeration to regard these new movements of the spirit as the great trade winds of God which are carrying argosies of the spirit into hitherto unreached ports. These new movements are only surface indications of a great ardor in mission lands.

Is not this day a divine tide of opportunity, which taken at the flood will lead on to fortune in His cause?

But across these avenues newly opened by Centenary gifts of life and money there lie so many barricades—unfinished projects and those whose beginning has been delayed to the point of peril. In India, to which all eyes today are turned, in China, South America, Africa, Europe, the school doors must be closed on eager faces, the sound of little hands knocking on the doors must be disregarded, the sick must be turned away from our hospitals, unless we can sustain and complete what we have undertaken to do in the name of God. From our overcrowded hospitals the sick must be turned back. We are even faced seriously with the possibility of calling home some of those rare, high-bred young people whom we have commissioned to go out, unless we can give them the support we have pledged.

Does it not lie upon each of us to keep these new pathways open for the commerce of God?

New York City.

July 19, 1922

ZION'S HERALD

ward in my country. I believe in Jesus of Nazareth as the prophet of the ages and try to follow His teachings. But if I become a Christian I shall be put out of my caste, public opinion in my circle will be against me, and I shall have to join the Christian circle and confine my activities to saving myself. Is it not better that I remain a Hindu and among my own people and, believing in Jesus, shed His light upon them from within the intimate circle of family and caste? As a professed Christian, I should be viewed as a partizan and as an outsider whose influence would be small. As it is, I teach my people and enjoy their willing acceptance of doctrines that are those of the Nazarene. In this way the principles of Jesus are being spread on their merit, without opposition of group against group.

"One of the faculty of the International University, Tagore's school at Bolpur, Bengal, attended the morning devotional exercises held at the district conference. He was profoundly moved. To me he revealed his belief in the message of Jesus as the hope of the world. Strongly inclined to social service, this man, educated in all the lore of heathen India, knew that India's salvation depended upon adapting the doctrines of Jesus Christ to the genius of her people. Sudha Kanta Roy felt, as did the associate of Gandhi, that he should work for Jesus as one of his own people. He is now on the Methodist missionary staff in India, without formal appointment. In Bolpur, which is the most literate district of India, which produced Lord Sinha, first Indian peer of the empire, Tagore, and Chunder Sen, leader of the great Brahmo-Somaj, Sudha Kanta Roy wears his native robes and sandals and goes among the villages preaching to his Hindu brethren the life and ethics of Jesus Christ. He has established his home among the people and has refused all salary save the

amount required for actual necessities of his simple life.

Lord Reading's Message to Methodists

"The influence of Christian education cannot be exaggerated. A tribute was paid to missionaries and mission education by Lord Reading, who gave me his message to the 500,000 Indian Methodists to be delivered at the annual meeting of the National Executive Board of the Methodist Episcopal Church, at Baroda. And inasmuch as there is no more numerous force of missionaries in India than that of Methodism, we can take pride in the tribute. He said: 'Every administrator in India must acknowledge that the educational system of India was created and developed by missionaries, that many of the reform movements in society and government were brought about by missionaries, that the human contacts of one race and color with another race and color, which are creating a new India, were the direct result of the preaching and practising of the brotherhood of man by the missionaries.'

"The decline of the Centenary payments has brought grave danger to Indian Methodism. More than 70,000 Christian children have no school or Sunday school facilities whatsoever, and the prospect of an illiterate church in India makes the missionaries tremble. This inability to take care of any large segment of the Mass Movement is leading to a movement on the part of Hinduism to reinstate the outcastes into Hindu society by a ceremony. Hundreds of thousands of Indian outcastes are thus turning to Mohammedanism and Hinduism through these reform movements which permit them to be reinstated. But despite this fact and the present period of transition, the outlook is brighter in India than ever before for the claiming of that land for Jesus Christ and the redemption of its people from their depths of heathenism."

grown up from an exclusive to an inclusive idea of the church. I take it that the exclusive idea of the church means something like this: We have the correct interpretation of religion and follow the correct practises in our church; and nobody outside who does not agree can join with us, and anybody inside ought to be put outside if he does not agree. There are some of us who need no further explanation of it because we were brought up in it.

Over against that exclusive conception is the inclusive church of Jesus Christ, the organization for all Christian life in the community. The church is not founded upon theology, but upon the passionate love of the Son of God, our Saviour. To love the Lord is one thing; to know theology correctly is another. As a member of the Baptist Church preaching in a Presbyterian church and teaching in a theological seminary with thirty-one different denominations, I stand for the inclusive idea of the church. I want the Christian church in America to stand with open arms, saying, "If you love the Lord Jesus, come, let us live together, even if we do not at first agree, and work together for the coming of His kingdom in the world." I simply cannot understand those people who think that anybody who does not agree with them should get out

of the church. Creeds have been made by man, but they have not been permanent. What man really supposes that creeds can be made concerning God which will be everlasting?

There is one name for God in the Bible, and it grows more and more precious as the years go by—"The Living God." Praise be to His name, living not dead, for whom the future is forever greater than the past!

I do think that we need to educate our people up into these new things—we must try to build stronger foundations and get some better types of Christians into sight. Tokyo is troubled with the building problem, for Tokyo is built on earthquake-shaken ground. If you have buildings you have to have sound and secure foundations. Two or three stories is about as high as they attempt to build in Tokyo. Then one comes back to New York and sees these magnificent skyscrapers. What is the reason? Manhattan Island is solid rock. If you are going to have great buildings, you have got to have great foundations—and to build a great Christian church in this next generation, capable of doing all the work that needs to be done in the world, is going to require a great foundation in Christian intelligence, Christian character, and Christian insight and outlook in the churches.

Educating America

REV. JOSEPH FORT NEWTON, D. D.

AT the close of the Great War, an Oxford scholar asked all nations one question: "What do your people really believe in?" The reply was unanimous in one word, "Education." When he varied the question and asked, "What have you learned from the war?" the answer was equally unanimous: "We have learned our need of education."

the inspiration of religion no less than by creative patriotism. They knew that three things were needed to make the dream of America come true: the democratic principle, the spirit of science, and the Christian evangel—and these three forces must be friends and fellow workers.

Democracy Alone May Be a Plague

Calcutta Horizons

A "Close Up" View of Christian Achievement in "the Greatest Port of Asia." Education Paramount. An Indian "Northfield" and Embryo "Good-Will Industries." Calcutta a Strategic Center.

Bishop Fred B. Fisher

If one lifts his eyes to the horizon and thinks not alone in Methodist terms, but in world terms he might see that the Bengal-Burma Area is the biggest and greatest of all the Asiatic areas of Methodism. But speaking in point of numbers of membership and accession, the size of the annual conferences, the appropriations from the Foreign Board, and many other practical things, it may be regarded as both the smallest and the most difficult.

Both the Bengal and Burma Conferences have had to be practically self-supporting. But to begin self-support in a mission country at too early a stage of development is one of the most disastrous policies which could possibly be imagined. It makes it absolutely necessary to follow the lines of least resistance and to open up work along the lines of such institutions as will appeal to the local constituency. It is not always that such institutions are the best for the development of a real missionary church. A missionary should be able, in virgin territory, to survey the surrounding fields and enter those strategic centers where his work might not appeal to a self-supporting constituency, but which a hundred years hence would be the point of greatest vantage and power.

The crying need in both Bengal and Burma is a real evangelistic reinforcement. Our educational institutions are superb. We have been a leading influence whose results are incalculable. No one would expect a real

evangelistic reinforcement. The Holy Church, it is true, has a long and honorable record in Anglo-Indian communities.

But the Holy Church, it is true, has a long and honorable record in Anglo-Indian communities. It is true, it has a long and honorable record in Anglo-Indian communities. It is true, it has a long and honorable record in Anglo-Indian communities.

units of the Boy Scouts, and is a potent factor in the education of the needy and strategic Anglo-Indian community. Its property is a matter of pride to our local constituency.

Both these schools are accredited and are receiving government appropriations as regularly recognized educational agencies.

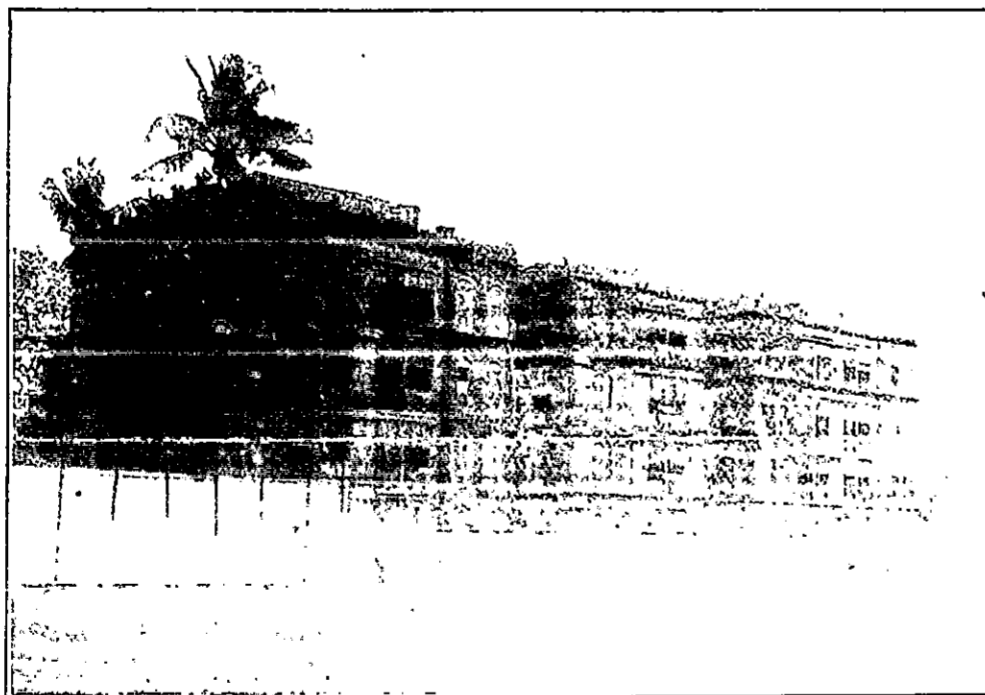
At Darjeeling is the Queen's Hill Girls' High School, with a large teaching staff but an inadequate plant. The high type of Anglo-Indian girls are students here, also a score of missionaries' children for whom this is practically the only educational institution under American leadership in Bengal. This school is also largely self-supporting, but has had the generous interest of the Woman's Foreign Missionary Society. It is absolutely necessary to have at Darjeeling a Methodist boys' school and to enlarge the present Queen's Hill School for Girls.

A New "Northfield" Hoped For

By one of those strange circumstances which prove providential guidance we have been enabled to purchase recently, at a nominal sum, sixty-two and a half acres of land on a magnificent mountain spur overlooking the everlasting snows.

It was with joy that I drew my personal check as the earnest money for the purchase of this land. We have named it Mount Hermon, and in great faith for the future, we see that wonderful hill dotted with buildings matching the American Northfield in Massachusetts. Here should be both a boys' and girls' school.

There should be a modest hotel for the entertainment of our



Directions of Proposed School, Calcutta.
This School is Expected to be Started in 1922.

missionaries. There should be a large hotel for the entertainment of our missionaries. There should be a large hotel for the entertainment of our missionaries. There should be a large hotel for the entertainment of our missionaries.

Old Experiences in New Words

"Experiences" Not an Export. Yet the Music of the Cross Has the Same Echoes Wherever Human Hearts Have the New Song.

Shelby Morrison

AMONG the principal exports of the United States you will not find mentioned "spiritual experiences." Such intangible exports cannot be weighed on any scale or measured by a yardstick or footed up in a financial statement. Yet among the most far-reaching and influential exports which the United States sends out to other parts of the world every year are the influences which create the Christian experiences which are essentially the same in every century and in every continent.

This truth is brought vividly to mind by the accompanying photograph of a translation of a hymn in the Methodist Hymnal, 549, "Jesus, the calm that fills my breast," which has just been made by the Rev. Frederick Wood, principal of the Florence B. Nicholson School of Theology at Baroda, India. The translation is made into the Gujarati language. The hymn was written by Dr. Frank Mason North and has been a favorite hymn of missionaries and much used by them owing to its expression of the supporting trust in God which abides amid conditions of peculiar loneliness and danger.

In the accompanying photograph is given the translation into the Gujarati language, also the trans-literation in English characters and a literal translation. The hymn is now used in a book of hymns which has just been printed for Gujarati-speaking people in India.

As the eye rests on these seemingly meaningless characters, and one realizes that they express that inner mystical relation of the soul to God which is the essence of Christian experience, it brings home anew to the mind that the fundamental business of Christian missions is the development of religious experience. One's faith in the universality of Christianity is strengthened anew by the realization that such an experience as is expressed by this hymn is as natural in the heart of a native of India to-day as it was in the heart of John Wesley, of Thomas à Kempis, of Martin Luther, or the Apostle Paul.

One of the greatest wonders of our day of scientific achievement is the possibility of sending by wireless telephone, the notes of a song clear across a whole continent. Recently the sailors on the deck of a British war ship lying in the Mediterranean Sea at Malta listened to the clear, melodious tones of the voice of Madam Melba as she sang "Home, Sweet Home" in London.

But there is a far greater marvel than that in the spiritual world. It is the echo of spiritual melodies which resounds in strange tongues and from far places because the experience which the songs express have been carried down the centuries and across the seas.

The following is the English version of Dr. North's hymn:

"Jesus, the calm that fills my breast,
No other heart than thine can give;
This peace unstirred, this joy of rest,
None but thy loved ones can receive.

"My weary soul has found a charm
That turns to blessedness my woe;
Within the shelter of thine arm,
I rest secure from storm and foe.

"In desert wastes I feel no dread,
Fearless I walk the trackless sea;
I care not where my way is led,
Since all my life is life with thee.

"O Christ, through changeful years my Guide,
My Comforter in sorrow's night,
My Friend, when friendless—still abide,
My Lord, my Counselor, my Light.

"My time, my powers, I give to thee;
My inmost soul 'tis thine to move;
I wait for thy eternity,
I wait, in peace, in praise, in love"

WILL THE CLASS MEETING COME BACK?

Editor Northwestern Christian Advocate:

I want to thank you for that fine editorial in this week's NORTHWESTERN, "Will the Class Meeting Come Back?"

The class meeting has gone, the prayer meeting is going, family worship has about disappeared, and the warm vital spoken expression of religious experience and devotion is seldom heard among us.

Religion itself is giving place to many things that look like religion, but are destitute of its power to save men, build up character, and establish the kingdom of God in human society.

The unit system provided for in our recent church economy was designed as a means of rejuvenating the class meeting but it is to be feared that only here and there is it accomplishing its purpose. In many places it has never come to life, and in other places it is being diverted from its central purpose of enriching, stimulating, and training the spiritual life, cultivating Christian fellowship, and implanting the missionary spirit and the joy of sacrifice in new-made Christians and is substituting therefor social and educational activities that minister more to the love of entertainment and social prestige than to making strong and vital the life of Christ in the spirit of the age. In so far as the church does not provide in its social contacts for the expression and interchange of religious thought and emotion it will become dry, withered, and unfruitful and our young people will grow up to be imitation rather than real Christians.

(Continued on page 21)

ઈસુની શાંતિ

ઈસુ જે શાંત ભરે મન ઉર,
તે ફક્ત તારાથી જ આવે છે;
આ ઉંડી શાંતિ, વિશ્રાંત મધુર
ફક્ત તુજ પ્યારાને મળે છે.

મન થાકેલ દિલ થયું મોહિત,
જેથી દુઃખ થયું સુખ અધિક;
તુજ શરણે છે પૂરું શાંતિ,
તોફાન, દુશ્મનાની નથી બીજી.

અરણ્યમાં ભય લાગે ડર,
સફર કરીશ સગર વિશાલ;
તુજમાં જ મન શાંત છે, ખ્રીસ્ત ઇશ્વર;
ગમે તે મારું હૃદય શો પ્રશાલ.

ખ્રીસ્ત, દર પલ તુજે મન દારનાર,
દિલાસો છે તે સંકટમાં;
માજ નાથ, પ્રકાશ, સાલ્હ દેનાર,
નારંધારનો જો દોસ્ત સદાય.

સમગ્રું છે મન વખત ને શક્તિ,
માજ જિંદગી તુજ રોજ ચલાવ;
શાંતિયે, આશ ને ધિરાજીથી
સ્વર્ગની વાટ નોઉં છું, ઓખીર.

કર્તા
ડૉ. ફ્રાન્ક મેસન નોર્થ

ISU-NI SHANTI (Pronunciation as in Latin)

Ishu, Je shānt bhare maj ur,
Te fakt tārāthī j āve chhe
Ā undī shānt, vishrānt madhur,
Fakt tuj pyārāne maj chhe.

Maj thākel dil thayun mohit -
Jethī dukh thayun sukh adhik;
Tuj sharane chhe purna shānt;
Tofān, dushmani nathī bīk.

Aranyamān nhalē lāge dar,
Safar karish sāgar vishāl;
Tujmān maj jiv chhe, Khrist Ishvar;
Game te mārū hoy tēsun kushāl.

Khrist, dar pal tuj chhe maj Dornār,
Dilāso de chhe sankatmāy;
Maj Nāth, Prakāsh, Salāh Denār,
Nārādhārno thā Dost sadāy.

Somgūn chhūn maj vakht ne shaktī,
Maj jindagī tuj roj chālāv;
Shāntiye, āsh ne dhiraajthī
Svargnī vāṭ joun chhūn, O Dev.

Kartā,
Dā. Frank Mason North.

THE PEACE OF JESUS (Literal translation)

Jesus, a calm fills my heart
That comes from Thee alone;
This deep peace and sweet rest
Is only obtained by Thine own Beloved.

My tired heart has become fascinated,
Sorrow is turned into surpassing joy;
Under Thy protection is perfect peace;
Storms and enemies cause no dread.

Without fear I will traverse the desert
And voyage the wide seas;
In Thee is my life, Lord Christ;
No matter what the way I will rejoice.

Christ, Thou art my Guide every moment,
Thou givest comfort in trouble;
My Lord, Light, Counsellor,
Ever be the Friend of Thy Helpless (one)

To Thee I give my time and talents,
Do Thou control my life daily;
In peace, and with hope and patience
I await eternity, O God.

Author,
Dr Frank Mason North

Translator,
Fredk Wood

Translation into Gujarati language of hymn "Jesus, the calm that fills my breast" by Frank Mason North.

are manufactured; and household furniture is both manufactured and repaired. The business of the concern runs into many thousands of rupees a year. The institution so appeals to the business concerns of Calcutta that the subscription list to its support is both large and representative. During the coming years this will develop in Calcutta into a veritable Goodwill Industries, comparable to those now being established in our American cities.

Magnificent Seamen's Mission

In Kidderpore, along the great docks of this greatest port city of the Orient, is our magnificent and busy Seamen's Mission. One of the most successful missionaries in Southern Asia is the Rev. Harold J. Smith, who is in charge of this work. The institution likewise has the enthusiastic and generous support of the business concerns of Calcutta. It is not only self-supporting, but has erected a splendid brick building, fully equipped, with chapel, reading rooms, writing rooms, game rooms and other club facilities for sailors. It is open every day and every night of the year. There is not an evening but that scores of young Europeans, Australian, American, New Zealand, Canadian sailors find their recreation and entertainment at this fascinating center. The number of sailors finding relief from temptation in the great city, spiritual blessings and social recreation at this center runs into the thousands, the enlargement of which is now being planned.

In connection with this Seamen's Mission there is a growing work among Hindustani people who are crowding into this section of the city. Some of them are Indian sailors, others are employed on the docks. This center will become our base of operation for all our work among longshoremen in Calcutta, including all races and languages.

Bengali Work

Turning now to our work among the Bengalis in Calcutta. Across Wellington Square from Thoburn Church stands the commanding building of the Lee Memorial Mission, three stories high occupying a corner of busy Dharamtala Street and overlooking a square which might be compared with Madison Square, New York. Here more than two hundred Bengali Christian girls are receiving their education, the classes going from the first grade through the high school. The Lee Memorial Mission is one of the most successful institutions of Calcutta. By long lives of sacrifice, Mr. and Mrs. D. H. Lee have built up an institution which down through the years will be a living memorial not only to their children who entered heaven by the gate of the Darjeeling disaster, but to their own lives of service. In connection with the Lee Memorial there are groups of day schools for Bengali boys and girls in two different sections of the city. The Lees are now planning the purchase of land in a suburban section of Calcutta where a boys' school will be opened not only for literary education but where the course will include industrial and agricultural training for life.

In the same compound with the Lee Memorial Mission is our Bengali Church, which is filled on Sundays with students both young men and women, and with a general Bengali public.

Further down Dharamtala Street is our Methodist Mission House. This is also a center to which attention should be given. The Rev. D. H. Mather is in charge of this work. The Rev. Mather is a member of the Calcutta Association of Ministers. He is the only one of the exponents of the work for all India. This is a real business office. It is the center of all the books and exchange house of Calcutta. Mr. Mather is a member of all the churches and is the only one to be associated with our work in India.

At the corner Miss Elizabeth May, for thirty-five years, deaconess of Thoburn Church conducts the Deaconess Home. Here missionaries of our own Church from all over India and a temporary residence while in Calcutta, and American mission-

aries of other communions, such as the Presbyterian, Baptist and others, find temporary homes while conducting business in Calcutta, or waiting the arrival of steamers. This is a real center of fellowship, influence and power.

A Giant Opportunity in Hindustani Work

In the same compound is the home of the pastor of our Hindustani congregation, the Rev. Samuel Datt. Plans for the Hindustani work have recently been enlarged. There are in Calcutta a quarter of a million immigrants from the north of India who speak the Hindustani language. Up to the present there has been practically no work among them. Thousands of them are chammars, that is, leather workers, shoemakers, and they have come from the centers of our Mass Movement areas. You may move along the bazar streets to the little shoe shops, asking the men one after another, "Are you a Christian?" Many of them say, "Yes, I am a Christian from Allah," or Ballia, or Lucknow, or Delhi, or Morat, of the Punjab, as the case may be, while ninety-five per cent of the others will say, "No, I am not a Christian, but all chammars are expecting to become Christians." Here is a giant opportunity. It is like a great lead in a mine. The Church that follows this lead will dig rich ore in spiritual values. At the last session of the Bengal Conference I appointed the Rev. L. J. Rupert in charge of Hindustani work. We are hoping to bring from North India a dozen educated Hindustani preachers and leaders, to be associated with Mr. Rupert, and it is our hope that our funds will be so increased as to make possible our entrance into this field. It will mean the opening of Hindustani day schools in strategic centers in Calcutta. It will mean the creation of strong boys' and girls' boarding schools up along the railway line toward Asansol and Gomoh. It is along this main artery that these people are pouring by the thousands into Bengal. Here is an immigrant problem of giant magnitude, and our Methodism must face it with courage and expectancy.

Collins Institute

Down Dharamtala Street, a few doors from our Mission House, is the great Collins Institute. Here more than five hundred Bengali young men are receiving their training up through the high school grade. This school is under the direct management of Professor L. B. Chatterji, one of our splendid educated Methodist Indian leaders. The school has the reputation of passing, in the severe examinations, a large percentage of its candidates. I wish every American Methodist could see the adverse conditions under which this school is being successfully conducted. We are actually having classes in what were formerly go-downs or storerooms. Every inch of space is crowded with students. Here likewise are trained our Methodist boys who are looking toward the ministry and Christian service. At Tangra Road, a mile distant, where there is a good compound with tennis court and comfortable rooms for Christian boys, is our Christian home where the lads from Asansol, Pakaur and Calcutta Vernacular Districts find their residence while pursuing their studies. They march the one mile every morning and back in the evening to pursue their studies in the Collins Institute. This school is being conducted in a building which was formerly a school building with a big ground with good classrooms and an enlarged faculty. This building is situated adjacent with the Lee Memorial School for girls. It will form the backbone of our future Methodist community in the Punjab.

It is a great fact that of the large centers of India and Burma our Methodism has occupied Calcutta first. In this great metropolis of the Orient we must absolutely enlarge our appropriations and strengthen our work.

f Journalism

to the trade of the world, and a futility to industry."

President Wilson for awhile seemed to be the only leader. His words are like a new gospel. He offered just terms, but his four main points were abandoned. He finally failed because of his hard autocratic temper, and his vanity which made him weaker to flattery. The pedagogic quality of his brain, his fatal egotism, his denial of rights to his people and government finished him. He had the greatest chance of any man in history, and he missed it, and his people missed it too, by the bitterness of their political passion, by the desertion of their representative, and by a cruelty which killed him as a leader, and almost as a man.

This was a tragedy! But more tragic was the spiritual surrender of Lloyd George. Mr. Gibbs hated him for his "Knock-out blow" speech; for arranging a peace which seemed to guarantee a new war; for handing over the fate of Ireland to Carson and Greenwood, and to the gang of bureaucrats and brass hats in Dublin Castle, who tried to Prussianize Ireland. Men enter Lloyd George's office "cursing him and weaken under the spell of his baby-blue eyes, and come out in less than an hour, looking sheepish smiling weakly, saying, 'Marvelous.'" He gives him credit for his candor, his sense of humor, his keenness and alertness of mind, and the power in the man not to be resisted. It is because Lloyd George understands so much, and feels so rightly, and then supports those who stand for cruelty, oppose peace and reconciliation and defend evil forces that he is condemned. Lloyd George will take his place in history as the most remarkable prime minister since the elder Pitt. But he surrendered his ideal, and helped Europe into moral degradation and material ruin.

The author asks, "Is there any soul in England who believes in the wisdom of Winston Churchill?" "No, not one. I think in all the land." Austen Chamberlain is the "counterfeit of a greater father." Sir Edward Carson is pilloried for all time. "The man with the muck rake, prodding up the lower passions of ignorant and brutal men." Lord Curzon is "God's butler." Mr. A. J. Balfour is such a perfect gentleman, so debonair, so dignified, but set in old ideas, unbending in new needs of life, intolerant of human passions, cynical of enthusiasms hostile to all new adventures of liberty. He sees Clemenceau "when he looked more like a walrus than a tiger, a poor old walrus in a traveling circus." Without his spirit, his passion, his obstinacy, his courage, France would have been visibly weaker, but he turned the world back to cynicism and national selfishness.

The tragedy of the wreck of a world lies heavily upon the soul of this journalist-prophet. He sees the spiritual fires of white civilization burning low after the war. He looks for a flame and sees the dead ash of a hard materialism. Shell shock soul shock lay low their victims while youth shouts "On with the dance." The air is filled with the jangling, discordant jazz. It is youth that dances on the edge of ruin, doing but little that the caverns of hell ate.

The great truth is that a world has been shattered, and a new world is being born. The old world is dead, and the new world is being born. The old world is dead, and the new world is being born. The old world is dead, and the new world is being born.

We are entitled when he tells us that the book is a masterpiece, to say that it is six years' work in the previous six months.

The seventy pages on "The Truth About Ireland" are a little condensed. Ireland of the Sinn Féin, the Easter rebellion and

the Roger Casement affairs, was stabbing in the back and treachery not only to the English, but to the whole code of honor. It was badness and madness. Our children's children will blush for his treatment by the Irish-Americans in New York and Chicago. This best friend and champion of Ireland was shouted down and maligned because he told the truth about England and Ireland. It was a sad commentary on Ireland's love of liberty when he was compelled to accept a bodyguard of detectives in Chicago for fear of assault.

The last chapter in this remarkable book, "The Chance of Youth," is a fitting climax, and a challenge to the youth of to-day. He found no hope in Yale or Oxford, and he means his own age. "God! If I had my youth again, I should like that good adventure and take the chance." He would help break down the old frontiers of hostility erected and protected by the "old gang," and give the right of way to liberty and a real Christian civilization.

Many who read these books will think him too outspoken but this is the prophet in the man. Many will think he ought to have left unsaid some things, but this is the historian in the man. He is a Savonarola revealing to us a modern, tyrannical despot Lorenzo, he is a Parsifal leading us out in the quest of the Holy Grail of a new Christian civilization. More power to his pen to rouse England and America to their sense of responsibility to keep the peace of the world and to usher in that era for which the Christ died. This review is but a glimmering ray. Read the books and get the "Vision Splendid."

FROM SEED TO FLOWER

E. A. Salisbury

From homely seed,
Springs rarest flower;
A kindly deed
Oft has the power
To lift with speed
In darkest hour
From hearts that bleed—
The clouds that lower,
The ones who lead
Are they who know
With love their creed—
The way to show
To those in need,
"The afterglow."

THE AMERICAN HYMN STORY TOLD

A book that is destined to become an authority upon the particular subject of which it treats is "The Story of the American Hymn" of which Edward S. Nimble, D.D., pastor of First Church, Germantown, Pa., is the author. The book represents a deep and scholarly sympathy with the spiritual import of hymnology, a careful attitude of research, an accurate appreciation of the limitations under which many of the earlier American hymn writers labored, and a rather remarkable capacity for interpretation and statement of historic fact. The book is not a scientific treatise. It is ever mindful of the fact that there is an element of the popular in the hymn. It is a means through which the people worship God. It is of interest, therefore, to know that Dr. Nimble's book represents the first attempt that has ever been made to throw into popular form the history of our American hymns and their authors. Volumes of hymnology will reveal to the volume which covers the history of our hymnology.

Every subscription to the Advocate helps to make it a more useful publication to the Church it serves and the cause it represents. No mistake can be made in promoting it. Its services to Methodism are at the disposal of every pastor who cares to seek its help in solving his problems. It is a Christian home builder.

In Autumn

By BERNARD BENSON

When mists of autumn dawn,
 What shall love hold with beauty gone?
 Where flowers in the fields are few,
 She flames anew,
 And pale as any fasting ghost
 With less of strength than dying boast,
 Her courser of the sun,
 His fiery pace outrun,
 Holds now in leash down rustling rows
 Of yellow corn his golden glows;
 Gives o'er unbridled haste and fire
 To apples clustered in a flaming pyre
 As red as heart desire.

PHILADELPHIA, PA.

The Spirit Moves in India

By BISHOP FRED B. FISHER

IT is impossible to estimate the effect of Christianity on the life of India today by merely tabulating the number of baptisms. Naturally the missionaries rejoice in the hundreds of thousands of people who are crowding toward mission centers and demanding baptism. Our Methodist Episcopal Church last year baptized more than 37,000; that is a Pentecost of 3,000 each month, or more than 100 a day.

Were we to list these baptismal victories as evidences of the fact that missions are worth while, all expenditures up to date would be abundantly justified. But missionaries of wide vision and of deep insight are conscious of the fact that there is a vast spiritual movement at work aside from the organized Christian forces.

There are movements in Hinduism, Buddhism and Mohammedanism which give promise of tremendous spiritual results. Would it not be a remarkable development if giant spiritual leaders were to be produced within these non-Christian peoples who would do for their respective religions what Luther and his associates did for Christianity? As an evidence that such movements are taking place Mr. Gandhi might be cited. He frankly states that the idealism of his movement draws its life from the principles of Jesus. Yet he is not a baptized Christian. Other developments in the various sections of India are manifesting this same devotion to Christian ideals.

A Hindu to Preach Christ to Hindus

At the recent meeting of the Bengal Conference of the Methodist Episcopal Church held near Bolpur, the seat of Rabindranath Tagore's school, a small group of professors and students from this famous institution attended the Conference sessions. Among them was a young splendid personality. Babu Sudha Kanta Roy. Mr. Roy was the librarian, superintendent of the printing establishment and the teacher of English in Tagore's institution. He was born of high-caste parents, but has been for years interested in the progressive social, economic, philosophic and religious movements in India. He was powerfully moved by the devotional addresses at the Conference sessions. Stress was laid upon sin and the fact that in Christ there can be found victory over and forgiveness for sin. Representatives of both the European and Indian missions came to the altar confessing their shortcomings and asking Almighty God for renewed strength. Mr. Roy looked upon this scene with somewhat of amazement. Day after day he entered into the full fellowship of the presentation of these spiritual truths. During the devotional hours the principles of truth and righteousness upon which alone India could hope to find political and national redemption were stressed. Between sessions Mr. Roy sought out the speaker and talked with him about these matters of personal and national redemption. The Bishop invited him, as a progressive Hindu, to come to the after-dinner meeting of the missionaries and speak his mind to them. The missionaries gave him a sympathetic hearing. He explained why he could not be baptized, that he believed he could do more good by following these Christian ideals and yet living within the Hindu community. He explained that the Hindus are more social than religious and that if we took him out of the Indian social system and set him down in the Christian system he would be isolated from his family and all familiar associations, and he could not hope to influence them in any degree whatever. He wondered, therefore, whether he might not follow the spiritual teachings of Jesus

and remain within the Hindu social system, letting the leaven of his own life and personality and faith work out among his fellows. Let it be said to the credit of the missionaries who were present that night that not one adverse voice was raised. Not one man said that this stand was cowardly. Every man and woman entered into the fullest sympathy with the speaker. There was a warm prayer meeting, and when the session adjourned we were all grateful that this man right out from Hindu ranks had been enabled to tell the Christian missionaries exactly what he thought of them, of their methods, of their Occidental weaknesses and of their own life among his own people. That was a rare hour in the history of missions.

The next day Mr. Roy sought me out and in the conversation expressed his conviction that he was being called to dedicate his life to some special form of missionary activity. "I do not wish to be baptized. I cannot join your Conference, nor your group of workers, but could you not set me aside to go among my own people and preach to them in my own way and give them the interpretation of the life of Christ as I now see it and feel it?" This was indeed a very odd statement to make to a Methodist bishop. Every missionary naturally thinks that one must leave the old life and take on all the responsibilities and even the sufferings of the new. But I had been witnessing in India for the past few years a tremendous movement of a spiritual nature among non-Christian groups; therefore, might not this be an opportunity for a method of peaceful penetration or a leavening process? Therefore, I will not crush it but will welcome it. At the close of the Conference session, when I had read the appointments of the preachers, just before the benediction was pronounced, I asked Mr. Roy to come forward. He was a little shocked because he did not know just what I intended to do. I got his right hand in mine and said:

A Special Episcopal Appointment

"Mr. Roy, you are not a Methodist preacher, I cannot read your name in this list of appointments, but I hereby extend to you the right hand of fellowship and I give you a spiritual appointment to go out among your own people and lift their faces toward the face of Jesus Christ. You will not be asked to report to any missionary. Nobody will audit any of your accounts. Nobody will act to guide your movements. Nobody will charge you with heresy in any sermon you may preach. John Wesley at one time said, 'If thy heart be as my heart, give me thine hand.' I wish to repeat those words of Mr. Wesley, the founder of our communion, to you. Go forth among your people. Teach them and preach as you will and let me know next year what results have attended your labors."

Along with Mr. Roy was a young Christian college lad who had taken the robes of the Christian Sadhu (or holy man). This young man and Mr. Roy decided that they would link their lives together, the one in going among the Indians as a Christian holy man, following after the traditional Indian system, while the Hindu established his home and worked out along other methods. I consulted with the treasurer and the district superintendent and we agreed to take out of Conference funds a sufficient amount to rent a home in the heart of a thickly populated Hindu community in the very district where Tagore's school is located and near the ancestral home of Lord Sinha, the first Indian peer in the British realm, and settle Mr. Roy and his family in that home so that week after week and month after month the great movement of Indian seekers after truth might stop with them and learn the better way of life and redemption.

Just before sailing from Calcutta I had the following telegram from Mr. Roy. I have the original of that telegram before me as I speak these words. It is this:

"I gladly accept God's order through thy hands. Pray God I may fulfill my promise. Reverence and respect to you. Devoted servant, S. K. Roy."

I do not know what will be the ultimate result of this experiment. I tell it simply because I see in this experience a beautiful example of the fact that a living Christ is alive and at work in India today. He is moving about, not only in Christian churches but in the Mohammedan mosques, Hindu temples, the Buddhist pagodas, into homes of wealth and homes of poverty, along the market places of the city, and His spirit is breaking out in the most unlooked for places. Was it not He that said the kingdom of heaven is like a leaven? The leaven of the kingdom of Christ is at work throughout the world, and the great thing for every Christian to recognize is that he must put his life up against every developing sign in this awakening world.

Notes on the World's News

One of the items that developed the highest interest at the convention of the American Bankers Association last week is related to the practice of establishing branch banks that has become epidemic in various sections of the country, and especially in the large financial centers. There was a vigorous debate one day on the question of the continuance of the practice, and many strong arguments were produced for and against the branch bank as a part of our State and national banking organization. Finally, by an overwhelming vote the convention went on record against the branch bank, by adopting resolutions declaring that the association "views with alarm the establishment of branch banking in the United States and the attempt to permit and legalize branch banking; that we hereby express our disapproval of and opposition to branch banking in any form by State or national banks in our nation; that we regard branch banking, or the establishment of additional offices by banks, as detrimental to the best interests of the people of the United States. Branch banking is contrary to public policy, violates the basic principles of our Government and concentrates the credits of the nation and the power of money in the hands of a few."

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Paris correspondent of the New York Times, that the discovery in New York of the "Black Legion" has earned the mark, has earned the Paris correspondent's approval, and that such a discovery by the United States should encourage the French reparations policy. The correspondent says that "she has realized abroad, old credits of more than \$100,000,000 marks, or about \$40,000,000. The Paris correspondent says that half the flight of capital from Germany is due to the Allied bill collectors a total of 1,000,000,000 marks. At present time it is probably true that Germany has paid over on the reparations account of more than \$100,000,000. The correspondent asserts that the Berlin correspondent willfully put herself in that position of being able to cheat the Allies of their dues. It is estimated that in 1921 and 1922 last Germany had paid about 7,000,000,000 marks in reparations, which amount includes cash and gold.

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In Autumn

By BERNARD BENSON

When mists of autumn dawn,
What shall love hold with beauty gone?
Where flowers in the fields are few,
She flames anew.
And pale as any fasting ghost
With less of strength than dying beast,
Her courser of the sun,
His fiery pace outrun,
Holds now in leash down rustling rows
Of yellow corn his golden glows:
Gives o'er unbundled haste and fire
To apples clustered in a flaming pyre
As red as heart desire.

Pittsburgh, Pa.

The Spirit Moves in India

By BISHOP FRED B. FISHER

IT is impossible to estimate the effect of Christianity on the life of India today by merely tabulating the number of baptisms. Naturally the missionaries rejoice in the hundreds of thousands of people who are crowding toward mission centers and demanding baptism. Our Methodist Episcopal Church last year baptized more than 37,000; that is a Pentecost of 3,000 each month, or more than 100 a day.

Were we to list these baptismal victories as evidences of the fact that missions are worth while, all expenditures up to date would be abundantly justified. But missionaries of wide vision and of deep insight are conscious of the fact that there is a vast spiritual movement at work aside from the organized Christian forces.

There are movements in Hinduism, Buddhism and Mohammedanism which give promise of tremendous spiritual results. Would it not be a remarkable development if giant spiritual leaders were to be produced within these non-Christian peoples who would do for their respective religions what Luther and his associates did for Christianity? As an evidence that such movements are taking place Mr. Gandhi might be cited. He frankly states that the idealism of his movement draws its life from the principles of Jesus. Yet he is not a baptized Christian. Other developments in the various sections of India are manifesting this same devotion to Christian ideals.

A Hindu to Preach Christ to Hindus

At the recent meeting of the Bengal Conference of the Methodist Episcopal Church held near Bolpur, the seat of Rabindranath Tagore's school, a small group of professors and students from this famous institution attended the Conference sessions. Among them was a young splendid personality. Babu Sudha Kanta Roy. Mr. Roy was the librarian, superintendent of the printing establishment and the teacher of English in Tagore's institution. He was born of high-caste parents, but has been for years interested in the progressive social, economic, philosophic and religious movements in India. He was powerfully moved by the devotional addresses at the Conference sessions. Stress was laid upon sin and the fact that in Christ there can be found victory over and forgiveness for sin. Representatives of both the European and Indian missions came to the altar confessing their shortcomings and asking Almighty God for renewed strength. Mr. Roy looked upon this scene with somewhat of amazement. Day after day he entered into the full fellowship of the presentation of these spiritual truths. During the devotional hours the principles of truth and righteousness upon which the political and national regeneration were stressed. Between sessions Mr. Roy sought out the speaker and talked with him about these matters of personal and national redemption. The Bishop invited him as a progressive Hindu to come to the after-dinner meeting of the missionaries and speak his mind to them. The missionaries gave him a sympathetic hearing. He explained why he could not be baptized that he believed he could do more good by following these Christian ideals and yet living within the Hindu community. He explained that the Hindus are more social than religious and that if he took him out of the Indian social system and set him down in the Christian system he would be isolated from his family and all familiar associations, and he could not hope to influence them in any degree whatever. He wondered, therefore, whether he might not follow the spiritual teachings of Jesus

and remain within the Hindu social system, letting the leaven of his own life and personality and faith work out among his fellows. Let it be said to the credit of the missionaries who were present that night that not one adverse voice was raised. Not one man said that this stand was cowardly. Every man and woman entered into the fullest sympathy with the speaker. There was a warm prayer meeting, and when the session adjourned we were all grateful that this man right out from Hindu ranks had been enabled to tell the Christian missionaries exactly what he thought of them, of their methods, of their Occidental weaknesses and of their own life among his own people. That was a rare hour in the history of missions.

The next day Mr. Roy sought me out and in the conversation expressed his conviction that he was being called to dedicate his life to some special form of missionary activity. "I do not wish to be baptized. I cannot join your Conference, nor your group of workers, but could you not set me aside to go among my own people and preach to them in my own way and give them the interpretation of the life of Christ as I now see it and feel it?" This was indeed a very odd statement to make to a Methodist bishop. Every missionary naturally thinks that one must leave the old life and take on all the responsibilities and even the sufferings of the new. But I had been witnessing in India for the past few years a tremendous movement of a spiritual nature among non-Christian groups; therefore, might not this be an opportunity for a method of peaceful penetration or a leavening process? Therefore, I will not crush it but will welcome it. At the close of the Conference session, when I had read the appointments of the preachers, just before the benediction was pronounced, I asked Mr. Roy to come forward. He was a little shocked because he did not know just what I intended to do. I got his right hand in mine and said:

A Special Episcopal Appointment

"Mr. Roy, you are not a Methodist preacher. I cannot read your name in this list of appointments, but I hereby extend to you the right hand of fellowship and I give you a spiritual appointment to go out among your own people and lift their faces toward the face of Jesus Christ. You will not be asked to report to any missionary. Nobody will audit any of your accounts. Nobody will act to guide your movements. Nobody will charge you with heresy in any sermon you may preach. John Wesley at one time said, 'If thy heart be as my heart, give me thine hand.' I wish to repeat those words of Mr. Wesley, the founder of our communion, to you. Go forth among your people. Teach them and preach as you will and let me know next year what results have attended your labors."

Along with Mr. Roy was a young Christian college lad who had taken the robes of the Christian Sadhu (or holy man). This young man and Mr. Roy decided that they would link their lives together, the one in going among the Indians as a Christian holy man, following after the traditional Indian system, while the Hindu established his home and worked out along other methods. I consulted with the treasurer and the district superintendent and we agreed to take out of Conference funds a sufficient amount to rent a home in the heart of a thickly populated Hindu community in the very district where Tagore's school is located and near the ancestral home of Lord Sinha, the first Indian peer in the British realm, and settle Mr. Roy and his family in that home so that week after week and month after month the great movement of Indian seekers after truth might stop with them and learn the better way of life and redemption.

Just before sailing from Calcutta I had the following telegram from Mr. Roy. I have the original of that telegram before me as I speak these words. It is this:

"I gladly accept God's order through thy hands. Pray God I may fulfill my promise. Reverence and respect to you. Devoted servant, S. K. Roy."

I do not know what will be the ultimate result of this experiment. I tell it simply because I see in this experience a beautiful example of the fact that a living Christ is alive and at work in India today. He is moving about, not only in Christian churches but in the Mohammedan mosques, Hindu temples, the Buddhist pagodas, into homes of wealth and homes of poverty, along the market places of the city, and His spirit is breaking out in the most unlooked for places. Was it not He that said the kingdom of heaven is like a leaven? The leaven of the kingdom of Christ is at work throughout the world and the great thing for every Christian to recognize is that he must put his life up against every developing sign in this awakening world.

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Bankers Vote Against the Branch Bank

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America Penetrating the Orient

Bishop Fred B. Fisher, D.D., F.R.G.S.

WE are living in a new India. It is impossible to list the contrasts between the India we first knew sixteen years ago and the India which now confronts us. She was then a colony; she is now a nation. One of the great things which the war did for India was to lead her to the threshold of nationhood within the British Empire.

The recent governmental reforms will give the educated people in local communities and in provinces an unprecedented opportunity to test their metal and to train themselves for larger political responsibilities. The British Parliament has dealt liberally and generously with the problem, and India has responded splendidly.

Unrest in All Countries

You will read much of the unrest now abroad. I am convinced, however, that the unrest in India is proportionately less serious than in many of the countries of Europe and the Near East. En route to India we came by way of England, France, Switzerland, Italy, and Egypt. Certainly India is far more stable than Italy or Austria, and I am of the opinion that, according to the population and the state of political advancement, there is as much unrest in countries like France, England, and America as one will find in India. Unrest in these days is not an element which is confined to any one race or any one nation. It is one of the universal aspects of present-day life. It has attendant dangers and difficulties, but apart from unheeding violence, which is always an unhealthy sign in any movement, it does not take a very experienced prophet to declare that the world will be set forward much more surely by a measure of discontent than by supine indifference to political, industrial, social, and religious conditions.

Of course, each country has its own particular manifestations. India now presents a type called non-co-operation, or peaceful resistance to what is called foreign things. It even goes to the length of attempting to withdraw students from the high schools, colleges, and universities. It also attempts to name Christianity as a foreign product, and seeks to blacken professing Christians with the charge of de-nationalization or allegiance to a foreign power. It is a sort of spiritual boycott. The movement is led by Mr. Gandhi, a very

America is to-day in a position where she can afford to have generosity and yet at the same time she must maintain her integrity, demand honor for her flag, extend her trade, spread her ideals, and take a real nation's place in the world.

Those of us on this side of the earth are very anxious that the United States will take a leading part in the work which is now evidently committed to the English-speaking world. Our destiny and the destiny of the human race is vitally dependent upon high-minded and large-hearted co-operation between America and the entire British Empire. If one studies the present development of the British Empire, he will become convinced that it is enlarging and expanding not along the lines of ancient Rome nor modern Germany, but with the purpose of granting to each country within the empire full nationhood. The conferences of the premiers of the different sections, the new parliamentary outlook, the consciousness of imperial citizenship, are elements that bespeak this new day. If one thinks of the principles of Western civilization and tries to conceive of a peaceful development of the countries bordering upon the Atlantic without the co-operation of the United States, Canada, and England, and without their standing side by side in ideals and purposes, he has an intellectual feat to perform which is extremely difficult. At the same time, let him try to picture the peaceful development of all those countries that touch the vast Pacific, without the close co-operation of the United States, Canada, the Philippines, Malaysia, Australia, New Zealand, and India.

It is, therefore, highly gratifying to the Americans living in Southern Asia to note the generous attitude of the new viceroy, Lord Reading, to everything American. The home papers have undoubtedly carried his great speech on America, delivered to the English-speaking Union in London on Lincoln's birthday. He speaks with pride of his four trips to America during the war. He mentions the magnanimous way in which America, without ever claiming recognition for the services rendered, voted by special congressional act to send millions of ounces of silver to India during the war to stabilize exchange, commerce, and industry. This act took place at an hour of crisis during the conflict, and the knowledge that America was interested in the stabilizing of commerce at the extreme reaches of the Pacific gave new heart and courage both to Asia and to Europe.

sincere friend. It is having temporary victories, but no one with serious reflection would concede that the movement can permanently establish itself. Government officials are dealing with this awakening patiently and with broad-minded statesmanship. The spirit of awakening is certainly welcomed in the Orient by all persons interested in its development. It is but natural that there should be some temporarily misguided leaders and a certain amount of misdirected effort; but in the end right will prevail, currents of life and thought will be seen in the right perspective, and will adjust themselves to the channels of progress and co-operation. India can no more afford to refuse to co-operate with modern life than can America, and this truth will be recognized shortly. We have our share of strikes, but managed, of course, in Oriental fashion rather than Occidental.

Present Estimate of America

Speaking of America's international relationships, most of the allied world have been of late quite bitter against America because of her attitude on the League of Nations, and once or twice it has been difficult for me to keep my temper even in polite social circles, where ladies and gentlemen who should have known better made bitter attacks upon our ideals, our purposes, and our sincerity, when their own nations had greatly profited by the war and when we had gained not one foot of territory nor increased our political dominion. America was farther removed from the war than perhaps any other nation in the world, and yet when the hour struck, she arose in great moral consecration to take her place in the conflict. She had less to gain than any other nation. Her treaties did not bind her to immediate action as did the treaties of other countries. Her territories were not invaded; her economic life was not throttled; her future destiny was not challenged. If any nation ever entered into a war from high and holy principles, and if any nation ever came forth from a war with hands clean, it was the United States of America in the recent world conflict.

Fortunately, one finds within the last two months a noticeable change in the attitude of the press and the people generally toward America. I am led to think that it is because of confidence in the new administration. I am also convinced that it is because there is a consciousness abroad that America not only intends to take her share in the world's work but to defend her rights and her moral ideals exactly as any other nation would defend its integrity. There are two kinds of generosity. One is a weak-willed yielding of that which is one's own without any sense of its value and without any knowledge of what the gift will bestow upon those who receive it; the other is that type which knows the value of the gift, the position of the giver, and the need of the recipient. The one represents the generosity of weakness; the other represents the generosity of strength. Americans abroad want their country to be regarded as generous but not fatuous.

and courage both to them and to Europe.

American Goods and Christian Ideals

With the favorable attitude of the new viceroy toward the United States, we may expect to see a great impetus given to the trade relations of the two countries. Any American would be amazed and proud to go through the streets of the great cities of India, and even back into the country towns, to find practically everything he wishes from America. It would be impossible to give the list in any such article as this. You may buy everything from the most expensive automobile to the tiniest carpet tack, and from the most expensive piano to the smallest traveling Victrola. Recently, in an interior town, my host was in need of an axe. We went down to the bazaar, expecting to purchase the ordinary hammered iron Oriental instrument, but to our amazement the little shop keeper got down from the shelves one of the best American axes and a good American hatchet. Asking him if these were the only American instruments he had that were used for cutting, he reached into a little drawer and brought forth a Gillette blade. My host remarked that a Gillette blade was not supposed to "cut," but this Occidental joke fell dead before this stoic Oriental interested in selling his wares.

America will find herself more and more drawn into economic co-operation with all the rest of the world. American goods will be demanded in the world market everywhere. Let every American manufacturer take heed that the standard must be kept up to the very best. Japan during the war had opportunity to firmly establish her commercial supremacy in India and the surrounding countries, because Europe, busy with her own affairs, had practically ceased to compete with her in the Oriental markets, but the goods proved to be so poor that there is a great turning of the tide away from Japanese goods. In every bazaar you could find Japanese matches, but in attempting to strike them you would discover that a half dozen would burn out immediately, while perhaps the seventh would strike if joined with an eighth. America has the opportunity of the ages to peacefully penetrate the world not only with her economic products but with her ideals, not in the spirit of conquest but of service. The exported products and ideals should be her highest and best.

Let us not forget to send our American Protestant interpretation of the gospel of Jesus Christ, and let us not forget to send our policy of primary education. What a great thing it would be for the world if a "little red schoolhouse" could be planted at every crossroads and in every village of the illiterate sections of mankind! I am coming more and more to believe that one of the most fundamental needs of the world is universal, compulsory, primary education for all grades and all classes. Give all mankind this education, permeated with the ideals of Jesus Christ and of Western democracy, and you will see the desert blossom as a rose. Calcutta, India.

Let's Go!

"There's a Long, Long Trail A-winding" to 85 Epworth League Institutes

The Rev. W. E. J. Gratz, D.D., Secretary of Institutes and Life Work, Board of Epworth League

"ONE learns to do by doing," is an axiom long accepted in the realm of secular education. But it is only within recent years that it is beginning to find a place in religious instruction. In the past if a person became a successful leader in work among young people in our churches, it was because, like Topsy, he or she "jes' growed" into the place. To-day young people are being trained for leadership, for Christian service. All that is worthwhile in the principles of pedagogy and psychology is being applied to the task of the church in building up the spiritual and moral life of its future membership.

The Epworth League may be likened to a great system of schools where young people of the Methodist Episcopal Church are in training for their future responsibilities to the church and to that larger sphere of activity—the kingdom of God upon earth. Its 714,000 members, scattered everywhere upon the face of the globe, make it one of the world's largest universities. Its alumni are to be found in the pews of every Methodist Episcopal Church, in thousands of pulpits in America, and in active service on every mission field.

Future Leaders of Methodism

The hope of the Methodist Episcopal Church for the days that are just ahead of us is with the young people. And the young people are in the various League chapters. On their side of thirty there is vision, enthusiasm, courage, heroism, dash, and the power to sacrifice to the utmost. If the world is to be saved from sordidness, sadness, and selfishness, it must be saved by its youth.

The Epworth League is organized to develop the vision, direct the enthusiasm, stimulate the courage, challenge the heroism, and utilize the power for sacrifice for the salvation of the world.

The Epworth League Institute bears the relation to these individual chapters that the normal school bears to the elementary and grammar schools; the institute is the training center for the leaders of the chapters. And it is even more—it is a training school for those who are to lead in all the varied activities of the church. Here life-service volunteers are found for both home and foreign fields; young people acquire a knowledge, are fired with an enthusiasm, that makes them more active and more useful members and leaders of the local church.

Popular Summer Assembly

One of our Methodist college presidents calls the institute "the most popular summer educational assembly in this country." But it is more. It is a combination of chautauqua, camp meeting, religious training camp, and summer outing. And Epworth League institute is an assembly of wide-awake, forward-looking young Methodists who know how to mingle work and play in such proportions that play is recreation and work a joy. As they work and play they catch a vision of the world's need and the Master's passion for the salvation of the world. They hear Christ's challenge and call to follow

him, and they dedicate the strength and the enthusiasm of youth to his service wherever he may lead them.

Perhaps in the very enthusiasm of these institutes lies one of their greatest assets. "Nothing great was ever achieved without enthusiasm," says Emerson. And enthusiasm is one of the few useful things of life that are contagious.

Growth of Institutes

The spread of the institute idea throughout the church has been nothing short of marvelous within the past few years. In 1900 twelve institutes were held—it was the first year of their work. In 1918 there were forty-four, but in 1920 the number had increased to seventy-six.

Thirty-five thousand young people attended the 1920 institutes. Almost 4,000 signed life decision cards, each dedicating his or her life to some definite form of Christian service. From these consecrations will come the ministers of to-morrow, the missionaries who will carry the gospel message to America's far outposts and to every mission land. Thousands of others will during long years to come better serve their fellow men, their community, their God in the home church, because of the knowledge, vision, and enthusiasm afforded by the institutes.

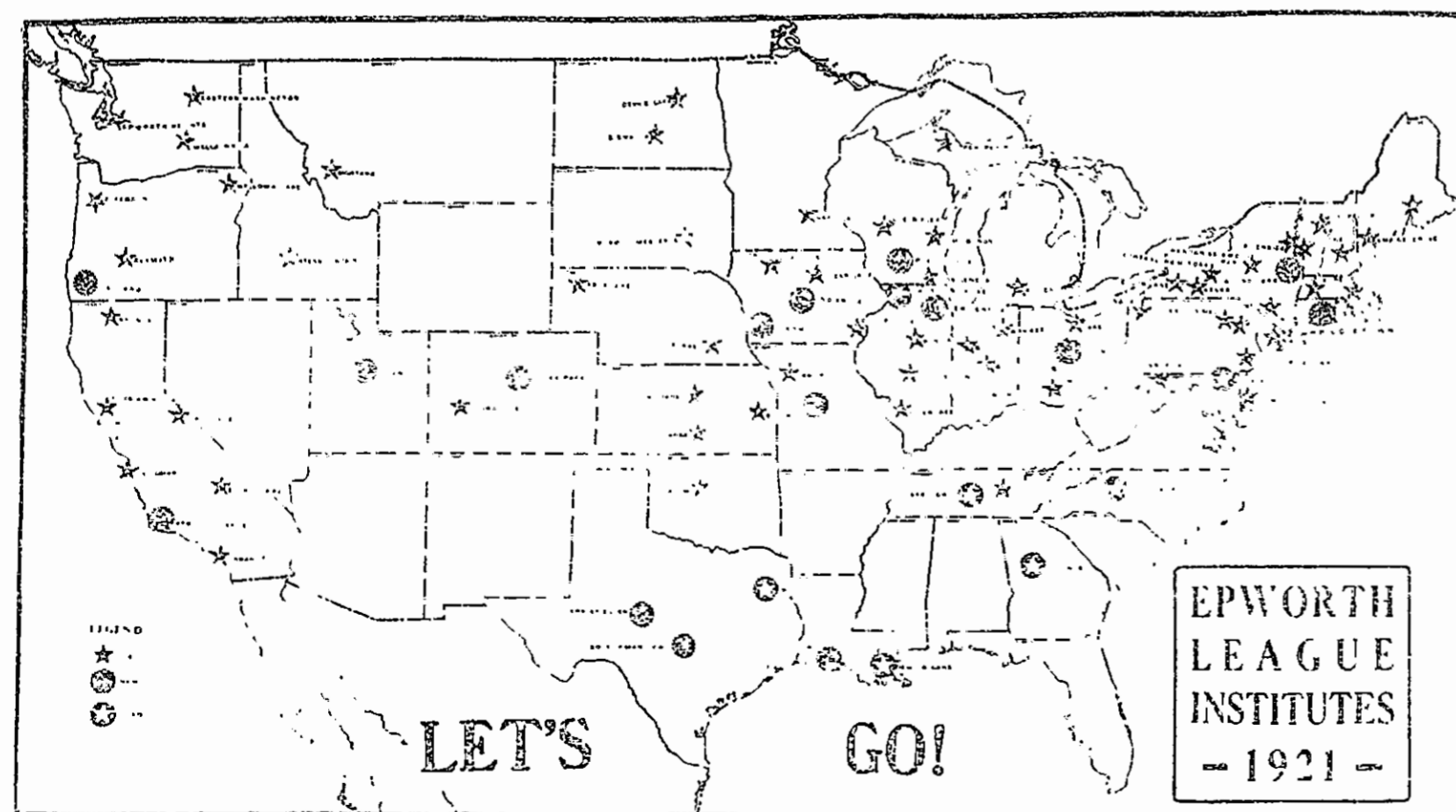
Not all the 1920 institutes were held within the United States. From South America comes the word that a great gathering of young people was held there, under the leadership of Dr. George A. Miller; Dr. J. J. Kingham and the Rev. J. R. Chitambar conducted institutes in India; Mexico City and Singapore each had an institute. And this year China will be added to the list with a gathering that promises to be historical, under the direction of Paul Hutchinson and Miss Geraldine Townsend.

The Daily Program

Institutes begin the last of May and continue through the summer, closing with the opening of the school year. Usually they begin on Monday evening with the formal introduction of the faculty members and an effort to help everybody get acquainted with everybody else. On Tuesday morning the work begins at 6.30 with the Morning Watch Service and continues through the week.

Here is the Standard Daily Program:

6.30-7.15	Morning Watch. Topic, "Prayer Life."
7.30	Breakfast.
8.30-9.10	Bible Study.
9.15-9.55	Home Missions. Junior Methods. Local Interests or Sunday School Methods.
9.55-10.25	Recreational Demonstration.
10.25-11.05	Life Workers' Class. Foreign Missions. Music.
11.10-11.40	Fourth Department. Advanced Junior League Methods.



STRICTLY CONFIDENTIAL
FOR MEMBERS ONLY

Dear Fellow Methodists :—

We feel it our incumbent though painful duty to issue this statement to you with a view to bring to your notice the deplorable state of affairs that prevail in Bengal as the result of the arbitrary actions of Bishop Fisher. It is all very well for a few admirers of Bishop Fisher to give glowing reports of work in papers like the Calcuttarian but we as well as the writers of these articles know that these accounts are one-sided and are written to please the Bishop.

We are convinced beyond doubt that there is no democracy in the Calcutta Area. It is dictatorship, pure and simple. It is one man show. By virtue of great intellectual gifts, hypnotic power of speech and overbearing personality, Bishop Fisher exercises almost papal supremacy in his Area. Matters are further aggravated by a band of henchmen who have gathered around him and hail every suggestion from him as the inspired message from God. This is at least true of Bengal Conference.

The atmosphere that Bishop Fisher and his band of henchmen have created is not conducive to the free and natural growth of the individual. From all that we have seen in the past we are inclined to think that there is no room in the episcopacy of Bishop Fisher for people of distinct personality, different outlook and views other than those of the Bishop.

We have seen man after man and woman after woman ruined in Bengal Conference because they could not see eye to eye with Bishop Fisher in certain matters. The Annual Conference each year is the scene of the ruination of this man or that man,

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this woman or that woman. One year it was Rev. Schanzlin, and his wife collapsed on the floor of the Conference because of the cruel and vehement way in which the Bishop attacked her husband. Another year it was Dr. A. L. Shute, Principal of the India Methodist Theological College, Jubbulpore, who shed bitter tears in open conference because of the rudeness of Bishop Fisher. Another year it was Rev. E. B. Joyner and he left India bag and baggage. Another year it was Rev. N. C. Biswas and recently he died a broken hearted man. Just before his death he remarked that it was the unkindness and injustice of church authorities which brought about his untimely death. Another year it was Rev. S. P. Biswas, B. A. Pastor of Central Church, Calcutta, and a young minister of great promise, and he left our Church broken-hearted because of the discourteous way in which the Bishop spoke to him in open conference. Last year the missionaries of the Woman's Foreign Missionary Society were the victims of attack and when one lady unable to bear any more the vitriolic attacks silently walked out of the Conference, the Bishop said from his presidential chair, "There is open rebellion in this conference." During June and July in Darjeeling the targets of attack were Rev. E. L. King, and Misses Stahl and Field and Boles. We were told that in the Finance and Field Reference Committees in Darjeeling his episcopal ire was administered to Miss Field, so much so, that one of the Indian admirers of Bishop Fisher, present in that meeting, described it as utterly unworthy of a Bishop. Mrs. Lee an adorable pioneer missionary whose name is well known in India for her work for the uplift of Indian women has many times been mercilessly scolded and criticised by Bishop Fisher and at an Annual Conference at Asansol she said, "I felt whapped like a child." At the last Annual Conference the target of attack was Rev. S. K. Mondol in particular and the Bengalis in general. The curious thing about these episcopal attacks is that as soon as Bishop Fisher turns against a person his band of henchmen join the chorus of denunciation and in a short time the unfortunate victim is nowhere. He is treated with coldness, slighted, socially ostracised and finally crushed. Indians and missionaries are alike afraid to associate with him because

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Bishop Fisher has clever news agents and strict vigilance is kept. We would not be surprised at these methods in a political leader but we expect higher and better things from a spiritual head.

We have been forced to the conclusion that Bishop Fisher is not a spiritual man nor is he an able administrator. What is most essential in a Bishop is a deep overflowing spiritual life. No spiritual man could do the things that Bishop Fisher has done. As an administrator he has failed. His influence has not contributed towards peace, unity and harmony in the Church but has given rise to party spirit, cliques and jealousies. We would not mind his being appointed a lecturer to travel all over India and give lectures in colleges and universities and other public places. But we do feel that it is extremely dangerous to place executive and administrative powers into his hands. He does not seem to have any steady principles and policies. He swings from one extreme position to another in no time. He is subject to violent moods and emotional outbursts, and gives way to temper too easily. Shiftiness, changeableness and undependability characterise his administration. An administrator needs balance, impartiality, cool judgment, human sympathies and self-control. In our humble judgment these qualities are sadly lacking in Bishop Fisher. The consciousness of great intellectual and material powers unbalanced by a lack of deep spiritual life and maturity has made him an overbearing administrator.

Bishop Fisher does not understand the Indians though he says he does. He is too easily deceived by flattery and too easily upset by criticism and opposition. This has been demonstrated by the appointments in Bengal Conference this year. Where are the real leaders of Bengal today? They are not represented in the Area Council, Finance Committees and other bodies. Because of their straightforwardness and ministerial integrity they are victims of episcopal wrath and are therefore in obscure places on greatly reduced salaries. Their wives and children have to be denied the bare necessities of life because they could not surrender their consciences to an episcopal dictator. They are heart-broken and wonder for whose sins they are making penance for they know themselves to be innocent.

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In their places were appointed men of secondary capacity whose only qualification is that they bend themselves slavishly to the Bishop's will, right or wrong. We give below a synopsis of this year's appointments which will show on the one hand a wanton abuse of episcopal powers and on the other hand a total disregard of Indian opinion.

1. Rev. J. S. Chowdbury—pastor of Central Church, Calcutta, a very efficient pastor, an able organiser, very popular and active. The Church entirely self-supporting through his own efforts, now transferred away to Tamluk, an abandoned mission station, and his salary reduced from Rs. 100 to Rs. 60 only. The congregation of Central Church strongly resents his transfer and now refuses to support the new appointed Rev. N. G. Sircar whose appointment is regarded wholly unsatisfactory.
2. Rev. S. K. Mondol, District Superintendent of Calcutta Bengali District, largest district in Bengal Conference, Principal of Collins High School, Vice-president, Bengal Christian Conference, Secretary, Indian Christian Association, etc. First Indian delegate to the General Conference from Bengal, one of the best preachers in the whole city, a man of outstanding ability, now reduced to the status of a preacher in a small town Church at Suri. Salary Rs. 260, and allowances Rs. 75, total Rs. 325. This is what he received as a single man. Now as a married man his salary is Rs. 135 in all. He has also been asked to return the car which was given to him in America for his work, no matter what the work might be.
3. Rev. P. D. Phillips, a successful pastor and District Superintendent of ten years standing from North India, a man of education and culture, the best Hindustani preacher in Bengal Conference. Formerly spoken of by Bishop Fisher as a man of outstanding ability and much above the average run of ministers, now transferred just after 6 months to a village in Asansol. Salary reduced from Rs. 140 to Rs. 80.

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4. S. C. Sircar—a young and energetic minister, passed the conference course of studies for ordination as a deacon. Was unanimously recommended by the Board of Examiners and the Conference Relations Committee for reception into full membership and ordination as a Deacon. The Conference was about to vote when the Bishop interrupted and said, "I refuse to lay my HOLY HANDS on him" and referred his case back to the Conference Relations Committee. The Conference Relations Committee was afraid to bring up his name again, and he was mysteriously left out of the list of appointments. So completely does the Bishop hold the Conference in thralldom that not a single dissenting voice could be raised against his actions whether constitutional or unconstitutional. Even when the gravest injustice is perpetrated on a fellow minister (as in this case) and the ministers feel it to be so, they dare not oppose the Bishop. The timid employees have been completely emasculated and they have no other alternative but to bow to his imperious will.
5. Rev. P. N. Das, B.A. a very successful and popular Associate District Superintendent of Asansol District, one of the ablest Indians in the Conference, a man of wide reading and culture highly spoken of for his literary work, now relegated to the status of a teacher in a High School, on a reduced salary.
6. Amarnath Biswas,—a graduate of Jubbulpore Theological College. One of the brightest students Bengal Methodism produced. Meritorious, talented and wonderfully equipped for literary work. Should have been received on trial in the Annual Conference but got tied up with Bishop Fisher's autocracy and resigned. It is interesting to note that his pay for the last month of work in the capacity of an assistant pastor was withheld from him. We at least the Bishop to commit this flagrant breach of his legal obligations in this matter, we fail to understand.

The decisions regarding the reduction of salaries of the above-named ministers were made on the 22nd of January, and some of the men were not even notified of these reductions till the 1st. of February and yet they were put into effect from the 1st of January. We believe that this is without a parallel in the history of the Methodist Episcopal Church in India.

These men are our recognised leaders if by leaders we mean those who are recognised as such by the Indians. But they are now relegated to subordinate positions and exiled to half-abandoned mission stations because they refused to sell their consciences for a mess of pottage.

While these worthy men have been set aside, their places have been filled by men hitherto occupying insignificant positions, of very little education and less administrative ability whose only qualification is their ability to flatter the Bishop in all his moods. The four new Indian District Superintendents are as follows :—

1. Rev. N. G. Sircar—Education slightly above Middle School. He was in the Conference course of studies for eight years and failed. The Board of Examiners refused to pass him. According to the rules of the book of Discipline he should have been 'located' this year. With a desire not to cast any aspersions on any one, all that we wish to say is that the opinion concerning him in the Indian Christian circle is not very flattering.
2. Rev. W. H. Soule, of Bhabua reputation, having the same poor educational qualifications. The impression concerning him in the Hindustan Church is anything but favourable.

We have been more than surprised at the choice by Bishop Fisher of these two men for the position of District Superintendents. He could not have inflicted a greater insult on the self-respect of the Indian Methodists than to appoint these two men in these responsible positions.

Rev. K. R. Das and Rev. B. B. Noskor are the two other Indian District Superintendents. They are excellent village preachers. We have nothing against them. We love and respect them for their character. But to make them District Superintendents is sheer mockery. They are embarrassed other than elated at their own appointment. The proceedings of the Annual Conference and Finance Committee and other meetings are conducted in English. The reports of District Superintendents are prepared and read in English. The Bishop and most of the missionaries do not know Bengali and these men do not know a line of the English language.

One of the missionary district superintendents who voted for the four new men for District Superintendency in the Cabinet, out of sheer fear for the Bishop, characterised these appointments as 'khe!' (jokes). To us if these appointments testify anything they testify either to the colossal ignorance of Bishop Fisher in judging the Indians or his wilful disregard of Indian opinion and a desire to make an ostentatious display of his episcopal powers. The appointment of such men as District Superintendents will simply swell the rank of dummies and add to the number of puppets while the real administrative machinery will be run by Superintending missionaries one of whom has been appointed in each district where an Indian has been appointed a District Superintendent. We do not believe in this kind of sham Indianisation and must therefore characterise the the last Annual Conference as a backward step.

Not only the appointments but the elections were conducted in a way not very commendable to the Indian Church. In the election of a 21st to the Executive Board in India, at present a victim of clerical orthodoxy, on the fourth ballot 17 votes as against 14 votes for a missionary, number of votes necessary for election being 18. The next ballot would have seen the Indian elected. Just at this juncture the Bishop interrupted and by a speech succeeded in getting the missionary elected by

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the casting of ballot by the Secretary. In the elections for the Finance Committee and Financial Board and other committees, the desire on the part of the Bishop-manipulated Cabinet to keep certain Indians out of certain committees became so noticeable that one of the laymen present remarked, "It is too obvious." We are very sorry to have to remark that the way the elections were conducted this year is a reproach on our Church. The unfortunate part of this dictatorship is that there are Indians and missionaries who at heart are rebellious (and there number according to our information is 80 per cent) against the autocratic actions of Bishop Fisher but they feel compelled to remain silent for fear of bringing episcopal vengeance on themselves.

In the Calcutta Area Convention the main theme was "Building the Indian Church". Bishop Fisher has also been quite vocal on such topics as creative personality, indigenous leadership and initiative on the part of the Indians. But we fail to understand how these noble virtues can thrive in an atmosphere of fear, suppression, lack of opportunity for self-expression, and autocracy. We have also been deceived about the love of Bishop Fisher for India. His love is skin-deep, superficial and shallow, prompted by a desire for name and popularity and so it could not stand a real test.

The century long foreign domination of India has ingrained in us the proverbial slave mentality. We do not desire this slavery to be further augmented by an episcopal dictator in the realm of religion. It is high time for the laity of Methodism to be up and doing. Our opinions have been ridiculed and our sense of self-respect trampled under foot. Our militant and devoted ministers have been penalised. We must take up a bold stand and defend them and demand justice. We cannot be silent witnesses to their oppression and humiliation. We cannot permit their careers to be crippled and their ministries to be belittled by the vagaries of a moody Bishop.

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The Bengal Conference is facing a great crisis. Those who know the situation realise that a split is inevitable unless an amicable settlement can be made. Bishop Fisher has forced these appointments on the Indian Church contrary to the wishes and in spite of the protest of the Indian people. He is about to sail for America. The Indian Church will have to reap the harvest of the follies of a proud and power-intoxicated Bishop. The spiritual tone has already been affected, self-support is on the decrease and a chaotic condition prevails. Of course the Bishop's henchmen will be lavishly paid from the Fisher Fund should their salaries be affected because of the non-payment of subscriptions by laymen as a protest against the highhandedness of the Bishop. But would that not be doing a great disservice to the poor Indian Church trying to stand on its own legs?

We solicit your advice and counsel at this crisis. People have lost faith in Bishop Fisher's sense of justice and fairplay because of the unbalanced and prejudiced state of his mind. We would strongly urge that steps be immediately taken to put Bengal Conference under the administration of one of the two other Bishops. Either this or an early amicable settlement can save Bengal Methodism from the threatened calamity. As for ourselves we intend to continue to protest vigorously against Bishop Fisher's injustice and highhandedness by giving them wide publicity.

Please pray for us and our work that God by a timely intervention may avert an impending calamity.

We remain fraternally yours.

(Sd.) A. B. Singh	O. S. Biswas
A. N. Biswas	F. K. Mondal
Sam Biswas	S. C. Biswas
B. Mondal	D. N. Singh
S. K. Parkar	P. Dasgupta
R. J. Biswas	B. Dattaraj
	C. K. Mondal

(10)

D. K. Mullah
S. Mondal
J. C. Sircar
M. N. Mondol
M. N. Banerjee
S. R. Das
S. K. Biswas
G. N. Mondol
B. B. Mondol
N. C. Sircar
L. K. Dey
B. Das
H. C. Sircar
A. K. Roy
M. R. Pundit
A. L. Nath
M. Mondol.
H. Sircar
J. Das
L. M. Biswas
H. R. Daffadar
S. C. Biswas
S. Biswas
M. Sarnokar
S. Biswas
S. N. Kayal
A. Biswas

S. C. Ghosh
S. C. Biswas
M. Lee
S. D. Shah
A. K. Biswas
J. C. Biswas
P. H. Biswas
R. B. Biswas
B. B. Shah
D. Lee
S. Biswas
D. N. Mondol
J. B. Cresse
N. K. Shah
Mrs. S. B. Biswas
Mrs. K. Biswas
Mrs. S. Biswas
Mrs. J. Biswas
Mrs. S. K. Biswas
Mr. S. Das
Mr. A. K. Singh
Mrs. M. R. Pundit
Mr. J. Biswas
Mr. E. Singh
Mr. P. Mullick
Mr. A. K. Mullick

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Photographs from this
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included but are
available upon request.
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