

Wilson College

Bombay

19th December, 1924.

President E. D. Burton,
University of Chicago.

Dear President Burton:

Mr. Gilkey gave his course of Barrows Lectures in Bombay last week, and I wish to send you a note to thank you for sending him to us and to tell you something of the excellent impression he has made.

Before the lectures began he was able to meet a number of the most influential people in the City of Bombay - professors, leaders in social service, mill-owners, and such men as Mr. Natarajan, the editor of the Indian Social Reformer, Dr. J. J. Modi, the Secretary of the Parsi Panchayat, who was invited to the Parliament of Religions in Chicago in 1893, and others. His name and his mission had thus come to be well known before he began to lecture. We did our best to advertise the meetings, which were held in our College Hall, but any amount of advertisement will not guarantee an audience at Christian lectures in Bombay after the first night. It was matter for great satisfaction that the Hall was full every night, and I think the most crowded audience of all was that which gathered on the last night, Sunday. The people who attended all belonged, as you will understand, to the educated classes, and they were just the sort of people whom we wanted to get. There was a considerable percentage of students. There were a good many Indian Christians, and in every audience there was a good sprinkling of Europeans, missionaries and others. There were also many Hindu and Parsi, and some Mahomedan, professional and business men.. There were, for example, men like Mr. Natarajan, Mr. Devadhar, the senior member of the Servants of India Society, and the Hon. Mr. Lalubhai Samaldas, Member of the Council of State. The Bishop of Bombay was present at two or three of the meetings.

One thing which could not fail to impress anyone who was present, was the extraordinary attention with which the audience listened. For some years past there has been a great and growing interest in Jesus Christ, but it is very easy to misunderstand the significance of this. There has been very little disposition to recognize Jesus as more than a great moral and religious teacher, or to attach any worth to the idea of a Christian Society. Accordingly, while it is easy to win assent to statements regarding the loftiness of His teaching, it is not easy to carry an audience farther on.

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The most remarkable thing about Mr. Gilkey's lectures was that he carried them with him into thoughts about the Person of Christ, His Death, His Lordship, and His Church, in which it is difficult for most speakers to get a sympathetic hearing. I consider that he did a great piece of work in bringing before them with so much tact and at the same time with such insistence some of the deepest truths regarding Jesus Christ. It is a difficult thing for any one to do effectively, and it is particularly difficult for one who has not an intimate acquaintance with the ~~stiff-necked~~ Indian mind, but he carried his audience with him right on to the end.

I have had many testimonies to the help which people have received from the lectures and from conversations which they have had with himself. Regarding these one must write with reserve, but Mr. Gilkey himself will tell you in due course of some of the very interesting conversations which he has had. I can only assure you that we have evidence that he has left a deep and, I believe, permanent impression on the minds of many people in Bombay.

Yours very sincerely,

John McKenzie (signed)

Copy sent to Mr. Tibbetts, Mr. Swift, Mr. R. L. Scott and Shailer

Mathews

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Matthews

JAMES M. SPEERS
CHAIRMAN

B. H. FANCHER
TREASURER

JOHN R. MOTT
GENERAL SECRETARY

The International Committee of Young Men's Christian Associations

347 Madison Avenue, New York.

FOREIGN DIVISION

January 5, 1924⁵

Dear President Burton:

Mr. Slack and I have just received from Dr. Datta the enclosed letter dated November 29th, outlining the arrangements for the Barrows Lectureship. In looking this over, we believe that the committees are about the best that could be secured, taking all the circumstances into account. These committees are not intended to be "representative" so much as working committees.

Word has just been received from Colombo saying that the Gilkeys were making a very fine impression there.

I shall take pleasure in sending you any additional information which I think you may not have received from some other source..

Faithfully yours,

Edward C. Jenkins

President Ernest DeWitt Burton
University of Chicago
Chicago, Illinois

FC

Encl

The International Committee of Young Men's Christian Associations

313 Madison Avenue, New York

January 5, 1924

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Faithfully yours,

Edward G. Gilman

President Ernest Dewitt Burton
University of Chicago
Chicago, Illinois

TC

Enc

Barrows Lectureship

FORMAN CHRISTIAN COLLEGE,
Lahore, Panjab.

REV. E. D. LUCAS, D. D., Ph.D.
PRINCIPAL.

TELEPHONE NO. 726,
FORMAN COLLEGE HOUSE.

Lahore, INDIA,
January 15, 1925.

President Ernest D. Burton,
University of Chicago,
Chicago, Ill.,
U.S.A.

Dear Dr. Burton:-

I am taking the liberty of writing to you about the visit of Mr. and Mrs. Gilkey to Lahore and the Barrows lectures, which he delivered. I am enclosing a copy of the minute recorded by the Forman Christian College Faculty with regard to Mr. Gilkey's visit. Mr. and Mrs. Gilkey arrived in Lahore on the evening of the 2nd after a very interesting experience in Rajputana, where Dr. Griswold of our College and Secretary of our Presbyterian Missions in India was their companion, and they left last Sunday night for Delhi in order to spend Monday with Sir Frederick Whyte. On Saturday, the 3rd, Mr. Gilkey spoke to the students of the Arya Samaj College, which has over 1200 students, and to the Islamia College with about 600 students on the "Ideals of American Students". On Sunday, the 4th, he preached in the morning at the Naulakha Presbyterian Church, to which all the American missionary community of Lahore belongs, and in the evening at the English Cathedral. On Monday he addressed the students of the orthodox Hindu College with about 250 students and our own College with 800 students. Tuesday evening, the 6th, the Barrows lectures commenced and were delivered each evening at 6 in the large University Hall, which was placed at our disposal by the unanimous action of the Syndicate of the University. The lectures were held each evening at 6 except on Sunday, the 11th, when the lecture was at 4 p.m. in order not to clash with the Church services. Mr. Gilkey also had interviews with individuals and groups for 2 or 3 hours every day by appointment and also had innumerable other opportunities of meeting some of the leaders of the various communities at garden parties, teas and at meal time. It was a strenuous programme.

We all feel that Mr. Gilkey has rendered us a great service, and I have heard his lectures praised in very strong terms both by Christians and non-Christians alike. The average size of the audience at the Barrows lectures was about 700, maximum rising to above 800, and there never being less

*copies
to Mr. Whyte
to Mr. Lucas*

FORMAN CHRISTIAN COLLEGE,
Lahore, Punjab.

TELEPHONE NO. 100.
FORMAN COLLEGE HOUSE.

REV. E. D. LUCAS, D.D., PH.D.
PRESIDENT.

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January 15, 1935.

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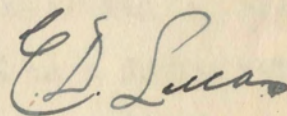
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than 650 people present. The audience was representative of the best of all communities in Lahore. Mr. Gilkey presented his great theme with a great fund of apt illustration, with great clearness, with logical precision and a fine choice of language, and at the same time with a controlled fervor and depth, which moved his audiences greatly. I feel that I am only voicing the wish of these great audiences in telling you, as the President of the Board of Trustees of the Haskell Trust Fund, that we warmly commend your choice of the lecturer and thank you from our hearts for the rich contribution which you have made to our thinking and living in Lahore. We hope to carry further the impression that has been made by these lectures.

With kind regards,

Yours sincerely,

A handwritten signature in dark ink, appearing to read "E. D. Lucas". The signature is written in a cursive style with a large, looped initial "E".

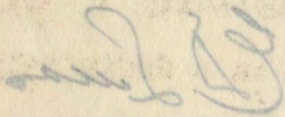
COPY SENT TO REV. NORRIS L. TIBBETTS

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Yours sincerely,



COPY SENT TO REV. MORRIS L. TIBBATTS

FORMAN CHRISTIAN COLLEGE STAFF COUNCIL MEETING,
LAHORE, INDIA.

January 13, 1925.

RESOLVED that we place on record our deep appreciation of the great service rendered by the Rev. Mr. Charles W. Gilkey of Chicago, U.S.A., as the Barrows-Haskell Lecturer, to the cause of Christ's Kingdom, at this time of India's special need and preparedness to learn more about Him, to whom the eyes of her greatest leaders and her educated men are turned in growing admiration and reverence. We greatly value Mr. Gilkey's happy choice of the most fundamental theme of "The Personality of Jesus", the profundity and simplicity of his exposition, and his treatment of the subject on a definitely evangelistic basis and at the same time on a high intellectual plane. We thank God for the most cordial response, night after night, evoked by his most sympathetic presentation of this theme, both among the large and attentive non-Christian as well as Christian audiences. We cannot adequately express our gratitude to the Barrows Haskell Lectureship Trust and its magnanimous and far-sighted Founder, and not the least to the distinguished Lecturer, for this service of love and Christian friendship which, we believe, is going to help materially in promoting and cementing the already existing bonds of spiritual fellowship between America and India. We confidently hope that this chain of Christian international friendship will be greatly strengthened by means of frequently recurring and abiding links, through the personality and work of consecrated and gifted Christian scholars like the Rev. Mr. Gilkey.

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BARROWS LECTURES

1924—1925

Lahore, January 6th—12th, Punjab University Hall.

ADMISSION TICKET.

6th January, 6-00 P. M.

Topic: Jesus and our Generation.

Presiding: The Hon'ble Sir John

Maynard, K. C. I. E., C. S. I., I. C. S.

7th January, 6-00 P. M.

Topic: Jesus' Way of Living.

Presiding: Lt.-Col. C. Walton, D.S.O., R.E.

8th January, 6-00 P. M.

Topic: Jesus' Life with God.

Presiding: Khan Bahadur Sheikh

Abdul Qadir, M.L.C. Bar-at-Law.

9th January, 6-00 P. M.

Topic: Jesus and the Mysteries of Life and Death.

Presiding: Kanwar Dalip Singh, Bar-at-Law.

10th January, 6-00 P. M.

Topic: The Lordship of Jesus.

Presiding: The Hon'ble Mr. H. A.

Casson, C.S.I., I.C.S.

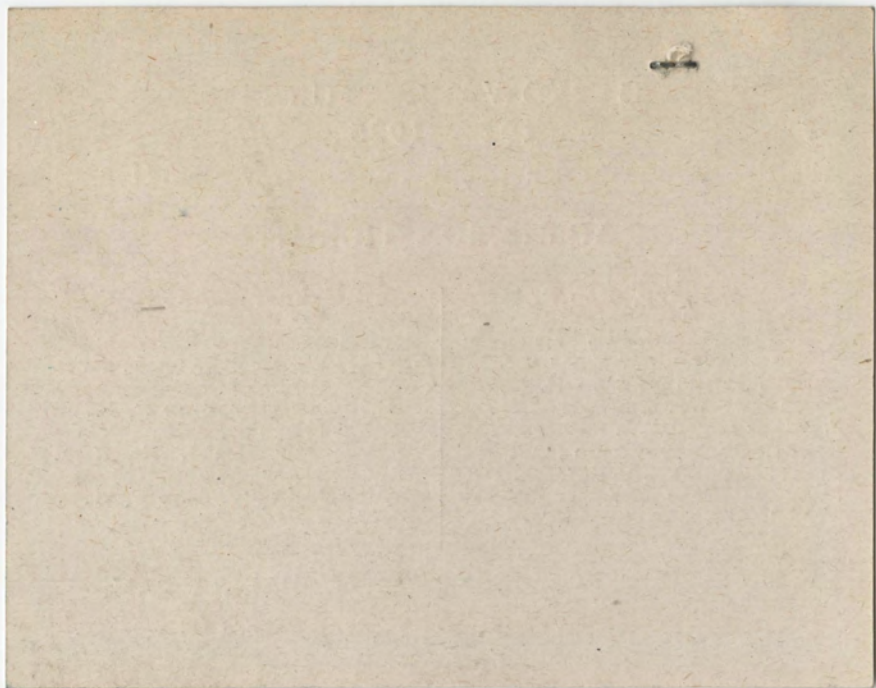
12th January, 6-00 P. M.

Topic: Jesus and the Future.

Presiding: Rev. Dr. E. D. Lucas.

B. L. RALLIA RAM,

Hony. Secy. "Barrows' Lectures Committee."



BARROWS LECTURES

January 6th—12th, 1925



Rev. Dr. Charles W. Gilkey, Lecturer

UNIVERSITY HALL,
LAHORE.

PROGRAMME OF LECTURES

6th January 8-00 P.M.

Topic: Jesus and our Generation
Presiding: The Hon'ble Sir John Maynard
K.C.I.E., C.S.I., I.C.S.

7th January 8-00 P.M.

Topic: Jesus' Way of Living
Presiding: Lt.-Col. C. Watson, D.S.O., R.E.

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M.L.C., Bar-at-Law.

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Presiding: The Hon'ble Mr. H. A. Casson, C.S.I., I.C.S.

12th January 8-00 P.M.

Topic: Jesus and the Future
Presiding: Rev. Dr. E. D. Lucas

Admission by tickets to be had from the Principals of Colleges
or from the Y.M.C.A., Lahore.
Reserved Seats for the Ladies and Boys may be booked at the
Y.M.C.A., Lahore.

BARROWS LECTURES.

IN 1893 there was held in the city of Chicago a World Parliament of Religions. Because of the outstanding part played in that gathering by Swami Vivekananda, India received unusual attention in all the deliberations. Subsequently the idea was conceived of making available for the intellectual and student life of India the advantages and benefits of the sympathetic and scholarly exchange of religious thought. With this end in view, the Barrows Lectureship was established, named after Professor Barrows, the convenor of the Parliament of Religions, and placed under the direction of the University of Chicago. Dr. Barrows was himself the first lecturer to come to India under the newly established foundation.

During the Great War, the activities of the Lectureship were stopped. Dr. Gilkey is the first lecturer to appear since that time. He comes as the Pastor of the Hyde Park Baptist Church, the Chicago University Church, and the spiritual and religious leader of the student body of that and affiliated institutions.

BARROWS LECTURES COMMITTEE FOR LAHORE.

Rev. Dr. E. D. Lucas (*Chairman*)

Hon. K. B. Sh. Abdul Qadir.	W. M. Hume, Esq.
Rev. H. Wallace Bird.	Rev. A. P. G. Maunsell.
Hon'ble Mr. H. A. Casson.	Principal Raghubar Dayal.
Prof. G. C. Chatterji.	Rev. C. H. Rice.
Kanwar Dalip Singh.	Lt.-Col. C. Walton.
Rev. Canon R. Force-Jones.	

B. L. Rallia Ram, Esq., (*Hony. Secretary*).

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Presiding : Rev. Dr. E. D. Lucas.

Admission by tickets to be had free from the Principals of Colleges or from the Y.M.C.A. Lahore.

Reserved Seats for the Series at one Rupee may be booked at the Y.M.C.A., Lahore.

Si
Hotel Huntington,
Pasadena, California.

February 12, 1925.

My dear President McKenzie:

I thank you heartily for your
letter of December 19th with its most
interesting account of Mr. Gilkey's work in
India. It is what we expected of him, but
we are gratified to have your testimony.

Cordially yours,

President.

President John McKenzie,
Wilson College,
Bombay, India.

EDB:S

Dear Sir,
I have the honor to acknowledge
the receipt of your letter of the 12th inst.

and in reply to inform you that the same
has been forwarded to the proper authorities
for their consideration. I am, Sir,
very respectfully,
Your obedient servant,
J. H. [Name]

Enclosed find
the same as
forwarded to
you.

*Mr. T. T. T. T.
copy sent to*

Barrows Lectures

Judson College, Rangoon, Burma.

February 14, 1925

President E.D. Burton,

The University of Chicago. U.S.A.

Dear Dr. Burton,

Dr. Gilkey has spent a week with us and has gone on to Madras. It has been a week to be remembered. Those of us who knew him expected much from him. He surpassed our expectations. In treating the Personality of Jesus he showed a familiarity with his subject which is rare. His insight is profound. The hall holding 600 was full to overflowing every night. All races were represented and nearly all religions. A good many of Rangoon's busiest people put everything else aside and attended early and invariably. Our Governor could not be present for he had gone on an expedition to the unadministered territory to the north of Burma that he might put an end to human sacrifice and slavery, both of which had continued in spite of the presence of non-Christian religions.

I feel that Dr. Gilkey has decidedly improved the situation for our mission work. He emphasized a wholesome spiritualism in a mixed atmosphere containing everything from irrational spiritualism to the grossest materialism. He certainly has led many non-Christians to realise the genuineness of Christian motives and the loftiness of Christian ideals. The sanity of his arguments and tact of his approach are specially appreciated by the Chicago University men here.

Our work in Burma is now suffering from the depletion of our force of workers. We can get local help, but we cannot afford to let our college staff become too largely eastern men for some time to come. Responsibilities are being put upon the Burman people quite as fast they can rise to them. With best personal regards

Very sincerely yours

Wallace H. John

Burmese

Mr. Burton
Feb 14, 1925

Judson College, Rangoon, Burma.

February 14, 1925

President E.D. Burton,

The University of Chicago. U.S.A.

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Very sincerely yours

Walter Dill

February 16, 1925.

My dear Mr. Tibbetts:

I am enclosing a copy of President McKenzie's letter of December 19, 1924, at President Burton's suggestion. Perhaps you would like to print it in the Church Monthly. If so, would you please have sent to me twenty-five marked copies for distribution among the Trustees of the University? Whatever the charge is, I shall be glad to remit same to you.

Very truly yours,

Secretary to the President.

Mr. Norris L. Tibbetts,
Hyde Park Baptist Church,
Chicago, Illinois.

January 10, 1911.

My dear Mr. Brewster,

I am enclosing a copy of

President McKim's letter of November

25, 1909, at President Wilson's suggestion.

Perhaps you would like to print it in the

United Monthly. If so, would you please

have sent to me twenty-five marked copies

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Very truly yours,

Secretary to the President.

Mr. Morris L. Williams,
Wood Park Baptist Church,
Chicago, Illinois.

Can

REV. D. C. GILMORE, M.A., D.D.
LECTURER IN ENGLISH



Gilkey file
Meeting from
EDB to Mrs Burton

RANGOON, BURMA

19 February, 1925.

The Rev. E. D. Burton, D. D.,
President, University of Chicago,
Chicago, Ill., U. S. A.

Dear Dr. Burton,

At Dr. Gilkey's suggestion, I am writing you
a short report on the Barrows Lectures in Rangoon.

The lectures were delivered in the Assembly Room of the
A. B. M. Union Hall School, from the 31st of January to the 5th
of February inclusive. I enclose lists of the Rangoon Committee,
and of the chairmen at the various lectures.

The reception given to the lectures by the public of Ran-
goon was highly gratifying. The attendance and interest in-
creased steadily from the first to the last. At the last lec-
ture the attendance was somewhere between 700 and 750, taxing
the accommodation of the hall to its utmost. Most of the attend-
ants attended steadily throughout the course. The press gave us
good publicity. The audience was of a very substantial charac-
ter, comprising representatives of practically all communities
in the city, except the British, of whom only a very few attend-
ed. But the lectures were not addressed especially to them. We
did not have as large a representation as we would have liked
from the students of Rangoon, though we did have a very fair
number of them.

Requests have been made for the translation of the Lec-
tures into Burmese.

We feel that the effect of the Lectures in Rangoon was



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We feel that the effect of the lectures in Rangoon was

such as to justify the inclusion of this city in the list of places where the future courses of Barrows Lectures should be delivered. Many of the inhabitants of Rangoon are grateful to the University of Chicago for sending Dr. Gilkey to us, and subsequent lecturers can count on a hearty welcome.

I ought not to close this report without saying that the success of the course is due in no small measure to the activity, as chairman of the Publicity Committee, of the Rev. R. N. Crawford, a Master of Arts of Chicago University.

With kindest regards and best wishes,

Yours sincerely,

D. C. Gilmore

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With kindest regards and best wishes,

Yours sincerely,

A. C. Gilkey

List of Members, Rangoon Committee on the Barrows Lectures.

*Rev. D.C. Gilmore, M. A., D. D., Chairman
W. B. Hilton, Esq., Secretary.

Appointed by Burma Christian Council

*Rev. D.C. Gilmore, M. A., D. D., Lecturer, Judson College, Christian
W.B. Hilton, Esq., General Secretary, Y. M. C. A., Christian
Rev. B.M. Jones, A. M. E. Mission, Christian

Appointed by the Committee of the A. B. M.

*Rev. W. St John, M. A., B. D., Lecturer, Judson College, Christian
*Rev. D. C. Gilmore, M. A., B. D., " " "
Rev. W. E. Wiatt, Field Secretary, A. B. Mission, Christian

Co-opted

*Dr. N. N. Parakh, L. F. P. & S., L. M. S., L. S. A., M. L. C.
Medical Practitioner, Parsi
*N. C. Krishna Aiyar, M. A., Lecturer, University College, Hindu
*D. G. E. Hall, Esq., M. A., F. R. Hist. S., Professor, University of Rangoon, Christian
*A. Cassim, B. A., Lecturer, University College, Moslem
T. J. Cornelius, Secretary, Y. M. C. A., Christian
Ko Hla Bu, M. A., Lecturer, Judson College, Christian
Sydney Loo-Nee, Barrister-at-Law, Christian
A. J. Cohen, Esq., Jewish
*U Shwe Zan Aung, B. A., A. T. M., Excise Commissioner, Buddhist
*The Lord Bishop of Rangoon, Christian
*J. C. Bilimoria, B. A., Barrister-at-Law, Lecturer, University College, Parsi
*Rev. R. N. Crawford, M. A., B. D., Lecturer, Judson College Christian
*D. J. Sloss, Esq., M. A., Principal, University College
*L. Ah Yain, K. I. H., Barrister-at-Law, Buddhist

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The Barrows Lectures

Chairmen

Jan 31, Jesus and Our Own Generation

The Lord Bishop of Rangoon

Feb 1, Jesus' Way of Living

Dr. Parakh

~~Feb 2, Jesus' Way of Living~~

Feb 2, Jesus' Life with God

A. J. Cohen, Esq

Feb 3, Jesus and the Mtsteries of Life and Death

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Feb 4, The Lordship of Jesus

Dr. Alan Murray

Feb 5, Jesus and the Future

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The Barrow Lectures

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JAMES SPEERS
CHAIRMAN

B. H. FANCHER
TREASURER

JOHN R. MOTT
GENERAL SECRETARY

The International Committee of Young Men's Christian Associations

347 Madison Avenue, New York.

FOREIGN DIVISION

February 21, 1925

My dear President Burton:

Mr. Scott writes me that you would like to receive a copy of correspondence from Mr. Gilkey. I have enclosed, therefore, extracts from one of his letters and also from one from Mr. W. M. Hume, a secretary of the Y. M. C. A. in Lahore. Mr. Hume is one of our most satisfactory correspondents. He is enthusiastic, but has the great advantage of knowing India very well, as he was born there, the son of a veteran missionary, Dr. Hume, of the Bombay Presidency.

I have not crossed out the suggestion which Mr. Hume asked us to convey to you, which is very interesting and might be well worth your consideration.

Sincerely yours,

President Ernest DeWitt Burton
University of Chicago
Chicago, Illinois

Edward C. Jenkins

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EXTRACTS FROM A LETTER FROM W. M. HUME TO F.V.SLACK, DATED
LAHORE, JANUARY 22, 1925

Charlie Gilkey's "Barrows Lectures" on "The Personality of Jesus" were absolutely magnificent! They made a deep impression on Lahore - on the students, on the educated older Indians, and even on the Europeans - including high Government officials and last, but not least, on the clergy and missionaries. I doubt if any course of lectures given in Lahore for years has made so deep an impression, or have had a more helpful effect. No better choice could have been made than of Dr. Gilkey for this year's series. I hope they can send an equally good man in another two or three years. Four years is rather too long a time between two series. And I wonder, if next time they cannot get an Indian scholar of first class to give the series? I wish they might select either Dr. Datta or Dr. John Matthai, Either of them would be almost ideal. Do suggest it to Dr. Burton of Chicago University, if Mr. Jenkins and you think fit.

Dr. Gilkey spoke to about 2500 students in five different arts colleges here, besides his regular lectures, which must have totaled an attendance of about 4,000, i.e., an average of 700 per lecture for six times. He had many interviews with leading Indians, and with students as well. He had a garden party and attended two others! Altogether he was kept very busy in Lahore and was tired when he ended, but wrote Lucas "It was worth it!" Last Sunday when I tried to get one non-Christian student to come to hear Lucas speak at our Sunday evening meeting, he said "I've heard Dr. Gilkey, and after him I don't wish to hear any one else. No one could equal him"!

Our Association staff worked its head off for the success of Gilkey's lectures - Behari was secretary of the outstanding committee we had, and I was a member. I looked after the advertising and drumming up the crowd, after taking him to most of the colleges where he spoke, and to interviews with four of the prominent Indians here. I "fed" the students in to him during the hours when he was interviewing them daily. Ed Earl was head usher and did a fine piece of work in controlling and seating the large crowds. Other secretaries helped in ushering. It was truly worth while to help in making these meetings the splendid success they have been. Please write and tell President Burton of Chicago how deeply the Lahore people and students appreciated and enjoyed and benefited from Dr. Gilkey's lectures. He was marvellously successful in just "lifting Jesus up" and portraying Him to us, and that, I firmly believe, was the root reason for the success and effect of these lectures. Dr. Gilkey said we had nearly twice the size of audiences he had in Lucknow and considerably larger than in Bombay, and they were picked audiences, too. Also here he had the most valuable contacts with the students in five colleges, whom he addressed on "The Ideals of American Students". Now we are trying to do all we can to "Follow up" the lectures locally, both for non-Christians and for Christians. It is likely that an active Lahore Christian Conference may be organized, to meet monthly, as one result.

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EXTRACTS FROM A LETTER FROM CHARLES W. GILKEY TO E.C. JENKINS
DATED LAHORE, JANUARY 7, 1925

Let me say at once that the course of events has shown at almost every point how wise and timely is the counsel that you and Frank have given, and how well-conceived the plans that you have done so much to shape. The month in India before the lectures proved a veritable godsend; and at Colombo, Kandy, Poona, and more especially a full week in Madras crammed with important interviews, we were able to get all the contacts which I could hold. I think I should have gotten restless and "over-stuffed" if that preliminary period had lasted longer or taken me to more places. Datta was not able to meet us until Bombay just when the lectures began, but we had a day together there, going over the whole course, that was worth everything to me.

As for the lectures themselves, the enclosed matter will give you an idea of the shape they have finally taken after three revisions and one full writing. We started in Bombay with Wilson College Hall full, and increased every night until at the end there must have been nearly 200 standing. Principal McKenzie and Dr. MacNicol were very happy about the representative quality of the audience, as I was about the fact that at least two-thirds of it were students. Natarajan (the editor of the Indian Social Reformer) was there at least three nights, and printed a very appreciative comment, beside asking for a Round Table Conference with some of his friends, when we sail from Bombay. McKenzie felt that the choice of the subject had exactly caught the present mood and interest of thoughtful India, to an extent that would not have been possible even three years ago. The cordial reception of the first lectures, of course, sent us on our way with great encouragement.

In Lucknow (which the Committee preferred to Allahabad) we had a very representative audience that steadily grew, but I was disappointed that we did not get more largely at the students themselves. This was not at all the fault of that rare man, Henry Hart, who worked his head off on the lectures, and to whom we lost our hearts. There as at Bombay my time and strength for interviews was used to the limit, and many of them were very significant. We did get at important leaders, and the course was thoroughly worth while - though I think we might touch more students in some other centres.

At Delhi we spent Christmas with the Whytes, got in a glimpse of Agra, and had last week what I think will prove our greatest Indian adventure - a visit to the Jain Swetambari Teraponthy community in Rajputana, on the invitation of some wealthy Marwari merchants in Calcutta, who had seen of my coming in the papers and called on Datta with this invitation. Their chief Sadhu was there, and nearly 2,000 followers had gathered to honour him and meet us. Dr. H. D. Griswold of Lahore went with us as Sanskrit interpreter, and says that in his 35 years in India he has never had quite such an experience. It is so vivid and revealing that I am tempted to write it up and try it on the "Atlantic".

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Barrows Lecture

Madras Christian College,
Madras, February 28th, 1925.

From A. S. Woodburne, Ph.D.,
Madras.

To President E. D. Burton, D.D.,
The University of Chicago.

Dear Dr. Burton,

It is a great pleasure for me to have the privilege of writing you in my capacity as chairman of the Madras committee of arrangements for the Barrows Lectures. I was glad of the opportunity of this service for I felt that I somehow combined Chicago and Madras. And it was great to be associated with Mr. Gilkey in his great task.

I desire to say to you that probably never before has Madras been stirred so deeply by a religious message, especially by the message of Jesus as it has in these lectures. You know Mr. Gilkey, and it would be superfluous for me to say anything about the attractiveness and the tremendous power of the man. In expressing the thanks of the people of Madras on the evening of the last lecture I remarked that there was a great significance to me in the appointment coming from you ~~was~~ one to whom I had learned to look as one of the great interpreters of Jesus. But with what power he was able to make us all see the force of the appeal of Jesus to our own generation! Leading Indian Christians say they have never seen anything like the way the eminent Hindus came night after night to hear the message. Surely it betokens an interest in Jesus such as there never has been in the past, which Mr. Gilkey tells me was the motive which you had in arranging for the present series.

Madras Christian College,
Madras, February 28th, 1922.

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Dear Dr. Burton,

It is a great pleasure for me to have the privilege of writing you in my capacity as chairman of the Madras committee of arrangements for the Barrow Lectures. I was glad of the opportunity of this service for I felt that I somehow combined Chicago and Madras. And it was great to be associated with Mr. Giffey in his great task.

I desire to say to you that probably never before has Madras been stirred so deeply by a religious message, especially by the message of Jesus as it has in these lectures. You know Mr. Giffey, and it would be superfluous for me to say anything about the attractiveness and the tremendous power of the man. In expressing the thanks of the people of Madras on the evening of the last lecture I remarked that there was a great significance to me in the appointment coming from you as one to whom I had learned to look as one of the great interpreters of Jesus. But with what power he was able to make us all see the force of the appeal of Jesus to our own generation! Teaching Indian Christians, say they have never seen anything like the way the brilliant Hindu came right into the light to hear the message. Surely it behooves an intelligent person even as there never has been in the past, when Mr. Giffey tells me that the message which you are bringing to the present world.

The lectures were given in the Anderson Hall of our College where most of the Barrows Lectures have been given. We never had less than one thousand people present, and the last evening hundreds were standing. There were nearly two thousand people present - the largest audience that ever crowded into the building, so I am told by colleagues who have been in the College for over thirty years. The proportion of Indians to Westerners was large, and the proportion of Hindus was very large. A Muhammadan lecturer set up lectures in opposition on some of the same evenings, and Muslims distributed pamphlets outside to our audiences as they disbursed in which they endeavoured to argue that Jesus never died. You may be interested to know that some Hindu students of our College of their own accord handed in written refutations of the pamphlet.

I need not continue. Mr. Gilkey has done a great service to Madras, and to India. Jesus has been re-discovered for many. He has been presented with a new appeal. And we shall feel the influence of the service for many years. Indeed it will be eternal.

With kind regards and all good wishes for you in the great work of expansion of the University,

Yours sincerely,

A. S. Woodburne.

The lectures were given in the Anderson Hall of our College where most of the Barrows Lectures have been given. We never had less than one thousand people present, and the last evening hundreds were standing. There were nearly two thousand people present - the largest audience that ever crowded into the building, so I am told by colleagues who have been in the College for over thirty years. The proportion of Indians to Westerners was large, and the proportion of Hindus was very large. A Muhammadan lecturer set up lectures in opposition on some of the same evenings, and Krishna distributed pamphlets outside to our audience as they appeared in which they endeavoured to argue that Jesus never lived. You may be interested to know that some Hindu students of our College of their own accord handed in with a relation of the pamphlets.

I need not continue. Mr. Clivey has done a great service to Madras, and to India. Jesus has been re-discovered for many. He has been presented with a new appeal. And we shall feel the influence of the service for many years. Indeed it will be eternal.

With kind regards and all good wishes for you

in the great work of expansion of the University.

Yours sincerely,

D. J. Woodhouse

March 20, 1925.

My dear Dr. St. John:

I am very much gratified to receive your letter of February 14th with reference to the effect of Dr. Gilkey's work in Burma. I have had similar letters from various cities of India giving evidence that he has made an admirable impression and rendered a valuable service everywhere.

I observe with sympathetic interest what you say about the depletion of your force of workers. I sometimes wonder if we are suffering the inevitable reaction from a too strenuous effort to speed up our work. I can but hope at least that better days are ahead of us.

Very sincerely yours,

Dr. Wallace St. John,
Judson College,
Rangoon, Burma, India.

EDB:CB

March 20, 1938.

My dear Dr. St. John:

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Very sincerely yours,

Dr. Wallace St. John,
Judson College,
Rangoon, Burma, India.

EDB:CB

April 2, 1925.

My dear Mr. Gilmore:

Your letter of February 19th was received by President Burton with great pleasure. He has been very much interested in following the reports of Dr. Gilkey's lectures in India and Burma, and is gratified with the reception he has received and the apparent success of his lectures. President Burton has been almost entirely occupied with the present University Campaign of Development--an effort to raise seventeen and a half million dollars for the University during the calendar year of 1925. It has been a heavy strain upon him, but the prospect of success seems to endow him with extra reserves of strength. He asks that I transmit greetings to you from Mrs. Burton and himself.

Very truly yours,

William E. Scott (signed)

Secretary to the President.

Mr. D. C. Gilmore,
Judson College,
Rangoon, Burma.

WES:S

April 6, 1925.

My dear Mr. Woodburne:

I am very grateful for your letter of February 28th with its report of the impression made by Mr. Gilkey's lectures in Madras. It confirms what I have learned from other cities in which Mr. Gilkey spoke, and the wisdom of our Committee in selecting him for this task.

You will be interested to know that Mr. and Mrs. Gilkey this morning reached Chicago in safety after their long journey. I have already spoken to Mr. Gilkey over the telephone, and as I dictate this letter I am expecting him at the house at any moment.

Sincerely yours,

Rev. A. S. Woodburne, Ph.D.,
Madras Christian College,
Madras, India.

EDB:CB

April 6, 1935.

My dear Mr. Woodburne:

I am very grateful for your letter of February 28th with its report of the impression made by Mr. Gilkey's lectures in Madras. It confirms what I have learned from other cities in which Mr. Gilkey spoke, and the wisdom of our Committee in selecting him for this task.

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Sincerely yours,

Rev. A. S. Woodburne, Ph.D.,
Madras Christian College,
Madras, India.

EDB:CB

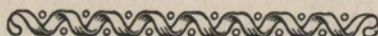
W. Buller

The University of Chicago Press

L 1



5750 ELLIS AVENUE
CHICAGO · ILLINOIS



April 16, 1925

President Ernest D. Burton
Harper Library

Dear President Burton:

Dr. Gilkey and I have
discussed the possibility of the publication
of the Barrows Lectures.

May I inquire whether
there is money available in the Barrows Fund
for their publication? I have urged Dr. Gilkey
to prepare the lectures quickly so we could
issue them at an early date.

Sincerely yours,

Donald P. Seau

DPB.D

The University of Chicago Press

3750 ELLIS AVENUE
CHICAGO - ILLINOIS

April 16, 1928

President Ernest B. Burton
Harvard Library

Dear President Burton:

Dr. Gilkey and I have

discussed the possibility of the publication

of the Barrows Lectures.

May I inquire whether

there is money available in the Barrows Fund

for their publication? I have urged Dr. Gilkey

to prepare the lectures rapidly so we could

issue them at an early date.

Sincerely yours,

Forrest A. Jones

FB:J

April 18, 1925

My dear Mr. Bean:

I have your note of the 16th addressed to the President. He heartily approves the proposition to publish the Gilkey lectures. I have conferred with Mr. Plimpton, who is quite ready to arrange the matter and put it forward. The next step seems to be for you to talk with Mr. Plimpton so that he may compare the estimated cost of publication with the funds at hand for that purpose. Will you therefore take it up with Mr. Plimpton at your earliest convenience?

Very truly yours,

Assistant to the President.

Mr. Donald P. Bean
The University Press

NB/R

April 18, 1935

My dear Mr. Bean:

I have your note of the 15th addressed to the President.
He heartily approves the proposition to publish the Gilkey lectures.
I have conferred with Mr. Plimpton, who is quite ready to arrange
the matter and put it forward. The next step seems to be for you to
talk with Mr. Plimpton so that he may compare the estimated cost of
publication with the funds at hand for that purpose. Will you
therefore take it up with Mr. Plimpton at your earliest convenience?
Very truly yours,

Assistant to the President.

Mr. Donald F. Bean
The University Press

WB/R

Workmen, and the International Association for Combat with Unemployment.

(Signed) :—

The General Secretaries.

The Vice-Presidents.

The Presidents.

Social Insurance:

ED. FUSTER, (Paris).

G. VON MAYR, (Munich).

R. POINCARÉ, (Paris).

G. ZACHER, (Paris).

MARQUIS FERRERO de CABBINO, (Turin).

Legal Protection:

ST. BAUER, (Bâle).

ADRIAN LACKENAL, (Geneva).

HENRY SCHERRER, (St. Gall).

Unemployment:

MAX LAZARD, (Paris).

RICHARD FREUND, (Berlin).

LEON BOURGEOIS, (Paris).

LOUIS VARLEY, (Ghent).

To

Mr. CHARLES HENDERSON,

Vice-President, International Committee on Social Insurance.

Professor at the University of Chicago.

Inquiries for information may be addressed either to

Prof. C. R. HENDERSON, care of President J. R. PROCTER, Shanghai; or to

M. LOUIS VARLEY, Ghent, Belgium.

*Translated into Chinese & laid before
President Yuen Shih Kuei by Major General
Chang & Dr. G. E. Morrison, Feb. 1913*

THE AIMS OF THE INTERNATIONAL ASSOCIATIONS ON SOCIAL LEGISLATION.

A Statement by Professor E. FUSTER, Paris.

To

LEADERS OF MOVEMENTS FOR SOCIAL AMELIORATION IN THE ORIENT:—

You cannot conceal from yourselves the unhappy fact that, where there is rapid economic progress, there is also, unless great care is taken, an increase of human suffering. The exaltation of certain forces works to the detriment of the feeble. There is a disturbance of the equilibrium of the social body. No country can escape these tendencies. Some of the problems which they raise, and which cannot be avoided, are: An increasing number of persons unemployed, an inadequate adaptation of the forces to the demand, the subjection of the weak to rough labour, an excessive duration of toil, unwholesome arrangements in the work place, absence of devices for the prevention of accidents and injuries, and want of protection of income for the workman and his family in times when sickness, accident and old age deprive him of his ability to earn wages.

It is generally the waste of human life resulting from accident, and the exploitation of women and children employed in factories, which seem to appeal most to public sentiment and which torment the conscience of men of political influence. But it would be wrong to act, as has been the case in some countries, as if with two or three reforms the work has been achieved; all the problems arise, and soon or late every country must pass through the entire series. For the labour problem is, in reality, only an expression of the most profound and universal needs of humanity, and is the same in all lands,—the labourer in the world without resources.

To have employment in the trade which one has learned, thanks to fit means of knowing the places where labour is wanted; to make sure that this work is the normal play of energy and not exhausting, and that it is done under safe and wholesome conditions, and that growing children and the mothers of future generations are not used up; to be assured that when, in spite of all precautions, the producer is exhausted, a compensation shall be provided for himself and his survivors,—these are the objects.

The social history of the last twenty-five years reveals some noble

efforts of certain nations to respond, by legal regulations, by the action of local authorities, and by unions of workers, to this threefold universal need. One after another the nations have come to comprehend the value of a policy which, without discouraging economic initiative, and even in its interest, conserves the health and the productive energies of the people.

You know through how many difficulties and by what experiments these nations have opened the road of reform. It is the privilege of other countries, which to-day may enter this policy, and whom we solicit to enter freely without neglecting any element of the problem, that they profit by the inspiring experiments already made.

It is here that our three Associations proffer their assistance. They arose separately, at different times, but each from the need felt everywhere for information and international discussion. They respond to the three great needs, which we have described, and cover the whole field of the precarious condition of workers.

In 1889 the first International Congress on Accidents of Labour gave birth to a permanent International Committee which became an International Association under the name of the

Permanent International Committee on Social Insurance;

this is devoted to the diffusion of a knowledge of the voluntary and legal experiments in the matter of insurance against sickness, invalidism, accident, old age and premature death.

In the following year, 1890, the International Conference for the Protection of Labour was convened at Berlin. This may be considered as the point of departure for the efforts which resulted in the creation of the

International Association for the Legal Protection of Labour.

This Association is supported by the official Bureau of Labour founded by a considerable number of Governments at Basel. It has succeeded in introducing into various legislatures certain fruitful measures for protection against the abuses of working men and women.

Finally, and more recently, the need has been felt for devoting a new organization to a study of the problems of unemployment, viz., the

International Association for Combat with Unemployment,

which now works side by side with the others.

The Executive Committees of these three Associations are united in the conviction that they have a common object, and that, if a nation does effective service for the protection of labourers and for national conservation, it must include citizens informed in respect to all aspects of the problem. They have agreed to make appeal to persons interested in public good in countries where the protection of workmen has hardly begun and where public opinion has not yet made a satisfactory response to our individual efforts.

Therefore they now address you to place at your disposition the united forces of these three international groups, with their special information and publications. They ask you to create an agitation for some similar form of organization to be adopted in your country.

AN OPEN LETTER

Zurich, September 11th, 1912.

DEAR MR. HENDERSON,

The International Associations for Social Insurance, for the Legal Protection of Workmen, and for the Combat with Unemployment have learned with great pleasure that you are about to travel in the Orient, particularly in China, Japan and India, to speak there on social questions, including the aims pursued by the International Associations interested in the 'labour question.'

Our Associations, which have not hitherto been able to come into close relations with the countries you are about to visit, so as to establish Sections there, feel deeply the need of efforts in this direction; and they would be very grateful to you for assistance in this matter. The study of problems of emigration also renders this activity indispensable.

By working for the constitution of Sections in these interesting countries you will render a real service to all our three Associations. We would be very grateful to all those persons who may become interested in one or the other of our Associations, or the work we represent in Europe, and who may aid you in any way possible.

Our three Associations wish you all success. Accept, dear Sir, the assurance of our high regards.

In the name of the Permanent International Committee on Social Insurance, the International Association for the Legal Protection of

which have taken place in Mohammedanism there may be quoted the following summary:

"Speaking only of events of very recent years—the French occupation of Morocco, the Italian conquest of Tripoli, the Anglo-Russian agreement with reference to Persia, the defeat of Turkey by the Balkan States, the dethronement of the Khedive, the successful rebellion of Arabia constitute a series of catastrophes unparalleled in the history of Islam. The end of Moslem rule in the world may be nearly as swift and spectacular as was its beginning."¹³

CONCLUSION

The World War has produced stirrings of new life, not only in Christendom, but also in practically every organized religion in the world. Many of these advances in other religions have received their impulse from Christianity, but they lack the complete ideal and the dynamic which Christians prize preeminently in the Lord Jesus Christ. However, it is now, as never before, a race between religions for the possession of the world. Some of the signs of revivification which have appeared in the non-Christian religions may seem alarming. Yet may we not be reassured and stimulated by realizing that in these signs of revived vitality we can see the Holy Spirit of God working in quarters where previously people had not been attentive to the divine call to go forth into all the world and preach to every creature the best gospel which they themselves have received? Never has the situation been so complicated, so solemnizing, so hopeful for the world-wide establishment of the Christian religion evidenced both by revivifyings and weakenings in the non-Christian religions.

¹³ E. C. Moore's "The Spread of Christianity in the Modern World," pp. 211, 212.

see pages 2 and 3 L1
File Jan. 5. 1923

THE EFFECT OF THE WAR ON THE VITALITY OF NON-CHRISTIAN RELIGIONS

REV. ROBERT ERNEST HUME, Ph.D.

*Professor of the History of Religions
Union Theological Seminary, New York*

War powerfully arouses all the personal and social emotions. On the one hand it stirs those lower, or less worthy, emotions which the distinctly ethical religions seek to suppress. On the other hand, it enhances the higher, nobler emotions which are fostered by the very best that there is in religion. Thus, in every organized religion war produces varied, and even contrary, effects, which must frankly be recognized as both quickening and deadening to that particular religion, as well as to the cause of religion as a whole.

The main logical demonstration of the recent Great War doubtless seems to the staunch Christian to have been the inadequacy of any religion except Christianity to save the world. Yet the war has also evoked in unexpected quarters certain remarkably progressive religious phenomena. However inconsistent these may be with their own past, yet some of them may be recognized as the workings of the Spirit of God. Both sets of facts must be grasped, in order to appreciate the new complexities and also the new responsibilities of Christian missions after the war.

I. HINDUISM

Two hundred and seventeen millions of our fellowmen in India are organized under a religious system which teaches theoretically that the highest aim of life is to live in mystical union with an impersonal, non-moral Supreme Being, called Brahma. But practically Hinduism

An offshoot of chap. II of "The Missionary Outlook in the Light of the War"
(N. Y. Association Press, 1920)

consists mainly in conformity to traditional religious ceremonies and to caste exclusiveness. Religiously the Hindus are not expected to give loyalty to any superior Being or to any group that is distinctly moral.¹

A. Evidence of Revival

Even more unpredictable and remarkable than the loyalty of India to Great Britain during the war was the emergence in some circles of Hindu thought of another higher and wider loyalty—a loyalty to the religious interests of all of the caste-divided Hindus, and even a regard for the religious interests of the entire world.

After two years of the World War a prominent American publishing house put forth a book on comparative religion which was distinctly a war book, namely, Harendranath Maitra's "Hinduism, the World-Ideal," with an introduction by G. K. Chesterton.² The Hindu author makes certain criticisms of Western Christendom which are all too true. But the description which he offers of Hinduism is ninety-nine per cent the idealized imagination of a religionist who, as is indicated by his quotations from the Bible, has received far more than he appreciates from Jesus Christ. The Hinduism which is described in this book is not existent in India, nor has it ever been existent there to any appreciable extent. However, the significance of the book is not its historical accuracy or inaccuracy, but the appeal which this Hindu makes to his own co-religionists and to the world at large for a religion characterized by the love of God and by service to humanity. At the beginning and the conclusion are passionate appeals for India to give salvation unto all the

¹ In the Upanishads, which are the most authoritative theological scriptures of Hinduism, the sense of moral guilt and of moral responsibility is explicitly canceled for the knower of the pantheistic Brahma, e.g., "Sacred Books of the East," vol. I, pp. 67, 84, 91, 130, 267-277, 293-294; vol. XV, pp. 63, 168-169, 180, 199, 217, 282.

² New York, Dodd, Mead & Co., 1916, 137 pages.

is to give submission (*islam*) to Allah, and that it is the duty of those who have thus submitted themselves (*Moslems*) to attempt to subjugate all other people to the same inscrutable, non-moral God of power, or else to exterminate the non-Moslems. This spirit will not pass away from the world until mankind has been organized into a nobler moral ideal. However, the latest developments in this organized system are significant.

A. Evidence of Revival

As a concrete instance of the active interest which some Mohammedans are taking in world improvement and world peace there may be quoted part of a letter which has been circulated in the public press of America. It was written on June 18, 1919, from Haifa, Syria, by Abdul Baha Abbas, who is the present head of the Bahaist sect of Mohammedans, and addressed to a person whom he had met on a visit to the United States.

"To the Honourable William Sulzer, Ex-Governor of New York: Greetings! O thou who art the well-wisher of humanity, felicitations!

"I am hopeful that in accordance with the teachings of Baha'o'llah there shall soon be established a Great Tribunal, the membership of which shall be composed of the best men and women from all the Governments of the earth. This Great Tribunal must be the guarantor of universal peace. The present is the beginning of the dawn of universal peace. . . .

"The question of universal peace is only one of the principles of the teachings of Baha'o'llah. These teachings have other principles that make them complete. . . . Through the favour of the True One and by the Word of God, I pray that the League of Nations shall soon become a fact, that universal peace shall thenceforth be established, and that then the brotherhood of man shall be recognized."

B. Evidence of Weakening

As an indication of the many relapses on a large scale

world through supplying a true universal spiritual religion. The following quotations are typical:

"In studying Western civilization, I have felt that there is something lacking. This something India has" (p. vii).

"If we want to avert all future wars, even the possibility of war, we must humbly sit on a prayer-rug sometimes, instead of always rushing about in motor-cars. This rushing about always, without the corresponding poise and balance within, is the cause of this war of Armageddon" (p. viii, similarly again on p. 2).

"The West is not, and never has been, Christian. . . . India loves Christ. She does not love Christianity; for she sees very little relation between the two" (p. 4).

Statements that Hinduism teaches God as Love: pp. 30, 36, 41, 42, 125.

Statements that Hinduism teaches service to humanity: pp. 54-55, 68-70, 79-81, 120-128, 129-137.

By as much as action for a new ideal is more significant than merely talk of a new ideal, there occurred a more noteworthy event in India one year later than the publication of a Hindu propaganda book in New York. The "Hindu Missionary Society" was founded in Bombay on an especially auspicious day, the Full Moon of July, 1917. Its three "working principles" are as follows:

- a. He who calls himself a Hindu is a Hindu.
- b. Any person wishing to come into Hinduism may be admitted to its fold.
- c. The religious status of all Hindus is the same.

Each one of these three propositions is contrary to the history of Hinduism during its approximately 3,000 years since the Vedic period. The editor of *The Hindu Missionary* (the weekly organ of the movement) says frankly (April 7, 1919, p. 2): "We are advocating a new position in Hinduism. We do not pretend that the Shashtra (i.e., the sacred scriptures of Hinduism) is wholly on our side; we believe that God is on our side. The idea is new; but, Sir, it is great. It is needed to save Hinduism from death."

"To make the whole world Hindu" is the definite slogan of this revivification of Hinduism which has been affected by the introduction of much of the Christian spirit.

The work of revivifying Hinduism is also being prosecuted by three other similar reforming and proselytizing Hindu missionary journals, which are conducted in the vernacular at Kolhapur, Allahabad, and Srinagar.

B. Evidence of Weakening

The foregoing and other reform movements in Hinduism have been consciously organized as an attempt to offset the glaring fact, substantiated in the last Decennial Census of India, that, in relation to the population as a whole and—more markedly—in relation to other religions, Hinduism is losing its hold in India. Whereas the Christian community increased five times as much as the natural increase, and whereas the Mohammedans also increased slightly, the Hindus, even though numbering 217,000,000, were diminishing by one per cent.

While Hindus have been relinquishing their religion in greater numbers than ever before, there has also been greater expression of dissatisfaction among those who have remained in their ancestral religious group.³ The most eminent Hindu of western India, Sir Narayan Chandavarkar, who has been Justice of the High Court of Bombay and Vice-Chancellor of Bombay University, as well as head of the Prarthana Samaj (the reform movement within Hinduism in western India), has declared: "The ideas that lie at the heart of the Gospel of Christ are slowly, but surely, permeating every part of Hindu society, and are modifying every phase of Hindu thought."⁴

³ See the collection of such criticisms which have been assembled in J. N. Farquhar's "The Crown of Hinduism."

⁴ J. N. Farquhar's "Modern Religious Movements in India," p. 445.

These tendencies constitute striking evidence of the penetrating effect of Christianity among Hindus—far beyond numerical results in reportable baptisms. Yet they also constitute a new peril to the progress of Christianity in India, namely, that many progressive Hindus will adopt a few features of Christianity, and then remain the more immovably in their somewhat improved Neo-Hinduism.

The greatest direct rupture which the Great War has effected in Hinduism is *the increased negligence of caste*—the observance of which has been the one and only unmistakable test of a person's being a Hindu. The approximately one million Indians who went overseas during the war—most of them Hindus—were forced to live and fight together, irrespective of previous social status. The still larger number of Hindus who remained at home and there helped to meet the national and international exigency perceived something they had never perceived before, namely, that one essential of any large success is interpersonal and intergroup cooperation. But extensive cooperation for an inclusive, serviceful purpose is a principle which is quite the opposite of the exclusiveness and divisiveness of the caste system in Hinduism.

II. SHINTO

In the World War the only non-Christian nation which was in equal alliance with the United States and the European Entente was Japan. Its immemorial national religion, Shinto, is a system which is connected with nature-worship, but whose essence, in a word, is loyalty. Shinto teaches that religion consists chiefly in loyalty to the supreme in every sphere of life—loyalty to the head of the family, to the head of the clan, and, preeminently, to the head of the nation. The Mikado, according to theoretical Shinto, is to be regarded as the incarnation of deity.

A. Evidence of Revival

The theory of a genealogical descent of the Mikado from the Sun-Goddess Ameratasu has been decidedly weakened in Japan by the modern scientific and historical spirit. However, Shinto has been *revived in terms of the very latest development in internationalism*, according to the following translation of an extract from a Japanese newspaper, *The Niroku*, which appeared in the *Japan Daily Advertiser* of May 9, 1919:

"To promote the world's peace and the welfare of mankind is the mission of the Imperial Family of Japan. Heaven has invested the Imperial Family with all the qualifications necessary to fulfil this mission. The Imperial Family of Japan is as worthy of respect as God, and is the embodiment of benevolence and justice. The great principle of the Imperial Family is to make popular interests paramount. The Imperial Family is the parent, not only of his sixty millions, but of all mankind on earth. All human disputes, therefore, may be settled in accordance with its immaculate justice. The League of Nations, which has been proposed to save mankind from the horrors of war, can only attain its real object by placing at its head the Imperial Family of Japan; for, to attain its object, the League must have a strong punitive force of a super-national, super-racial character; and this force can be found only in the Imperial Family of Japan."

Thus in Japan, perhaps for the first time in history, there is now reinterpreted in terms of benevolent service the idea of the divine right of hereditary kings, which with the overthrow of the Manchu, Romanoff, Hapsburg, and Hohenzollern dynasties has been discarded everywhere else in the world. For the religion of Shinto the remarkable new development is that, for the first time in its history of two and a half millenniums, the ideal of religious loyalty has been extended by some thinkers to include religious privileges and responsibilities for all the other nations of the world.

At the same time the claim is being made for Shinto that it must become the universal religion. Dr. Kakehi,

a professor in the Imperial University of Japan, has been propagating such a revival of Shinto through his books entitled "*Ko-Shinto Taigi*" and "*Zoku Ko-Shinto Taigi*," whose leading principles are summarized as follows:

"The Japanese are the chosen people of God, and the presence of God is especially manifested in the Emperor of Japan. Shinto is logically destined to be the universal religion and the saving culture of mankind. The duty of the Japanese people and of the Emperor of Japan is to spread that religion and culture, until the Emperor of Japan shall become the supreme temporal and spiritual ruler of the world. This conquest of the world is to be made by peaceful means; but it seems reasonable that, if peaceful means fail, the power of might may be tried."⁶

Remarkable is it how in this nation which had helped to overthrow Germany there reappears the characteristically Prussian idea of a superior Kultur which may properly accomplish world domination through violent, if not through peaceful, means. Japan was a nation which for two hundred and fifty years (i.e., until forced open by Commodore Perry in 1853) had maintained rigorous exclusiveness from the rest of the world. It is both encouraging and alarming that through the stress of the Great War the program is now proposed that the people of Japan and the Emperor of Japan must strive to accomplish the redemption of the world, as best they can conceive it through their religion.

B. Evidence of Weakening

About thirty years ago the president of the Imperial University of Tokyo at a meeting of the Society of Sciences in 1890 "expressed the opinion that Shinto should not be regarded as a religion." The outworking of such an attitude towards Shinto is appropriately disclosed in a religious census of that same Imperial Uni-

⁶ Quoted in *The Biblical World*, July, 1919, p. 434.

versity of Tokyo which shows the religious professions of the students as follows:⁶

Shintoists	8
Buddhists	50
Christians	60
Atheists	1,500
Agnostics	3,000

Although in the past a fairly admirable moral code, known as Bushido, has been developed in connection with Shinto, yet it is clear that the influence of Shinto has been waning in modern Japan. Even the Bushido code now seems to have lost something of its prestige, since as a result of the World War the heroic qualities of other peoples have been recognized.⁷

III. CONFUCIANISM

The purpose of Confucius might almost be summarized in the words, to establish "peace on earth, good will among men." The desired reign of peace was to be accomplished under the supervision of Heaven by each human being observing reciprocal propriety towards all other persons with whom he comes in contact. The universalism which is inherent in Confucianism has never been applied elsewhere than in China and in her neighbor Japan, where indeed Confucianism has been a very influential cultural agency. But the World War, by forcing China into more intimate international relations, has brought into more conscious application the inherent universalism of Confucianism's outlook.

A. Evidence of Revival

Thirty years ago a Confucianist leader, Kang Yu Wei, published a book which definitely propounded a league of nations as the characteristic Confucian world view.

⁶ M. S. Terry's "The Shinto Cult," p. 10.

⁷ Cf. pp. 110, 111 of this volume.

He felt that the idea of the Chinese state was the highest possible idea, needing only to be applied on a wider scale.

In *Millard's Review of the Far East* (Shanghai, March 8, 1919) there appeared an article entitled "The Confucian Ideal of Perfect Peace" by Chen Huan-Chang, which sets forth a *proposal of universal peace on Confucian lines*. He begins as follows:

"While European scholars advocate nationalism, Chinese scholars advocate universalism. The time appears to have arrived when universalism should replace nationalism, and the Confucian principles of perfect peace should be put into practice. It is our duty to persuade the world to accept these principles."

After a quotation from Confucius' book "Spring and Autumn Annals," this Chinese author proceeds to sketch in twenty-five sections a scheme of universal government based upon righteousness and brotherliness of nations which shall so completely surpass everything both in the past and in the present that

"The year in which the Universal Government shall be established shall be considered the first year of the Universal Era. The different methods of counting years which are peculiar to religions and nations are to be continuously used only by those particular religions or nations, and not to be used universally.

"The above is an outline of general principles derived from the teachings of Confucius. Peking, February 28, 1919."

The author, it may be added, holds the degree of Ph.D. from Columbia University in the city of New York; he is a member of the Chinese Parliament, the founder and president of the National Confucian Association, and the protagonist of an unsuccessful attempt to make Confucianism the established religion in the Constitution of the Republic of China.

There was recently started in the province of Szechuan, but now having strong centers in Peking and elsewhere, a society which aims to promote the worship of the God

of all religions from the Confucian basis. The following is a summary of an article which appeared originally in the *Asiatic Review* for April, 1919, giving a *reinterpretation of the Confucian conception of God*.⁸

"In the matter of theism Confucianism knows nothing of the manlike gods of other races, which are pleased with sacrifices and peace-offerings and are expected to perform miracles. The difference between the Bible Jehovah and Shang-Ti is that the latter is not credited with capricious and unreasonable things. The true worship of the Confucian God is by deeds, not words. God does not need our advice. The disappearance of anthropomorphic theism is a natural outcome of the teachings of Confucius. When Christianity is purged of its Pauline interpretation, it will resemble Confucianism. Meanwhile Confucianists may feel confident that the system of ethics handed down by the Sage will pass unscathed through the crucible of modern thought, and will come out of it thoroughly purified and with its luster undiminished."

It should be mentioned that Dr. Lim Boon Keng, the author of the foregoing attempt to revive Confucianism, had so far come under Christian influences as to be baptized in Hongkong, but that he has returned to his ancestral religion.

There have also been other reawakenings in Confucianism. There was an old Chinese philosopher, Mo Ti, who taught the principle of universal love, in opposition to the strict Confucian principle of reciprocity. During the World War his writings have been largely reprinted in China and bought both by Christians and by non-Christians.

The war has stimulated not only the progressive liberals among Confucianists but also the reactionaries. The latter, upheld by the Japanese Government's militaristic policy, have revived the worship of Kuan-Ti, the God of War in popular Confucianism; and they have even added another militaristic deity, Yueh Fei.

⁸ Condensed in *The Biblical World*, July, 1919, pp. 434-436.

B. Evidence of Weakening

Confucianism was organized in an era of feudalism. Its method of maintaining peace was to maintain the Five Relationships into which Confucius analyzed all possible inter-human relationships, viz., ruler and ruled, husband and wife, parent and child, older and younger brother, and friend and friend. Confucius did formulate the rule of reciprocity. "Do not to others what you would not like yourself."⁹ While the form of these words approximates the Golden Rule enunciated by Jesus, the fairly consistent interpretation of the Confucian principle of reciprocity has been aristocratic: that is, each individual should decorously maintain his end of the superior-inferior relationship which characterizes four-fifths of life, only one-fifth of these relationships of life, that of friends, being one of equality. Such a theory of aristocratic domination harmonizes little with democratic principles.

Furthermore, the retrospective ideal of Confucianism is incompatible with China's modern progressive ideal. The distinct purpose of that great patriot reformer Confucius in a time of sore social distress and relapse was to restore the pristine peace and glory of ancient China.

"Follow the ancients. Walk in the trodden paths. Let today be as yesterday, and in no way different from the customs and practices of the ancestors. As the fathers did, so must the children do. No generation may esteem itself better than the past. They must deem worthy what their fathers have deemed worthy, and love only what their fathers have loved."¹⁰

Both consciously and unconsciously the progressive modern Chinese have quite abandoned the ideal of stagnant conservatism which Confucianism has explicitly prescribed. Ancestor-worship is being omitted. Confucian temples are being deserted. Can the old Confucian

⁹ "Analects of Confucius" 15.23, and again similarly in 5.11 and 12.2; also in Mencius' "Doctrine of the Mean" 13.3 and in "The Great Learning," 10:2.

¹⁰ *The Great Learning*, 3.5.

classics and religious ideals be revived by a process of reinterpretation, in order to furnish the necessary basis for the new democratic and progressive movement which has made its way into China from closer contacts with the rest of the world?

IV. BUDDHISM

The religion which had the honor of being the first to overpass national boundaries and become international was Buddhism. It was the example of the devoted founder, and not the teachings of Buddha, which sent that heretical offshoot from Hinduism into all "The East." Theoretically Buddhism requires renunciation of the world, which is evanescent, worthless, painfully miserable. And at present Buddhists are all but indifferent to the world, even to the World War.

A. Evidence of Revival

The Buddhist King of Siam, the only country in the world, besides self-isolated Thibet, which maintains Buddhism as the established religion, was one of the first of the minor monarchs to join the European Entente Allies. Promptly after the signing of the armistice of November 11, 1918, he issued a Royal Proclamation, which *attributed the winning of the war to the favor of Buddhist deities*:

"People of Siam! Now that the great blessing of peace has returned to the world, we ourselves as followers of the Holy Buddhist Religion hold the belief that the Holy Buddhist Trinity, which we all revere and daily worship, and the Virtues of the departed Monarchs who have been protectors of the Siamese Nation in the past, have aided in the achievement of the victory; therefore, on the second of December, which is the anniversary of My Coronation I will proceed to the Royal Plaza in the center of the Capital; and together with the Princes of the Royal House, the officials of the Government, the officers and men of my Army and Navy, and corps of Wild Tiger Scouts, will there offer up a Thanksgiving

Prayer to the Holy Emerald Image of our Lord Buddha, and pay reverence to the Royal Statues of the Monarchs of the last five reigns which are enshrined in the precincts of the Royal Temples, and invoke the Holy Buddhist Trinity and the Virtues of My Royal Ancestors to protect and safeguard our Siamese Nation and all the nations with whom we are allied, and vouchsafe to us a lasting peace and happiness."

Such are the devotion and propaganda of the chief Buddhist ruler in the world at present, King Rama of Siam, who was educated in Oxford University and has traveled widely in Europe and America. Not four months before the outbreak of the World War, in a speech to his "Wild Tiger Scouts" on April 25, 1914, he had declared:

"I have examined all the religions myself, and I believe the Buddha religion to be the best. I know about the Christian religion better than some foreigners do, because I was educated in Europe, where I studied Christianity and passed an examination and got first honors in it."¹¹

So far as reports have come to us there does not seem to be special evidence of a revivification of Buddhism as a direct effect of the war elsewhere than in Siam, although for some time past the Buddhists of Japan have been actively imitating Christian propaganda.

B. Evidence of Weakening

After a brilliant career of one thousand years in India, Buddhism was evicted from the land of its birth, where (according to the last "General Report of the Census of 1911," p. 125) there are only about 2,000 survivors of purely Indian Buddhism. There are more or less active Buddhist sects elsewhere in the Far East, particularly in Japan. The foremost European authority on this religion, Professor Thomas W. Rhys Davids of University College, London, in his learned compendium avers that

¹¹ Quoted by Dr. Robert E. Speer in the Report of Deputation Sent by the Board of Foreign Missions of the Presbyterian Church in 1915, p. 35.

"not one of the five hundred millions who offer flowers now and then on Buddhist shrines, who are more or less moulded by Buddhist teaching, is only or altogether a Buddhist."¹²

If strictly loyal to the original teaching to renounce altogether the miserableness of life in this worthless world, Buddhism cannot consistently seek to improve the world in any way whatsoever.

V. MOHAMMEDANISM

Of all the non-Christian religions in the world, the one which has been the most vitally connected with the World War, and the one which will perhaps undergo the greatest transformation as the result of the war, is Mohammedanism. Its chief cities, Mecca and Medina, Cairo and Constantinople, have all been located within the zone of the war. Its official head made an *ex cathedra* appeal to the whole body of adherents of that religion throughout the world, as has not been the case in any other religion. Followers of the ruthless fighting Prophet of Arabia have, however, been found on both sides of the world conflict.

Inasmuch as the present volume contains (Chapter XII) a separate treatment of this important subject, the present chapter will merely mention that there have been recent evidences of revival in Mohammedanism, such as the remarkable spread of Islam in Africa before the war, the Pan-Islamic movement before the war, the revival of the original Moslem power in Arabia, viz., the Kingdom of the Hijaz; and, on the other hand, evidences of weakening, such as the long steady decline of Mohammedanism in its old strongholds, the failure of the Holy War (*Jihad*), and the downfall of the nominal Head of Islam, the Turkish Sultan.

Mohammedanism teaches that each individual's duty

¹² "Buddhism, A Sketch of the Life and Teachings of Gautama the Buddha," p. 7.

~~ITINERARY~~ ITINERARY FOR PROF. CHARLES R. HENDERSON, PH. D.

on his Barrows Lectureship through India.

*(Made out by Rev. R. E. Hume, Ph.D.
Byculla, Bombay, India.)*

Arrive Colombo.....	Sunday, Oct. 20th.	
At " Two days, at Grand Oriental Hotel. c/o Mr. W.W. Crutchfield, Secy. Y.M.C.A.		
Leave ".....	Tuesday, Oct. 22nd.	7.30
Arrive Kandy.....	Tuesday, Oct. 22nd.	11.15
At " one day (Queen's Hotel?) c/o Principal A.G. Fraser, Trinity College.		
Leave ".....	Wednesday, Oct. 23rd	7.05
Arrive Colombo.....	Wednesday, Oct. 23rd.	11.05
At " half day at Grand Oriental Hotel.		
Leave " by boat.....	Wednesday, Oct. 23rd.	18.00
Arrive Tuticorin " " " " " " " " " " " "	Thursday, Oct. 24th,	7.00
Leave " by South India Railway.....	" " " "	9.58
Arrive Madurai, " " " " " " " " " " " "		14.36
At " one day, c/o Rev. John Chandler, American Mission.		
Leave " by South India Railway.....	Friday, Oct. 25th,	14.51
Arrive Madras (Egmore Station) " " " " " " " " " " " "	Saturday, Oct. 26th.	7.45
At " seven days. c/o Rev. George Pittendrigh, Madras Christian College		
Leave " by Madras and Southern Maratha Ry. Fri., Nov. 1st.		20.00
Arrive Bangalore, " " " " " " " " " " " "	Saturday, Nov. 2nd	5.50
At " three days c/o Rev. J. Mathers, Principal, United Theological College.		
Leave " by Madras & Southern M. Ry.	Monday, Nov. 4th,	22.30
Arrive Poona " " " " " " " " " " " "	Wednesday, Nov. 6th	6.15
At " one day c/o Rev. N. Macnicol, Litt.D. United Free Church of Scotland Mission.		
" by Great Indian Peninsula Ry.	Wednesday, Nov. 6th.	25.30
Bombay, " " " " " " " " " " " "	Thursday, Nov. 7th	6.30
" seven and a half days c/o Rev. R.E. Hume, Ph.D., American Mission.		
" By Great Indian Peninsula Ry.	Thursday, Nov. 14th,	19.15
Shore.....	Saturday, Nov. 16th.	9.13
" seven days c/o Rev. D.J. Fleming, Vice-Principal Forman Christian College.		
" by Northwestern Railway.....	Friday, Nov. 22nd.	21.15
(At Umballa, 3.22 - 3.55, through carriage shunted to East Indian Railway).		
.....	Saturday, Nov. 23rd.	
At " three days c/o C.B. Young, Baptist Mission.		
by G. I. P. Ry.....	Tuesday, Nov. 26th.	

LIBRARY FOR PROT. CHARLES E. HENDERSON, PH. D.

on his Barrow Lectureship through India.

[illegible]

Arrive Agra	by G. I. P. Ry.....	Tuesday,	Nov. 26th	11.20
At "	three days.			
	c/o Rev. H. B. Durrant Rev. H. B. Durrant, Church			
	Missionary Secy., Principal, St. John's College.			
Leave "	by East India Railway.....	Friday,	Nov. 29th	10.05
Arrive Tundla Junction	" " "	"	"	10.45
Leave "	" " "	"	"	11.25
Arrive Allahabad.....	Friday,	Nov. 29th	21.08	
At "	four and a half days			
	c.o Rev. A. H. Ewing, Ph.D., D.D.			
	Principal, Allahabad Christian College.			
Leave "	by East India Railway.....	Wednesday, Dec.	4th	11.38
Arrive Moghal Serai Junction.....	"	"	"	15.10
Leave "	"	"	"	16.34
Arrive Benares.....	"	"	"	17.08
At "	Two days			
	c/o Rev. W. Cutting, London Mission.			
Leave "		Friday	Dec. 6th	14.41
Arrive Moghal Serai Junction	"	"	"	15.20
Leave "	" by East Indian Ry.	"	"	16.11
Arrive Calcutta (Howrah Station)"	" " Saturday	"	7th	6.12
At "	seven days			
	c/o Mr. Frank Slack, Secy. Y.M.C.A.			
Leave "	(Sealdah Stn) Eastern B. Ry. Friday,	"	13th	17.06
Arrive Damukdia Ghat	" " "	"	"	20.24
Leave "	" by Ferry Steamer	"	"	20.44
Arrive Sara Ghat	" " "	"	"	21.24
Leave "	" by Eastern Bengal Railway	"	"	21.44
Arrive Siliguri	" " " Saturday	"	14th	6.11
Leave "	by Narrow gauge mountain Ry.	"	"	7.00
Arrive Darjeeling	" " "	"	"	12.47
At "	three days (at Woodlawn Hotel ?)			
	c/o Rev. Joseph Culshaw, Union Church,			
Leave "		Tuesday,	" 17th	14.10
Arrive Calcutta by reverse of previous route.	Wednesday,	"	18th	10.16
Leave "	by British India Co. for Rangoon,	Friday	" 20th.	

~~Class ticket for this route costs Rs 470; II class Rs. 245.20~~
~~III 74.8.~~

11.20	Nov. 26th	Tuesday	by G. I. P. Ry.	Arrive Agre
			three days.	At
10.05	Nov. 26th	Friday	by East India Railway.	Leave
10.45	"	"	"	"
11.25	"	"	"	"
21.08	Nov. 29th	Friday	by East India Railway.	Arrive Tundla Junction
			"	Leave
			four and a half days	At
11.38	4th	Wednesday, Dec.	c/o Rev. A. H. Wing, P. D., D. D. Principal, Allahabad Christian College.	Arrive Allahabad
15.10	"	"	by East India Railway.	Leave
16.34	"	"	"	Arrive Mohal
			"	Leave
17.08	"	"	"	Arrive Benares
			Two days	At
14.41	6th	Dec.	c/o Rev. W. Cutting, London Mission.	Leave
15.20	"	"	"	Arrive Mohal
16.11	"	"	"	Leave
6.12	7th	Saturday	by East Indian Ry.	Arrive Calcutta (Howrah Station)
			seven days	At
17.06	13th	"	c/o Mr. Frank Slack, Secy. Y.M.C.A. (Sealdah Stn) Eastern B. Ry.	Leave
20.24	"	"	"	Arrive Damkha Ghat
26.44	"	"	"	Leave
21.24	"	"	by Ferry Steamer	Leave
21.44	"	"	"	Arrive Sara Ghat
6.11	14th	Saturday	by Eastern Bengal Railway	Leave
7.00	"	"	"	Arrive Silihuri
12.47	"	"	by Narrow gauge mountain Ry.	Leave
			"	Arrive Darjeeling
			three days (at Woodlawn Hotel ?)	At
14.10	17th	Tuesday	c/o Rev. Joseph Culshaw, Union Church.	Leave
10.16	18th	Wednesday	"	Arrive Calcutta by reverse of previous route.
	20th	Friday	by British India Co. for Rangoon.	Leave

1st Class ticket for this route costs Rs 470; 11 class Rs. 245.20
11.24.8.