

lifted up so as to sit for a
time in a kind of way.
This may not be surprising
considering that if I live for a
short time longer I shall be
85 years of age. My mind does
not seem as yet to be greatly
impaired but it is with difficulty
that I can concentrate or
express what I think. In these
circumstances I am sure you will
accept this communication as
all that I am able to send
you. With thanks for
your letter and kind regards.

Yours very truly
William Miller
per J. M.

76

1923

6 Belgrave Cres.
Edinburgh, Jan. 3.

My Dear Dr. Burton, It is very kind
of you to remember me and to
write to me. I shall explain
immediately why it has been
beyond my power to send either
an early or a full reply to your
letter. Meantime I may say
that it pleases me to learn
that your University is to renew
Barrow's lecture to India. I
entirely approve of what you say
about the line that it is
proposed that the next
lecturer should follow. So far
at least as South India is
concerned, of which alone I can
speak with adequate knowledge,

I know that lectures on the lines
proposed will be acceptable
to many and likely to be
of real use. Of course the
suggested line of thought is a
delicate one and there may be
a danger of its being considered
offensive to many Christians on
the one side and many non-
Christians on the other. I am
confident however that whoever
may be selected to give the
course of lectures will be as
sensitive as I am ~~of~~ to the difficulty
and danger of any such line
of thought and will steer
his course accordingly. I suppose
that the whole subject will
be treated mainly from the purely

historical point of view rather
than as a kind of Christian
polemic. I suppose that the
title given to the proposed
course of lectures will be
the chief fact, or the central
event, or the turning point, in
the history of the human race
or something equivalent to words
like these. I can easily
understand that a course of
lectures following some such line
of thought would be of real
use.

Now as to myself, I
have become so extremely weak
as to be practically confined to
bed and quite unable to walk
or even to stand though occasionally

L1

UNION THEOLOGICAL SEMINARY

BROADWAY AT 120TH STREET

NEW YORK

January 5, 1923.

Professor Ernest D. Burton, D.D.
The University of Chicago.

My dear Dr. Burton,

Further in reply to your inquiry concerning the proposal of selecting for the theme of the next series of Barrows Lectures in India "the character and ideals of Jesus as these are set forth in the New Testament," let me hand to you the notice which has just come to me for the next "Season of Sunday Evening Meetings, Ethical Culture Society of New York," viz. "The Teachings of Jesus in the Modern World." Mr. Alfred Martin has secured among four outside speakers to participate in the course one Hindu, Mr. Harendranath Maitra of the Calcutta College, India, to present the theme "The Oriental Christ."

This fact will serve to corroborate my recent reply of December 30, - that the person of Jesus is a genuinely attractive figure for educated Hindus, so that there can be no possible inherent objection to the particular proposition which you had set forth. But it is also a significant fact that a Hindu has come over here to the United States to expound the Christ, who was born an Oriental. Mr. Maitra will certainly have something interesting and suggestive to say on February 18. Indeed, he has already published some keen appreciations, yea some very subtle appropriations of the ideas and even of the utterances of Jesus in the very book in which he (Mr. Maitra) advocates "Hinduism, the World-Ideal" (London, Palmer & Hayward, 1916; pp. 104; another edition, New York, Dodd Mead, pp. 137).

"She [i.e. India] does not wish to hide her light under a bushel, but to set it upon a tower, that it may give light to the world." - p. 2, American Edition.

"Behold the lilies of the field," said Jesus of Nazareth. . . . If he had taught in India, He would have said 'the lilies of the water', using the symbol of the lotus, as the religious Teachers of India have done for thousands of years." - p. 16.

The last paragraph of this remarkable book, remarkable at once for its religious idealism and world-outlook as well as remarkable for its historical inaccuracies, starts thus:

"India speaks today to the nations of the world in the voice of all the Avatars of the ages: 'Martha, Martha, thou art careful and troubled about many things. But one thing is needful.' India has chosen the 'one thing.' etc." - p. 137.

This item about Harendranath Maitra again coming to this country, even as he came seven years ago, in order to preach Hinduism in the light of Christianity, will serve to furnish some interesting material to your next appointee, in case you decide upon the theme which you wrote about.

Ever faithfully yours,

Robert E. Hume

Princeton, N.J. Jan. 5th 1923.

Dear Dr. Burton,

I am greatly interested in the subject of your letter dealing with the matter of the Barrows Lecture Course. You have asked that I write frankly, and this I shall try to do. In view of the present conditions in India I seriously doubt the advisability of sending any American or British Lecturer at this time. People are not interested in anything which does not savour of politics. In this respect we may hope that a few years will witness a great change.

There remains the other and more important question, as to the ~~typ~~ type of lecturer to be sent.

Personally, I am strongly of opinion that any Course which should so far depart from the Gospel hitherto given by practically all the Churches working in India, as to ~~even~~ by implication leave out all emphasis upon the supreme and unique place to be given to our Lord, would be misunderstood by the people, and be really regarded by the multitude either as the abandonment of our faith, or as a very transparent attempt to catch them with guile. Such a course as I understand is suggested would I believe be regarded as a calamity, by not only the extreme Conservatives, but by almost all others who are familiar with the needs of the country.

Much that is being said as to the Western garb in which Christianity is being presented is pure sentiment. I have not seen this as a serious hindrance, The New Testament, and its plain teachings, does not require any weakening down, or orientalizing to make it adapted to the people of the

Princeton, N.J. Jan. 25th 1925.

Dear Dr. Burton,

I am greatly interested in the subject of your letter dealing with the matter of the Barrows Lecture Course. You have asked that I write frankly, and this I shall try to do. In view of the present conditions in India I seriously doubt the advisability of sending any American or British lecturer at this time. People are not interested in anything which does not savour of politics. In this respect we may hope the few years will witness a great change. There remains the other and more important question, as to the type of lecturer to be sent. Personally, I am strongly of opinion that any Course which should so far depart from the Gospel hitherto given by practically all the Churches working in India, as to shift by implication leave out all emphasis upon the supreme and unique place to be given to our Lord, would be misunderstood by the people, and be really regarded by the multitude either as the abandonment of our faith, or as a very transparent attempt to catch them with guile. Such a course as I understand is suggested would I believe be regarded as a calamity, by not only the extreme Conservatives, but by almost all others who are familiar with the needs of the country. Much that is being said as to the Western Gap in which Christianity is being presented is pure sentiment. I have not seen this as a serious hindrance, The New Testament, and its plain teachings, does not require any weakening down, or orientalism to make it adapted to the people of the

East. I feel very keenly about this ,and were such a lectureship be seriously planned,I should feel justified in making the strongest possible protest. The Deity of our Lord must be affirmed and held,otherwise the Brahmo Samaj has good a message as ours.

Let the men who are bearing the burden and heat of the day have the controlling voice in such a matter as this. An occasional missionary who can claim to know the real thought of the people may be found to urge such a perillous experiment as this.but not such bodies as theNational Missionary Council or the Several Provincial Councils.

The personality of the lecturer to be chosen would be an important consideration,but frankly I know of no man qualified to fill the position upon the lines indicated,

Pardon this rather crude letter, with its imperfect typing,wwWithcordial regards

Yours very sincerely,

J.C.R. Ewing ?

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The personality of the lecturer to be chosen would be an important consideration, but frankly I know of no man qualified to fill the position upon the lines indicated.

Excuse this rather crude letter, with its imperfect typing. With cordial regards

Yours very sincerely,

J. C. R. L. G. 1907

21

January 12, 1923.

Rev. J. C. R. Ewing, D.D.

Princeton Theological Seminary,

Princeton, N. J.

Dear Sir:

In the absence of Dr. Burton, I beg to
acknowledge the receipt of your letter of January
5th, and to say that it will receive his attention
at an early day. He will be glad to have your opinion
in connection with the study of the question of send-
ing another Barrows lecturer to India.

Very truly yours,

Secretary

January 12, 1923.

Rev. J. C. R. Twigg, D.D.,
Princeton Theological Seminary,
Princeton, N. J.

Dear Sir:

In the absence of Dr. Burton, I beg to
acknowledge the receipt of your letter of January
5th, and to say that it will receive his attention
at an early day. He will be glad to have your opinion
in connection with the study of the question of send-
ing another Barrows lecturer to India.

Very truly yours,

Secretary

4
WILSON COLLEGE

BOMBAY.

15th January, 1923.

428

Dear Dr. Burton,

I have to thank you for your letter of the 12th December.

I think a Barrows lecturer might do a great service to the Christian cause in India now, if you can select a man who will be able to put the Christian message in the right way. The minds of the student class are wonderfully receptive, at least in this part of India, and I think there is a real opportunity for a man who can put the central things in Christianity in a fresh and persuasive way before them. I think also that you are right in your opinion that it is Christ Himself and not any interpretation of Him that should be central in the message. There is no doubt that the eyes of the thinking part of the population of India have been turned to Him as they have not been in the past, and people are prepared to consider Him and His words with much more open minds than formerly. One of the most remarkable things at the present time in India is the way in which implicitly His standard of conduct is being accepted. It is to the New Testament and not to the Hindu Scriptures or to the Koran that one finds appeal continually being made. At the same time there is little evidence of any strong movement among

the educated
admit. For
New Testament
healthy and

WILSON COLLEGE

BOMBAY

18th January, 1923.

428

Dear Dr. Burton,

I have to thank you for your letter of the 18th

December.

I think a Barrows lecturer might do a great service

to the Christian cause in India now, if you can select a man who will be able to put the Christian message in the right way. The minds of the student class are wonderfully receptive, at least in this part of India, and I think there is a real opportunity for a man who can put the central things in Christianity in a fresh and persuasive way before them. I think also that you are right in your opinion that it is Christ Himself and not any interpretation of Him that should be central in the message. There is no doubt that the eyes of the thinking part of the population of India have been turned to Him as they have not been in the past, and people are prepared to consider Him and His words with much more open minds than formerly. One of the most remarkable things at the present time in India is the way in which implicitly His standard of conduct is being accepted. It is to the New Testament and not to the Hindu Scriptures or to the Koran that one finds appeal continually being made. At the same time there is little evidence of any strong movement among

(2)

the educated classes to the Christian Church.

This reveals an attitude of mind which is partly healthy and partly unhealthy. In the past I believe we have attached far too much importance to our Western forms of dogmatic statement and to our Western forms of organization, and it is right that the Person of Christ should be presented in this land in such a way that He may make His own impression on the minds of the people. On the other hand, we have to beware of giving the impression that Christ is a teacher who can be given a place among the Hindu saints, or that a vague appreciation of His ethical teaching satisfies all the claims which He makes on the human heart and mind. The Hindu mind is eclectic in a degree which it is difficult for us Westerners to understand. I say this not because I have the slightest fear that any Barrows lecturer would seek to give this impression, but because there is a danger, if he does not know the Indian mind, that he might put before his hearers aspects of the Person and teaching of Christ which might be of the greatest value, and which, though enthusiastically accepted, might yet fail to lead to any permanent results. In any presentation of the Christian message I think it is essential that it should be made absolutely clear that Christ has absolute claims on the life of every individual.

This seems to me to be very important, because there are in India now people who, basing on the truth that every nation must put upon Jesus and His message its own interpretation,

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that Christ has absolute claims on the life of every individual. think it is essential that it should be made absolutely clear. In any presentation of the Christian message I enthusiastically accepted, might yet fail to lead to any per- of Christ which might be of the greatest value, and which, though might put before his hearers aspects of the Person and teaching there is a danger, if he does not know the Indian mind, that he Barrows lecturer would seek to give this impression, but because I say this not because I have the slightest fear that any degree which it is difficult for us Westerners to understand.

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(3)

go on to put an interpretation upon Him which the facts do not admit. For example, we find people drawing material from the New Testament for the support of elements in Hinduism which no Christian could admit to be compatible with Christianity.

But I am perhaps insisting on what is obvious. The thing which above all others any lecturer should avoid is a controversial presentation of Christianity, or any comparison of the Non-Christian East with the Christian West to the disparagement of the East. If he avoids this he may present what he believes to be Universal in Christ and in the Christian message, and he may declare what Christ has been in the experience of those who have known Him, with the assurance of receiving a respectful and sympathetic hearing. I am convinced that religious controversy will carry us nowhere, but my experience goes to show that the people of India appreciate any positive declaration of what our faith has been to ourselves.

I trust that you may be able to send a Barrows lecturer soon, and that you may be guided in your choice of a man.

Yours very sincerely,

John McKewie.

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I trust that you may be able to send a Barrows lecturer

soon, and that you may be guided in your choice of a man.

Yours very sincerely,

John M. Kenner

*Admission
Bishop's Office
Madras*
Despatching Clerk.

G.O. 2-16,000-22-3-21 (5)



LI
BISHOP'S OFFICE,
TEYNAMPET,
MADRAS, S.W.

Burton
Royapettah, Madras
S. India
January 19, 1923

445

Dear Dr. Burton

Thank you very much for your letter of December 12 last concerning the Barrows lectures. I have heard two series of Barrows lectures - one by Dr. Fairbairn which was very much appreciated, and the other by Dr. Cuthbert Hall in which the lecturer in his desire to placate the Hindus went very much too far. I think that in such lectures everything depends upon the lecturer. You ask for my frank opinion on the proposals you make. My opinion is that lectures on the lines you suggest might be extremely useful, or might be very dangerous. To commend Christ to the non-Christians is always good, and you are right in thinking that there are many who are attracted by the character of Christ but do not feel able to attach themselves to any Church, or to make the sacrifice which is required in public profession

of

MISSOURI OFFICE
ST. LOUIS
MARCH 25



Respected, Friend
St. Louis
January 19, 1875

445

Dear Dr. Burton

I thank you very much for your letter of
December 12 last concerning the January Lecture.
I have found two copies of Lecture Lectures - one by
Dr. Kitzberger which was very much appreciated, and
the other by Dr. Dufford which is also the lecturer
is his desire to present the Kingdom and very much
so far. I think that is much better everything
depends upon the lecturer. You can let us know
opinion as the prospect of the case. My opinion is
that lectured on the issue you cannot right on ex-
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vict Christ in the non-Christian is always good, and
you are right in thinking that there are many who are
attracted by the character of Christ but do not feel
able to attach themselves to any Church, or to hold
the sacrifice which is required in public profession.

of Christianity; but what I fail to see is where a course such as you propose would lead to, as there is a great danger of its landing us simply in a philosophy which leads nowhere and of the fact of the revelation of God in Jesus Christ being lost sight of. It is quite true that at the present time there is a strong nationalist feeling in India and Christianity is discounted by its western garments. It is not possible for a lecturer from the West to divest himself of his western mind and it is not easy to see exactly what he could discard of westernism to make his gospel attractive. Most of us would admit that Christianity is not necessarily bound up with a western system of Church government. All of us would admit that every race must be allowed to interpret Christ in terms of its own life. I very much doubt whether any westerner who sets out to divest Christianity of its western trappings ever succeeds. On the other

hand

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in terms of its own life. I very much doubt whether
any westerner who sets out to divest Christianity
of its western trappings ever succeeds. On the other

hand

hand, there is a great danger of trying to clothe Christ in the western idea of Indian nationalism which is exceedingly dangerous both for the lecturers and the hearers, and there is a danger, which Dr. Cuthbert Hall fell into, of trying to express Christ in terms of Hindu philosophy -- an effort which helped nobody.

It is exceedingly difficult, therefore, to decide what is western and what is universal in our presentation of Christ, and lecturers must have some definite point to which they aim to bring people, and so one naturally asks whether the sacraments, for instance, are to be discounted, whether Christ contemplated any kind of ministry in His Church and so on. I believe that we shall not get very far, therefore, on the negative side; but I believe that much good might be done by a series of lectures on the positive side; and, above all, what is needed is a presentation of Christ as the Eternal Word of God showing us what the ultimate realities are and what are the things that really matter. I, therefore,

think

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which is exceedingly dangerous both for the lecturers
and the hearers, and there is a danger, which Dr.
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think that we need definite teaching about the character of God, and Christ as revealing Him, rather than of the attributes of God. What India has never believed in yet is the character of God. Their ultimate principle of divinity has no character or attributes. The more or less temporary incarnations in which they believe rely upon power, not upon character, and the message of Christianity to India is the love and righteousness of God. A series of lectures setting forth that would be at this time very opportune and there is a tendency nowadays for the young people to be interested in religion -- a thing which has not been the case for perhaps the last 20 years. So if a positive subject of the kind which I have indicated could now be presented to them I believe that large interested audiences could be found.

In view of the increased responsibility in Government which India is now receiving, I believe, ~~therefore~~, ^{emphasis} that what is needed is responsibilities incurred by love and service to others and, as that naturally

leads

think that we need definite teaching about the character of God, and Christ as revealing Him, rather than of the attributes of God. What India has never believed in yet is the character of God. Their mistaken principle of divinity has no character or attributes. The more or less temporary incarnations in which they believe rely upon power, not upon character, and the message of Christianity to India is the love and righteousness of God. A series of lectures setting forth that would be at this time very opportune and there is a tendency nowadays for the young people to be interested in religion -- a thing which has not been the case for perhaps the last 20 years. So if a positive subject of the kind which I have indicated could now be presented to them I believe that large interested audiences could be found.

In view of the increased responsibility in Government which India is now receiving, I believe, therefore, that what is needed is responsibilities incurred by love and service to others, and, as that naturally leads

leads to the death of Christ, it would not be alien
to the subject of lectures.

Yours very sincerely

Harry Madras

Dr. Ernest D. Burton
The University of Chicago
Chicago, Illinois, U.S.A.

to the subject of lectures.
leads to the death of Christ, it would not be alien

Yours very sincerely

Henry Adams

Dr. Ernest D. Burton
The University of Chicago
Chicago, Illinois, U.S.A.

January 22, 1923.

My dear Dr. Miller:

I am very grateful for yours of January 3d, with its very valuable opinions respecting the situation in India. I hope we shall be able to adopt a course that will be distinctly helpful to the whole situation.

Having at various periods of my life suffered from prolonged illness, or, what has sometimes been harder, a tedious convalescence, I think I can in a measure sympathize with the bodily weakness of which you speak. May the remembrance of the great services which you have been able to render in the past and the consciousness of fellowship with Him who has sustained you in them, be to you a constant comfort and joy.

Sincerely yours,

Rev. William Miller, D.D.,

6 Belgrave Crescent,

Edinburgh, Scotland.

EDB-N

January 22, 1922.

My dear Dr. Miller:

I am very grateful for yours of January 3d, with its very valuable opinions respecting the situation in India. I hope we shall be able to adopt a course that will be distinctly helpful to the whole situation. Having at various periods of my life suffered from prolonged illness, or, what has sometimes been harder, a tedious convalescence, I think I can in a measure sympathize with the bodily weakness of which you speak. May the remembrance of the great services which you have been able to render in the past and the consciousness of fellowship with Him who has sustained you in them, bestow you a constant comfort and joy.

Sincerely yours,

Rev. William Miller, D.D.,

6 Belgrave Crescent,

Edinburgh, Scotland.

WDB-M

Jan. 28, 23. 192

Mr. G. B. Smith much interested in the article and thinks now is the proper time to send lecturer to India.

Could not make use of article for the Journal.

C. B.

I travel throughout India and lecture to Hindus and Mohammedans.

I have never seen the time riper, nor the need greater for another Barrows lecturer. Amid the Noncooperation upset of this year and last I consistently had the finest hearing I have ever had. They were eager to know about Christ. I think that you have diagnosed the situation rightly. They are interested in Christ, resentful at Western Civilization and not attracted toward the Church.

I think if you should send a man he should be a man who is not afraid of grappling with the problems. India wants frankness. He should be a man who has caught the Christo-centric position and is unafraid to boldly proclaim. I think the last lecturer dealt too much

things and situations at question time when I throw open the meetings for questions and from a first-hand study of the situation. Moreover, I have tried to "think Indian" and to see things from their standpoint.

The first thing that emerges clear and plain is that Western Civilization is at a very low ebb in the estimate and regard of Indians. There is a deep and bitter resentment in the minds of India against the encroachments of the West upon her life. This is not only true of India, it is more or less true of all Asia. The War has shown up a very ugly side of Western Civilization, and the assumption of

462

SITAPUR, U. P., INDIA

Jan. 28, 23. 192

Mr. D. Burton,

University of Chicago.

Chicago, Ill.

My dear Mr. Burton,

Your letter regarding the sending of another Barrows Lecturer to India just received.

My work is along this line. I have been loaned to the Missions and the Y.M.C.A. for an evangelistic work among educated Indians. I travel throughout India and lecture to Hindus and Mohammedans.

I have never seen the time riper, nor the need greater for another Barrows lecturer. Amid the Noncooperation upset of this year and last I consistently had the finest hearing I have ever had. They were eager to know about Christ. I think that you have diagnosed the situation rightly. They are interested in Christ, resentful at Western Civilization and not attracted toward the Church.

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seekers after moral and spiritual light, from the light thrown on

things and situations at Question Time when I throw a on the

in indifference. India wants plain talking about where we have broken
and why.

I think that you have caught the situation admirably. If you send
us a man of the type you mention, and with the kind of message you indicate,
he could not come at a better time. There has been a great movement in mind
toward Christian thinking and for some strong, sympathetic and scholarly
man to come at this time would help crystalize things.

I take the liberty to send you a manuscript of an article
I have written for an American paper. It will give you at some length
my views of the present situation. From it you can judge that I would
most heartily approve of the contribution a Barrows lecturer could make
at this strategic moment.

Yours Truly,

Stanley Jones

THE PRESENT RELIGIOUS SITUATION IN INDIA.

E. Stanley Jones.

H.G. Wells has picked out his six greatest men of history. So have the Non-cooperators of India. The list is not the same. The Non-cooperators have put out a chart with the seven greatest men of history on it, made up as follows: Gandhi, Jesus, Buddha, Krishna, Tolstoi, Lenin and MacSweney. The ideals represented by this group are about as contradictory as one can imagine. The present religious situation is about as contradictory. One hesitates to put up a set of facts for he knows full well that other facts could be brought forward that would cut across these. This is inevitable when dealing with three hundred millions of people with many beliefs and in many stages of development. But, while the situation is beset by currents and cross-currents, there are some things that stand out plain and clear.

The conclusions I have come to are the result of fifteen years in India, the last six of which have been spent in lecturing to educated Hindus and Mohammedans throughout India, from personal talks with prominent men, from private interviews with earnest seekers after moral and spiritual light, from the light thrown on things and situations at Question Time when I throw open the meetings for questions and from a first-hand study of the situation. Moreover, I have tried to "think Indian" and to see things from their standpoint.

The first thing that emerges clear and plain is that Western Civilization is at a very low ebb in the estimate and regard of Indians. There is a deep and bitter resentment in the minds of India against the encroachments of the West upon her life. This is not only true of India, it is more or less true of all Asia. The War has shown up a very ugly side of Western Civilization, and the assumption of

superiority on the part of the white man in the face of it does not go down well with the Indian. The newspapers must take part of the blame for this for it is the worst things that get into the papers - evils make good newspaper copy, but quiet goodness does not get into print. Hence much of the news from the West is about the latest lynching, or impending war, or labour trouble, and so forth. But the facts themselves are responsible for a good deal of the feeling against the West. A good deal of the touch of Western life upon India has been ugly and domineering. Many white people, with little whiteness other than that of their skins, assume an air and attitude of superiority that is galling in the extreme. A friend of mine, a prominent and wealthy Indian lawyer was one day about to get into a first class compartment of the Railway train, when the European already in there objected to his coming in, because he was dressed in Indian clothes, while his son dressed in European clothes was allowed to get in. Is it any wonder that India through the burning of foreign cloth is expressing in fiery language her resentment and is determined to make the wearing of Indian clothes respectable.² True, it is foolish to try to kill the use of foreign cloth by bonfires of it, but this is symbolic of an indignation within.

We are in the swing of the pendulum that is away from Westernism and toward Indian ideals. This should not be surprising for a few years ago the tendency was all the other way - everything Western was exalted to the disparagement of every^kthing Eastern. Now the tendency is the other way. There was a time when the East let the legions thunder past and plunged in thought again, but now she is up and challenging those legions in the name of what she considers her superior civilization. India is being told that her civilization is decidedly superior, that the West is materialistic and the East is spiritual, that the Vedas are the depository of all wisdom, earthly and spiritual, that India is the mother of

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religions and that the Vedas are the fountain head of all, from them flowing Zoroastrianism, Buddhism, Judaism, Christianity and Mohammedanism in a direct line, that the Aryur-Vedic system of medicine is better for India than the modern systems of the West, that the educational systems of the present day with their great buildings and material equipment are inferior to the ancient systems which chose God's out-of-doors for its school room and the equipment of personal contact between pupil and teacher, and so on. Some have protested against a great deal of this, as Tagore, but he is not the idol of the Indian people at the present time. A great deal of this is a passing phase, and is unreasoning and untrue, but it must be noted.

We believe that the bringing together of the East and West on Indian soil is Providential and that the West has brought much to the East, and that the rule of Britain on the whole has been good, but while the West has brought much she must realize that she has much to learn from India, among other things that the spirit is the ultimate reality.

The persistent use of liquor by the European is an offence to the Indian who is very temperate. India would have prohibition tomorrow if she were not bound hand and foot in the matter. When the Reform Scheme came into effect some subjects such as Education and Excise were transferred to the control of Indian Legislatures. But the liquor interests evidently saw the danger of transferring the control of Excise to ~~the control of~~ Indians, ^{so} and the danger was minimized by binding up Education and Excise so that the latter should pay for the former and liquor could not be done away without killing education. ~~So~~ The two were securely tied up and sealed with the seal of Haig and Haig, Distillers, Glasgow, et al.

In the last city where I was lecturing I had to pass each day two tombs at the cross roads. Two Europeans had fought a duel at that spot and both had been killed and were buried by the Hindus. Out of

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kindness of their hearts the Hindus desired to do something for the spirits of the dead, and believing that what satisfied them in life would also satisfy them in death they put on the tombs a whiskey bottle and a cigar box!

I asked a Hindu teacher one day if he would not become a Christian and he said that he would for he had been thinking about it for a very long time. "But," said he "I become a Christian in spite of the lives of the Europeans I have seen here, for they seem to me to have two loathings - one is religion and the other is water!" I was talking to a very respectable man some time ago and when water was offered him he said, "I haven't touched a drop of water for ^{the} twenty two years I have been in the East, and do not intend to begin now". And he was a very highly respectable man. There is not an Indian paper published by Indians that is not for prohibition, and there is not an English daily paper published by Europeans in India that is not in favour of liquor.

Of course it is a half truth that the East is spiritual and the West is material for materialism may be in a hut while spirituality may be in a palace, nevertheless there is enough truth in it to make it sting. But the picture given above must be softened a bit, for there are Europeans, both officials and missionaries, who by their brotherly attitude, straight-forward and honest dealings and their spirit of service are holding together an extremely precarious condition. They are the salt of the situation in the East. Let it be said in fairness that the Civil Service in India holds many of them. But Western Civilization does not appeal at the present time.

Now then if Christianity and Western Civilization are synonymous then the outlook for Christianity is dark indeed. Dr. Paul Hutchinson writing in the Atlantic Monthly concerning the situation in China said in substance: "When the case for Western Civilization is complete in China the triumph of Christianity is assured". He made them synonymous. This seems to me to be an exceedingly weak and untrue position to take.

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Christianity is Christ. To be a Christian is "to respond to all the meanings one finds in Jesus Christ". Judged by this definition much of Western Civilization is only partially Christianized. There is no such thing as a Christian nation as yet. There are Christianized individuals, but as nations we have never dared build our collective life upon the principles and mind of Jesus. Much of the old paganism persists, oftentimes baptised with Christian nomenclature. But it is pagan still.

While there is a deep rejection of Western Civilization ~~there is~~ I have to record this remarkable fact: At the very time that this rejection is taking place there is a strange drawing toward the person of Christ. The great revelation is dawning upon the mind of India that she can have one without the other-she can have Christ without adopting Western Civilization. Mr. Natarajan, the brilliant editor of the Indian Social Reformer, a Hindu (and let it borne in mind that ~~A~~ Hindu is a religious appellation and is not synonomous with Indian as many American papers seem to think) said to the writer a few days ago: "While Western Civilization is at a very low ebb in the estimate of India, the missionary never stood higher. They come to serve us, not to exploit us".

Much has been said and written about the Mass Movement in the villages among the depressed classes toward Christianity. This is a significant movement. Christianity has gained in numbers according to the census of 1921 nearly a million in ten years. While the population has increased by 1.24 Christianity has increased 22.65%. This was in spite of the fact that the census was taken at a time when Non-cooperation was rife and it was taken by Hindu and Mohammedan enumerators and according to the statement of the Census Officer in Charge "They would not err on the side of giving Christianity too many". On the other hand thousands of Christians were not counted, as for instance I know of one District where 7000 were not returned as Christians. So the gain in reality is more than 22 1/2. Nevertheless the most significant movement is not the Mass Movement in the villages-it is the mass move-

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ment in mind toward the Christian position. This is important, for he who gets the thinking of a people will sooner or later get the people. Christ is capturing the thinking of India today. The significant thing is not where you are, but whither you are tending. India is tending toward the Christian position. What is the evidence? It is not easy to put forward for some of it is so subtle that it has to be felt to be appreciated. I can only point to some straws which tell the direction of the wind.

Nine years ago Dr. John R. Mott addressed a large gathering in the Victoria Hall in Madras. In the midst of the address he used the name of Christ and was hissed by the audience. This year in the same Hall we had six nights upon one topic alone—Christ. The Hall was filled and the last nights packed, and for an aftermeeting several hundred Hindus publicly stayed for prayer and to find peace of mind and heart through Christ. Nine years ago the name of Christ hissed, nine years later leading people stay to pray in that name. A change. The daily paper called "The Hindu" published outlines of the lectures each day though from beginning to end they were on Christ. In another place the paper called "The Hindu Message," an orthodox paper which discusses things from the standpoint of Hinduism published the lecture on "Jesus Christ and the Problems of the Day" without comment. The students of the Hindu College asked for a special address for them, and when asked what subject they wanted they replied: "We want you to tell your personal religious experience". The Hindu students put off a cricket match to come to a lecture on Christ.

The Noncooperation Movement has had its weakness and dangers. It was very often negative and futile. But it put a new element in India's thinking that is decidedly Christian. Hitherto there has been little or no room in India's thinking for the vicarious. The doctrine of karma, which is the very core of Hinduism, is solitary. A man comes into the world alone, he sins alone and he goes out to get the fruit of his

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actions alone. No one can in any real sense do anything for anyone else. If you help another it is because his karma calls for that help and you could not have helped him if his karma had not called for it. All suffering is the result of past deeds and is punitive. Its extreme form was put to me by a Hindu priest, "Jesus Christ must have been very wicked in his previous birth for he was the greatest of sufferers in this". When presenting the cross you were practically preaching to a stone wall for there was no point of contact. Now the situation is entirely changed. It is the message that goes through. The Noncooperators have taken the standpoint: We will not hit back, we will suffer and bear and go to jail, but we take the Non-violent attitude and by bearing and suffering we will win our freedom. Let us grant that this has often broken down in practice, that it has resulted in riots and bloodshed in some places, nevertheless it has put a new element in India's thinking-suffering is not necessarily punitive, it can be vicarious and for the sake of others. Probably for the first time in human history a nation in the attainment of its national ends has repudiated force and has substituted suffering, or what it calls "soul force". Who can say that this is not more Christian than the ordinary attitude we have taken in the West? When the matter of non-violent noncooperation was being discussed in the Delhi Conference by all the leaders of the movement a delegate from Bombay arose and said: "I oppose this nonviolent noncooperation. I ask you, Is it Hindu teaching? It is not. Is it Mohammedan teaching? It is not. I will tell you what it is: It is Christian." The thing that is worthwhile in the movement is preeminently Christian. As a Hindu Noncooperationist said to me: "Do you not think that the Noncooperationist movement is the application of the principles of Jesus to the present situation in India?" He may demur and in regard to many things must demur, but that is not the point. They believe it. That is important.

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to send a reporter to our meetings. He looked at the subjects and said: "No, I will come myself, for Jesus Christ was the first noncooperator". While in Gujerat the center of the Noncooperation movement a man arose and asked whether I did not think that Mr. Gandhi was Christ-like. I replied that I was compelled to disagree with many things in his political, but apart from that, I could see many things in his life which I did consider Christ-like. "Yes", said this Hindu, "we think he is an Incarnation of Jesus Christ". Blasphemy? But that is not the point. The point is that Gandhi is the ideal of millions in India and yet they identify that ideal, not with Buddha or with Krishna, but with Jesus Christ. I do not get this question in one or two places only. It is up in nearly every place I go from one end of India to the other. When he was tried and sent to jail for seven years for political reasons, the Vedic Magazine, the organ of the Arya Samaj, our bitterest opponents whose avowed purpose is to destroy Christianity, came out with an article comparing the trial of Gandhi with the trial of Christ and ended up by calling him "this modern Christ". Blasphemy? Again not the point. Our bitterest opponents are identifying him with Christ. This is gain-great gain. Is it any wonder that one of India's greatest Hindu thinkers wrote this: "Mahatma Gandhi has by his trial has done something that the missionary has ^{so} not been able to do in fifty years, namely, he has turned the eyes of India to the Cross". Last Easter time the organ of the Noncooperation movement, the paper of which Mr. Gandhi was editor published about four columns of matter for four weeks on the death of Jesus.

One day I was talking to several Hindu Noncooperationists about the Hindu and Mohammedan unity which they were striving to attain. I told them that I did not think that the religious compact which they had would stand the strain of the future for a minute- the Hindus were to help the Mohammedans in the Khilafat and the Mohammedans were to stop killing cows. That it should be based on the

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civil fact that they were all Indians."But" replied the Hindu, "Is it not our Christian duty to help our Mohammedan brethren in their difficulties?" When he thought of duty he identified it with Christian duty.

While in ~~Benares~~ Benares the editor of the Noncooperation paper a very brilliant and able man, a graduate of Oxford was attending the lectures. He had sent in some questions and was trying to listen to the answers when two members of the Criminal Investigation Department, the Government Secret Police, got up and went behind a pillar and began whispering together and disturbed this editor. He stood it as long as he could and then turned to the British missionary along side of him and said disgustedly: "Mr. J. I feel most unChristian toward those men". He had identified his highest feelings with Christianity and ~~his~~ recognized that his lowest feelings were unChristian.

I was lecturing in Bombay and the editor of the Indian Social Reformer was the chairman of the meeting. In his closing remarks he said: "I suppose the epitome of what the speaker has said is this-that the solution of the problems of the day depend upon the application of the spirit and thought of Jesus to those problems. I am not a Christian, and you will be surprised to hear me say that I entirely agree with these conclusions". He practically went from these meetings to be the ~~CHA~~ president of the All India Social Conference. This man is probably the greatest thinker on ~~the~~ Social affairs in India and he says he sees no way out but the Christ way. Dr. Oldham of the International Review of Missions was talking with Mr. Gandhi and him when Mr. Natarajan said: "Well, Dr. Oldham, it is very difficult for us to say where our Hinduism ends and our Christianity begins". He turned to Mr. Gandhi and said "Isn't that so, Mahatma Gandhi?" After thinking a bit Mr. Gandhi replied "Yes, that is so". Our Hinduism ends, and our Christianity begins!

Another, a principal of a Hindu college, said in our public meetings: "The problems of the day arise because we have not applied the spirit of Jesus to those problems". He said in a reverse way what had been said

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of Jesus to those problems." He said in a reverent way what had been said

by the Bombay editor. Another Hindu put in this way "The problems of the day can only be solved by more of the Christian life". A chief judge of one of the Native States, a Hindu said to one of our audiences: "If to be like Jesus Christ is what it means to be a Christian I hope we will all be Christians in our lives". Then turning to us who were seated there he said "If you Christians had been more like Jesus Christ this process of conversion would have gone on much more rapidly". True, and we felt the thrust very keenly. But the judge saw what the world is beginning to see that the ultimate type of character for God and man is the Christ-like type of character.

I was in the great city of Benares, the holy city of Hinduism. The Hindus have made this their intellectual as well as their religious center for a great University has been established here. They have already put about ten million rupees into buildings. I was giving public lectures for the general public. The principal of the University was chairman of one of the meetings. The students of the University came and asked me to speak to them in the University which I did four times. One Hindu professor in introducing me said: "I have been attending the public lectures and my chief interest was in the personality concerning whom the lecturer was speaking. Young men, no ^{other} such personality as Jesus Christ has ever appeared in human history. I repeat it: Jesus Christ is the greatest character that has ever appeared in our world. And we can begin this spring festival in no more suitable way than to hear more about Him". He said this in a Hindu University, before a Hindu audience, on a Hindu festival day and there was no sign of dissent.

In one of the meetings in Allahabad, a Hindu professor closed his chairman's remarks with these beautiful words: "The thing that strikes me about Jesus Christ is His imaginative sympathy. He seemed to enter into the experiences of men and feel with them. He felt the darkness of the blind, the leprosy of the leper, the degradation of the poor, the loneliness of the rich and the guilt of the sinner. And who shall we say He is? He

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called himself the Son of Man, also the Son of God. We must leave it at that".

There is a new interest in Jesus Christ and his teaching when about 300 leading men of a city will attend a meeting at 7:30 A.M. on a working day before offices are opened as they did repeatedly in the last place I was. Of course very much larger crowds were out at night. In Gujarat the very center of the Noncooperation Movement Mr. Gandhi wrote to his people in Nadiad to attend our meetings. When they received this word, which came in response to a letter from a missionary, the Noncooperators took charge of the meetings, signed the notices that went out though my subjects were definitely Christian, they furnished the lights and the Hall and then one of them a lawyer interpreted my message as we had no Christian who was up to it, although I eschewed politics altogether and confined myself to the message of Jesus Christ and His Kingdom.

The Hindus and Mohammedans of Palwal were going to have a public debate on the question of which religion makes men most moral. They both agreed beforehand to leave out Christianity from the discussion, "for Christianity is head and shoulders above us both". A Mohammedan college student in Vellore was giving the farewell address in the closing exercises of the College. He urged his fellow students to study the Bible: "We must study the Bible. There are many things in our religions that need correction, and we must correct them by the Bible".

Jesus has changed the whole moral and spiritual atmosphere. He is forcing modification everywhere. But He stands unmodified. We have had to modify nothing in regard to Him in the clash of things in India. We feel called upon to modify our civilization, our Christian systems, our Churches, our creeds, but concerning Him there has been no call or need whatever for modification-there is call for interpretation and living Him forth, but only that. I know of no reform whether in the moral, social, religious, economic or political realm-if it be a reform

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12

and not a reaction-that is not tending straight toward the Christian position. None are going away. They cannot if they are true reforms, for as Dean Inge says "What Jesus gave was not a religion, but religion itself in its highest and loftiest terms." Jesus is ultimate spiritual and moral fact and when you go deep enough you land at Him.

A Brahman ~~gentleman~~ gentleman said to the writer: "I suppose you get discouraged about the fewness of the numbers of the educated classes becoming open Christians. You need not. You do not know how far your Christianity has gone. Now look at me. I am a Brahman, but I would call myself a Christian Brahman for I am trying to order my life upon the principles and spirit of Jesus Christ. There are thousands like me". Christianity has gone further afield than we have imagined. "A life of Gandhi put out by Hindus is filled with references to Jesus Christ on nearly every page and yet, as far as I remember, not a reference to Krishna or Buddha is to be found in it.

Some NonChristian lawyers were having a banquet in North India. At the close they were being entertained by a professional entertainer who made the company rock with laughter as he mocked the old gods and told funny stories of them. He then began to mock ^UJesus Christ. A silence fell upon the company. The silence turned to resentment and then they angrily hissed him off the stage. They could laugh at the old gods, but not at Jesus Christ.

Is it any wonder that a well-informed Hindu said to me a few weeks ago: "There is growing up in India a Christ Cult, apart from the Christian Church, and sometimes under its opposition". If the Christian Church can bring Him well and good, if not, we care not how He comes- so He really comes.

When one thinks of these things and puts his ear down close and hears the march of events and tendencies in India as they go straight toward Christ, it is rather amusing, ~~to~~ if not pathetic, to read an article in the New York Times by an American engineer who spent five

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Some Hinduized Jews were having a dinner in North India.
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an article in the New York Times by an American journalist who said five

years in India saying that "Christianity is utterly without influence among the Indian people today". He was a delegate of the Special Session of the Indian National Congress at Calcutta in 1920 called to discuss the question of passive resistance. The very movement amid which he sat had its inspiration from Christian teaching for Mr. Gandhi said to the writer in an interview: "I got my idea of passive resistance from Matt. 5:38, 39. It was the New Testament that fixed it in my mind". When Mrs. Sarojini Naidu, the great nationalist lecturer and poetess sent a poem to the National Congress to be read she chose for her title a verse of Christian ^{Ga+}Scripture: "By love serve one another". The things really worth while in the Noncooperation movement are definitely Christian things. How possible it is to be amid things and not see them!.

I mentioned above an interview with Mr. Gandhi. I said to him that I was anxious to see Christianity naturalized in India, a part of the national life, not a foreign thing, but contributing its power to India's uplift. I asked him what he would suggest that we do in order to make this possible. He told me something of his relationships with Christianity, how he had been greatly influenced by some very earnest Christians in S. Africa and how they wanted him to be a baptised Christian, how he went to England and while there had a talk with Dr. F. B. Meyer in which Dr. Meyer ended up by saying, "Then Mr. Gandhi I look on you as a Christian. I give you my hand". (He decided that he would not be baptised, but try to live like Jesus Christ.) "Now", said he to me "you ask what you should do to make Christianity naturalized. I would suggest four things: First, that all of you Christians, missionaries and all should begin to live ~~more~~ like Jesus Christ. Second, that you should practise your religion without adulterating it or toning it down. Third, that you should emphasize love, for love is central in Christianity. Fourth, that you study the non-Christian religions more sympathetically in order to find out the good that is in them that you might have a more ~~sympathetic~~ ^{sympathetic} approach to the people." I read him the thirteenth chapter of First Corinthians from Moffatt's translation

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and had prayer with him. He is drawing a great deal of his spiritual life from Christ, but he represents cross-currents of religious influence and belief. It was after reading Ruskins "Unto This Last" he renounced everything in favour of the simple life. One can easily see the tremendous influence of Christianity in his life, especially when one remembers that he is more or less a follower of Tolstoi.

I was talking with a Hindu gentleman of real discernment and asked him what he thought of Jesus Christ. "Well," said he, "there seems to be no one else seriously bidding for the heart of the world except Jesus Christ. There is no one else on the field".

Who else is there on the field? There is Hinduism first of all. Let us not underestimate for a single moment the strength of Hinduism. It has had tremendous power of withstanding shocks and recovering and gradually reconquering. Buddhism which holds sway over a great part of the human race was routed from India the land of its birth by the power of Hinduism. Mohammedanism has never conquered it. Moreover, let us thank God for any good that we find in the great philosophies of India. Jesus said "I came not to destroy but to fulfil". This statement is generic, locally applied to the Law and the Prophets, but capable of a wider application to any good found anywhere. We trust and believe that Christianity will be enriched by India's heritage of thought. The attitude of Christians is entirely changing in regard to the deposit of good and truth God has given to each nation, and especially to the richly endowed people called Hindus. Christians are publishing books entitled "The Heritage of India Series" in which the past of India is sympathetically searched for whatever good may be found. Hinduism is strong. A Hindu said to a friend of mine "Christianity has conquered Europe, and places in Africa and the South Seas. But these are the kindergarten of religion. You are now dealing with a college of religions." True. But there are many hideous things in the past and present of Hinduism which have been and are a mill-stone about the neck of India. But the pathetic lack is that they have not

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I was talking with a Hindu gentleman of great discrimination and asked him what he thought of Jesus Christ. He said he had never known to see no one else seriously bidding for the heart of the world except Jesus Christ. There is no one else on the field.

Who else is there on the field? There is Hinduism, Islam, and others, but none that undertake for a similar moment the strength of Christianity.

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Christ, and men are without clear guidance and power. A Hindu student wrote to me: "I want to become a Christian, for after attending the meetings I have come to find out that my religion is a somewhat round about method of obtaining the Kingdom of God". A somewhat round about method of obtaining the Kingdom of God! He put his finger on fact. The pathetic centuries of self-mutilations, of endless pilgrimages, of weary repetitions, and search ending in still further search, are authority for the statement.

There has been a revival in Hinduism itself. A revival is a good thing if the system is based on ultimate spiritual and social facts, but it may be its undoing if it is not. It is extremely doubtful if Hinduism can stand a revival. Dr. Farquhar notes that "the revival of Hinduism has been accompanied by a steady inner decay". It is possible to sublimate and explain away a religion into nothingness. When idols are explained as "magical centers", when the four castes are based not on a religious sanction and invested with religious authority, but explained as an economic division of labour, when the sacred "homa" fire is explained as purifying the atmosphere and is a sanitary measure rather than a sacred rite of fire worship in the form of Agni, when everything among the mythical stories is invested with a symbolic meaning, it is all very clever and for the time being may provide a needed satisfaction to minds upset, but by that very act they are taking the content out of the matter until it loses its sanctions, becomes too sublimated and airy to grip the heart and conscience. Hinduism has been revived before and has stood the strain, but the alternative before was never Christianity based on ultimate moral and spiritual fact, but the alternative has been a lesser faith. She has to revive now into ultimacy or fail. She cannot do that, for it is not there.

The Brahma Samaj seemed at one time to be on the field, but it has the weakness and lack of driving force of all eclectic systems. It has gathered into its fold many of the finest spirits in India. At one time it came near being Christo-centric and even Christian when Max Mueller

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urget them to come over in a body into the Christian Church. They are now divided into those who hold the Christo-centric position and those who hold the Keshab-centric position. Keshab Chunder Sen was a great man and noble, but certainly no center for a faith. A pamphlet recently issued by the Brahmo-Samaj is entitled "What will save the Brahma Samaj?" This is significant, for it shows what many have seen, that the Brahma Samaj is not now concerned with saving India, but with saving itself.

The Arya Samaj is our strongest and bitterest opponent. It took a strong position—strong in the minds of awakening India—everything in the Vedas, all science, all knowledge, all religion—back to them—we have no need of anything from the outside. They linked themselves with nationalism and got the driving force of it, until much of the nationalism centered in the Arya Samaj. But now nationalism is sweeping through everything even through the Indian Christian Church, so that it no longer the monopoly of the Arya Samaj. It is therefore losing much of its thunder and driving force. Moreover the Arya Samaj pitched everything upon the Vedas and rejected the other sacred books of Hinduism as not authoritative. It has left no reserve trenches. A fort may be a strength for a time, but it may be a fatal weakness. In this case scientific methods of interpretation and fuller knowledge are investing their position and it is sure to fall. Moreover, the best minds among Hindus ⁱⁿ ~~and~~ an increasing number feel that the Vedas are not the books to hold, but that the Bhagawad Gita contains the best of Hinduism. They are right.

Theosophy had a great run when Mrs. Besant was the political idol of the people. She has been dethroned in favour of a son of India. Now "Theosophy is just holding its own" according to the statement of one of its adherents. This to my mind is optimistic. Certainly the Krishnamurti affair has proved and is proving a fiasco. It was an ambitious scheme: Krishnamurti is a Brahman youth—that would draw in the Hindu India; he was to be an incarnation of Christ—that would catch the western world;

turned them to come over to a body into the Christian Church. They are now
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he was to be the Lord Maitriya, the Buddhist coming one-that would get the Buddhist world and Mrs. Besant was to be the high-priestess of this world-gathering cult! The only difficulty with the scheme is that the central figure has had difficulty in measuring up to his taxing role of being the Christ. He is back in India after receiving divine honors abroad and the writer has had a long interview with him. He is a lovable, but very ordinary young man and if the world ~~must~~ must look to him as the "Coming World Teacher", then we are in a very bad way indeed. The young man is ^{victim of} a neurotic feminism. The greatest contribution that Theosophy has made is ~~greatest contribution~~ in creating self respect in Indians. As a religion it is failing.

Mohammedanism is the one problem for which a solution does not appear near at hand. Mohammedanism is united as never before and is militant and aggressive. But even here modification is being forced upon it and its present alliance with Hinduism may draw some of its teeth. The white light of modern criticism is beating upon it and there is real anxiety to make it ^{measure} ~~make~~ up to modern demands. A Mohammedan gentleman said to the writer: "Our religion teaches us to take the sword and yours teaches love and good will, therefore you should set us the better example". Another asked if we could not put Christianity and Mohammedanism together and make them one. I asked him how he would do it. He replied "I have been thinking about this problem for a long time and I think we might do this: Christ lived a very high, a very noble, a very sinless life and he did not marry. Mohammed did marry. I would suggest then that in the putting together of the two that we make Christ the theory, and Mohammed the practise." I was grateful for the implicit compliment his statement ~~contained~~ contained! Mohammedanism as a whole is like an iceberg that is floating down into warmer climes and wonders why all is not going well. Mohammedanism has been able to live when the sight of men regarding science was dim, and the state of civilization more or less emerging from the barbarous, but modern life is making demands of it that

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that in the future teachers of both religions should be like Christ and have
and forsake the world." I was startled for the faintest suggestion
his statement that Mohammedanism was a whole lot like
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not to be well. Mohammedanism has been able to live with the world and
not with science and the state of civilization more or less
everything from the person, but not with the state of civilization.

it cannot supply. Mohammed Ali complained of the "religious decadence of Islam" and his brother Shaukat Ali urged that men come forward and "save Islam". What the victory of the Turks over the Greeks will mean for Indian Mohammedanism remains to be seen. They have been taking collections in the mosques and other places for over a year for "The Smyrna Fund".

If Hindu India is tending toward Jesus Christ, at least large portions of the educated classes, what holds back the open acceptance of Christianity. Many lesser things there are, but two great outstanding barriers. The first is caste, and the other is that Christianity has not been sufficiently naturalized as yet. For religious reasons the Hindu would break away, for social reasons he stays within the fold. When a man can stay in his home and be a Christian then the task of Christianizing India will be simplified. A Hindu said to the writer: "When that day comes it will be easy for Christianity". Holland gives this illuminating incident: He overheard two Hindu students arguing the question of caste. One argued that it was a good thing. The other turned to him in surprise and said: "But you say that-you who are progressive in your ideas?" "Yes", replied the other, "I do for caste is the last trench we are holding against Christianity. You know yourself if it were not for caste practically every student in this hostel would be Christian before tomorrow morning". But caste is going and going fast. One of the parts of the Noncooperation programme is the doing away with untouchability. Influences are beating on it from every side and it is only a question of time before it breaks.

But the other reason is also holding men back. The Hindu says: "I like your Christ-even love Him, but I do not like your Christianity as represented in your Christian churches". The Church still seems foreign and unrelated. While it holds some of the finest spirits I have been privileged to know, men and women whom I could gladly and truthfully call "saints", many of whom have arisen from the lowest strata of society and are now fit to associate on terms of intellectual, moral and spiritual equality with

it cannot supply. Mohammed Ali complained of the "religious decadence of Islam" and his brother Shaukat Ali urged that men come forward and "save Islam". What the victory of the Turks over the Greeks will mean for Indian Mohammedanism remains to be seen. They have been taking collections in the mosques and other places for over a year for "The Savings Fund".

If Hindu India is leaning toward Jesus Christ, at least large portions of the educated classes, what holds back the open acceptance of Christianity? Many lesser things there are, but two great outstanding barriers. The first is caste and the other is that Christianity has not been sufficiently naturalized as yet. For religious reasons the Hindu would break away for social reasons he stays within the fold. When a man can stay in his home and be a Christian then the task of Christianization will be simplified. A Hindu said to the writer: "When that day comes it will be easy for Christianity". Holland gives this illuminating incident: He overheard two Hindu students arguing the question of caste. One turned in that it was a good thing. The other turned to him in surprise and said: "But you say that you who are progressive in your ideas?" "Yes," replied the other, "I do for caste is the last tragedy we are holding against Christianity. You know yourself, if it were not for caste practically every student in this hotel would be Christian before tomorrow morning." But caste is not the only fact one of the parts of the non-cooperation programme is the going away with non-cooperation. In the past the Hindu has been every else and it is only a question of time before it breaks. But the other reason is I do not like your Christianity as represented in your Christian churches. The Church still seems foreign and unchristian. While it holds some of the things which I have been striving to show men and women when I could clearly see that it is not a religion which has been adapted from the lowest strata of society in the world. I have no objection on a few of the things which I have been striving to show

any I know of any land, yet it must not be blinked that the Christian Church, divided as it is into denominational groups and unrelated to the national life of India is unacceptable to a large part of the educated classes of India. They are convinced of the truth as it is in Jesus and yet dissatisfied with the Church expression of it. Many of us share with them some of the criticism, while remembering that we must share the blame, being a part of the Church. A Hindu principal of a Hindu college said to the writer: "Your difficulty is with the Christian Church". It is. But it is not an irremediable difficulty. Suppose they had been able to say truthfully: Your difficulty is with your Christ. That difficulty could not have been remedied. That would have been fatal. But I speak advisedly: there is no objection there. Besides there are definite and hopeful signs of that the Christian Church is being naturalized. The national spirit is sweeping through the Church and Indian Christians are rethinking their problems, especially in the light of India's heritage and related to India's future. We would say to them: Take Christ; learn what you can from the mistakes of the Church through the ages; gather up what you can from the the right intuitions and decisions of the past; but after having done that express Christ through the genius and bent of your own Indian nature and past. We need your interpretation. A portion of the world is too small to fully express Him, who was the Son of Man.

A friend of mine was talking to a Brahman gentleman and the Brahman said, "I do not like the Christ of your creeds and the Christ of your churches". My friend replied, "Then how would you like the Christ of the Indian road?" "Ah", said he, "I could love and follow the Christ of the Indian road". The Christ of the Indian road! The real Sadhu, simple and unaffected, moving among the poor with the words of heartening power upon His lips, His touch of healing upon the way-side beggars eyes, his merciful hand upon the heads of unclean and rotting lepers, announcing the coming Kingdom of brotherhood and righteousness and goodwill, dying on a

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It is, but it is not an irreconcilable difficulty. Suppose they had been able
to see the Church as it is, and not as it is not, they would have been able
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nation I speak of is accepting through the Church and Indian Christians
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and not to India's future. We would say to them: Take Christ, learn
what you can from the mistakes of the Church, through the acceptance of
what you can from the right traditions and decisions of the Church; but
after having done that, express Christ through the nation, and best of
your own Indian nature and mind. We need your interpretation, a portion
of the world is too small to fully express it, and we are too old of you.
A friend of mine was saying to a friend who was saying to a friend
that he was not free from the spirit of your church and the Church
of your church. "My friend replied: "You are not free from the spirit
of the Indian road." "Why, said he, I could love and follow the spirit
of the Indian road." The friend of the Indian road: The real Indian road
and might as well, never upon the road with the words of the Indian road
upon his lips, the word of the Indian road upon the words of the Indian road
careful hand upon the head of a nation and to the Indian road, and the
coming kingdom of brotherhood and righteousness and goodness, and on

wayside cross and rising again for the realization of this Kingdom-how differs this Christ of the Indian road from the Christ of the Gallilean road? Christ today is moving on these Indian roads, and many of those who have suffered many things of many moral and spiritual physicians and have rather grown worse, are reaching out amid the throng and touching the hem of His seamless robe and are taking life and healing from Him. Some are hiding the healing and are slinking back into the crowd to their own and the world's loss. But when ~~the~~ India does clearly and openly touch Him and acknowledge the healing, let the world listen, for never did the Christ move amid a people more gifted with a capacity for spiritual things.

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against him.

Yours

Jones