

THE ² WIDE HORIZON

A SCHEME OF STUDY
FOR THE YEAR 1929
FOR ADULT SCHOOLS

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NATIONAL ADULT SCHOOL UNION

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NOTE.—The references to "Suggested Hymns" throughout this book are to those in the *Fellowship Hymn Book and Supplement*.

N.B.—The authors are severally responsible for the statements they make and for the opinions they express. They have no desire nor intention to commit the Adult School Movement to either one or other.

SCHEME OF STUDY FOR 1929.

Summary.

THE WIDE HORIZON.

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THIS issue is the nineteenth in a series of annual Lesson Handbooks. The first eight issues (1911-1918) were each entitled "The Adult School Lesson Handbook." These are all out of print. Later issues have been as follows :

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|-------|-------|--|
| | 1919. | LIGHT AND FREEDOM. (Out of print.) |
| | 1920. | LIFE'S ADVENTURE. On sale at 1s. net, |
| | 1921. | NEW LIFE. Cloth boards, 2s. 6d. net. |
| | 1922. | PERSONALITY AND POWER. (Out of print.) |
| " | 1923. | THE UNFOLDING PURPOSE. Cloth boards, 2s. 6d. net.;
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INTRODUCTION.

OURS is a great and wonderful world. It goes its majestic way through the space of a yet greater and more wonderful universe—vast beyond our comprehension. We call the world "our world" because we live in it; we feel ourselves to be part of the universe of which it is a part. We may rightly call them "ours" in so far as we can know and enjoy them.

We conceive our world and our universe as informed by a Spirit which goes beyond the Time and Space by which they are conditioned. In our moments of rashness, or moments of greatness, we feel a kinship with that Spirit. Our tiny importance does not hold us back, nor does the brevity of our little life deter us. We feel the influence of that Spirit in our lives; we hear it calling to us. Limited though we be, we feel that our true end is to know God and to enjoy him for ever; that our joy is to seek to know and to understand his and our world, his and our universe.

We plan our School work so that we may widen our horizons. We seek to know ourselves better, to see how science opens up new vistas for us, to appreciate how poetry and art reveal beauty and guide us to understanding of life. We seek more knowledge of the greatest of men—of Jesus of Nazareth; and we make companions of many men and women who, in the past, have helped their fellows to a wider life. We want a wider view; we want also a deeper knowledge—both of the immediate and active part we ourselves may play in the world and of the lives of men and women of other races, particularly of those in relation to whom we British people have incurred great responsibilities.

In this book of lessons we who have compiled it have tried, in our notes and suggestions, to help our fellow-members in the work that lies before us all. We cannot make that work all easy; neither knowledge nor wisdom comes that way; but we have put out some suggestions on methods of preparation, and we have tried to bring the work within the possibilities of the small Adult School fellowships for whom it has been framed, and to whom we commend it.

Several of the sections of this Handbook have been planned as the initial parts of a scheme of study intended to extend over two or three years. We think it well to give a general indication of such lessons as may be taken later as parts of the scheme of study, in 1930 and 1931, so that you who use this book may join with us in anticipation, and perhaps also in preparation, for the future.

W.A.V.

PROPOSALS FOR ENSUING YEARS.

THE Handbook Compilation Committee's plan for a scheme of study intended to extend over two or three years (referred to in the preceding "Introduction") is one of outline and not of detail. The intention is that, in each of the two following years' Handbooks, room will be found for treatment of five main subjects, viz. :

- (1) Art—including Literature, Music, and the Plastic Arts ;
- (2) World Relationships or Citizenship ;
- (3) New Testament Studies ;
- (4) Old Testament Studies ;
- (5) Scientific Studies.

It is also intended that in each of the two next issues of the Handbook there shall be some treatment of the subjects of (1) Personal Conduct and Social Relationships, (2) Modern Biography, and, possibly, (3) World Religions.

The more specific intention of the Compilation Committee is that in the next two years the following subjects may be dealt with as lesson-subjects :

In 1930 :

- How Science is extending man's power ;
- The teaching of Jesus ;
- William Morris's life and work ;
- The prophet Isaiah ;
- America : its life and people ;
- Leonardo da Vinci's life and work.

In 1931 :

- Psychology and everyday life ;
- The Gospel leaven at work ;
- William Shakespeare ;
- Beethoven's life and work ;
- The story of the development in Hebrew thought of ideas of sacrifice, law, nationality and justice ;
- Japan or China : life and people ;
- The story of cathedrals and houses.

Section I.

Profession and Practice.

NOTES BY ANNA L. LITTLEBOY.

Introduction.

THIS course of lessons is the outcome of some consideration of the following sentences from Dr. Cyril Alington's *Elementary Christianity* :

“ So long as there is no sort of certainty that Christians will prove in everyday life better husbands and wives, better brothers and sisters, better friends, employers and servants than their neighbours, so long we are quite definitely failing to make the appeal which Christ and those who came closest to His thought definitely expected the Church to make. The Church—His body—is paralysed because of feet that will not walk, hands that will not work, and eyes that are shut to the glorious possibilities which He came on earth to reveal.”

We all have to plead guilty to the accusation that our lives are inconsistent with the profession we make, to say nothing of the standard Jesus expected of his followers. There are three courses open to us, two very easy, and one very difficult.

1. We may acquiesce in the charge of inconsistency with passive regret. This is easy and feeble.

2. We may decide to make no profession of Christianity at all. This is easy and cowardly.

3. We may set forth with strong desire and intention to rid ourselves of the faults of temper, pride, hypocrisy, untruth and so on which beset us, and to “walk worthily of the calling wherewith we are called.” This is difficult, but it is the one thing which will make our commonplace lives worth living.

“ The primal duties shine aloft—like stars ;
The charities that soothe and heal and bless
Are scattered at the feet of men,—like flowers.”

As we discuss these lessons, may we learn how to live day by day in the power of God.

January 6th.

I.—HAVE WE A PURPOSE?

Bible Readings : Rev. 3. 14-22 ; Phil. 3. 13-16.

Other References :

Pilgrim's Progress. Meeting of Christian and Byends.

Ibsen's *Peer Gynt*, especially Act V., Scenes 6, 7, 9, 10. The whole drama, with its satire, symbolism, its fancy and folk-lore, is of great interest, though not always easy. The best translation is that by William and Charles Archer, with a useful Introduction. (Walter Scott Publishing Co. 3s. 6d.)

Browning's poem, "The Statue and the Bust." His judgment on two lovers who refrained from open wrong-doing, not from love of right, but from mere slackness.

Kipling's poem, "Tomlinson."

The Inconstancy of Human Goodness. Dr. Orchard. (King's Weigh House Pulpit. No. 8. April, 1921. Out of print.)

Elementary Christianity. Dr. Cyril Alington. (Longmans. 2s. 6d.)

The Spirit of Discipline. Francis Paget. (Longmans. 5s.) Sermon IX., on "Half-heartedness."

Keynote of Thought :

"And if you will here stop and ask yourselves why you are not as pious as the primitive Christians were, your own heart will tell you that it is neither through ignorance nor inability, but purely because you never thoroughly intended it."—Law's *Serious Call*.

Suggested Hymns : 316, 427, 49.

Aim of the Lesson : To consider "What purpose (if any) burns within our hearts?"

Notes on the Lesson.

It is a wholesome thing, as we launch our boats on the voyage of a New Year, to consider whether we mean to let them drift along, carried by chance currents, or whether we know what port we are making for, and put all our strength and skill and energy into getting there. Have we a purpose? If each of us sat down to write what was the object of his life, and if some angel stood by to compel him to write the truth, what would we say?

Half-heartedness.

Our first Bible reading contains a very surprising statement. John writes to a little company of Christians at Laodicea, who were extremely well satisfied with their condition, and tells them that God is entirely dissatisfied. They were not hot, but warm, and that was worse than being cold outright.

Question : Why does the message suggest that it would actually be better for the Laodiceans to be cold than lukewarm ?

Contrast their attitude with that of Paul in our second reading: "One thing I do"; the whole being concentrated upon a perfectly definite aim. No doubt about a purpose burning in Paul's heart! It burnt so fiercely that all low motives and compromises were consumed.

Most of us know very well "the half-heartedness of a divided intention." To quote Bishop Paget :

"We do intend to do God's Will; but, then, it must not go too far from our way; it must not ask too much of us. Or we intend to do God's will; but so that incidentally our own will may be gratified at the same time . . . We look that in some way or another it may prove to have been a good thing for us that we were so dutiful. If we do not pursue honesty as being the best policy, at least we expect that it will appear to be so in the end. And so the poor unworthy motive is always coming across us . . . and almost without knowing it the strength and reality of our choice and will to do God's work grows less and less."

Whole-heartedness.

Consider the "Keynote of Thought." Don't be put off by the word "pious." It is a good old word, though people have spoilt it by making it suggest a limited and sentimental kind of goodness. Substitute, if you like, the word "good," or "faithful," and then ask whether you have ever put this downright goodness before yourself as the aim of your whole being? Have you ever "thoroughly intended it"?

Illustrations.

(1) In the *Pilgrim's Progress*, Bunyan makes the Pilgrim and his friend Hopeful, immediately after leaving Vanity Fair, encounter a certain man named Byends, who, like Christian himself, claimed to be on pilgrimage to the heavenly country. In his name, the prefix *By* implies (as, e.g., in by-product) the keeping in view, besides the main purpose, certain subsidiary objects or ends which might prove useful. Byends desired and expected to reach the Celestial City, but was not prepared to make his pilgrimage thither too strenuous. When, however, he proposed to join Christian and Hopeful, he was told, "If

you will go with us, you must go against wind and tide ; . . . you must also own religion in his rags as well as in his silver slippers ; and stand by him too when bound in irons, as well as when he walketh the streets with applause." To Byends and his schoolfellow, Mr. Hold-the-World, such conduct seemed merely fanatical and unreasonable. It was surely the part of wisdom to wait for wind and tide, instead of rushing on their journey in all weathers ; and to secure life and estate, instead of "hazarding all for God at a clap." "For my part," says Hold-the-World, "I like that religion best that will stand with the security of God's good blessings unto us ; for who can imagine, that is ruled by reason, since God has bestowed upon us the good things of this life, but that He would have us keep them for His sake ?"

Questions :

(a) Can you find any flaw in Hold-the-World's argument, or do you think he was right ?

(b) The story of the encounter being told to Save-All, another schoolfellow of Byends, he said : "That is bad, but we read of some that are righteous overmuch." (See Eccles. 7. 15-17.) What is the authority of the sentence which was such a consolation to Save-All ? Can you imagine the words coming from Jesus ?

Are not a good many of us like Byends, trying to please ourselves and not to displease God ? to win ease and popularity without doing anything flagrantly unrighteous ? to be satisfied if our conduct comes up to the average of most other people's ?

(2) In his vision of Hell, Dante saw the souls of the sensual, the selfish, the proud, the cruel, the treacherous, enduring torments meet for the punishment of their crimes. But before he entered the dread gate, he noticed, outside, herding together in whirling circles as of blown sand, "the dreary souls of those . . . who lived without blame and without praise." These were some who had shrunk from committing themselves, who had tried to stand well both with God and with his foes. Now, Dante's guide explained to him, they were the most miserable of all. "These have no hope of death ; and their blind life is so mean that they are envious of every other lot." (*Inferno*. Canto III.) Have we not here a commentary on the message to the Laodiceans ?

(3) We may take our third illustration from Ibsen's *Peer Gynt*. The story is too long and complicated to tell, and Ibsen has woven into it legends from old Norwegian folk-lore which we must leave on one side. But the play is a wonderful picture of a man who tried to live for himself ; who wished to hold this world without letting go the other ; and found at last the truth

of the words, "He that saveth his life shall lose it, and he that loseth his life for my sake, shall save it." Peer Gynt does many wrong and shameful actions; they are distasteful to him, and he would greatly prefer to do right if circumstances were not so difficult. At any rate, he always tries to keep a door open by which he can return if the path seems to lead too far astray. With the same thought as that of Dante in leaving the souls of the neutrals miserably outside hell, Ibsen finds the soul of Peer Gynt at last fit only to be thrown, like a faulty metal button, into the casting-ladle to be made over again.

In grotesque but powerful scenes, at the close of the play, Peer is alone on a heath at night, and all sorts of inanimate things reproach him for his failure to act out a purpose:

"We are thoughts; thou should'st have thought us."
 "We are a watchword; thou should'st have proclaimed us!"
 "We are songs; thou should'st have sung us!"
 "We are deeds; thou should'st have achieved us!"

Sent by the economical master to recover, as waste-material, souls that have earned neither heaven nor hell, the Button Moulder comes for Peer's soul, that he may cast it into the melting-pot. Peer pleads:—

"I'm sure I deserve better treatment than this;
 I'm not nearly so bad as perhaps you think,
 I've done a good deal of good in the world;
 At worst you may call me a sort of bungler,
 But certainly not an exceptional sinner."

Keeping to the quaint metaphor of button-moulding, the other tells him that this is just where his life has failed of its purpose:

"Why, that is precisely the rub, my man;
 You're no sinner at all in the higher sense;
 For both vigour and earnestness go to a sin."

Peer had no fixity of purpose; he was like a button without a loop.

"Now *you* were designed for a shining button
 On the vest of the world; but your loop gave way;
 So into the waste box you needs must go."

And when Peer asks further about the purpose of life, the Button Moulder tells him:

"To be oneself is: to slay oneself.
 But on you that answer is doubtless lost;
 And therefore we'll say: to stand forth everywhere
 With Master's intention displayed like a signboard."

What about these last two lines as an answer to the question as to our purpose in life?

As we think of our lives and are conscious of our double-mindedness (the same thing as half-heartedness) which, as it was said long ago, makes us "unstable in all our ways" (James 1. 8), we may feel discouragement, and be ready to cry out with Browning in *Easter Day*, "How very hard it is to be a Christian!" But that is an indolent and unworthy thought. Bunyan's Pilgrim was once shown "a fire burning against a wall, and one standing by, always casting much water upon it to quench it; yet did the fire burn higher and hotter." The reason was that a man stood on the other side of the wall, pouring oil upon the fire; and Bunyan understood that the purpose that "burns within our hearts" can be kept glowing by the grace of Christ, even though evil might seem ready to extinguish it.

Consider, in conclusion, these words of Dr. Orchard's:—

"Never fear, brave heart; it needs only the tiniest movement of the will to gear you on to the will that moves the stars and made the world so beautiful. The hand that made all these things can make you, by the co-operation of your will, what He intended you to be, the very crown of His creation. There was grace enough to make the saints and martyrs of olden times; there is grace enough to make you a saint, if that is what you really want to be. The only thing that is not possible is to be half a saint and half a worldling; half dedicated and half self-concerned; nothing will happen if you half will, half nill. Only make up your mind, and God will do the rest."

January 13th.

II.—OUR WAY OF THINKING.

Bible Readings : Luke 11. 37-44 ; Matt. 7. 17-23.

Other References :

Article on " Pharisees," in *Hastings's Bible Dictionary*. (From a Library.)

" The Gate," by John Oxenham, in *Bees in Amber*. (Methuen. 2s.)

Keynote of Thought :

" As he thinketh in his heart, so is he."—Prov. 23. 7.

Suggested Hymns : 51, 82, 79.

Aim of the Lesson : To see how Jesus looked beyond the deed to the attitude of mind from which it sprang.

Notes on the Lesson.

As one studies the story of Jesus in the Gospels, one is constantly amazed at the difference between his standards of judgment and our own. He was lenient to what we call flagrant faults (Luke 19. 1-10 ; John 8. 1-11, etc.) and exceedingly severe on people who were highly esteemed by those about them. This is particularly true of his judgment of the Pharisees, the most highly professing people of the time. See our first reading, with the thrice repeated " Woe unto you, Pharisees ! " And look at Matt. 23, with its recurring " Scribes and Pharisees, hypocrites ! "

Who were the Pharisees ?

With such words in our minds, we think of the Pharisees as obviously bad men ; but if we had been among the crowds around Jesus, we should have been shocked and astounded at his attacks on people who were regarded as the holiest in the nation. Their history was an honourable one. About 100 years after the time of Nehemiah's re-building of Jerusalem, the conquests of Alexander the Great brought Judea under Greek control. Many of the priests were influenced by Greek ideas, and the Jews were in danger of losing the purity of their faith. Later, an attempt was made to force idolatry on the Jews, and this fierce persecution was withstood by the bravest and best of the Israelites. Like the " Puritans " of our own country, they were nicknamed " the pious," and later the " separate

ones," which is what the word Pharisee means. Their heroic endurance of torture and death gained them popular admiration and respect, and their authority as teachers of the Law was very great (see Matt. 23. 2).

To this honourable record they added great earnestness in the practices of their religion, in observing the hours of prayer, in almsgiving, in keeping the most minute commands of the Law. They drew to themselves sincere inquirers like Nicodemus, devout men like Joseph of Arimathæa, zealous patriots like Saul of Tarsus. Religious practices took up so much of their time that ordinary working people could not look to emulate them. The disciples must indeed have felt hopeless when Jesus told them that unless their righteousness exceeded the righteousness of the Scribes and Pharisees, they should in no wise enter into the Kingdom of Heaven (Matt. 5. 20). "If attainment only was considered, it was monstrous to condemn a Pharisee and pardon a Publican."

Looking Beyond the Deed.

It was not by piling up a greater number of good deeds than the Pharisees did that the followers of Jesus were to exceed them in righteousness. It was a question of *quality*, not of amount, and quality is determined by motive. What was amiss with the quality of the Pharisees' good deeds? Jesus reproved them specially for three things:

(1) *Self-importance*. See Luke 11. 43. They could not get on unless they had praise. This craving for praise led them to make a parade of *things that showed*. When the common people saw them so scrupulous about washing hands and cups and paying to the Temple the tenth part even of their garden herbs, they thought how zealous and holy such men must be!

Customs have changed, and we do not act just as the Pharisees did to be "seen of men." But do we sometimes spoil the quality of our giving by thinking how our names will look in a subscription list? Are we pleased to be asked to "sit on the platform"?

(2) *Pride and Contempt for others*. This is a special danger to those of us who have been brought up carefully and taught to refrain from things which appear harmless to others. Can you suggest illustrations? It was a danger long before the time of Jesus. See Isaiah 65. 5. Remember the thanksgiving of the Pharisee that he was different from other people (Luke 18. 11).

Question: What is the difference between the attitude of mind of the Pharisee in that parable and that of John Bradford, who, when he saw a man being taken to gaol, exclaimed, "There, but for the grace of God, goes John Bradford!"

(3) *The Closed Mind*. "Ye blind" is repeated time after time in Matt. 23. This danger is very closely linked with the previous one. We think we know, and therefore we do not try to learn. Can such an attitude of mind find its way into any of our Adult Schools and spoil the quality of the discussions? Bunyan hit the mark with his usual shrewdness when he pictured among the persons encountered by his Pilgrims, one, Ignorance, "a very brisk lad," who came out of the country of Conceit.

Consider that what Jesus hated in the Pharisees he still hates.

Question: "The central sin for the Christian is Pride and Self-sufficiency," says Baron von Hügel. Do you agree? If not, to what other wrong attitude of mind would you give the central place?

The Pharisaic attitude of mind is not the only one inconsistent with our claim to be disciples (learners). There is *mental laziness*, for example, which declines to take the trouble to think at all, and merely adopts the opinions of the people with whom one mixes. This, along with conceit and ignorance, accounts frequently for exaggerated class sentiment and dislike of foreigners.

It is easy to see this in other peoples, but our own attitude may be equally unreasonable.

"The Esquimaux have a legend that European races came from a first bungling attempt on the part of the Creator: a batch of prentice-work discarded and thrown aside when the true Greenlander was made. 'As stupid as a white man,' say the Chippewas; 'as stupid as an Englishman' is a Polynesian byword, and the climax is reached in the contempt poured upon the rest of mankind by the Veddahs of Ceylon, who 'live on uncooked reptiles, clothe themselves in leaves, cannot count or distinguish colours, and never laugh.'" (*Citizenship*, Hadow, p. 164.)

The Right Attitude of Mind.

Notice, in the first place, how Jesus always expected his followers to use their brains. See Mark 8. 14-21, Luke 12. 57, etc.

Secondly, against the self-satisfied outlook of the Pharisees, he put the attitude of the little child (Matt. 18. 3). The Pharisees thought they had attained; the one certain thing about the healthy child is that it grows—grows in body, mind and spirit. It is in this respect that we should be like children. It is only by "growing in grace" that we can ever hope to attain to the stature of "a full-grown man."

Question: How are we to ensure that our minds and spirits grow?

January 20th.

III.—OUR WAY OF SPEAKING.

Bible Readings : Eph. 4. 1-3, 17 to 5. 1 ; Psalm 15.

Other References :

The story of Jeanie Deans, from Scott's *Heart of Midlothian*. (Everyman. 2s.)

"Recreation," from Jane Taylor's *Essays in Rhyme*, gives a perhaps old-fashioned, but vigorous and humorous story of gossip. (The book is out of print.)

The Idle Word. Dr. Orchard. (King's Weigh House Pulpit. No. 7. 3d. March, 1922.)

Sins of the Tongue. Dr. Orchard. (King's Weigh House Pulpit. No. 8. 2d. April, 1917.)

Keynote of Thought :

"Out of the abundance of the heart the mouth speaketh."

Suggested Hymns : 153, 100, 284, 73.

Aim of the Lesson : To consider the meaning of the injunction : "Let your talk always have a saving salt of grace about it."—(Col. 4. 6, Moffatt's Translation.)

Notes on the Lesson.

Paul's Advice to the Ephesians.

"The letters of Paul," says Francis G. Peabody, "varied as they are in their purpose, have one curious likeness. Each goes its way through a tangled argument of doctrinal discussion, and then in almost every case each issues, as it were, into more open ground, with a series of practical maxims for the conduct of life. . . . And between these two sections, there is, as a rule, one connecting word. It is the word 'therefore.'"

The letter to the Ephesians is a striking example of Paul's method in this respect. Just because he longed that the Christians to whom he was writing should have "a spirit of wisdom and revelation in the knowledge of Christ," should sit with him in "heavenly places," and should "attain to the measure of the stature of the fullness of Christ," *therefore* he besought them to walk worthily of their calling, and proceeded to show how their new experience was to manifest itself in the

details of daily life: in honesty, in keeping one's temper, in kindness, and very particularly in speech.

"If we are to follow Christ," says William Law, "it must be in our common way of spending every day."

Why do mere words matter so much?

Words are the way by which we most commonly express what is in our thoughts; and they never express us more truly than when we are off our guard. Was not this what Jesus meant to convey when he said that men should give an account at the day of judgment of "every idle word" that they spoke? That does not mean that every idle word is condemned, but that it counts in the estimate of a man's character.

"An idle word," says Dr. Orchard, "does not mean an evil or harmful word. Neither does it mean that every word we say must be purposeful or edifying. But it does mean that the light and unconsidered word reveals far more of what is in a man's heart than his circumspect and guarded speech."

(Sins of the Tongue.)

The bitter words we say when we are out of temper, and lightly apologise for afterwards because "we did not really mean it"; the kind of jests we indulge in; the kind of stories we tell or enjoy, often show things in ourselves we did not want to think were there. We had better bring them to our own private judgment seat, and give an account of them to ourselves.

"We ought to be able to laugh and jest, to join in some boisterous battery of witticism, and find that we have said nothing unseemly, given utterance to nothing that left a wound, revealed nothing, even when our nature was churned up from the bottom, when every form of utterance was left unchecked, of which we have to repent."

(DR. ORCHARD.)

Let us consider what Paul has to say to the Ephesians about their words under three headings:

1. Speaking Truthfully (v. 25).

We can all do something towards maintaining a high standard of truthfulness. Could we say of all our members, "His word is as good as his bond"? How many difficulties and misunderstandings arise because we are not sincere in the things we say! We sometimes excuse ourselves for insincerity by saying we do not want to hurt people's feelings; but when an untrue or insincere speech is found out, all confidence is gone, and that is a much worse state of affairs than even causing hurt feelings! On the other hand, the blunt person who prides

himself on telling disagreeable truths may discover that his words are not prompted by love of truth so much as by pleasure in "setting a person down." Truth speaking needs "a saving salt of *grace* about it."

Questions :

- (1) Why should our English Law recognise two standards of truth, one of ordinary speech, another on oath ?
- (2) Do you think it is insincere to begin a letter to a man for whom you have no liking, with "Dear Sir" ?
- (3) Do you think there is harm in exaggeration ?

It is very important to tell the truth to children. They quickly find out that punishments threatened are not meant to be carried out, that the policeman has not been sent for, and so on ; and you have forfeited their faith in your word, which perhaps can never be regained. It may not be possible to answer the eager and difficult questions you are asked ; but at least do not put them off with untruth.

Lying is often the effect of fear. We try to shield ourselves from the results of accidents or wrong-doing. It needs courage to "own up," to risk loss or abuse by speaking the truth ; and that courage can best be won by reliance upon God. The writer of Psalm 15 knew how hard it was to find a man "who sweareth to his own hurt and changeth not." Those of us who have children or others under our authority need to watch that our severity does not make it difficult for them to tell us the truth.

There are many cases in regard to truth-speaking about which it is not possible to be dogmatic. Ought we always to tell the truth to invalids or to insane persons ? Can it ever be right to lie when telling the truth would injure others ? What is the duty of a shop assistant when ordered to lie about goods to be sold ? Two or three considerations should certainly always weigh with us :

(1) Each lie we allow ourselves to tell does its part to lower the general standard of truth-speaking in the community. To use Emerson's words : "Every lie is a stab at the heart of society" ; (2) a temporary satisfaction is dearly bought if any person gradually comes to realise that our word is not to be trusted ; (3) the fact, proved over and over again in the experience of all of us, that one lie seems actually to necessitate another, till we find we have gone much farther from the truth than we ever meant to go. How true are the well-known lines of Sir Walter Scott :

" O, what a tangled web we weave,
When first we practise to deceive !"

2. Speaking Cleanly (v. 29).

Our language has a splendid past :

“ Great men have been among us ; hands that penned
And tongues that uttered wisdom.”

Many of us never think that we have a duty towards our mother-tongue, that each of us does something to dignify or to degrade the common speech of those among whom we dwell. Sometimes we degrade it by lazily using one single word—“ chronic,” or “ ripping,” or “ awful,” to describe every experience, quite apart from the meaning of the word. The writer used once to listen to a lecturer who would occasionally pause for what seemed whole minutes to get exactly the right word for his meaning ; but, when it came, it always proved to have been worth waiting for. This is not advocated for ordinary talk ! But it is worth while to try to find the right words for what one means. Trying to express our thoughts clearly often makes us think clearly, but muddled speech is a sign of muddled thinking.

It is computed that Shakespeare used more than 80,000 words ; the uneducated villager only possesses a few hundreds. Can we not try, by reading and noticing the speech of others, to enrich our own ?

But we debase our language much more by slipping into the habit of swearing and using ugly and unclean words. How hateful it is, for instance, to hear the adjective “ bloody ” applied to all sorts of things ! It is in one sense meaningless, but it defiles by its very use. Hardly less unworthy are the imitations which suggest, though they do not actually say, the filthy words. We naturally abstain from such words altogether in some circles ; can we not refuse to use them whatever our company ?

“ It is wise for us to take account of our off-duty moods, to note the things we say when we are off our guard. That is why the use of expletives, profanities, oaths, is to be condemned. We say they do not mean anything. But of that we should not be too sure. It is a curious fact that those who do not believe in damnation are the very folk who are always damning everything ; that it is those who use the name of God least in prayer who use it most often in a sort of mock prayer. . . . Remember that there is always the likelihood that the unconscious is influencing our lives and one day the ruling passion will out and master all our half-formed desires and overwhelm our divided minds.”

DR. ORCHARD (*The Idle Word*).

Question : What is the meaning of “ expletives ” ? Do you agree that they should be condemned ?

3. Speaking graciously.

Bitter words, angry words, malicious words and slander. How they spoil the peace of our lives ! It sometimes seems

as if our tongue had a will of its own, and says far more than we ever meant. It has been compared to "a tap with the washer worn away, more difficult to turn off than on." The Psalms and Proverbs are full of the hurt that unkind and untrue words may cause. "Death and life are in the power of the tongue" (Prov. 18. 21); "With his mouth the godless man destroyeth his neighbour" (Prov. 11. 9); "There is that speaketh rashly like the piercings of a sword" (Prov. 12. 18), etc. Modern proverbs tell us the same: "Gossiping and lying go together"; "Gossips and tale-bearers set on fire all the houses they enter."

Question : See Prov. 26. 18. 19. Do you agree with the writer ?

Gossip need not be a bad thing, but how often it consists in the poisoning of the reputation of our acquaintances! Why is speaking evil of others a pleasure to us, unless to belittle them seems to make our own small or evil thoughts less blameworthy, and to give us a sense of superiority? The writer of Psalm 15 says that the man who would dwell near to God must be one who does not take up a reproach against his neighbour. To quote Dr. Orchard once more :

"When the tale of scandal reaches your ears, let it stop there; let its snowball career come to an end with you, or you may find yourself cultivating a taste for evil which will corrupt the mind, and an itch to repeat the sordid story which will soon carry you beyond the bounds of truth and kindness."

(Sins of the Tongue.)

"A Word Fitly Spoken."

We want, not only not to say the wrong thing, but to be able to say the right thing. How often have we been dumb in the presence of others' sorrow, perplexity, temptation, when a "good word" of sympathy, advice or warning might have saved them from being overwhelmed! "The mouth of the just is a fountain of life." (Prov. 10. 11). How much cheer there may be in even a kindly greeting! Mrs. Browning, in a poem on the death of her brother, speaks of

"The tongue which, like a stream, could run
Smooth music from the roughest stone,
And every morning with 'Good-day'
Make each day good."

Two prayers in the Psalms we need constantly to use: the first, "Set a watch, O Lord, before my mouth; keep the door of my lips" (141. 3); and the second, not less: "O Lord, *open* thou my lips" (51. 15).

January 27th.

IV.—SELF AND PERSONALITY.

Bible References : Luke 9. 23-25 ; Romans 8. 5-17.

Other References :

Jesus Christ and the Christian Character. Peabody. (Macmillan. 8s.) Chapter VI.

With Christ as Guide. A. H. Gray. Chapter II. (Williams & Norgate. 2s. 6d.)

Dr. Jekyll and Mr. Hyde. R. L. Stevenson. (Dent's Everyman Library. 2s.)

Twelve Tests of Character. H. E. Fosdick. Essay on "Harnessing the Cave Man." (Hodder & Stoughton. 5s.)

The Ideal Life. Drummond. (Hodder & Stoughton. 6s.) Chapter entitled "The Eccentricity of Religion."

Keynote of Thought :

"To be a religious man in earnest means that the regulative centre of life is not self-interest, but fellowship with the Highest and a sense of responsibility to him."—H. E. FOSDICK.

Suggested Hymns : 234, 249, 339, 425.

Aim of the Lesson : To discover what Jesus meant when he said that his followers must deny themselves.

Notes on the Lesson.

I. Self.

Anyone who tries to make his practice consistent with his profession will certainly find out that there is something within him that constantly hinders. In popular language we call this the self. Much has been written by psychologists and philosophers to explain what this self really is ; but in this lesson we are using the word in its common, popular sense : the *ego* or *I* within us that wants and claims so much. Think how many words have been coined to describe the ways in which it manifests itself : selfishness, self-conceit, self-righteousness, self-seeking, self-indulgence, self-centredness, self-satisfaction. They all mean different things, but each word implies that, in one way or another, self is clamouring for a big share of the good things of life.

Some have been so conscious of this hindering self that they have spoken of it as wholly evil. It would be truer to say that it

has immense possibilities for either good or evil. We recognise a higher and a lower self within us, a "Dr. Jekyll" as well as a "Mr. Hyde"; or we might speak, as Paul does in his letter to the Romans, of the strife that goes on between "the flesh" and "the spirit."

" Within my earthly temple there's a crowd ;
 There's one of us that's humble, one that's proud ;
 There's one who's broken-hearted for his sins ;
 There's one who unrepentant sits and grins ;
 There's one who loves his neighbour as himself,
 And one who cares for naught but fame and pelf.
 From much perplexing care I would be free
 If I could once determine which is me."

That is none the less true for being expressed humorously ; and everything depends on which self is "me," which gets dominion over my life. We might put it that true life depends on whether we remain mere self, or whether we develop into personality. The Prodigal Son had gone his own way, pleased his lower self ; but there came a day when his higher self made its voice heard—"he came to himself"—and he returned to his Father. This lesson is chiefly concerned with the question how the lower self can be trained and disciplined—"denied" in the words of our Lord (Luke 9. 23).

2. What is the Meaning of Self-denial ?

When people talk about self-denial, you very often find that they are thinking of cutting off little luxuries which they would like to have ; that is, denying *things* to themselves. But that is not what Jesus said. It would be quite possible to do without sweets or tobacco or beer or novelette reading or dancing—whether the thing is good or bad, the argument is the same—and feel so pleased with ourselves for doing it that we merely become self-satisfied instead of self-indulgent. The old trouble is there in a new shape. Jesus told his followers to deny *self*, that is, to say "no" to self in any shape. "He meant that there can be no harmonious fellowship with Him for those who are still primarily concerned about themselves in *any* way. I have got to get myself out of the picture if I am to be at home with Christ" (Dr. A. H. GRAY).

Question :

Have you tried giving up luxuries in Lent or in "Self-Denial week" ? If so, what has been your experience as to the advantage gained ?

3. Selfishness in Disguise.

One difficulty about selfishness is that it often comes masquerading as an angel of light, and we welcome it instead of resisting it as a temptation.

It looks like generosity to give to a beggar in the street; it may be merely our way of staving off feelings that would make us uncomfortable. Parents spoil their children by giving them all they want, and say it is because they love them so much. In reality they do not love them enough to risk losing the children's love by crossing their wills, though they know they are not really doing what is best for them. Then there is family and class selfishness, which look like thought for others. But the home is happier where parents and children care for a larger life, and the class-conscious man or woman will not even do best for their class till they think also of the nation. The statesman who cares that his nation should have "a place in the sun" may call himself a patriot; but he will have to learn to care that the sun should shine on all if his patriotism is to be unselfish.

Question: How is a man or woman to decide whether it is selfish or unselfish to go out in the evening to School or committee, instead of making one of the home party?

4. Self-denial and Self-realisation.

In the parable of the Talents, Jesus teaches us to make the most of our powers.

"What, then, is my duty, cries out, in grave perplexity, this life which finds itself rent by opposing motives—to develop myself, or to deny myself; to hear the command of Jesus bidding me invest my talents prudently, or to hear his other command bidding me sell all I have, take up my cross, and follow?"

(F. G. PEABODY.)

Part of the difficulty comes from our not thinking out clearly what we mean by the words we use. "Self-realisation" may mean anything from the realisation of animal instincts or merely selfish mental culture, to the realisation of the highest self through effort in service in the way that Jesus chose. In the first lesson of this course we used Peer Gynt as an illustration. He had taken as his watchword, "Be thyself," and at the end he found that the personality he started with had disappeared. There was no core to his life; it was like an onion; when all the coverings were stripped off, there was nothing left. "When they have done trying to express themselves," a friend said to me recently of some who claimed that this was their main purpose, "there isn't much to be expressed."

Is there really a contradiction between self-realisation and self-denial ?

" Jesus meets the issue with his paradox of sacrifice. There is, he teaches, no such schism in life between gain and loss, self-cultivation and self-abnegation, the finding of life and the losing of it. The field of duty-doing is not a battle-field where duties to oneself contend against duties to others: it is a field where human life, like other living things, is growing; and growth, by its very nature, means transmission, expansion, the giving of the root to the stalk, and of the stalk to the flower—a loss which is gain, and a death which is life. . . . The life, alike of the corn and of the conscience, was, as Jesus saw it, a process of development through service, of self-realisation through self-sacrifice. The life that withheld itself was checked and dwarfed; the life that yielded itself was enriched and confirmed."

(F. G. PEABODY.)

Question : Can you imagine Jesus aiming at success (in the ordinary sense) or promotion ? What would such words mean to him ?

5. The Central Sun : an illustration.

Only a few centuries ago men believed that the earth was the centre of the Universe. The sun rose in the east for its benefit and set in the west; the moon and planets and stars were there to give it light by night. But the theory involved extraordinary difficulties. The motions of the heavenly bodies appeared arbitrary and confused, and a most complicated system of smaller circles revolving on the circumference of larger circles had to be invented to explain them, which, after all, did not work. Then it was discovered that the earth must take its place as one of the planets moving round a central sun, and everything became plain. Once the centre was fixed all the solar system showed itself orderly.

While we regard self as the centre of our universe, the happenings of our lives are confused and incomprehensible to us. What can we find bigger and worthier to put in the centre, so that things may become harmonious to our understanding ?

" What is it to be one's self ? " asks P. H. Wicksteed, in a lecture on *Peer Gynt*. " God meant something when he made each one of us. For a man to embody that meaning of God in his words and deeds, and so become in his degree ' a word of God made flesh ' is to be himself. But thus to be himself, he must slay himself. That is to say, he must slay the craving to make himself the centre round which others revolve, and must strive to find his true orbit, and swing, self-poised, round the great central light."

" Self-denial," says Dr. Orchard, " is not self-extinction. It is the endeavour to make God the centre of our personality, by which means we enlarge the individual to the universal."

6. The Way of Love.

We know very well that if we love a person or a cause intensely, self drops out of sight. We do not think of the hardest and most painful task undertaken for the loved one as self-sacrifice. It is the thing of all others that we want to do. And in such a life we realise ourselves as we never could do otherwise. We might call self-realisation a by-product of service for love's sake. We attain it without thinking about it, as we could never do if we consciously made it our aim.

"Do you think it was self-denial to the Lord Jesus," Count Zinzendorf said to John Wesley, "when he came down from Heaven to rescue a world? No, it was *love*, and that swallows up everything; and first of all self."

"Thou, O Christ, convince us by thy Spirit; thrill us with thy divine passion; drown our selfishness in thy invading Love."

February 3rd.

V.—AS OTHERS SEE US.

Bible Readings : Matt. 5. 13-16, 46-48 ; Luke 11. 33-36.

Other References :

Law's Serious Call. Chapter I. (Macmillan. 4s. 6d.)

To Serve the Present Age. W. R. Maltby. Manuals of Fellowship, No. 6. (C. H. Kelly. 4d.) Out of print.

With Christ as Guide. Dr. A. H. Gray. Chapter VIII.

The Lost Radiance of the Christian Religion. L. P. Jacks. (Lindsey Press. 1s. 3d.)

Novels such as Walpole's *Fortitude* (Macmillan. 3s. 6d.), or Rose Macaulay's *Keeping Up Appearances* (Collins. 7s. 6d.), will be found suggestive.

Keynote of Thought :

"Condemning others is an easy achievement. The thing we are really called to do is to make friends of sinners. It is very much harder, but there is always a certain redemptive value in it."—
DR. A. H. GRAY.

Suggested Hymns : 367, 407, 101, 438.

Aim of the Lesson : To find out why our version of Christianity so often fails to attract those around us.

Notes on the Lesson.

1. The Bible Readings.

In these passages, Jesus explains what his ideal was for the practice of his followers in the world. They were to be *salt*, wholesome, keeping things sound, preventing insipidity and flatness in the life with which they mingled. They were to be *light*, shining more brightly the darker their surroundings ; so useful and beautiful that through them people understood God better and gave him thanks. He naturally expected much more from them than from "others." It was said lately of an Adult School worker that his life had made men realise what God was like. Ought not this to be true of every follower of Jesus ?

2. The Ideal and the Actual.

As a matter of fact, it is often difficult to discover any difference between Christians and others in ordinary concerns.

In Law's *Serious Call*, he imagines two men, one good-natured and honest, but entirely unconcerned about spiritual matters; the second making a profession of being very religious. "And yet if you look into their common life you will not find the least difference imaginable." And of two women, similarly contrasted, he asks: "Do they live as if they had . . . different rules and measures of all their actions? Have they not the same goods and evils? Are they not pleased and displeased in the same manner, and for the same things?" One, that is, has no more the characteristics of salt and light than the other.

Let us take, for example, the value attached to money and material possessions. "The general belief," says W. R. Maltby, "that the attitude of Christian men toward money is not substantially different from that of other men cuts very deeply at the standing of the Church and the validity of its witness." A few more sentences may be quoted:

"We see that an entirely worldly ideal of comfort and luxury, regarded as the natural goal for everyone who can attain to it, has been allowed, without effective challenge, to determine the direction of many Christian people, from their youth up. Neither in the getting or spending of money has any Church in modern times been able to set up a practice such as the world can recognise as characteristic of Christians, and differing from the accepted conventional standard. But for the new time which is at hand, Christian men and women must claim their emancipation from the love of money or their entire witness will be discredited; for the Church whose members have not mastered the love of money cannot win the world."

Questions :

- (1) What other things can you suggest in which the Christian standard of value ought to be different from that of "the world"?
- (2) Do you think that what is said above of the members of the Churches is true of the members of Adult Schools?

3. Attractive Christianity.

Some people would go further and say that having to do with those who make no profession of C Dr. A. H. Gray gives as an example of the sort of thing said to him by young men:

"The chaps in my office . . . really are jolly and more truly sportsmen than the average C They have much more charity for sinners, and are less among themselves than Christians seem to do. They profess high ideals, but they make a very pleasant and robust thing of life."

Such a statement needs to be candidly considered. One remembers that it was said of Jesus that "the common people heard him gladly," and we know that he was a welcome guest with those of whom respectable people thought very shady characters. What was his secret?

"No one was merely a publican or sinner to him, and therefore he never seemed like a Pharisee to them. The ease of his behaviour among morally disreputable people startles us still. . . . His sympathy with sinful people was so natural and deep. He is patient with them, but without appearing to be patient. He came to their tables and sat among them, and left with pressing invitations to come again, and it almost seemed as if he had forgotten to do them good."

"If the Church is to Christianise the whole of life it must know the whole of life, and know it with sympathy. Those who are anxious to do other people good are often shocked at the resentment they arouse, yet the resentment is not altogether without reason. It is at bottom resentment at the interference of an *outsider*. . . . The common people never felt that Jesus was an outsider."

(W. R. MALTBY.)

Dr. Gray points out that "Being religious does certainly mean holding views which involve disapproval of many things commonly done." The Christian *must* worry over wrong-doing; and the great hope for civilisation is that some do hold a stricter moral code than the average "good fellow." "The lapses and indulgences about which the average man is so little concerned do as a matter of fact work out to produce misery and heartache for individuals, and for society at large, chaos and confusion." Slavery, cruel sports, unashamed drunkenness, were not got rid of by people who did not take them seriously.

If it is inevitable that Christ's words to his followers that men should hate them must be true in some circumstances, let us see to it that we do not deserve dislike by failing to live in the true spirit of Christianity.

4. "Do not even the Gentiles so?"

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in virtues—courage, fortitude, temperance, justice—
esteemed in the Pagan world, and it seems as if
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they lack what many great heathen have had, as well as what is so marked in the lives of Jesus and Paul and Peter.

“ We are often tempted to regard Christianity as a religion of the old, which has by some means or other to be adapted to the minds of the young. I think we should be nearer the truth if we were to regard it as originally a religion of the young, which has lost some of its savour by being adapted to the minds of the old.”
(L. P. JACKS.)

Fortitude.—The power of going on, unshaken by flattery or opposition, not “ put off ” by some trifling disappointment or lack of recognition.

NOTE.—If possible look up what Ruskin says of the picture of *Fortitude*, by Botticelli. (*Mornings in Florence*, Chapter III.)

A very differently expressed description of Fortitude is that given by John Buchan in his novel, *Mr. Standfast* :

“ . . . The big courage is the cold-blooded kind, the kind that never lets go even when you’re feeling empty inside, and your blood’s thin, and there’s no kind of fun or profit to be had, and the trouble’s not over in an hour or two but lasts for months and years. One of the men here was speaking about that kind, and he called it ‘ Fortitude.’ I reckon fortitude’s the biggest thing a man can have—just to go on enduring when there’s no guts or heart left in you.”

Temperance or Self-control.—Not making a fuss about our feelings, or being governed by whims and emotions. Keeping an even temper under provocation.

Justice.—Making sure of the facts before judging ; giving full weight to the words or claims of the man who is uncongenial to us.

Question : Can you amplify the brief meanings suggested above for these “ Pagan virtues ” ?

5. Not Enough.

What must be added to all this if we would be “ perfect ” ? The answer is easy—it is Love. But the practice of love is not easy. How it transforms the Pagan virtues into life and warmth ! The Christian idea of justice, for example, demands sympathy and must seek to redeem the wrong-doer. If you cannot understand the other person’s point of view, how can you be just to him ?

Is it not, at bottom, our lack of real love (though we often talk glibly about it) that makes our Christianity unattractive ? Love, says Paul, rejoices in good and not in evil. It does not take up an attitude of criticism towards other people.

“ In our attitude towards others we would do well to let appreciation come first and criticism only second. And we so often invert that order. . . . It is very sad from our point of view if A. drinks and B. gambles and C. swears and D. has an unclean tongue. But it is very splendid from every point of view that all four of them have some very fine qualities and are capable of being sons of God in truth. Till we have seen and rejoiced in the splendid facts it is not time to say anything about the sad ones.”

(A. H. GRAY.)

6. Christian Radiance.

Next to Love in Paul's list of the fruits of the Spirit, comes Joy : “ They looked unto him and were radiant ” is the rendering of Psalm 34. 5, in the American R.V. Not repression is a mark of Christianity, but an infectious happiness, and certainly in this is its strongest winning power. Surely we grievously misrepresent the religion we profess ! “ It is vain to say that the joy is unspeakable, and the peace passes all understanding, if the signs of these things are wanting.” The dreary faces of Christian people are a bad advertisement for Christianity.

“ Christianity is the most encouraging, the most joyous, the least repressive and the least forbidding of all the religions of mankind. There is no religion which throws off the burden of life so completely, which escapes so swiftly from sad moods, which gives so large a scope for the high spirits of the soul, and welcomes to its bosom with so warm an embrace those things of beauty which are joys for ever. The Christian religion has arduous phases ; there are points on its onward path where it enters the deepest of shadows and may even be said to descend into hell. But the end of it all is a resurrection and not a burial, a festival and not a funeral, an ascent into the heights and not a lingering in the depths.”

(L. P. JACKS.)

Question : Why do we commonly experience so little of the “ high spirits of the soul ” ?

Section II.

Science and Everyman.

NOTES BY MARY TAYLOR, M.Sc.

Introductory Note.

THIS series of lessons forms the first part of a three years' course, in which we are to try to follow some of the achievements of science and to see their effects on life and thought. The study of how man has gained greater power over his world is largely left for a later year. We are to consider here how our everyday life has been affected and how our horizons have been widened by man's age-long attempts to solve the secrets of his universe and to arrive at underlying unity.

Sir Ronald Ross's poem, "Man" (see p. 28), gives the keynote of thought for the whole series. Use it in the lessons. Have the whole of it read at first, get members to memorise it, if possible, and afterwards take separate verses as they fit the subjects. Verse two can be read when, in the second lesson, the telescope is discussed. Verse four will illustrate "Wider Horizons."

There is danger of overlapping in this series unless care is taken. Before opening any of the lessons, see what is dealt with in the later ones.

A useful book for several of the lessons is *New Worlds for Old: the Realm of Modern Physics*, by R. G. Lunnon. (Methuen. 2s. 6d.) Schools would do well to add it to their libraries.

Members might be encouraged to buy *Modern Scientific Ideas*, by Sir Oliver Lodge. (Benn. 6d.)

Science and Religion, by J. A. Thomson. (Methuen. 7s. 6d.), will be of great help in Lesson V.

The Outline of Science, edited by Professor J. Arthur Thomson, is well worth consulting at a library in connection with several of the lessons.

THE WIDE HORIZON

MAN.

By SIR RONALD ROSS.

Man putteth the world to scale
 And weigheth out the stars ;
 Th' eternal hath lost her veil,
 The infinite her bars ;
 His balance he hath hung in heaven
 And set the sun therein.

He measures the lords of light
 And fiery orbs that spin ;
 No riddle of darkest night
 He dares not look within ;
 Athwart the roaring wrack of stars
 He plumbs the chasm of heaven.

The wings of the wind are his ;
 To him the world is given ;
 His servant the lightning is,
 And slave the ocean, even ;
 He scans the mountains yet unclimb'd
 And sounds the solid sea.

With fingers of thought he holds
 What is or e'er can be ;
 And, touching it not, unfolds
 The sealéd mystery.
 The pigmy hands, eyes, head God gave
 A giant's are become.

But tho' to this height sublime
 By labour he hath clomb
 One summit he hath to climb,
 One deep the more to plumb—
 To rede himself and rule himself,
 And so to reach the sum.

(Reprinted from *Philosophies*, by kind permission of the author, Sir Ronald Ross, K.C.B., K.C.M.G., and the publisher, Mr. John Murray.)

February 10th.

I.—SCIENCE AND EVERYDAY LIFE.

Bible Reading : Luke 12. 54-57. (Illustrating how man has connected certain causes with certain results.)

Other References :

Discovery. R. A. Gregory. (Macmillan. 3s. 6d.)

Introduction to Science. J. A. Thomson. (Home University Library. 2s.)

Science Yesterday, To-day and To-morrow. J. McCabe. (Herbert Jenkins. 2s. 6d.)

Allied Subjects :

Life in England a century ago. See *1825-1925: A Century of Stupendous Progress.* J. McCabe. (Watts & Co. 3s. 6d. & 5s.)

Modern Transport.

The Chemist as Creator.

Illustrative Quotation :

“ Science is, I take it, at bottom the pursuit of a disinterested love of nature. It is wanting to see how the wheels go round and doing that on a very large scale. . . . It aims at intellectual control over the course of nature.”—DR. PERCY NUNN.

Suggested Hymns : 34, 412, 258.

Aim of the Lesson : To find out what we mean by science and to see its effect on life.

Notes on the Lesson.

To the Class Leader.

This lesson is one to which all members should be able to contribute. Here are a few suggestions for one method of dealing with it. You will know best whether this method will suit your own School. Begin with a question. Ask your members what they mean by “science.” Consider the answers you get and be prepared yourself to clear up any vagueness or misunderstanding. Then go on to consider the changes science has made in our everyday life. Ask questions and get the members to tell you their own experiences, the differences they themselves know of in their homes, in their town or village, in their working life. You may be able to help them to realise that they owe more to science than they had previously suspected.

1. What do we mean by Science?

At a conference on "Science and Adult Education" a certain speaker told how, when travelling in India, he visited a museum and was shown round by an Indian attendant who spoke enough English to demonstrate the exhibits. As they neared a glass case containing retorts and test tubes, samples of ores and other things, the Indian, with a magnificent sweep of his arm, spoke the one word "Science." Contrast this with Huxley's definition of science as "trained and organised common sense," and his statement that "the vast results obtained by science are won by no mystical faculties, by no mental process other than those practised by everyone of us in the humblest and meanest affairs of life." What are these processes?

A boatman at a certain sea-side town finds that one day when a north-west wind is blowing there is a much higher tide than on the previous day when the wind was from another quarter. He notices the same thing on many subsequent occasions, and so realises that for his port there is some connection between a north-west wind and a high tide. He has found a law and acts upon it. If at a time of spring tide he finds the wind to be blowing from that particular quarter, he takes the precaution to see that his boat is out of harm's way. This process of observation and of connecting together different occurrences is that by which the scientist begins his work, but much more than that is implied by the term science. The scientist would ask why the wind should have that particular effect on the tide and seek to explain what he has observed by referring it to some more general law.

"Every science begins with the observation of striking events, like thunderstorms or fevers, and soon establishes rough connections between them and other events such as hot weather or infection. The next stage is a stage of exact observation and measurement. Then comes a stage of innumerable graphs and tables of figures, the despair of the student, the laughing-stock of the man in the street. And out of this intellectual mess there suddenly crystallises a new and easily-grasped idea, the idea of a cyclone or an electron, a bacillus or an anti-toxin, and everybody wonders why it had not been thought of before."—J. B. S. HALDANE.

To the scientist the world is full of problems to which he is seeking an answer, and the prime motive in his work is the desire to get to know. Professor Soddy says that a world without problems would be a world devoid of science even though it contained whole libraries of scientific books. But though increased knowledge has been the chief aim, with it has often come increased power. The "intellectual control" of the universe has led in many cases to a practical control which has brought about many changes in our everyday life.

2. Changes in the Home.

Get the members of the class to consider the changes that science has made in the home during the last three or four generations. Those who live in towns have, of course, been most affected. There is the change in lighting. Our great-grandfathers used candles and oil lamps; we have gas and electricity. We have new methods of heating our houses. We may feel that nothing approaches the cosiness of an open coal or wood fire, but we are glad to have in addition to these the convenience of gas fires, electric radiators, and possibly central heating. We have a more convenient and, in many cases, purer water supply. Our forefathers had to pump their water from wells and possibly carry it some distance. We have our bath-rooms, where all we need to do is to turn a tap. Science has made a difference to the food we eat. Think, in this connection, of all we get from foreign countries. We have wheat and salmon from Canada, beef from the Argentine, mutton from New Zealand, sugar from the West Indies, tea from China and India, and so on. We have a greater variety of fresh fruit. Bananas come to us from the West Indies and the Canary Islands. Apples and oranges can appear on our tables all the year round because we are getting them from so many different countries. Some of this food could not come to us at all, and the rest would be very much dearer, if it were not for the great improvements in transport and the invention of cold storage, which we owe to science. A century ago tea and coffee were so dear in England that the majority of people could not afford to buy them. Science has produced fadeless materials and given us more colour in our homes. It has revolutionised our clothing by the invention of artificial silk. It has lightened the work of the housewife. She does not need to light a fire whenever she wants to cook, but can use an oil or gas stove or an electric cooker. She can have such things as stainless knives, special washing soaps, oxidised metal fittings, a sewing machine and a vacuum cleaner. We owe our daily newspapers to the cheap printing which science has made possible. The introduction of wireless into our homes has added greatly to our pleasure and has possibly done something to bring about more home life.

How have these changes affected your life? What others can you suggest?

3. Changes in Town and Village.

The changes outside our homes are no less apparent. In our towns we have better street-lighting, better roads, better methods of disposing of sewage and refuse. The increase in

medical science has been accompanied by greater care in the prevention and cure of disease. Our school children are medically examined and free dental treatment is provided when necessary. Railways, electric trams and the great increase in motor traffic have made communication easier between different parts of our large cities and between one town and another. The telephone and the telegraph have played an important part in the conquest of distance. The cinema has invaded all our towns and become one of the most popular means of entertainment.

Villages have not been affected as much as towns, but there, too, science has left its mark. The farm-labourer may still get his water from a pump and light his home by candles or lamps, but he probably goes to and from his work on a bicycle and may have his wireless set. There may be no railway station at his village, but he is probably fairly near a bus route, which links him up with a town and makes his life much less isolated than was his grandfather's. The farmer himself owes some of his best stock to the better breeding which greater knowledge of the facts of heredity has made possible. Science has increased the yield of his crops and has given him his machinery.

Another illustration of how science has affected some villages can be got by considering an up-to-date colliery village, with its pit-head baths and dressing-rooms, and its modern houses with electric light, bath-rooms, and even, in some cases, a supply of hot water from the colliery boilers.

Do you consider these developments have been all to the good ?

4. Changes in our Work.

Science has produced considerable changes in the conditions under which many people work. It has turned England from an agricultural into an industrial country. At first this change was accompanied by great evils. When the industrial revolution began men had gained a new power without the wisdom to use it well. In their desire for wealth they paid little attention to the well-being of their workpeople and they laid waste great tracts of beautiful country. This misuse of power must not be laid at the door of science. Possibly if some sciences had been more advanced it would not have happened. Men did not know enough of human physiology to warn them of the consequences of the unhealthy conditions of industrial life, and the social sciences had not even come into existence. The balance is, to some extent, being redressed now. Factories are well-lighted and ventilated. Many firms are giving great consideration to the health of their workers. They are studying to find the least fatiguing conditions under which work can be done and are

providing opportunities for suitable recreation. The great development of electrical power makes it probable that we shall use our material resources more economically in the future and that our new industrial centres will not be such blots on the landscape as many of the old ones are.

It must be admitted that science has made the life of many workers more mechanical. Improved machinery has led to greater specialisation. A man may be engaged on some very small part of the thing to be made, possibly just in turning up one edge of the lid of a tin. He has ceased to be a craftsman and become the feeder of a machine. Of course, since the work is so purely mechanical, the mind is not fully engaged and may be free to think of other things.

How do you regard this change ?

5. Greater Leisure.

It seems an anomaly, in the rush of modern life, to speak of greater leisure, yet it must be admitted that the applications of science have shortened the number of working hours for most of us. The less engrossing and satisfying a man's daily occupation is, the more important it is that he shall be helped to make the best use of his leisure. The problem is two-fold. First we must see that suitable provision is made of playing-fields, libraries, reading-rooms, good lectures, plays and concerts ; the coming of the wireless has made the last three much more accessible. Then we must try to train men and women to use the opportunities offered to them and not to spend their spare time in an unhealthy search for excitement.

How can we help as Adult Schools ?

February 17th.

II.—MAKING VISIBLE THE INVISIBLE.

Bible Reading : Mark 10. 46-52.

Other References :

New Worlds for Old : the Realm of Modern Physics. R. G. Lunnon.
(Methuen. 2s. 6d.) Chapter V.

Outline of Science. J. A. Thomson. (From a Library.)
pp. 76-80, and Chapters IX. and XXV.

Allied Subjects :

The construction of the human eye or ear.

The telephone.

The wonders of microscopy.

Illustrative Quotation :

“ Science advances by bringing into view facts and phenomena previously unknown. Galileo turns his simple telescope towards the heavens ; and lo ! thousands of stars beyond the grasp of unaided vision are revealed. The microscope is invented and by its aid an unseen universe, the inhabitants of which are far more numerous than the stars in heaven, is made known. In neither case were new worlds or organisms created, the extension of knowledge being but a consequence of the improved powers of seeing.”—R. A. GREGORY.

Suggested Hymns : 70, 298, 255.

Aim of the Lesson : To see how science has increased our means of seeing and hearing.

Notes on the Lesson.

To the Class Leader.

Last week we were considering how science has affected our everyday life. To-day we are to think of how it has helped us to see and hear. Try to get your class to look at something—a flower pistil, a snowflake, an insect—through an ordinary magnifying glass and then to tell of some previously unknown beauty it has helped them to see. Possibly you can get the use of a microscope. This will be a very practical way of helping your members to realise how science has “ made visible the invisible.”

1. Bartimæus Healed.

Picture the scene outside Jericho described in the Bible reading: the crowd coming out of the city and the blind beggar sitting by the wayside. Imagine his eager enquiry as to what is happening and the thrill with which he hears that it is Jesus of Nazareth, that Jesus of whose wonderful works he has heard so much, who is passing by. The hope surges within him that he, too, may be healed, and quickly he cries out lest he should be too late. The cry is heard, his faith is rewarded, and he receives his sight. Think of his joy, of the wonder of the new world opened up to him, and of the tremendous gratitude with which he follows Jesus.

Does it seem a far cry from the consideration of such a story of healing to talk of scientific discovery and invention, or can we realise that science, by increasing our powers of seeing and hearing, is continually opening up new worlds to us?

2. Increased Powers of Sight.

How has science increased our powers of sight? The invention of spectacles, the telescope and microscope will occur to all of us. These instruments were made possible because, probably about the thirteenth or fourteenth century, men discovered that a certain shaped piece of glass, a lens, had the power of magnifying objects seen through it. They realised that here was a means of improving the failing sight of old people, and so spectacles were invented. The properties of these lenses have been investigated, so that it is known just how they depend on the shape. The human eye has been studied and found to contain a lens. Most of the defects in our sight are due to the fact that this lens is not working as it should, and so the defects can be remedied by helping the eye with the right kind of extra lens.

A suitable arrangement of two of these lenses gave the earlier telescopes, which brought within man's view objects he had never seen before. Galileo was able to show the noblemen of Padua the ships coming into the harbour about two hours before they were near enough to be visible to the naked eye, and to discover the moons of Jupiter; yet his telescope was no better than a good pair of modern binoculars. The instrument has been improved to such an extent that, with the large reflecting telescope at present used at the Mount Wilson Observatory, in America, it is possible to obtain a photograph of certain stars in the Andromeda nebula. This nebula is so far from us that light probably takes one million years to come from it to us, though it can cover the distance between the sun and our planet in just over eight minutes.

On the one hand the improvement in the telescope has been

extending for us the boundaries of our knowledge of the vast Universe. On the other hand, the microscope has revealed to us more and more the wonder of the infinitely little. This instrument, too, owes its power to a suitable combination of lenses. The earlier models were very imperfect, often no more useful than a single lens; but such improvements have been made that we now have instruments capable of magnifying objects to eight hundred times their diameter. These have shown us a world of life previously invisible, and have given us some idea of the intricacy of structure of minute organisms. To them we owe our knowledge of bacteria and all that this has meant in the conquest of disease.

The camera, the lantern and the cinematograph are all instruments made possible by our knowledge of the properties of lenses, and they have all played their part in making visible the invisible by showing us in picture form scenes which many of us can never hope to see for ourselves.

Probably very few of us were able to see the sun's corona at the time of the total eclipse in 1927, but many of us have been able to see the film of it.

The cinematograph gives us a means of studying rapid motion. The film can be shown at a slower rate than it was taken, and so we can examine such things as the wing motion of a bird, or the movements of a high jump. On the other hand, if the film is shown more quickly than it was taken, we can be shown the opening of a flower.

Spectacles, the telescope and microscope are familiar instruments to all of us, at any rate as regards some idea of their use, but perhaps less familiar is the spectroscope, by means of which the scientist gains a knowledge of the constitution of the sun and distant stars. If sunlight passes through a glass prism—a triangular shaped piece of glass—it is split into a coloured band, red at one end, and passing through orange, yellow, green, blue and indigo to violet at the other. It is a similar process by which the rainbow is formed when light passes in a certain way through drops of water. The coloured band is called the sun's spectrum. A careful observation of it shows it to be crossed by hundreds of dark lines. Experiments with the spectroscope on the light given out by different substances, heated until they glow, have shown that each of these lines indicates the presence of some special substance in the sun. From the study of the spectrum scientists have been able to arrive at a knowledge of the sun's constitution and have found it to contain practically every element known to exist on the earth. In the same way the composition of many of the stars has been determined and is shown to be very similar to that of the sun.

At the end of the nineteenth century a certain scientist, Röntgen, was experimenting with an electrical discharge in a special kind of tube which he had coated with a black substance, when he noticed that certain rays were finding their way through the black coating and causing a chemically-prepared screen to glow. He experimented with these rays, and found that they would pass through stone and living flesh and many other substances opaque to light. These X-rays, as they are called, have been shown to be a new variety of light, very penetrating in character and of very short wave-length. We all appreciate how their discovery has enabled the scientist and the surgeon to see much that was previously hidden and has contributed in no mean degree to the relief of suffering and the saving of life.

Intermediate in wave-length between X-rays and the ordinary light is ultra-violet light. This light is not visible to the eye, but it can affect a photographic plate, and when it falls on certain substances it makes them glow. It is possible to use this instead of the ordinary light in microscopic work, and then much smaller objects can be examined.

Television is still in its infancy, but it has been publicly demonstrated by the American Telephone and Telegraph Company. People in New York have been shown on a screen a man who was two hundred and fifty miles away in Washington.

Can you suggest any other way in which science has increased our powers of seeing?

3. Increased Powers of Hearing.

Side by side with increased powers of seeing have gone increased powers of hearing. The partially deaf have been helped to hear by the invention of instruments which collect the sound waves and amplify them. A certain city church has acousticons fitted in some of its pews, so that deaf people may share in its services.

Progress in the study of electricity made possible the invention of the telephone. In this instrument the air waves set up by the speaker's voice cause the production of an electric current which can travel for hundreds of miles along a wire and, falling on a suitable receiver, produce again the sound of the original words spoken. By its aid pleasant greetings are being interchanged, social engagements made and business transactions carried on all day long. Communication has been made possible between all parts of the country, and, by a combination of wired and wireless telephony, a man in England is able to hold a conversation with another in America.

Wireless telephony owes its origin to attempts on the part of scientists to discover the true nature of light. Light was suspected

to be electrical in character, and it was in experimenting to verify this that scientists first produced those waves which were later made a means of signalling across space. Wireless telegraphy and, later, telephony were the result, and these have increased our powers of hearing in a manner not dreamed of fifty years ago. Lectures and concerts can be heard by listeners-in thousands of miles away. As one writer puts it, "The whole of our planet is now converted into one vast auditorium through which human speech can be transmitted by wireless telephony."

The discovery that it was possible to cause sound-waves to trace impressions on a moving cylinder or disc in such a way that the original sounds can be faithfully reproduced, gave us the phonograph and gramophone, and opened up new avenues of pleasure. We can have records of famous vocalists and instrumentalists whom possibly we could never hope to hear, and there is this advantage in such instruments over the wireless, that we can choose our own programme and repeat our favourites as often as we like.

For the diagnosis of certain diseases it is necessary that the doctor shall be able to hear what is happening inside our bodies. The stethoscope has been invented to help him in this, and with its aid he is often able to get a much more accurate idea of the condition of heart and lungs.

Are we using our increased powers of seeing and hearing as a means to more abundant life ?

We recognise that many of the inventions we have been considering have been of great benefit to humanity, but the value of all will depend to a large extent on the use we make of them. In many of our Adult Schools we might make more use of the gramophone to help us in our appreciation of music. If none of our members has a microscope, possibly there is some friend who would be delighted to bring his, some time, and show us the wonders it can reveal. We might also be able to get an evening with a telescope.

The cinema can be a valuable factor in education, can widen our horizons and provide us with healthy pleasure, but it can also give much that is sensational and unwholesome, and a right public opinion is needed if the best type of films is to be shown. We can help by protesting against any film that is definitely harmful, but it is equally important to support those that are good.

Wireless programmes must be arranged to suit the requirements of the great body of listeners-in. Those of us who value the educational work of the B.B.C. can, by letting the authorities know of our appreciation, ensure that this shall not be crowded out by the demand for amusement.

February 24th.

III.—WIDER HORIZONS.

Bible Readings : 1 Cor. 13. 9-12 ; Psalm 19. 1-6.

Other References :

Modern Scientific Ideas. Lodge. (Benn. 6d.)

The Stars. George Forbes. (Benn. 6d.)

New Worlds for Old: the Realm of Modern Physics. R. G. Lunnon. (Methuen. 2s. 6d.)

Geology of To-day. Gregory. (Seeley Service. 6s.)

Illustrative Quotation :

“The universe may be infinite in an infinite number of ways ; it may be infinite in size and also consist of things which are infinitesimal in smallness. It must contain things of which we at present have no conception. All we can do is to go on exploring and thus stretch and enlarge the capacity of the human mind.”

—SIR O. LODGE.

Suggested Hymns : 411, 264, 325.

Aim of the Lesson : To show how science has increased the reach of man's mind.

Notes on the Lesson.

In the previous lesson we saw how science had increased the range of our vision and of our hearing. To-day we are going to consider how, along with the increased powers of perception, it has given us a wider mental horizon, a new outlook on the universe.

1. “When I was a child I thought as a child.”

In the verses chosen from 1 Corinthians 13. Paul speaks of the change that has come in his mode of thought as he has grown from childhood to manhood. A greater power of understanding is his, but coupled with this is a recognition that his knowledge is still partial and an anticipation of the time when what is hidden shall be made plain. This experience of the apostle's must be common to all of us. Possibly some of us may be able to remember incidents which illustrate how we “thought as a child,” and most of us, in our dealings with children, will have realised how very limited are the conceptions of the mind of the young child—how only small numbers, short distances and very limited

periods of time have any real significance to him. He finds it very difficult to grasp an abstract idea; he can think of three balls but not of the number three. His constant queries as to the why and wherefore of things must be given the simplest possible answers. So it was with the grown man in the childhood of the race. We can realise something of the limited capacities of early man from the state of some of the savage tribes to-day, such as one in Central Africa which has no name for a number greater than five. Their name for four means "many," and for five "very many," and beyond that they cannot go.

What influences have helped to increase your reach of mind?

2. The Spreading of Knowledge.

Most of us will include among such influences anything that has stimulated our interest in some new subject, our contact with our fellows, the places we have visited, the books we have read, the lectures we have heard. Which of these do we owe to the progress of science?

Explorers, aided in their work by the applications of science, have opened up a wider world for us. Compare the known world to-day with the very limited one of Greek and Roman times. By its conquest of distance, through improved communications, science has brought the various parts of the world into closer and closer contact. Experiences of people with different traditions and outlook from our own have been brought to our knowledge. For some of us this has been only through what we have read and heard, but foreign travel, with all its possibilities of a broader outlook, is being brought within the reach of increasing numbers of people.

Science, applied to the invention and improvement of machinery, has made possible the printing of cheap books. It has given us the popular editions of the classics with their wealth of ancient thought. We have cheap translations of Greek plays and of such books as *Plato's Republic*. A series like the "Everyman Library" gives us much of the best in English literature. We have, too, those newer publications which aim at giving the general reader some idea of the trend of modern knowledge. The newspaper keeps us informed of what is happening not only in our own country but in remote parts of the world. Admittedly there have been drawbacks. Cheap publications of worthless literature have flooded the market and many newspapers contain much that were better not printed, but it is no more reasonable to blame science for our misuse of it than to lay the forger's crime at the door of the man who taught him to write.

Though suitable books are available, many of us do not read them unless our interest in the subjects with which they deal has previously been aroused. A lecture often offers a more attractive approach to new knowledge. Until the last few years such lectures could rarely be heard by the majority of people, but the invention of wireless has completely changed this. Men and women who are authorities in their particular subjects are able to speak to listeners all over the country. The B.B.C. programme for any three months shows the wide range of knowledge brought to our notice in this way, while the suggestion of suitable reference books helps those who wish to pursue any subject further.

How can we co-operate in this spread of knowledge ?

3. Everyman in a World of Wonder.

When we were in school we were helped to increase our powers by constantly being asked to solve problems a little more difficult than those we had previously tackled—to grasp bigger ideas. So science helps to increase the reach of man's mind by asking him to think in terms of a bigger universe and one of greater activity than he had before imagined.

Through the ages the contemplation of the starry sky has filled men with wonder, with a sense of the vastness of the Universe. The Psalmist felt this, and was led to the thought of the glory of the Creator; and yet how little he knew of the immensities which modern astronomy reveals. Stars which appear to us points of light are shown to be suns, some of them immensely greater than our own. Probably, on the clearest night, we do not see more than two thousand of these, yet astronomers tell us that there are three or four thousand millions in our own stellar-system and speak of other similar systems outside its boundaries. The distances of the stars from us are so tremendous that special units have to be used to express them, and we can only think of them in terms of models. In the volume on astronomy in the Home University Library we are told that if, in a model, the sun were represented by a grain of sand one-hundredth of an inch in diameter, the earth would be an invisible speck an inch away and the nearest star another grain of sand at a distance of four miles. This seems sufficiently striking, yet if it were desired to represent on this model the most distant stars of our system, their images would have to be placed 100,000 miles from the grain representing the sun.

It is not only of immense distances that astronomers tell, but of great speeds with which the so-called fixed stars are moving, and of tremendous periods of time during which the solar

system must have existed. Recent research suggests the age of the earth to be between one thousand and five thousand million years. Geologists, from a study of radium and its allied elements, suggest that it is between one thousand six hundred and three thousand million years. Professor Jacks says: "The facts of astronomy are so overwhelming, so stupefying, that there are moments when human speech is stricken dumb."

What is the effect on your mind of the story astronomy has to tell?

4. The Wonder of the Earth.

The story of the earth is no less wonderful than that of the heavens, and by careful observation, carried out very largely during the last century, geologists have been able to write many of its chapters for us. It is a story of constant change over a tremendous period of time, during which the earth has been moulded into its present form by forces very similar to those we see acting to-day. The gradual shrinkage of the interior of the earth, and the consequent crumpling of its crust, have lifted some parts to form mountain ranges and sunk others to make ocean beds. The wind and the rain have been constantly wearing down the surfaces of the rocks. Rivers have carved for themselves first narrow gorges and later wide valleys. This gradual wearing down, which, if not counteracted, would in time have reduced all the land to one level, has been balanced by movements which have lifted the land and sunk the seas. Some of these have been very slow, others sudden. Periods of widespread volcanic activity have alternated with others of comparative calm.

A study of the various rocks in the earth's crust has not only shown the order in which they were formed, but also the conditions under which they were laid down. In some of the oldest rocks in North-Western Scotland the way in which the pebbles composing them have been cut by sand grains shows that they were formed when the country was desert. The size of the sand grains shows that the wind which moved them blew with a similar force to that of our winds to-day, and the position of the sand-worn faces shows that the prevailing direction of the wind was south-east. The fact that a dry wind could blow from that direction shows that the North Atlantic did not then exist.

The geologist is helped greatly in his determination of the age of the rocks in different parts of the world by a study of the fossils found in them. Rocks laid down at the same period contain the same kind of fossils. These fossils show the development of different forms of life on the earth, and give us

a means of reconstructing types which have long since disappeared. They also indicate the distribution of land and water at different periods and tell us something about climatic conditions. For instance, the presence of large quantities of coral in the ridge known as Wenlock Edge, in Shropshire, shows that the rock must have been formed in a warm sea at a comparatively shallow depth.

5. The Wonder of Radium.

The characteristic property of the older elements known to the chemists was that it was impossible for one of them to be changed into another. In spite of the alchemist's search for the philosopher's stone which should transform the baser metals into gold, no means was ever found of turning an atom of lead, iron or silver into anything else.

During the last thirty years a wonderful new group of elements has been discovered, of which radium is the best known, differing from all others in that they are in a state of constant, if slow, change. The atoms of radium are exploding one by one and giving out streams of electrons and other rays. One type, similar to X-rays, is able to penetrate a piece of steel 16 inches thick. The electrons travel with a speed of 160,000 miles per second—nearly the speed of light. As the radium atom sends out its rays, it goes itself through various stages of change, until it finally becomes an atom of lead. This seems a dull end to a wonderful career, but, while the transformation of which the alchemist dreamed would have been of doubtful benefit to humanity, the radium atom in giving up its energy can add to the sum of human health. The rays act on organic substances, tending to burn them, but, fortunately, diseased skin and flesh offer less resistance than that which is healthy, so that with suitable precautions radium may be used in our hospitals to destroy certain diseased substances of the body, leaving the sound parts unharmed.

6. Are we seeing the whole world as more vital than before ?

Keats complained that Newton had robbed the rainbow of its wonder. Prof. Arthur Thomson says: "It is characteristic of modern science that the whole world is seen to be more vital than before. Everywhere there has been a passage from the static to the dynamic. Thus the new revelations of the constitution of matter have shown the very dust to have a complexity and an activity heretofore unimagined. Such phrases as 'dead' matter have gone by the board."

Is science helping us to enjoy the universe and to love it, or only to exploit it ?

March 3rd.

IV.—TOWARDS UNITY.

Bible Reading : 1 Cor. 12. 4-31.

Other References :

Modern Scientific Ideas. Lodge. (Benn's Sixpenny Library.)
New Worlds for Old: the Realm of Modern Physics. R. G. Lunnon. (Methuen. 2s. 6d.)

Illustrative Quotation : " The day of days, the great day of the feast of life, is that in which the inward eye opens to the Unity in things, to the omnipresence of law."—EMERSON (Essay on " Fate ").

Suggested Hymns : 16, 284, 350.

Aim of the Lesson : To consider the unifying effect of science.

Notes on the Lesson.

The Bible passage from Corinthians is one of many in which Paul, writing to the members of the churches he has founded, reminds them of their unity in Christ. They may differ in race and in circumstances, each will have his own gift to bring for the common good, his own power of serving the community, but they are bound together as members of one body by their common allegiance to their Master. The tie binding them is no loose one, but should be such that each is as careful of another's well-being as of his own, and should feel as his own another's joys and sorrows.

How far do our Adult Schools approach this picture of the ideal church ?

THE UNITY OF MANKIND.

1. Science as an International Force.

Scientific thought is in its essence international. It does not deal with the point of view of one particular man or nation, but with facts which are equally true for all men. Scientists all over the world attempt to solve the same problems and communicate their results to each other without barrier of race. The history of science will supply many instances where men of different nationalities have each contributed their link in the chain of some particular discovery. Radium was discovered

by a Polish scientist, Madame Curie; but English physicists have played an important part in investigating its properties. That there was some connection between electricity and magnetism was first realised by Oersted, a Dane. The discovery excited great interest amongst scientists in many countries, and prominent amongst those who were stimulated by it to further work on the subject were Ampère, a Frenchman, and the Englishman, Faraday. The work of the great French scientist, Pasteur, paved the way for that on antiseptic surgery for which the Englishman, Lister, is so famous. The benefits of scientific discovery are not confined to the country of the discoverer. An Italian, Marconi, makes wireless telegraphy a practical means of communication, and it is used in five continents. A German, Röntgen, discovers X-rays, and the whole of the civilised world benefits.

Scientific writings can, as a rule, be easily translated from one language to another. The appeal of fine literature lies as much in the form of expression as in the ideas expressed, and this often defies translation. In scientific thought the truth arrived at is the essential, and the particular words used are of minor importance; and therefore such thought can more easily be passed on from one nation to another.

A. N. Whitehead says:

“ Science was born in Europe, but its home was the whole world. In the last two centuries there has been a long and confused impact of Western modes upon the civilisation of Asia. The wise men of the East have been puzzling as to what may be the regulative secret of life which can be passed from West to East without the wanton destruction of their own inheritance which they so rightly prize. More and more it is becoming evident that what the West can most readily give the East is its science and its scientific outlook. This is transferable from country to country and from race to race wherever there is a rational society.”

—*Science and the Modern World.*

How do you think that art and music compare with science in being international?

2. Greater Interdependence.

As our scientific knowledge has increased, and with it has grown our power to control the forces of nature, our civilisation has become more complex; and with increasing complexity has come increasing dependence of man on man and nation on nation. We have come to rely more for the satisfaction of our daily needs on the work of other people as well as on our own. This has been a necessary consequence of the development of machinery and of mass production. An article which at one time was completely

made by one man is now the work of several, each of them doing some special part, essential to the finished product. Public services, such as lighting and transport, have increased in importance, and any disorganisation in them affects the whole of the community. We are, indeed, members of one body, each with his own function to perform, but dependent for his well-being on the proper functioning of the other members also.

It is not only within the bounds of a nation that this interdependence has increased. The great improvement in our communications has bound the whole world more closely together. Nations depend on each other for essential supplies, and what happens in one country inevitably affects others. The price of wheat in England depends partly on whether the Canadian harvest has been good or bad. The disturbed conditions in Russia have affected the prosperity of the English herring trade. The failure of banks in the United States has been known to decrease the export of raw cotton and other goods to Europe and to cause unemployment there. Labour conditions in the East affect the market for British goods, and a quarrel between two countries may plunge a great part of the world into war—a war made all the more terrible by the increased powers which science has given to man. It is becoming increasingly important that there should be goodwill between nations. To bring about this we need a greater knowledge of one another, a wider sympathy and the recognition of our kin-ship.

How can we help to bring about a right international spirit ?

UNITY OF THOUGHT.

We are going to consider some of the ways in which the work of scientists has revealed to us a wonderful unity, where on the surface, possibly, great differences appear.

3. Unity of Matter.

Imagine a painter considering his colours and asking himself whether he could get any of them by mixing others together. He would find that red, yellow and blue could not be got in this way, but that purple was a mixture of red and blue, orange of red and yellow, and so on.

The chemist looked round at the world in which he lived and saw in it thousands of substances. He asked himself the question to what extent these were really distinct and unchangeable or how far some of them were only combinations of others. He has found, by research carried on during the course of many years, that a comparatively small number (about ninety) are simple, but that the others can all be obtained by

combining these in the right proportions. The simple substances are called elements and the others compounds. For example, gold, iron, mercury and oxygen are elements. Water is a compound of the two elements oxygen and hydrogen, salt of the two elements sodium and chlorine. Between some of the elements there is a strong family likeness. For example, there is one group in which the members are all very lazy and will not unite with other substances to form compounds. From a consideration of their properties it has been found possible to arrange the elements in a certain table. The fact that there are some gaps in the table shows that there are still a few elements undiscovered. In spite of the fact that the elements resisted all attempts to break them up, many scientists felt that they were really all composed of the same substance. In our day this has been proved to be true. The atoms of the different elements have been shown to consist only of tiny electric charges—little bits of electricity—and the difference between one atom and another is due to different numbers and groupings of these charges. So all matter has been shown to consist of electricity.

4. The Law of Gravitation.

The planets and their motions were from early times a subject of great interest to astronomers. They watched them, recorded their observations, and tried to find from those the law they were sure was there. Different theories were brought forward, each in its turn to be discarded. Improved instruments and greater care gave more accurate observations, but still the law eluded man's grasp until, in the sixteenth century, a German astronomer, Kepler, with great labour wrested from his figures the truths they held and discovered what have since been known as the three laws of planetary motion.

In the next century Newton found that these three laws could all be explained by the one assumption that the sun attracted the planets towards it in a certain way, and so he arrived at his famous law of gravitation. This not only accounted for the movement of the planets round the sun and the moon round the earth, but explained the motion of a falling stone, and the paths of the comets whose appearances had so often been looked on as heralding some great catastrophe.

Many had caught
Gleams of the truth; and yet as when a torch
Is waved above a multitude at night
And shows wild streams of faces all confused,
But not the single law that knits them all
Into an ordered nation, so our skies

THE WIDE HORIZON

For all those fragmentary glimpses, whirled
In chaos, till one eagle spirit soared,
Found the one law that bound them all in one,
And through that awful unity upraised
The soul to That which made and guides them all.

ALFRED NOYES : *The Torchbearers (I.)*.

5. Continuity of Life.

The biologist makes his contribution to this idea of unity by showing us the many species existing to-day to be not so many distinct creations but developments from fewer simpler forms. For instance, there are over two hundred well-marked breeds of domestic pigeons, but these have all had their origin in the wild rock-dove. All the domestic varieties of fowls have developed from the wild fowl of the Indian jungle. Further back in the world's history, all birds are shown to have developed from some primitive type of creature—half-bird, half-reptile; and all insects from one original insect type.

March 10th.

V.—SCIENCE AND RELIGION.

Bible Readings : John 1. 1-5 ; 8. 32.

For verily all men by nature were but vain who had no perception of God, and from the good things that are seen they gained not power to know him that is, neither by giving heed to the works did they recognise the artificer ;

But either fire, or wind, or swift air, or circling stars, or raging water, or luminaries of heaven, they thought to be gods that rule the world. And if it was through delight in their beauty that they took them to be gods, let them know how much better than these is their Sovereign Lord ; for the first author of beauty created them : But if it was through astonishment at their power and influence, let them understand from them how much more powerful is he that formed them ; for from the greatness of the beauty even of created things in like proportion does man form the image of their first maker.—WISDOM 13. 1-5.

Other References :

Science and Religion. J. A. Thomson. (Methuen. 7s. 6d.)

Should such a Faith Offend? Bishop Barnes. (Hodder & Stoughton. 7s. 6d.)

Reality. Streeter. (Macmillan. 8s. 6d.)

Introduction to Science. J. A. Thomson. (Home University Library. 2s.) Chapter VII.

Illustrative Quotation : " Science makes impossible any religion but the highest."—STREETER.

Suggested Hymns : 202, 404, 325, 372.

Aim of the Lesson : To consider the relationship between science and religion.

Notes on the Lesson.

The relation between science and religion has been the subject of long-drawn-out discussions. Books have been written on it, sermons preached about it, newspapers have published articles on it. Some of these have suggested that there is essentially a conflict between the two. Many of the greatest writers on the subject to-day, both theologians and scientists, feel that this idea of conflict is false, and that there can be no real opposition between the scientific description of the universe and the religious interpretation of it.

1. How do we gain knowledge ?

Suppose we want to know as much as possible about a stone. How can we get this knowledge? We can examine the stone ourselves, notice its colour and shape. We can measure it and weigh it, and get some idea how hard it is by seeing to what extent other materials will scratch it. We can learn much more by hearing what other people have to tell us about it. The scientist will tell us of what materials the stone is made, and the conditions under which it was formed. He will tell us something of how other substances will act upon it, and will analyse its molecules into atoms, its atoms into tiny electric charges. This knowledge which science gives us has been arrived at by certain recognised methods of observation, experiment and measurement. We may feel that the scientific description of the stone has left something out of account. Possibly we have been struck with its beauty of form and colour. We realise that this beauty cannot be analysed and measured by scientific methods. We cannot exactly communicate to anyone else our experience of it, and yet for us it is a very real part of our knowledge of the stone.

We see, then, that there is a knowledge which does not come to us along the avenue of science. We have knowledge of our friends, and we recognise that that part of it which is most vital has come to us in ways quite outside the province of science. It is something intensely personal, and we have gained it through our emotions, through the sharing of experiences.

2. The Limitations of Science.

In considering the relationship between science and religion it is important to recognise the limitations of the former. Science definitely deals only with certain aspects of our universe, aspects which to some extent permit of measurement and registration. It is the essence of scientific method to concentrate on the particular aspect to be studied and to ignore all others. This is not a denial of the existence of other aspects. When the geologist is describing the structure of a range of mountains he makes no mention of their beauty, but this beauty may be very real to him. The scientist may tell us exactly how a wire in a piano is moving when a particular note is struck, and why it is that certain notes sounded together are harmonious and others discordant. He does not explain the emotional appeal of a Beethoven sonata, but he does not deny that appeal. When the biologist has told us all he knows of the chemistry and physics of the human body he does not claim to have explained man. Science attempts to give us a description of the Universe as it is and the processes by which it has developed. It is through

religion that we feel after God, the spirit that animates all, and seek communion with the Divine. "We cannot by scientific searching find out God," says Professor Arthur Thomson, but he points out to us that when, by the pathway of religious experience, we have gained a vision of him, we may find this vision made clearer and grander by what science has to tell us.

"As wider skies broke on his view,
 God greatened in his growing mind;
 Each year he dreamed his God anew,
 And left his older God behind.
 He saw the boundless scheme dilate,
 In star and blossom, sky and clod;
 And, as the Universe grew great,
 He dreamed for it a greater God."

DR. DAVID: *Man's Greater God.*

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3. From Magic to Science.

Early man lived in a world of which he knew little. He was constantly faced by problems requiring an answer. Why did the rain fall? What caused the thunder? Because he could not explain these by natural law, he took refuge in the supernatural, in magic, and peopled his world with spirits, each with its own restricted sphere of influence. There was a god in the river, another in the thunder, while another could affect the growth of his crops and make one year yield an abundant harvest and the next a poor one in spite of all his labours. Since these gods could affect his well-being, he must try to win their favour by sacrifices, and so there grew up a religious ritual and ceremonial. It was a religion founded largely on fear, on a sense of helplessness and of mystery.

The belief in magic and sorcery still exists in some countries. An Englishwoman living in Morocco describes how, to the natives, the rocks, stones and rivers are inhabited by hundreds of spirits able to influence their lives at the command of wizards and witches. These latter will, for a suitable price, sell their magic to ensure to the buyer a safe journey, or a successful conclusion to some business transaction. Many savages believe that their magicians can make rain, and it is said that even so late as twenty years ago there were old women in the Shetlands who made a living by selling winds to seamen.

Can you give any other illustrations of belief in magic still existing?

As time went on, man learned more about the Universe in which he lived, and gained greater power to control the forces in it. He found there were certain laws which would account for much that had before seemed miraculous. His need to bring

in supernatural beings to explain what he saw happening in the world around him grew less and less. The same spirit which, in the realm of science, has shown itself in a search for unity, made him desire unity in the sphere of religion. From a belief in many gods he grew to the conception of one great supreme Being whose dominion was the whole world. His religion ceased to be mainly one of fear. He no longer looked on God as a spirit ever ready to harm him and needing to be propitiated by constant sacrifices.

cf. **Great Reverence and Delight.**

Many of the Psalms show us how the Hebrews saw in nature the revelation of the glory of God. They delighted in the wonder and beauty of the Universe and were filled with awe at the greatness of the Creator. The verses quoted above from the Book of Wisdom are another illustration of this, and we can find others in the book of Job. That scientists can feel the same sense of delight and reverence is shown by the following prayer with which Kepler concludes one of his astronomical works.

"It remains only that I should lift up to heaven my eyes and hands from the table of my pursuits and humbly and devoutly supplicate the Father of lights. O thou, who by the light of nature dost enkindle in us a desire after the light of grace, that by this thou may'st translate us into the light of glory; I give thee thanks, O Lord and Creator, that thou hast gladdened me by thy creation when I was enraptured by the work of thy hands. Behold, I have here completed a work of my calling with as much of intellectual strength as thou hast granted me. I have declared the praise of thy works to the men who will read the evidences of it, so far as my finite spirit could comprehend them in their infinity. . . . Have I been seduced into presumption by the admirable beauty of thy works, or have I sought my own glory among men in the construction of a work designed for thine honour? O then, graciously and mercifully forgive me; and finally grant me this favour, that this work may never be injurious, but may conduce to thy glory and the good of souls."

5. Order, Unity, Progress.

What kind of a picture does modern science give us of the Universe? It shows us a Universe of order, one in which things happen according to rule. The earthquake, the thunder, the appearance of a comet, the falling of rain, are natural results of certain conditions. It shows us a Universe of great grandeur, and yet of great simplicity, when we think of the materials of which it is built. It shows us a Universe abounding in life and tells us a story of progress from lower to higher types. It gives us a picture of wonderful unity.

How does this picture help us to think of God? Do we feel that there is anything in such a picture inconsistent with the idea of God revealed to us by Jesus? Can we see in it a revelation of a Divine Will, manifesting itself in a creation, not over and done with millions of years ago, but constantly going on? Does it help us to think of God as not remote from the world, but in it?

6. Apparent Conflict.

Much of the so-called conflict between science and religion has in reality been a conflict between science and theology. We have looked on religion as a system of beliefs rather than as a way of life. Man has woven into his creeds and put into his religious writings scientific statements which later discoveries have proved to be untrue. He has defended them, not because they are in themselves of value, but because they have become to him a part of something which he feels to be sacred, and he cannot see that the destruction of the scaffolding can leave the building unhurt. We have had a wrong idea of the nature of inspiration, and have not always realised that, though a man in his highest moments might discover some great spiritual truth, yet his method of expressing it might still be faulty and his scientific knowledge restricted to that of his day. Thus, although the essential truth remains unaltered by passage of time, it may need translating into different terms for a new generation. For example, we can see the spiritual truth in the Genesis story of creation, "In the beginning, God," but we cannot look on this story as an accurate scientific account. We rob it of its value if we try to take it literally. We have not always realised that religious truth, as well as scientific truth, is the result of growth, and, as we know it to-day, cannot be regarded as final. In science, when an old idea has to give way to a new one more in accordance with the facts, it is looked on as a triumph, not a defeat. Should it not be the same in religion?

"Let knowledge grow from more to more
But more of reverence in us dwell.
That mind and soul according well,
May make one music as before
But vaster."

March 17th.

VI.—NEW WINE AND OLD BOTTLES.

Bible Readings : Matt. 9. 14-17 : 5. 17.

Other References :

Lowell's poem, " The Present Crisis."

Illustrative Quotation : " The greatest danger is to be so satisfied with the present as to be too lazy to think of the future."

—SIR JOHN SANKEY.

Suggested Hymns : 257, 342, 405, 314.

Aim of the Lesson : To consider the statement " Time makes ancient good uncouth."

Notes on the Lesson.

In some museums it is possible to see various types of old bicycles and to trace the development of this machine from the boneshaker, with its wooden frame and wheels, through the solid-tyred bicycle with its one large wheel and one small, to the safety bicycle of to-day with its pneumatic tyres, free wheel and three-speed gear. Each of these bicycles was good in its day, each better than the one that went before it, but each in its turn was superseded by a more convenient model; and we should consider a man very unwise to-day, if, wanting a bicycle, he chose to ride a boneshaker. In this respect, at least, " Time has made ancient good uncouth." We are going to consider in our lesson to-day some phases of our life and thought, to see how there has been gradual development, how in some cases the old has had to make way for the new, but how what was of permanent value in the old has remained.

What illustrations of this can you suggest ?

The history of science is one long story of growth, of progress towards a more perfect knowledge of the universe, and of greater mastery over the forces of nature.

1. Wireless.

Let us consider so modern a science as wireless. It was in the year 1895 that Marconi first demonstrated its possibility as a practical method of communication, but the distance across which messages could be transmitted was at first very small.

His first signals travelled a few feet only, and, when larger working distances were achieved, the amount of power used was great in proportion to them. He set to work to improve his sending and receiving apparatus and to make them work more in tune with each other. New methods of creating and discharging the electric currents needed were discovered, and high-power stations were built, bearing as much resemblance to the original apparatus used as does a railway locomotive to a child's scooter. Within a period of six years signals could be sent across the Atlantic, a distance of 1,800 miles. Marconi's original apparatus is now as out of date as a boneshaker bicycle.

At first it was only telegraphic signals which could be transmitted; messages had all to be sent in the dots and dashes of the Morse code. Scientists turned their attention to the question of wireless telephony, which should make it possible for speech and music to be heard at great distances. The problem was a more difficult one. The particular kind of wave which was originally used in wireless telegraphy was not suitable for telephony. Means of creating the right kind had to be discovered. There was the still further problem that the electric currents produced in a telephone transmitter under the influence of the human voice were very small and would need to be strengthened if the sound was to be heard at any distance. These problems were solved and wireless telephony became an accomplished fact. It has been subject to constant improvement, better receiving sets have been devised, and greater distances have been covered. Originally the microphone or mouthpiece had to be held between three inches and one foot from the speaker, but improved types have been invented, which can be placed at a much greater distance and which have made it possible to broadcast performances of plays and operas.

2. Medicine.

In medical science there have been great developments. Increased knowledge has been gained of the functioning of the human body and the causes of disease, and in many cases new methods of treatment have superseded old. What doctor to-day would think of bleeding his patients? The recognition of the curative powers of sunlight in many diseases may serve as an example. The disease of rickets was found to be due to the lack in a child's diet of a certain element: vitamin D. This lack could be made up and the child's health improved by giving him cod-liver oil. Within the last few years it has been shown that sunlight possesses wonderful powers in combating the illness. The ultra-violet rays present in it can produce from a certain substance present in the skin the essential vitamin

D, which is gradually absorbed into the blood. In winter in England many of our days are dull, and even when the sun shines its rays have little power; but a certain type of lamp has been devised which gives out light very similar to sunlight, and many rickety children are being restored to health by being given suitably regulated baths of its rays.

Twenty years ago the wards of most great city hospitals had many cases suffering from hip-joint and spinal diseases. The only cure was thought to be through operations, often entailing great pain. Sunlight has been shown to be effective here also, and to-day such cases are given open-air treatment and sun-baths, helped out in winter by artificial sunlight.

What other cases can you suggest of the change in the treatment of disease?

3. New Theories Replacing Old.

In less practical realms science can supply many instances of old theories being discarded when a new one has been discovered which better explains the facts. Our forefathers thought of the earth as the centre of the universe, with all the heavenly bodies moving round it, but we have seen that a simpler explanation can be given by removing it from this important position and recognising the sun as the centre of the solar system.

Newton formulated a law of gravitation which, as far as knowledge went in his day, would explain the facts. It was the basis of a great amount of valuable work, but recent research has shown it to be only approximately right. Einstein has discovered a more universal law, capable of explaining what Newton's could not, and therefore superseding it in scientific theory.

The attitude of the scientist must of necessity be one of open-mindedness. He must recognise the partial nature of his knowledge, consider the results obtained by newer and more accurate methods of investigation, not accepting them just because they are new, but being ready to weigh the evidence carefully and, having done this, to give up his old and possibly cherished theories if they are proved to be inconsistent with the facts.

4. Jesus the Revolutionary.

Jesus was constantly coming into conflict with the religious authorities of his day because they were bound by tradition. They had made the letter of the law of more value than the spirit. They had their own fixed ideas about God, their own rigid codes of morality, and were not ready to receive the new light he brought. He never gave any support to the theory that, because some observance had been held sacred in the past, it must for ever

remain unchallenged. New truth must find new forms of expression, new wine be put into new wine-skins. Rules of conduct must change as higher ideals were seen. The old law of an eye for an eye and a tooth for a tooth, good in the day when it was first conceived, since it represented an advance on the still older custom of unlimited vengeance for injury, must now give way to the still higher law: "Love your enemies, do good to them that hate you." Yet Jesus recognised what was of value in the old and felt himself in harmony with it. All that was essential in the old Mosaic law was involved in his two commandments to love God and one's neighbour as oneself. They went further and substituted a positive for a negative morality.

5. More Light and Truth.

The Pilgrim Fathers were on the eve of their departure for America and their pastor, John Robinson, was drawing to the close of his farewell sermon. He charged the people that, "if God should reveal anything to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry; for he was very confident the Lord had more truth and light yet to break forth out of his holy Word."

These words are as applicable to our generation as they were to the people to whom they were spoken. Revelation is continually going on. Each age will discover new truths, and find, too, its own way of restating old ones. Religious feelings will not find the same expression in the lives of the young people of to-day as they did in those of their fathers, but they are none the less real. Some of our hymns, which were of value at the time they were written because they satisfied a definite spiritual need, have ceased to ring true to-day, and we must replace them by hymns which are in harmony with the highest religious thought of our time. There are, of course, others which, because they embody a great and vital truth, can pass from age to age without losing their appeal.

In our Adult School Movement we have recognised the need for adapting ourselves to new conditions. We have been constantly extending our activities to cover wider fields; we have realised that our methods must be very elastic and that our Young People's Schools must develop along their own lines. With all the change our aim has remained the same. We share with our pioneers the desire to help men and women to a fuller life and to a greater development of their powers, and, if our work is to be successful, we must be filled with the zeal that animated them.

What is your Adult School doing to meet the needs of a new age?

Section III.

Poetry.

NOTES BY GWEN PORTEOUS, M.A.

March 24th.

I.—THE ART OF POETRY.

Bible Readings : Psalm 148 ; Job 34. 2-4.

Other References :

The Way of Poetry, an Anthology of Verse. Introduction by John Drinkwater. (Collins. 2s. 6d. and 6s.)*An Anthology of Modern Verse*. Introduction by Robert Lynd. (Methuen. School Edition. 2s. 6d.)

Songs :

Irish Cradle Song. Padraic Colum. Musical setting by Gilbert Esplin, for mixed voices. (Paterson's Publications, 152, Buchanan Street, Glasgow. Staff notation, 3d. ; tonic-solfa, 2d.)*The Old Woman*. Joseph Campbell. Musical setting by Hugh S. Robertson, for men's voices. (Bayley and Ferguson, 54, Queen Street, Glasgow. Staff notation, 2d. ; tonic-solfa, 1½d.)

Suggested Hymns : 379, 378, 185, 242.

Aim of the Lesson : To find out something of the magic of words.

Notes on the Lesson.

1. Poetry as Experience.

In these days of scientific knowledge it is good to be reminded that there are other ways of knowing than the way of science; that the world of molecules and atoms, portrayed to us by the scientist, is not the only world we know. Emotion and imagination, the activity of the human spirit by which man appreciates beauty, reveal another world. As John Drinkwater says,

"When every philosophy has been tested, and all speculations as to the destiny of man weighed one against another, it is bigotry alone that will assert that it has the last word in any argument. The man who is continually refusing the witness of his own imagination, of his own alert spirit, is withered at the centre of his life—he is spiritually dead. Contact with fine poetry is precisely contact with the most vital personal experience, conveyed to us in pregnant and living words." In any work of art, then, we shall feel first the quality of the experience which lies behind it. With this thought in mind, let us read Psalm 148, and try to feel with the writer the richness of the experience which he expresses so beautifully.

"Praise ye the Lord: praise ye the Lord from the heavens;
praise him in the heights.

Praise ye him, sun and moon:
Praise him all ye stars of light.

Fire and hail; snow and vapours;
Mountains, and all hills;

Fruitful trees, and all cedars;
Let them praise the name of the Lord."

2. The Place of Art in Human Life.

Every man responds in some measure to beauty. None of us has lived in a world which holds so much of it without feeling a troubling of the waters of the spirit. A sunset, a hill, a cloud, a primrose, a little child, the coming of love into a human life, even pain, perhaps, move us deeply. The artist is he who feels most deeply; he is most sensitive to beauty. His perceptions are more delicate than those of most men. He has felt, most of all, the beauty that moves all men, and so his expression of it interprets the thought and emotion of all mankind. In this sense the language of art is universal. Poetry is an art.

3. The Magic of Words.

The painter speaks to us in colour; the sculptor works in marble or bronze and speaks to us in form. The musician finds the most exquisite relations of sound and calls them forth from his instrument; the poet has at his disposal only words.

Humbert Wolfe, the modern poet, writing about "words," says: "I mean by a word that strange, terrifying and lovely symbol that, in man's long pilgrimage from the jungle, has fled before him, always a little further on.

"Words, as you know, are fossilised history; but they are more than that—they are the future held in lovely suspense. Words, like cities, have been enriched and made beautiful, they

have suffered the enmities of time, they have fallen, and they may be tumbled in ruins.

"But, unlike the cities, they have within themselves always the seed of resurrection. They can be released and restored at the touch of a wand. All those who truly love them—poets, essayists, novelists, orators—devote their ultimate energies to the search for the wand, and one definition of genius is an infinite capacity for breaking chains."

In poetry we discover what rich, vibrating, living things words may be, for it is there we find the most melodious words harmoniously arranged.

There is a tremendous amount of joy waiting to come into our lives as we gain a wider control over the use of words and as we can extract from every word we use its full meaning. Poetry will help us to do this.

4. Poetry is Music.

"Poetry was born, like Beatrice, under a dancing star."
(Robert Lynd.)

The enjoyment of the music in a poem is an essential part of its delight. Before man acquired the power of speech, he expressed his emotion in sound. In poetry he still does so. The appeal is through the ear direct to the emotions.

It might be helpful if the following extracts could be read as well as possible and the class encouraged to listen for the beauty of the sound of the words.

"They mann'd the Revenge with a swarthier alien crew,
And away she sail'd with her loss and long'd for her own ;
When a wind from the lands they had ruin'd awoke from sleep,
And the water began to heave and the weather to moan,
And or ever that evening ended a great gale blew,
And a wave like the wave that is rais'd by an earthquake grew,
Till it smote on their hulls and their sails and their masts and their
 flags,
And the whole sea plung'd and fell on the shot-shatter'd navy of
 Spain,
And the little Revenge herself went down by the island crags
To be lost evermore in the main."

(Tennyson's *Revenge*.)

The above lines are easy to read and are akin to music. The untrained ear will detect it.

In the following lines from *The Merchant of Venice* the music is not so immediately obvious. It is none the less beautiful and grows on the reader, stealing softly into his senses, "creeping in his ears":

“ How sweet the moonlight sleeps upon this bank.
 Here will we sit, and let the sounds of music
 Creep in our ears; soft stillness and the night
 Become the touches of sweet harmony.
 Sit, Jessica. Look how the floor of heaven
 Is thick inlaid with patines of bright gold.
 There’s not the smallest orb which thou beholdest
 But in his motion like an angel sings,
 Still quiring to the young-eyed Cherubims;
 Such harmony is in immortal souls.”

Or read these lines from O’Shaughnessy’s “ Ode,” a poem which expresses in three beautifully written stanzas the way in which prophets and thinkers, poets and dreamers, have shaken the world to its foundation—“ movers and shakers ” of the world because of their vision and imagination.

“ We are the music-makers,
 And we are the dreamers of dreams,
 Wandering by lone sea-breakers,
 And sitting by desolate streams;—
 World-losers and world-forsakers,
 On whom the pale moon gleams:
 Yet we are the movers and shakers
 Of the world for ever, it seems.”

5. How does the poet thus enchant the ear ?

Not by chance ; but by a spirit attuned to music and by a knowledge of the technique of his craft.

He knows that it is a universal human experience that at moments of exaltation of feeling the thoughts of men leap rhythmically to time. He knows, too, that the ear finds a natural delight in rhyme, listening for it as children listen for an echo, for a great part of the pleasure given by rhyme to a cultured ear lies in the expectation of it.

But there is more in the music of poetry than rhythm or rhyme. For example : the poet knows that the choice of words which repeat a certain sound or combination of sounds makes music ; so he frequently uses “ *alliteration*.” (NOTE.—An old definition of 1749 says, “ That which some call alliteration, the using of several words with the same letter, if it be natural, is a real beauty.”)

“ I hear lake water lapping in low sounds by the shore.”

“ The water *lapping* on the crag,
 And the long *ripple* washing in the reeds.”

“ O wild west wind, thou breath of autumn’s being.”

A poet knows, too, that by the skilful *repetition* of words or phrases, he may charge a line with feeling. Milton did this in "Samson Agonistes." He puts the words into the mouth of Samson—stricken, his strength gone from him, helpless and blind. But Milton had in mind his own tragic experience, for he, too, had lost his sight.

" O dark, dark, dark amid the blaze of noon,
Irrecoverably dark, total eclipse
Without all hope of day."

Again, a modern poet, Padraic Colum, makes beautiful use of such repetition in his "Irish Cradle Song" (referred to under "Songs," on page 58). Here are four lines of it :

" O men from the fields!
Come gently within.
Tread softly, softly,
O! men coming in."

Notice how, by using words which contain long vowel sounds, a poet can convey a sense of desolation and lamentation :

" Hame, hame, hame, O hame *fain* wad I be,
O hame, hame, hame, to my *ain* countrie."

Conversely, by choosing words with short vowel sounds, he can convey the opposite effect. Listen to Coleridge's

" One red leaf, the last of its clan
That dances as often as dance it can,
Hanging so light and hanging so high,
On the topmost twig that looks up at the sky."

And notice how Wordsworth makes his metre dance with the daffodils :

" Fluttering and dancing in the breeze."
" The waves beside them danced, but they
Outdid the sparkling waves in glee:
A poet could not but be gay,
In such a jocund company."

Many words in poetry are chosen because their sense is conveyed by their sound. Shelley's poem, "The Ode to the West Wind," gives an impression of tremendous speed and motion. If the lines are examined, it will be found that the very sound of the words used is responsible for this.

All these things: rhythm, rhyme, alliteration, the use of long and short vowel sounds, and many other devices which the reader will discover for himself, are to poetry what colour, line and composition are to painting.

6. Pictures in Poetry.

The poet speaks in pictures as well as in music. The images of poetry flash across the inward eye just as its music speaks to the inward ear.

Shakespeare, wishing to describe the remorselessness of time working on the face of beauty, does not so much describe as make us see the thing happening :

“ When I do count the clock that tells the time,
 And see the brave day sunk in hideous night,
 When I behold the violet past prime
 And sable curls all silver'd o'er with white,
 When lofty trees I see barren of leaves
 Which erst from heat did canopy the herd,
 And summer's green all girded up in sheaves
 Orne on the bier with white and bristly beard—
 Then of thy beauty do I question make.”

Let the class try to recreate for themselves the pictures contained in the following. The leader may contribute other examples.

“ Gold-dusted snapdragon,
 Sweet William with his homely cottage smell,
 And stocks in fragrant blow,
 Roses that down the alleys shine afar,
 And open Jasmine-muffled lattices,
 And groups under the dreaming garden trees,
 And the full moon and the white evening star.”

Often the use of simile and metaphor will help the poet to make his picture more beautiful. We all instinctively tend to describe the significance of one thing by saying it is “ like ” or “ as ” another. This is beautifully shown in Joseph Campbell's little poem, “ The Old Woman,” referred to on page 58, under the heading “ Songs.”

The poet has many other secrets. Can we not discover them for ourselves? A love of poetry will be deepened by some knowledge of the art which goes to the making of it.

“ Watch
 The Master work, and catch
 Hints of the proper craft, tricks of the tool's true play.”

7. Poetry : a way to a fuller life.

Is there nothing more than music and pictures in poetry? Keats saw in everything of beauty a joy for ever, and we have achieved, perhaps, more than we know when we have learned to appreciate poetry as a thing of beauty. There is a redemptive power in Beauty and Joy. We are not sensitive enough to

either. But poetry refines all the perceptions and makes them more delicate. No man possessed by Beauty will tolerate ugliness or evil ; he will become correspondingly more sensitive to pain and sorrow ; but this is a part of the divine plan.

“ I give you the end of a golden string,
Only wind it into a ball ;
It will lead you in at Heaven's gate,
Built in Jerusalem's Wall.”

March 31st.

II.—POETS AND THE MESSAGE OF EASTER.

Bible Reading : John 20.

Other References :

Oxford Book of English Mystical Verse. (Oxford University Press. 8s. 6d.)

Every Man's Book of Sacred Verse. Gordon Crosse. (Mowbrays. 4s. 6d.)

The Poet's Life of Christ. Ault. (Oxford University Press. 7s. 6d.)

Reality. Streeter. Ch. III., "An Ancient Story." (Macmillan. 8s. 6d.)

Suggested Hymns : 91, 443, 325, 217.

Aim of the Lesson : To see through the eyes of the poet the significance of the message of Easter.

Notes on the Lesson.

1. How the Poet may help.

Our Bible reading to-day has told us a strangely moving story. Men and women have always been profoundly affected by it, and we feel instinctively that it will always be so. A curtain has been drawn aside and we have seen a vision. We know that we have left science and philosophy far behind; the intellect has stopped short, for we have perceived a truth much larger than that of history. "Blessed are they that have not seen and yet have believed."

"O world, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart."

(Santayana.)

It is possible that the things seen only through the eye of the soul, the imagination, may best be expressed by the poet, for "Poetry may say, or at least suggest, things which cannot be said in prose." The poet, with his power of penetrating beyond the things which are passing to those which are eternal, through the symbol to the reality behind it, may conceivably illumine history, and a poet's vision of the significance of the story we

have just read may awaken in our hearts a deeper sense of wonder at the greatness of life.

2. What had happened ?

Men and women had come into contact with Divinity. In the words of Streeter, "The divinity potential in all men had become actualised in one." However they explained it, the personality of Jesus possessed their souls. They had been caught up into another realm of experience. It is true, "He had been too great for their small hearts," but never again could they live in the same world. Their whole emotional and spiritual horizon had been enlarged.

Then the Cross had intervened between them and their Master. They were bound to think out for themselves what had meant so much to him. He had eluded them and gone far out beyond what they could grasp or conceive. We, with our fuller experience, are only beginning dimly to understand what really happened. The more perceptive among men have a glimmering idea of what Jesus realised to the full: the redemptive power of pain, God entering into the world's suffering, man being allowed to share with God something of the burden of the world's sorrow, above all, the irresistible, compelling power of love.

Let the poet suggest the implications of all this.

" If love should count you worthy, and should deign
 One day to seek your door and be your guest,
 Pause! ere you draw the bolt and bid him rest,
 If in your old content you would remain ;
 For not alone he enters; in his train
 Are angels of the mist, the lonely guest
 Dreams of the unfulfilled and unpossessed,
 And sorrow, and Life's immemorial pain.
 He wakes desires you never may forget,
 He shows you stars you never saw before,
 He makes you share with him, for evermore,
 The burden of the world's divine regret.
 How wise you were to open not! and yet,
 How poor if you should turn him from the door!"

(S. R. Lysaght: "The Penalty of Love," in
Poems of To-day. Second Series.)

If we are only beginning to understand, is it any wonder that the friends of Jesus were forlorn and disappointed and baffled? His visible presence was no longer with them; it was difficult to visualise him, to think of anything but death and failure. And yet, they discovered that he still possessed

them utterly in a strange, new way. A great experience came to one and another of them.

“ When Mary thro’ the garden went,
 There was no sound of any bird,
 And yet, because the night was spent,
 The little grasses lightly stirred,
 The flowers awoke, the lilies heard.

When Mary thro’ the garden went,
 Her eyes, for weeping long, were dim,
 The grass beneath her footsteps bent,
 The solemn lilies, white and slim,
 These also stood and wept for Him.

When Mary thro’ the garden went,
 She sought, within the garden ground,
 One for whom her heart was rent,
 One who for her sake was bound,
 One who sought, and she was found.”

(Mary Elizabeth Coleridge.)

Peter was convinced that his Lord still lived. “ The conviction of the continued life of Jesus in a ‘ spiritual body ’ is the reality behind the stories of the bodily resurrection of Jesus. The Christian Church was built up on the reality of this conviction, first realised by Simon Peter in Judea. One by one others knew it. The spirit of Christ dwelt among them. He walked with them by the way. The spirit of their master was not dependent upon a physical body but was an abiding presence in the human heart. It was this experience which sent the disciples out to change the history of the world.”

“ That our intellects cannot conceive the nature of an objective presence which is not physical and that a spiritual body remains for our minds a contradiction in terms is only evidence that our minds are still inadequate to Reality.”

(Middleton Murry, *The Life of Jesus*.)

“ The history of religion and philosophy is really the history of the profound human belief that we have faculties, capable of responding to orders of truth, which, did we apprehend them, would change the whole character of our universe; showing us reality from another angle, lit by another light. . . .

“ This is a truth which should make us humble in our efforts to understand the difficult and often paradoxical utterances of religious genius. It suggests that the puzzlings of philosophers and theologians over experiences which they have not shared, are not of great authority for those whose object is to find the secret of the Spirit.”

(Evelyn Underhill. *The Life of the Spirit and the Life of To-day*.)

The mind of the Poet may not be quite so inadequate to the reality of this great Christian experience, as may be seen in these lines from Eugene Mason's sonnet, "Apparition":

"How shall I find Him, who can be my guide?
Wears He a human form, a tear-marred face;
By blood-red raiment may He be descried,
Or broods He far withdrawn through stellar space?

Lo! just beyond the skyline He may stand,
Speak just without the waftage of mine ear,
I all but touch Him with my outstretched hand,
Clear to my senses He may straight appear.

I hush my drumming heart, I stay my breath
To catch His step, to hearken what He saith."

EUGENE MASON

(*The Oxford Book of English Mystical Verse*).

Richard Le Gallienne, in his poem, "The Second Crucifixion," is equally successful in expressing this reality of experience:

"No angel now to roll the stone
From off His unawaking sleep,
In vain shall Mary watch alone,
In vain the soldiers vigil keep.

Yet while they deem my Lord is dead
My eyes are on His shining head.

Ah! never more shall Mary hear
That voice exceeding sweet and low
Within the garden calling clear:
Her Lord is gone, and she must go.

Yet all the while my Lord I meet
In every London lane and street."

The Festival of Easter confronts us with some questions we must answer.

If we believe in the living presence of the Spirit of Jesus, why are our lives so lacking in power?

Do we believe in the "Communion of Saints"? What do we understand by it?

Is it not possible that we might experience an access of power in our lives if we would only avail ourselves of the help of our friends who have passed into a fuller life?

The answer of the poets and prophets of the world to all these questions is significant.

3. New Life.

If some of us feel we are not quite ready to answer all these questions, we may all at Easter-time renew our sense of wonder at the mystery and beauty of life in all its manifestations. It is

not without significance that the Easter festival comes in the spring of the year, when new life is making itself felt everywhere in Nature. Perhaps this little poem of Muriel Stuart's, called "The Seed Shop," may make a suggestive conclusion to this lesson.

THE SEED SHOP.

Here in a quiet and dusty room they lie,
Faded as crumbled stone or shifting sand,
Forlorn as ashes, shrivelled, scentless, dry,
Meadows and gardens running through my hand.

In this brown husk a dale of hawthorn dreams,
A cedar in this narrow cell is thrust,
That will drink deeply of a century's streams ;
These lilies shall make summer on my dust.

Here in their safe and simple house of death,
Sealed in their cells a million roses leap ;
Here I can blow a garden with my breath,
And in my hand a forest lies asleep.

MURIEL STUART.

April 7th.

III.—COLERIDGE: "THE ANCIENT MARINER."

Bible Readings : Psalms 104 ; 107. 23-31.

Other References :

The Golden Book of Coleridge. (Everyman Library. Dent. 2s.)

The Ancient Mariner. (Blackie. 3d.)

Coleridge. H. D. Traill. ("English Men of Letters" series. Macmillan. 3s. 6d.)

Suggested Hymns : 242, 244, 258.

Aim of the Lesson : To share with Coleridge his vision of the beauty of colour and sound and his sense of the one-ness of life.

Notes on the Lesson.

1. Coleridge and his Age.

In the early nineteenth century there was a tendency towards freedom and expansion in every direction. Social and political movements were beginning to show themselves in something of their modern form. Ideas of Universal Brotherhood were in the air and the trend of thought which resulted in the French Revolution of 1789 stirred the minds of the more imaginative men in England.

" It's comin' yet for a' that
That man to man the world o'er
Shall brithers be for a' that,"

wrote Burns, and later these newer ideas were variously expressed by a group of men, all born within about five years of each other: Wordsworth, Scott, Coleridge, Southey and Lamb.

Coleridge was born in 1772, at the Vicarage of Ottery St. Mary in Devonshire. It was early apparent to his friends that he was unusually imaginative. His world was not the world of other children. It was the world of "The Arabian Nights" peopled by spectres; from earliest childhood he acquired the habit of escaping from the actual into the imaginary. Two escapes he found, the world of nature and the world of books, in both of which he enjoyed a feast of sound and colour and movement.

2. The Influence of Wordsworth.

Coleridge and Wordsworth met at a time when the stability of Wordsworth and the emotional faith of Coleridge were as precious gifts given by each to the other. The fruit of this alliance was for Wordsworth ten years' work of rare achievement, for Coleridge not more than ten months of creative work; but it was work the like of which the world had never seen before—"The Ancient Mariner," "Christabel," and "Kubla Khan."

3. "The Ancient Mariner": the Plan of the Poem.

The story of "The Ancient Mariner" is one with mystical significance. A curse falls upon him because of his thoughtless slaughter of a trusting bird. The words of Oscar Wilde come to mind, "Yet each man kills the thing he loves." We cannot deny the beautiful and lovely things of life without cutting ourselves off from the joy which belongs to them. We break our bond of fellowship with them. It will be seen that the curse falls, too, on those who applauded the deed. It is true that they ultimately expressed an angry indignation, but it was not that they realised the sin that had been committed, but that they feared its evil consequences to themselves. The curse is only lifted when the Ancient Mariner opens his heart to the beauty he had previously denied, when he sees and loves the water-snakes:

"O happy living things! no tongue
Their beauty might declare;
A spring of love gushed from my heart,
And I blessed them unaware;
Sure my kind saint took pity on me
And I blessed them unaware."

4. The Poem: a Work of Art.

A poem is a record of man's vision of Reality; not of the things we see with our bodily eyes, but of the significance of those things which can only be seen with the eye of the soul, the Imagination. Yet the real world is all about us. "Turn but a stone and start a wing." It is this world that a poet sees in moments of inspiration, and his poem records his vision of its beauty. Beauty is how things are in the mind of God. Dare we ask for more?

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the spirit."

Can we not bring to this poem the heart of the child, the heart that watches and receives, content to enjoy its beauty,

believing that he who finds beauty may also find truth? And here is beauty—beauty of sound, beauty of colour, beauty of imagery, a tenderness of sentiment pervading the strange splendours of the story, with a delicately conveyed impression of the one-ness of life in man and bird and beast.

“ For the dear God who loveth us
He made and loveth all.”

We have good authority for believing that unless we become as little children, we may not enter the Kingdom of Heaven.

5. What to look out for in the Poem. Suggestions to Leaders.

(i.) *Music*. The whole poem must be read *aloud*; in no other way can it be appreciated. It is probable that time will not allow for the whole poem to be read in the School, but the leader should have read the poem through *aloud*, and he will come prepared to read the most significant passages as well as he can possibly read them. The appeal is to the ear as well as to the mind's eye. Let him read, not stopping to explain anything for the moment. If the music has captured him, he will find himself naturally giving every vowel its full value and every consonant its maximum amount of sound. Let the music have its own way with the class. Swinburne, writing about this poem, said: “ He who can define its beauty could unweave a rainbow. Was there ever such enchanting music? ”

“ And now 'twas like all instruments.
Now like a lonely flute;
And now it is an angel's song
That makes the heavens be mute.”

Listen again :

“ The moving moon went up the sky
And nowhere did abide,
Softly she was going up
And a star or two beside.”

There are fine examples of “ alliteration ” all the way through the poem :

“ To Mary, Queen, the praise be given.
She sent the gentle sleep from heaven
That slid into my soul.”

What a world of feeling the poet conveys in these lines by the skilful use of repetition :

“ Alone, alone, all, all alone,
Alone on a wide, wide sea.”

Here is a fine example of harmony between sense and sound :

“ The upper air burst into life !
And a hundred fire-flags sheen,
To and fro they were hurried about !
And to and fro and in and out
The wan stars danced between.”

There are numerous other examples throughout the poem

(ii) *Imagery: Word Pictures.* Though the story moves through a world of wonder, each incident stands out clear and distinct, and the reader should see each picture clearly in his mind's eye. The strange compulsion of the lonely seafarer ; “ the mariner hath his will ” ; the setting sail of the ship ; the gradual disappearance of the land ; the voyage over the line, southward to the unknown land of ice and mist and snow and fearful sounds, where no living thing was seen save only the albatross, a bird of good omen who feels his kinship with the men and follows the ship ; the strange lack of perception which leads the mariner to kill the bird and the consequent anger of the elements ; the sudden becalming of the ship ; “ No sound of breath or motion.”

“ Water, water, everywhere,
Nor any drop to drink ! ”

The water-snakes under the moon-beams, with the “ elfish light ” falling off them “ in hoary flakes ” when they reared ; the dead crew who work the ship and the “ copper sky of the tropics ” ; the skeleton ship with the dicing demons on its deck, and “ the sun peering through its ribs as if through a dungeon grate ” ; finally, the vision the mariner sees of the beauty of all living things.

So vivid is the imagery, and yet every word-picture is completed with the utmost economy of detail, as if with one or two strokes of a brush. See how the instantaneous descent of the tropical night is described :

“ The sun's rim dips ; the stars rush out.
At one stride comes the dark.”

And perhaps one of the most beautiful word-pictures in the whole poem is to be found in Coleridge's own prose marginal notes :

“ In his loneliness and fixedness he yearneth towards the journeying moon, and the stars that still sojourn, yet still move onward ; and everywhere, the blue sky belongs to them, and is their appointed rest and their native country and their own natural homes, which they enter unannounced, as lords, that are certainly expected, and yet there is a silent joy at their arrival.”

THE WIDE HORIZON

Notice carefully the description of the water-snakes. Of all the elements that blend to make an image, colour is often the most potent :

“ I watched their rich attire,
Blue, glossy green and velvet black,
They coiled and swam and every track
Was a flash of golden fire.”

Finally, as the poem draws to a close and the ship glides over the harbour, with what a feat of artistry the poet leaves us to feel the agony of the mariner by making us feel the effect he had on those who looked into his face.

Then comes the beautiful, quiet ending. We have been in deep waters and we come into a great calm :

“ He prayeth best who loveth best
All creatures great and small,
For the dear God who loveth us,
He made and loveth all.”

Simple, perhaps ; but a realisation of the significance of this truth lies at the heart of all mystical experience.

April 14th.

IV.—POEMS BY LIVING AUTHORS.

Bible Reading : Psalm 98.

Other References :

Poems of To-day : Second Series. (Sidgwick and Jackson. 2s. and 3s. 6d.)

Oxford Book of English Mystical Verse. (Oxford University Press. 8s. 6d.)

Suggested Hymns : 404, 405, 411.

Aim of the Lesson : To see Truth and Beauty in the work of living poets.

Notes on the Lesson.

1. Introduction.

We shall do well to remember that there are poets and artists living among us in our own time. While we reverence the work of earlier masters, it is sometimes a little ironical to realise that an early picture or manuscript is bought for thousands of pounds while living artists find it difficult to exist and often die without any recognition of the beauty of their work. The men and women who passed Francis Thompson on the Embankment, where he often slept out at night, would never have dreamed of the possibility of the beauty of his *Essay on Shelley*, or the power of "The Hound of Heaven."

2. "Cargoes," by John Masefield.

Here is a well-known poem, the significance of which we may miss because of our very familiarity with it. Professor Charlton, in his book *The Art of Literary Study*, comments most helpfully on it. If the class is willing, and there is time, it might be illuminating to write up the word "Cargoes" on the board and invite members to unload the associations the word calls up in their minds. The result would in any case be interesting, though it might reveal in the best of us a poverty of vocabulary, and an imagination that had carried us little further than the dock with which we are most familiar.

Now watch the word unload its wealth of associations in the mind of a poet.

"Quinquireme of Nineveh from distant Ophir."

Notice the full sonorousness of the words chosen. So perfect through this stanza is the harmony between sound and sense, one can hear the measured pull of the oars as the boat glides home to haven with its treasure rich in colour and scent.

“ Stately Spanish galleon coming from the Isthmus,
Dipping through the Tropics by the palm-green shores,
With a cargo of diamonds,
Emeralds, amethysts,
Topazes, and cinnamon, and gold moidores.

Dirty British coaster with a salt-caked smoke-stack
Butting through the Channel in the mad March days,
With a cargo of Tyne coal,
Road-rails, pig-lead,
Firewood, iron-ware, and cheap tin trays.”

The poem must be well read. The appeal is as much to the ear as to the eye. The stately Spanish galleon, the dazzling splendour of the emeralds and amethysts and gold moidores, the richness of the quinquireme of Nineveh, the perfume of the cedar-wood, as well as the speed of the British coaster butting her way through the Channel in the teeth of the mad March gales, must be conveyed by the sound of the words. The appeal is largely through the ear direct to the emotions. If we are to appreciate the poem fully we should see what Masefield has really achieved. Professor Charlton has pointed this out. The poet has reconstructed the history of the world in three of the most wonderful epochs in its history—the days of Solomon in all his glory, the great buccaneering days of the Spanish Armada, and the fascinating days of modern industrialism.

This is the Magic of Words.

3. “The Downs,” by Robert Bridges.

In Poems of To-day : Second Series.

Anyone who knows the South Downs knows the loveliness of their smooth, soft, round, undulating sides. They are like great, quiet, rolling waves of the earth running down to meet the waves of the sea. They are noble and simple. They are free, and, as one climbs them to the top, one feels an expanding sense of freedom, a larger life.

Note how naturally, and without intention, the following passage is filled with long vowel sounds—“noble,” “smooth,” “rolling,” “free.” It is an indication of the natural harmony of sound in speech with sense and meaning. The poet, being an artist, uses this character of speech with great effect. See how

the very sounds of the words, combining long vowel sounds with soft sounds, conveys the impression of his subject :

“ O bold majestic downs, smooth, fair and lonely;
 O still solitude, only matched in the skies;
 Perilous in steep places,
 Soft in the level races,
 Where sweeping in phantom silence the cloudland flies;
 With lovely undulation of fall and rise;
 Entrenched with thickets thorned,
 By delicate miniature dainty flowers adorned ! ”

Notice how many words there are with an undulating sound, and how skilfully they are combined in some lines :

“ By delicate miniature dainty flowers adorned,”

and especially in that lovely line :

“ The accumulated murmur of soft plashing.”

There is a beautiful effect of rise and fall in the combination of such words as “ sight surprising,” “ front uprising,” “ thickets thorned,” “ phantom silence,” “ flowers adorned.”

Now read some of the lines again and get the full effect of this.

“ Where sweeping in phantom silence the cloudland flies.”

“ Of waves on rocks dashing and searching the sands.” →

“ He masses his strength to recover the topmost crowns.”

Then read the whole poem through again, giving the full value in sound to every word, letting them flow freely and easily one after the other. If, at the same time, you let your mind conjure up the pictures conveyed by the words and their feeling, the whole secret of this lovely poem will be found.

“ I climb your crown, and lo ! a sight surprising
 Of sea in front uprising, steep and wide:
 And scattered ships ascending
 To heaven, lost in the blending
 Of distant blues, where water and sky divide.”

4. “ Under a Wiltshire Apple Tree,” by Anna Bunston de Bary.

In the *Oxford Book of English Mystical Verse*, and in *New and Selected Lyrics*, by Anna de Bary. (O'Connor. 2s. 6d.)

This exquisite little poem breathes the assurance of the Divine presence in every bit of human life and in every simple human heart. This simplicity finds expression in the words used, nearly all of which are single syllable words.

THE WIDE HORIZON

The experience is real and personal. When the poet thinks of God walking in the garden and sitting on some low limb of a tree, it is

“ thik very one,
Where I at set o’ sun
Do sit and talk wi’ He.”

It is a presence felt in the heart, and the presence without is perceived from within.

The author has generously allowed us to quote the whole poem.

“ Some folk as can afford,
So I’ve heard say,
Set up a sort of cross
Right in the garden way
To mind ’em of the Lord.

But I, when I do see
Thik apple tree,
An’ stoopin’ limb
All spread wi’ moss,
I think of Him
And how He talks wi’ me.

I think of God
And how He trod
That garden long ago ;
He walked, I reckon, to and fro
And then sat down
Upon the groun’
Or some low limb
What suited Him,
Such as you see
On many a tree,
And on thik very one
Where I at set o’ sun
Do sit and talk wi’ He.

And, mornings too, I rise and come
An’ sit down where the branch be low ;
A bird do sing, a bee do hum,
The flowers in the border blow,
And all my heart’s so glad and clear
As pools when mists do disappear :
As pools a-laughing in the light
When mornin’ air is swep’ an’ bright,
As pools what got all Heaven in sight
So’s my heart’s cheer
When He be near.

“ He never pushed the garden door,
He left no footmark on the floor ;
I never heard 'Un stir nor tread
And yet His Hand do bless my head,
And when 'tis time for work to start
I takes Him with me in my heart.

And when I die, pray God I see
At very last thik apple tree
An' stoopin' limb,
And think of Him
And all He been to me.”

This is an expression of the experience of a living poet and mystic. It is well to remind ourselves that this is the normal experience. The mystics and the poets are the normal people ; it is we who are abnormal. The power of realising and touching the world of the spirit as simply and naturally as the poet under the Wiltshire apple-tree is ours, too.

Section IV.

The Way the Master Trod.

NOTES BY EFFIE RYLE, M.A.

Introductory Note,

DURING each of the three years which our Handbook schemes now cover, we shall be spending some weeks on the study of Christ. This year we turn our thoughts to his life and conduct—"the way the Master trod." In 1930 it is intended to dwell upon his teaching, so far as that can be viewed apart from his life. In the following year we shall be ready to see how that life and that teaching bore fruit in his Church, the community of those who loved him. If, therefore, this present set of lessons seems to lack reference to the great parables, the Sermon on the Mount, or the discourses of the Fourth Gospel; or if it seems to stop short at the Crucifixion, remember that it is only the opening chapter.

Among the books frequently referred to, *The Man of Nazareth*, by P. I. Painter (Student Christian Movement, 3s. 6d. and 5s.), is recommended for those who wish to find an interesting and helpful study-book to serve through the course. Peake's *Commentary on the Bible* should be frequently consulted, in your local library, if you do not possess it. See especially the articles on "Contemporary Jewish Religion," by C. G. Montefiore, and "The Life and Teaching of Jesus," by H. G. Wood. Canon Streeter's *Reality* is another of the more expensive books which is of importance, notably for its chapter on "The Christ."

April 21st.

I.—WHY STUDY THIS LIFE?

Bible Readings : Luke 1. 1-4 ; John 21. 25 ; Hebrews 1. 1-5.

Other References :

Reality. Canon Streeter. Chapter on "The Christ." (Macmillan. 8s. 6d.)

"The Life and Teaching of Jesus." Article by H. G. Wood in *Peake's Commentary on the Bible* (from a Library).

Jesus of Nazareth. T. R. Glover. (Friends' Book Centre. 2d.)

Suggested Hymns : 202, 190, 395.

Aim of the Lesson : To prepare for the lessons which follow, by realising that it is *worth while* to study the way the Master trod.

Notes on the Lesson.

A Word to the Class Leader.

This is an introductory lesson. Its aim is not so much to instruct as to arouse interest. If it apparently fails to "arrive anywhere," that is no cause for distress, so long as it has made your class think, and left them with a desire to go further. Acknowledge frankly the many and absorbing claims on our interest and time, which tend to thrust the story of Jesus into the background of our minds. Read the Bible passages, as expressing thoughts of three writers who lived in days when "Jesus" was the most absorbing interest—to them, at any rate. The opening verses of the "letter to the Hebrews" may seem to be couched in language of a bygone generation. Are there any phrases in it that the class can still accept as truly expressing their own thought of Jesus? Then come to the five passages quoted below from men of our own time: twentieth century judgments. Consider each one or some of them, carefully. Welcome criticisms. Finally, gather up, and write on the blackboard, what your class consider as good reasons for spending eight weeks upon "The Way the Master Trod."

1. Competing Interests.

Here are we, Adult School men and women, in the year 1929. What are we interested in? So many things, probably, that it is hard to answer. We who are younger find life itself filled with

absorbing occupations—amusements and outings; friendships and courtship and marriage and children; work and hobbies and the pursuit of our own education; wireless talks and the new realm of culture that they open up; politics, social experiments, world-wide movements, man's history in the making. And now we are asked to concentrate for nearly two whole months on the life of one who lived in a far-off land in a far-off time, the records of whom are so slender that a few printed pages contain them. Moreover, he is one whose teaching and life have been the subject of endless controversy and much unworthy strife. Do we really need to turn from the living present and bend our minds to the earthly life of Jesus?

Five people of our own day shall suggest reasons why these studies are worth our thought.

2. The Newspaper Editor speaks.

“Was there ever a period in history when the world knew where to look for its chief of men? If ever it might have been expected to pick him out with the certainty of being right, it would have been when Augustus Cæsar reigned at Rome over the whole known world. He was so supreme that he seemed less a man than a God. But down in a little province of his vast empire there was a boy growing up, who was destined to change the whole face of the world, and to outshine Augustus as the sun outshines a rush-light. The magnificence of Augustus and his empire is an empty memory of nineteen centuries ago, but Christianity is still the mightiest force in the affairs of men.” (A. G. GARDINER.)

Question: What other “forces in the affairs of men” might be measured against Christianity?

3. The Anglican Canon speaks.

“When all men are crying out for progress, they may, without study of the past, or plans for the future, squander the opportunity upon petty or perfunctory changes, or plunge us into an epoch of chaotic or misguided experiments. We must needs settle first the general principles on which our reforms are to be made. . . . We must choose a model for our new humanity, and before we begin to consider the many specimens submitted by the creators of modern utopias, it is perhaps wise to decide once for all our verdict upon the great One who claimed to be the type of true manhood, who called himself the ‘Son of Man,’ and was called by his greatest follower the ‘Image of God.’ If we accept him, there will be no need of further search: we can

fashion our reform after his pattern and begin forthwith. If we reject—at least we shall know where we are ! ” (CANON RAVEN.)

Question : What reform movements or experiments are actually being weakened because they have not first decided their verdict upon “ the great One who claimed to be the type of true manhood ” ?

4. The Liberal Jew speaks.

“ I cannot conceive that a time will come when the figure of Jesus will no longer be a star of the first magnitude in the spiritual heavens, when he will no longer be regarded as one of the greatest religious heroes and teachers whom the world has seen.”

(CLAUDE G. MONTEFIORE.)

Question : What other religious heroes and teachers might be grouped round Jesus in the “ spiritual heavens ” ?

5. The Nonconformist Professor speaks.

“ Why must we undertake to form any judgment upon Jesus Christ ? Why is it impossible to let him alone ? In the first place, because we are confronted by the historical Christian Church, and cannot get away from it, however much some of us may wish to get rid of it. The Christian Church is there ; the whole of Christian history is there, with all the endless ramifications of influence it has exerted upon mankind. To refuse to consider such matters is to cut ourselves off from humanity and its experience, to count too much of it alien to us. It is only possible to be human as one is open in heart and mind to the life of all men ; and to be closed to what has meant so much is to be half-men at best, to lack that sympathy and intelligence for others which makes us men, and by which alone we can hope to grow. We cannot by our own choice cut ourselves off from the deepest force mankind has known—a factor as powerful in the present as in the past—and keep our manhood undiminished. There the Christian Church stands, and in the centre of all things, for it is Jesus of Nazareth.” (T. R. GLOVER.)

Question : What signs are there that in the Adult School Movement we are in danger of becoming “ half-men at best,” because of diminished interest in the Christian Church and its central figure ?

6. The Non-Christian Indian speaks.

Stanley Jones, in his *Christ of the Indian Road*, tells of a Parsee who, when thanked for a graciously offered gift of flowers, replied, “ It was only my Christian duty.” He hastily added, “ And my Parsee duty, too ” ; †but what did his first answer unconsciously reveal about his verdict on Jesus ?

7. Other Verdicts.

The greatest figure in history ; the type of true manhood ; one of the first magnitude stars in the spiritual sky ; the central figure of the Church which is the deepest force mankind has ever known ; the acknowledged standard of moral conduct. . . . Many another judgment could be added to these. The socialist reformer, the teacher of young children, the modern physician, the worker in the slums, the student of philosophy, all have special reasons for turning their minds to a study of Jesus Christ. Here is the judgment of a poet :

The acknowledgment of God in Christ,
Accepted by thy reason, solves for thee
All questions in the earth and out of it.

(ROBERT BROWNING.)

If all these suggestions have awakened, or re-awakened, an interest in the Master's life, we are in a position to plunge wholeheartedly into our coming course of work.

April 28th.

II.—THE GOOD NEWS IN GALILEE.

Bible Readings : Mark 2. 13-28 ; Matt. 11. 25-30.

Other References :

The Man of Nazareth. P. I. Painter. (S.C.M. 3s. 6d. and 5s.)
pp. 33-36.

Jesus Christ. Canon Deane. (Hodder & Stoughton. 2s. 6d.)
Chapters II. and III.

Life of Christ. R. J. Campbell. (Benn. 6d.) Chapter IV.

Adam Bede. George Eliot. Description of early days of Wesleyan
Movement in Chapters II. and III.

Suggested Hymns : 243, 257, 399.

Aim of the Lesson : To recapture the glad surprise which the earlier
preaching of Jesus awakened.

Notes on the Lesson.

A Word to the Class Leader.

Your class probably contains people so familiar with the gospel story that its freshness has worn off : your aim is to restore this, that they may feel like people hearing of Jesus for the first time, or like those who met him in his Galilean ministry. Remind them, by some preliminary questions or talk, of the joyous wonder we experience when some dull thought-habit is suddenly broken up by a fresh message, through a book or preacher or new acquaintance. Then picture the dim, habit-bound, ill-nourished minds of Jesus' hearers, and the startling effect of his coming among them. (Get your class to supply instances in illustration.) Dwell less on *what* he taught (that will come in our lessons during 1930) than on *how* he taught, and furthermore, how he *lived with them*—for he was not telling merely, but showing, a new idea of life, of man, of God. In preparation for future lessons, remind the class that this "glad surprise" belonged chiefly to the beginning of Jesus' ministry ; and discuss the real value of exuberant beginnings, even when short-lived.

1. "Weary, stale, flat and unprofitable."

Some of us have grown so familiar with certain religious ideas that our feelings have become dull : the teachings of our home, our

Sunday school, our church or chapel, repeated year after year, have made us weary. We are church members by habit, not by joyous conviction. Others of us have broken old ties, and are detached from all religious bodies, or have never been in membership with them, regarding them as dead. But to some of us there may have come unforgettable days when a new preacher, or a new book, or contact with a new point of view, has made all things new, and we have cried in breathless wonder, "*That is the message I have long wanted ! I touch a living reality there !*"

Question : Why does an invitation to a " Bible Lesson " fail to attract most people ?

2. " The letter killeth. . . . "

Let us put ourselves along-side of the people of Galilee before they were startled into expectancy by John the Baptist's preaching. Week by week they heard old familiar passages of Law and Prophets read aloud in the synagogues and expounded by their rabbis. Custom had staled their thoughts. Religion had become for many a matter of correct conduct: to fast on certain days, to observe the Sabbath rigidly, to attend the Temple at Jerusalem at the great festivals; and to perform the ritual details of cooking and washing and eating. Sense of proportion was lost, for it was held almost equally an offence against God if a man dishonoured his parents or if he chopped wood on the seventh day. To be religious meant holding aloof from the irreligious; the righteous must have no dealings with the unrighteous. The Lord, the God of righteousness, might shower his blessings on the good, or his wrath upon the evil, but he was too holy to be intimately concerned with the small events of human life—its home troubles, its social gaieties, its daily personal difficulties and interests. (Our first reading, Mark 2. 13-28, throws light on this. Compare Mark 7. 1-16 for other Jewish customs.)

Question : Which of our customs, ideas, and lines of conduct to-day are causing " youth " to revolt against " religion " ?

3. " They were astonished. "

Now we can carry our minds to the days when " Jesus came into Galilee, preaching the good news of God, " and imagine we ourselves are living there. In Judæa, away in the south, the countryside has been set aflame by John's stern call to repentance, and some of our villagers have heard him, and brought back echoes of his words. But we ourselves have never heard a live prophet; prophecy, messages from God through human lips, we read of in our Scriptures, but do not meet with

now. Imagine that we have come, as we have come every Sabbath since we can remember, to our village synagogue. To-day a strange rabbi is present; the ruler of the synagogue invites him to address us; he rises, reads a few verses from the scroll which the attendant hands him, and then sits down to teach. Such things have happened before, but to-day all is different—the old words of the scroll ring with a new meaning, and, as for the teaching which follows, “we never heard it on this wise.” The difficult passage grows clear to our ignorant minds; for the rabbi’s gracious way wins us, his vigorous words hold our wandering attention, his sureness convinces us more than all the quotations by which the scribes usually support their statements. We go home wondering. After sunset, perhaps, we meet him again, at the village well, surrounded by women and children and labouring folk, telling them stories of people like themselves, and leading their thoughts into a realm where Heaven and Earth are near together. We listen and are held. “Change your outlook on life,” he now says, “and learn to see life differently. Happiness is not the prize of the rich and great, but it comes to the merciful, the pure in heart, the peacemakers, the sincere. God is your Father, and you are his sons. His Kingdom is near . . .” But when we hear that familiar word, and expect him to speak of David’s power restored, or of Roman conquerors expelled, and Jerusalem the meeting-place of all the nations, he tells us tales of a mustard-seed that grew into a tree, of corn quietly sprouting, of a man hiring labourers in the market-place. We wonder yet more.

Question : Has the message of Jesus more power to-day over those to whom it comes quite fresh (e.g., to non-Christian peoples, and to those uninfluenced by Christian teaching) or to those familiar with it all their lives?

5. “He went about doing good.”

If the words of Jesus were heard gladly and with astonishment, what he *did* and what he *was* stirred even more rejoicing and wonder. Wherever he went a new power made itself felt. Those who were crippled or diseased, in body or mind, ceased to feel themselves helpless in the grasp of unknown evils: here was one who overcame the demons of sickness and insanity. Those who were morally sick, and therefore outcasts from society, found in him a friend, who welcomed them into his company and lifted them to new levels of character. He went out of his way to be gracious to people whom most teachers overlooked: poor, ignorant, ineffective, hemmed in by petty cares. Their “inferiority complex” disappeared because he valued them. So the busy woman swept her home with a new song in her heart; unlettered peasants

trudged more cheerfully to vineyard or cornfield ; the despised tax-gatherer held up his head for joy that a rabbi respected him. Moreover, he was easy to approach, sociable, entering gladly, and with no ascetic refusal of human joy, into meal-times and festive hours. Here was a new kind of teacher indeed ! How mean and poor the tradition of most rabbis seemed beside his open-hearted, radiant religion ! (Read Matt. 11. 25-30 and try to catch once more the joy of the speaker and the joy he awoke in his hearers.)

Question : Is it great preachers of Christianity, or great examples of it, that we chiefly lack ?

6. Early Dawn.

In a later lesson we shall see that this welcoming response to Jesus was not maintained, or was counterbalanced by opposition. This has happened to many new movements. To-day we look in vain for such hundreds of Friends as in George Fox's day were travelling to and fro in the service of truth. What have we to compare with the open-air throngs of poor labourers whose lives were transformed by the words of John Wesley ? Where is the self-sacrificing spirit which launched the Co-operative Movement ? the inspiration of the W.E.A. in its first decade ? of our own Adult School Movement in its years of expansion ? In many of us individuals, too, the vision splendid of our youth has faded into the light of common day. Still, these glad dawns were of measureless worth. Their joy engendered strength ; the insight then received could be fulfilled in quiet faithful work even after the glow faded. Moreover, fire can be rekindled, and even if the outward Church to-day shows but little of that glad wonderment which Jesus carried through Galilee, each one of us (and therefore all of us) may have our spirits re-quickened with joyous power as we turn to him.

O, had I lived in that great day,
 How had its glory new
 Filled earth and heaven and caught away
 My ravished spirit too !

(MATTHEW ARNOLD.)

May 5th.

III.—LIVING AS A SON OF GOD.

Bible Readings : Matt. 3. 13 to 4. 17 ; 5. 48.

Other References :

Jesus Christ. Canon Deane. (Hodder & Stoughton. 2s. 6d.)
Chapter I.

Jesus of Nazareth. T. R. Glover. (Friends' Book Centre. 2d.)

The Man of Nazareth. P. I. Painter. (S.C.M. 3s. 6d. and 5s.)
pp. 46-48, 55-58, 66-68.

"The Legend Beautiful." H. W. Longfellow's poem.

Suggested Hymns : 158, 383, 349.

Aim of the Lesson : To learn from the life of Jesus how men may live as sons of God.

Notes on the Lesson.

A Word to the Class Leader.

To fulfil the aim of this lesson we must think both of *then* and of *now* ; both of *inward experience* and of *outward conduct* resulting therefrom. Keep the balance between these. Remind the class of last week's lesson, and have the first Bible passage read all through, but point out that Matt. 3. 17 is the key to this lesson. Show how Jesus, having passed through the Temptation experience, began his public work with complete certainty that he was God's Son ; that his work was to bring the abundant life of Sonship to others ; that this could only be done by the way of loving service. Now get the class to supply illustrations of Jesus' thought of God as Father and men as God's sons, of the world as controlled by God. Then build up a picture of the life lived by one who held these thoughts—of Jesus as men saw him. Show that he differed from them not in anything external merely, but in his experience of God, and in his response thereto. Discuss frankly what it would involve to live as a Son of God, in your town, in these days. Write on the blackboard the verse Matt. 5. 48.

1. Before his Ministry began.

To understand how Jesus flooded his little world with new life and power, we must retrace our steps ; for his coming into Galilee to preach was a return after a considerable absence. Some who heard him now had last seen him by the banks of

the Jordan, when he, like them, was baptized by John. How or where all the intervening months had been passed, we do not know. For part of the time he had been in lonely retirement, driven by strong constraint to face the meaning of his own life and the tasks that lay before him. The experiences of that time of hunger and wrestling, of vision and desire, followed by clearer vision and purer desire, could only be recounted in picture-language, as we have it in the story of the Temptation (Matt. 4. 1-11).

He came back to Galilee sure at least of these things :

- (i) He had come into the world to reveal the Truth about God and Man (about Reality, if we like to put it so).
- (ii) Human beings need bread and material goods, certainly, but not these only. His main work was not to feed and tend men's bodies, but to bring Truth to their hearts (Matt. 4. 3, 4).
- (iii) The power of God could be demonstrated by strange deliverances, certainly; but not thus was he to reveal him; rather by common ways, which, being less striking, could be seen only by those with eyes to see (Matt. 4. 5-7).
- (iv) To seize worldly power was one way to compel men to acknowledge him, certainly; but the divine way was to follow the leading of love alone, and so to win men's free assent (Matt. 4. 8-10).

2. The Father.

At each stage of his testing, or temptation, Jesus had fallen back on his knowledge of God; from him comes our nourishment; he it is who protects us, but of whose care we should not make wilful trial; he only is the object of our worship and obedience. But much depended on what "God" meant. *For Jesus, God meant Father.* By that name he described the infinite power from whom his own life was derived, and whose life dwelt in him; one who understood him and whom he understood; one whose will he carried out with joy, for he was near and dear to him; a God, in fact, who was personal, who knew and loved and willed; greater than himself, as mother and father are greater than their little child; yet entering into the details of his life, as the best of parents enter their children's world. God was his Father—he was God's Son. However and whenever this knowledge came to him, by the hour of his baptism it had become a convincing experience that would shape all his life.

Question: How do you think the knowledge of God as Father came to Jesus?

3. His Father's Children.

From this vision of God as Father sprang his thought of all men as God's sons. True, he looked in vain for others who already shared the fullness of his experience, "Thou art my Beloved Son"; but what was his might be theirs too. If they would prepare for the vision and the call as he had done, by complete dedication and by hourly dependence on the Divine Spirit's guiding, they, too, could attain to his sense of Sonship. Power to do as he did lay in believing it possible, and in obeying God's will. "They had only to believe that they were sons of God to be sons of God; they had only to believe that God was their Father to find him their Father." (J. Middleton Murry.)

Question: What chiefly hinders you and me from sharing the Sonship that Jesus knew?

4. His Father's World.

From his thought of God sprang also his sense of being in a "friendly universe." Ignorance and fear made the world a place of dread or confusion to most people, then as now; but Jesus, though without the scientific knowledge of our generation, had the insight of trustfulness, and wherever he turned he found that "All's love, yet all's law." Proofs of Love everywhere faced him in flower and tree and bird; in rain and sun; in the conquest of disease. Proofs of Law, operating in physical and spiritual life, were shown by sunset sky and wind, by growing wheat or vine, as by the expansion of men's understanding and the spreading influence of a loving spirit. He saw in disease something that God was overcoming; disaster did not indicate to him God's punishment for sin (Luke 13. 2-5); suffering could be made the road to the most blessed experience; human sin could be purged away by love; death itself had no terror for the sons of God, for they had already entered into everlasting life. So at all times and in all circumstances he carried in his heart the peace which passeth understanding.

Question: Does the vast, complex universe revealed by modern science make us feel lost and uncared for? or does it help us to feel that we are sons of God?

5. What Men saw.

A Galilean neighbour was watching Jesus: *what* did he see?

- (i) A man like himself, sharing his needs of body, mind and spirit.
- (ii) One who turned to God as naturally as a child to its mother or father—to thank him for a joy experienced,

to ask for guidance in his choice, to receive strength for a heavy task, to submit his will to him in hours of tempting. (Suggest recorded instances of these.)

- (iii) One who treated people as his Divine Father's family; loving them in a practical way, and that whether they were small children, or friendly women, or generous-hearted young disciples; or whether they were disagreeable, uncared for, sinful; wrongdoers and outcasts were rather especially his care.
- (iv) One whom nothing could dismay: a squall at sea, a madman's raving, a leper's infection, the prospect of hunger and homelessness, certainty of suffering; these failed to shake his quiet trust.

He "lived completely in the world of men, and lived in it the more completely because his spirit breathed another air" (J. Middleton Murry). Such was the Son of God; such should every son of God be.

Question: What main differences do you find between living as most of us do, and living as a son of God?

6. To-day.

Jesus gave the complete example of living as God's Son, in the setting of his little Jewish nation, in a small corner of the Roman Empire, in far-off times, when men knew little about the world we live in, and had not dreamed of machinery, or industrial revolutions or internationalism, as we know them. Our task is not to imitate him mechanically, but to receive his spirit, and to express it in our times and our circumstances. No matter if knowledge and thought and social conditions have utterly changed; we, too, can attain to the experience of being sons of God, if—*but only if*—we fulfil the conditions: trust in a Divine Father, surrender of our whole being to his will.

Closing Thought :

"Once to Ezekiel, prostrate before 'the appearance of the likeness of the glory of the Lord,' there had come a voice: 'Son of Man, stand upon thy feet, and I will speak to thee.' Christ says that to all men. 'Stand upon your feet, realise your sonship to God, and He will speak to you; and in that inspiration all things good will then be possible to you.'" (Canon Streeter.)

May 12th.

IV.—PLOUGHING AND SOWING.

Bible Readings : Mark 6. 1-13; 3. 1-19.

Other References :

Jesus Christ. Canon Deane. (Hodder & Stoughton. 2s. 6d.)
Chapter IV.

The Man of Nazareth. P. I. Painter. (S.C.M. 3s. 6d. and 5s.)
pp. 132-151.

Jesus of Nazareth. T. R. Glover. (Friends' Book Centre. 2d.)

Life of Christ. R. J. Campbell. (Benn. 6d.) Chapter IV.

Suggested Hymns : 72, 73, 366.

Aim of the Lesson : To see that much preparation was needed before the Kingdom of God could be accomplished.

Notes on the Lesson.

A Word to the Class Leader.

Our lesson on "The Good News in Galilee" might almost have created the impression that the enthusiasm of those early days was enough to carry the work through to a quick success. To-day we are to realise that all work of lasting value must be patiently prepared for; and that an encouraging beginning may have to be followed by slow, detailed work without much visible result. All your class will have experienced this fact. Draw from them instances, e.g., in a child's education, a man's training for his profession, an Adult School extension campaign. Find examples of movements that have been started with a flourish, but languished because spade-work was grudged. Turn now to the special conditions which soon checked the progress of Jesus' work: local jealousy, official hostility, large crowds only superficially reached, misunderstanding of his teaching. Show how Jesus was driven to turn from wide public work to the more concentrated task of training a few helpers. (Do our Adult Schools sufficiently realise this need?) If some one in the School can have made a study of Mark's Gospel, now is the opportunity for him or her to give a brief, picturesque outline of the events recorded by Mark—a story of swift, continuous movement, with danger growing on all sides. (Use a map.) Consider the training that was possible under such conditions—very different from the methodical course in any training college

to-day, but perhaps better suited to the needs of men who would have to adapt themselves to all sorts of emergencies. See that the lesson emphasises this: however divinely-inspired a task may be, its success depends on practical, thorough preparation.

1. Hope deferred.

[After those dawn-days of the ministry of Jesus, when the Kingdom of God seemed already near, the sky gradually darkened. Many a hindrance to progress now became apparent. We have known such.

- (i) Where he was best known, as in Nazareth, his former home, people resented his leadership. "Is not this Jesus, the carpenter?" they said. They knew all about him, so who was he to come and teach them? (Mark 6. 1-6).
- (ii) Official-minded leaders of religion, the Pharisee sect especially, disliked him more and more. It is not to be wondered at, for he seemed to disregard what they held sacred—the traditions of the elders, Sabbath-customs, fasting, ceremonial washings; and he dared to criticise even the law of Moses, and to include among his companions some who flagrantly transgressed it. Soon, therefore, synagogue doors were closed to him, and he had to find his meeting-places in the open, or in the homes of his supporters.
- (iii) Even here all was not well: the very size of the crowds who gathered round him hindered more personal work (Mark 3. 7-12) and tended to make his teaching superficial; the multitudes sought him as a physician rather than as a teacher, or wanted bread and fishes more than his message of Truth.
- (iv) His closest disciples continually failed to grasp his meaning, and took as literal what he intended as symbol or parable. How much less, then, did the people at large understand?

Question: In our own Adult School work, how have we overcome the frequent difficulties of (a) personal jealousy, (b) opposition of the orthodox, (c) superficial enthusiasms, (d) minds that fail to grasp what we are "driving at"?

2. Fuller Preparation.

Clearly, Jesus must revise his plan of work. The ground needed to be more deeply ploughed, the seed less widely but more carefully sown, before a harvest could be gathered. Would his own lifetime suffice for this preparatory work? And if not who could carry on his task? It came about, therefore, tha

turned from wide-spread public teaching, in order to train the band of messengers (Mark 3. 13-19). The crowds still followed him, and often pursued him when he tried to withdraw to quiet spots; and he had not the heart to refuse their appeal for help—these sheep without a shepherd. But from henceforth his main work was with his "little flock"—to equip them as living witnesses of his Truth, as sons of God, able through their own experience to convince others. This decision was made after much prayer. He seems to have selected his twelve messengers with special insight. They were men chosen, if not for their attainments, yet for the possibilities which lay within them.

Question: By what means could we do more to choose and train "apostles" in the Adult School Movement?

3. Increasing Dangers.

Meanwhile his beloved Galilee was becoming altogether impossible for his work, and he had now to face, not hindrances merely, but actual danger. Almost wherever he met the Pharisees he found bitter hostility. Men usually opposed to each other became allied against him. Sadducees took sides with Pharisees, and these even conspired with the Herodians, the pro-Government party, to work his overthrow (Mark 3. 6). The whole district under Herod's rule was unsafe. Mark, whose swift-moving narrative is based on Peter's own recollections, suggests a period of continual comings and goings—vain efforts to avoid persistent crowds and escape publicity; departures over the Galilean border and beyond the sway of Herod, now to the coast towns of Tyre and Sidon, now to Cæsarea Philippi in the north-east, now to the eastern region of Decapolis; short visits back to Galilee; hasty retreats by boat across the lake. Probably visits were paid to Jerusalem at festival times, but there were still stronger tokens there of enemies in high places. The old religion, expressed in elaborate ritual, in sacrifice, in the Temple-worship, was a wine-skin doomed to burst with the ferment of the new vintage—of the religion that spoke of men as children of God, of God as the Father even of tax-gatherers, harlots, and prodigals.

Question: Do you think that these outward dangers and difficulties would make Jesus doubt his calling, or tend to convince him more than ever that he must go on with his task?

4. The Training.

Surely no such training-school for the ministry existed before or since! There was no planned-out course of studies leading to a final examination. There were no lecture-rooms or libraries for the use of students. There was little of the college atmosphere

conducive to study. Instead, there was the common life group of men facing circumstances that changed from day to day. Bound together by adventurous journeys and dangerous moments, scholars and teacher were daily learning to know each other. They talked to him, questioned him, laid their difficulties before him. He spoke to them of things very near his heart, sometimes rebuked them, straightened their crooked thoughts, explained more fully what he had taught the crowds. They saw him in various circumstances, hopeful, weary, hungry, encouraged, disheartened; never did he fail to be a match for each hour as it came, or to be master of himself and his events. In those weeks with him their minds were expanding, their spiritual eyes were being opened, they were being made ready for fuller teaching to come. Side by side with all this went their practical training as carriers of good news, for he sent them out to do as they had watched him do—to preach to others, to bring health to the sick and feeble, to test their powers and their limitations. They tried, succeeded better than they had believed possible, and afterwards discussed their experiences with him (Mark 6. 7-13, 30). For the dangerous, ever-changing work they would have to do, a better training in resourcefulness and adaptability could hardly be imagined. The Kingdom might not seem so ready to break upon the nation as in those dawn-hours by the lake; but its coming was surer and safer—a world-wide kingdom in the future, when not Jesus only, but all the peoples on earth should know their Father—and understand what it is to be his sons.

Closing Thought : Read Mark 4. 1-9.

May 19th.

V.—A PEOPLE'S HOPE.

Bible Readings : Mark 1. 10, 11 ; Luke 7. 18-23 ; Mark 8. 27-30.

Other References :

Jesus Christ. Canon Deane. (Hodder & Stoughton. 2s. 6d.)

The Man of Nazareth. P. I. Painter. (S.C.M. 3s. 6d. and 5s.)

Jesus of Nazareth. T. R. Glover. (Friends' Book Centre. 2d.)

Life of Christ. R. J. Campbell. (Benn. 6d.) Chapters I. and IV.

Suggested Hymns : 202, 203, 393.

Aim of the Lesson : To see how the knowledge dawned that Jesus was the hoped-for Messiah.

Notes on the Lesson.

A Word to the Class Leader.

Many of us first heard of " Jesus Christ " in our childhood, and only gradually came to understand what " Christ " means, and why the title was applied to Jesus. We were given the name first, and slowly filled it with significance. That is not how his disciples learned the truth. For them, the facts came first, and then the explanation—the wonderful, unfathomable personality of their Master, and then the word which threw light on what they felt but could not understand. Our endeavour this week is to tread where he and they trod, and to watch this truth growing clear, first to him, then to them. It will be necessary to preface the lesson by a few words on the title " Messiah " or " Christ," and what the Jews expected when they said, " The Messiah is coming." Without repeating the whole Temptation story, make it clear that this experience was the outcome of that profound assurance which Jesus had at the time of his baptism, that he was God's Son, in a way hitherto unique—and therefore ordained to be his Messiah, or Christ, his " anointed one." (Read Mark 1. 10, 11.) Recall briefly how he carried out the choices made in the days of the Temptation. Show how the enthusiasm of the crowds increased, and how at times people seemed half to suspect what he alone knew for a truth. Read Luke 7. 18-23, and point out that this event of John's question was a significant moment for Jesus and perhaps for those who overheard his answer. Lead up to the climax of Cæsarea Philippi,

and let the terse, moving words of Mark's account speak for themselves (Mark 8. 27-30). The lesson may appear rather unfinished: if so, all to the good—for its completion comes next week, when the full implication of Messiahship must occupy our minds.

1. The Christ or Messiah.

"Who is that coming up the street?" "That is John Smith, the builder." Perhaps we imagine a similar answer might have been given long ago in Nazareth, "That is Jesus Christ, the carpenter." It was not so. In his lifetime he was never spoken of as "Jesus the Christ" or "Jesus the Messiah"—(they mean the same: "anointed")—unless, possibly, towards the close of his life, by the few who had come to believe what to most was incredible—that he really was the one whose coming they were awaiting. Jesus grew up among a devout peasant class, who were looking for the Kingdom of God, and for God's Messiah. They believed that, through this Anointed One, God would restore their nation, but whether the Messiah would be a human descendant of King David, or a more-than-human Saviour from heaven, they knew not. Only by degrees, and only to a few at first, did the strange truth come home that he, a Galilean carpenter, was Messiah.

2. The knowledge comes to Jesus.

We would give much to know how the self-consciousness of Jesus grew. There is a strange romance in each one of our lives: the slow dawn of consciousness that "I am I"; and the widening content of that word "I" till it embraces much more than our little individual self; and finally, for some, the merging of that "I" in "God." But that merging is rarely complete—our sense of oneness with our Father ebbs and flows, now faint and feeble, and now strong and full. How was it with Jesus? Did he already realise his unity with God when he was found in the Temple at twelve years old? Did the knowledge then dawning grow stronger year by year for eighteen years, until John's mission made the crisis of his life? It seems abundantly clear that from the hour of his baptism, when he consecrated his life to his Father's service, Jesus had no further doubt that he was the Christ. Whatever surmises may have been his before, he recognised the voice, "Thou art my beloved Son, in thee I am well pleased," as his anointing for the Messiah's task. In the time of "Temptation" that followed, as we have seen, he chose the way whereby he must fulfil that task.

Question: Why did the experience of Sonship make Jesus certain that he was the Christ?

3. Fulfilling the decision.

Jesus might have begun his ministry by announcing that he was the Christ, and then have proved it by his works and words. He did not. Instead, he taught and worked and lived as a son of God—and quietly let the truth of his Messiahship dawn on men's hearts. He avoided doing what they expected the Messiah would do; if they begged him to show some marvellous "sign" that God was with him, he refused to be a mere wonder-worker; and if love impelled him to heal some stricken creature, it was often with a stern command that the act be kept secret. Nor would he yield to his enthusiastic followers when they would willingly have made him king with outward symbols of royalty. He avoided such occasions, and insisted by word and deed that he was among them "as one that serveth." Thus men's thoughts were being unconsciously led away from external and trivial things to that which was the true quality of the Messiah—namely, his likeness to God's own character. It was a hard, slow process, and the crude old notions survived even in those who knew him best.

Question : Would Jesus have won more adherents if he had declared himself as the Christ, and then proceeded to explain and show it, than he did by leaving people to discover the fact themselves ?

4. Others begin to suspect.

There were occasions when the secret of Jesus was nearly brought to light. Certain mental disorders are marked by strange intuitions, and sometimes, as he tended such, his patients cried out to him as "the Holy One of God" (Luke 4. 34, 41; Mark 1. 34). Two men approached him one day, disciples of John the Baptist, now lingering in the prison of Machaerus. Rumours had reached John, even there, of the new rabbi's words and deeds, and though he half believed him to be the Messiah whose coming he himself had proclaimed, yet Jesus was so unlike the Messiah of popular imagination that he doubted. "Are you the Coming One or are we to look for someone else?" asked John's messengers. For answer, Jesus bade them simply report to their master what was happening: sick men were being restored to health, blind eyes were regaining their sight, poor folk were gladdened with good news. *John would understand.* It may be that Peter overheard this interview, and listened to his master's glowing praise of John, as he described him in Isaiah's words: "I send my messenger before thy face, who shall prepare thy way before thee" (Luke 7. 27). So the idea thus suggested took root in him. Daily now he watched Jesus with new wonder. He saw him forgiving sins, as it was held God alone could do; he heard him telling stories simple enough for children, but more full of

meaning than a man could grasp at once: he found him calm in the midst of a hurricane on the lake; he witnessed a raving maniac made sane by him, an invalid woman healed after years of suffering, a little girl brought back from the edge of the grave. After the death of John the Baptist he was parted from him for some days, during a pilgrimage of teaching and healing, and found the countryside full of wondering questions as to who Jesus was. He came back, and the Master tried to gather his twelve to a quiet place for rest. It was vain: crowds besieged him even there, and Peter watched them, hungry men and women, being fed and satisfied by his master with bread for body and soul. *Who could Jesus be?*

Question: If you had been Peter, with his preconceived ideas of the coming Messiah, what would you have thought about Jesus?

5. The secret shared.

At last there came a quiet interlude in those stirring days. Jesus was with his little flock near Cæsarea Philippi, safe out of Herod's reach, away from the crowds. He had been praying. Then came the greatest moment since that day beside the Jordan. "What are people saying about me?" he asked his friends. They told him the strange rumours: that he was John the Baptist risen from the grave; or Elijah, returned to herald the Kingdom of God; or one of the prophets of old. "And who do you say that I am?" The suspicion had grown to a certainty. Carpenter, Galilean, Nazarene, a man like themselves, yes. And yet . . . "Thou art the Christ of God!" cried Peter. Jesus had kept his secret. The few who shared it with him now had learned it from God alone, who had given them eyes to see, and minds to reflect on what they saw, and insight to pierce to things invisible. Nobody else must know it yet—the time for that would come. Abundantly right had been his decision in the wilderness, not to compel men's allegiance by some amazing act or declaration, but patiently to teach and serve and wait until the truth dawned on them. It was the majesty of the Master's character that had revealed him as God's Messiah. Were they ready now to learn the next, the harder lesson, of what it must cost him to fulfil the Messiah's task?

Closing Thought:

The Messiah: "the first to realise Man's Sonship to God."
(Canon Streeter.)

May 26th.

VI.—SACRIFICE.

Bible Readings : Mark 8. 29-38 ; 10. 32-34 : John 11. 47-53.

Other References :

Jesus Christ. Canon Deane. (Hodd & Stoughton. 2s. 6d.)
Chapter VI.

Life of Christ. R. J. Campbell. (Benn. 6d.) Last Chapter.

The Man of Nazareth. P. I. Painter. (S.C.M. 3s. 6d. and 5s.)
pp. 152-181.

Jesus of Nazareth. T. R. Glover. (Friends' Book Centre. 2d.)

See also Lesson for October 14th, 1928 and for January 27th, 1929
(see pp. 17-21).

Suggested Hymns : 234, 168, 386.

Aim of the Lesson : To understand that, in spite of the joy set before him, "Messiah" meant to Jesus "one doomed to go in company with pain."

Notes on the Lesson.

A Word to the Class Leader.

There is a reaction to-day against the old idea of self-renunciation, and we emphasise (rightly) the joyousness of Christianity ; still, we cannot separate the gospel of Jesus Christ from his cross, and this lesson compels us to face the sacrifice which marked "the way the Master trod." Try to bring out clearly : (i.) the crucifixion was the crowning act of a life consistently self-denying ; (ii.) to deny self is not a barren refusal of life's blessings, but a literal forgetting of self because of a more absorbing interest ; (iii.) through—not in spite of—failure and pain and death does the Son of God attain fullness of life. Begin by gathering up the threads of last week, and point out that, hard as it was for the disciples to recognise Jesus as Christ, it was far harder to realise what it involved to be the Christ. Read Mark 8. 29-38. Recall what a common event crucifixion was in those days, and what a vivid metaphor "the cross" must have been. With the help of the class, trace the path of sacrifice that Jesus had already followed, and show that his denial of self had drawn him into ever-expanding life. Show how he was now beset with danger and difficulty. Discuss the alternatives which may lie before a man whose life and work are threatened with disaster. *What alternatives lay before Jesus? Could he*

consistently have done otherwise than he did—i.e., choose the way that led to death? Recall the tragedy of "Hamlet"—his purpose formed but not fulfilled—and then, in contrast, read Mark 10. 32-34. Try to enter into the disciples' blank bewilderment as their Messiah resolutely turned his back on all that "Messiah" had meant for them (and on most of what we mean by "success"). Read in conclusion John 11. 47-53, written long after the events, when their world-wide significance could be clearly seen.

1. Taking up one's Cross.

Probably Jesus and his followers had often seen a condemned man led to his death by Roman executioners, compelled to carry the heavy beams on which he was to be crucified. To "take up one's cross," to endure the ignominy, pain and burden of that which spelt loss of life, was a vivid metaphor for them. We shrink instinctively from pain and death, but Jesus taught that the Son of God welcomes "each rebuff that turns earth's smoothness rough," and greets even failure or death as the way to his true life.

2. His Way.

Such had been his own rule of life, tested repeatedly. Again and again in the conflict between love and self-interest, self had been sacrificed, and every time the result had been a sense of expansion, and of fuller union with his Father: losing one's life meant finding more life. He had left the comfort of home, the prospect of a good business; he had stayed with those beseeching, pressing crowds when he longed to be alone; he had listened to the foolish talk of little men, when he yearned for the companionship of great minds; he had toiled when his body craved for rest; he had poured himself out for others in daily self-giving. He had discovered thereby that God, who is perfect love, is for ever giving himself like that.

Question: Where, if anywhere, is it right to draw the line in the spending of ourselves for others?

3. Deepening Shadows.

The sunshine of the first Galilean ministry was a memory of the past. His own followers understood but dimly what he said. Hearts he would fain have reached were stubborn to his appeal. Active opposition met him from Rabbis and Pharisees, who continually criticised and tried to humble him openly before men. He knew that conspiracy was afoot; he had seen special tokens of it whenever he visited Jerusalem (John 11. 45-53 reveals the kind of thing that was taking place). Priests, Pharisees, Sadducees, Herodians, seemed playing into each other's hands to

ruin him. Worst of all, he felt a spirit of disloyalty even among his chosen few: one, at least, avoided his gaze, and was pre-occupied with bitter, impatient thoughts. Some men, placed as Jesus was, would have given up their attempt, beaten by "circumstances beyond their control"; some would have compromised, continuing their work in a limited way, just so far as they could without offending people. Jesus, knowing himself as God's own Son, called to live a man's life on earth like his Father's in heaven, did neither. He could but go straight on, even if it meant for him, as for John, imprisonment and death. Well-known passages of the Hebrew prophets came back to him with fresh meaning, and especially the songs of the servant of Yahweh ("despised and rejected of men"—in the Book of Isaiah) became for him a description of the real Messiah. The vision of the future grew clearer as the days went by. Jerusalem, a wavering Judæan crowd (even if his own Galileans did not desert him), a hostile priesthood allied with Scribes and Pharisees, perhaps a Roman trial, a prison cell, a felon's cross . . . and then? Never yet had self-sacrifice failed to bring fuller self-realisation, more abundant life. Surely, here, too, death would be the gate to life. But even if all were to end, for him, in darkness, would not this final giving of himself touch the hearts that nothing else had touched? "I, if I be lifted up, will draw all men unto me."

Question: We are woefully unventuresome in our social service. Is it through fear, or ingrained habits of "safety first"?

4. Even the Disciples misunderstood.

We come back to the small group who were with Jesus at Cæsarea Philippi. Half his secret is now theirs: they know him for the looked-for Christ. But the half remains untold, and he seeks now to teach this: Messiahship means, not living delicately in a king's court, not victory over a prostrate world, but hardship, and failure, and death. (Mark 8. 29-38.) They cannot grasp it: surely, even if he is a poor man now, he will soon flash forth victorious over his enemies? Time after time he broached the subject—"he will be rejected, betrayed, killed, and after that live again." In vain. When others were with him, not yet recognising him as Christ, he sought to prepare the way by teaching that for all of us the way of the cross is the way of life: there is one law for God and for the sons of God—"whosoever shall lose his life . . . shall save it." So the burden that Jesus carried was made yet heavier by their lack of comprehension. They did not understand. They were only dismayed at his seriousness and the set look on his face as he turned towards Jerusalem (Mark 10. 32-34). Dwell for a moment on

Mark's picture in verse 32 : the group of friends climbing a hill road—Jesus going ahead, alone—the others following, puzzled, alarmed—the Master turning round for a further attempt to make them realise the object of their journey, and the things that awaited him in Jerusalem.

Question : Where did the crucifixion of Jesus really begin ? and who besides Pilate were responsible for it ?

Closing Thought:

“Citizenship in the Kingdom of Heaven brings inspiration and consolation ; but also conflict, desolation and rebuff. In both directions, Christ says, ‘ Follow me.’ ” (Canon Streeter.)

June 2nd.

VII.—“THE DARK POWER HAS ITS WAY.”

Bible Readings : Mark 14. 1-9 and 32-50 ; 15. 24-37.

Other References :

Jesus Christ. Canon Deane. (Hodder & Stoughton. 2s. 6d.)
Chapter VII.

The Man of Nazareth. P. I. Painter. (S.C.M. 3s. 6d. and 5s.)
pp. 181-218.

Life of Christ. R. J. Campbell. (Benn. 6d.) Last chapter.

Jesus of Nazareth. T. R. Glover. (Friends' Book Centre. 2d.)

The Trial of Jesus. A play by John Masefield. (Sidgwick &
Jackson. 3s. 6d.)

Plato: *The Trial and Death of Socrates.* (Macmillan. Golden
Treasury Series. 3s. 6d.)

Suggested Hymns : 163, 277, 413.

Aim of the Lesson : To ask what the death of Jesus actually meant
and means.

Notes on the Lesson.

A Word to the Class Leader.

The full meaning of a great event can seldom be grasped at the time. It must be seen in perspective. The death of Jesus meant certain things at the time, but far more in the days that followed ; and now that we look back across nineteen centuries, we should find meanings in it that the first Christians could not see. To look back thus is our task to-day. We must first seek to visualise the event : get someone, therefore, to make a careful study of Mark's record of the last days in Jerusalem (chapters 11-15) and to tell the story of that week. The readings (Mark 14. 1-9 and 32-50, and 15. 24-37) can be taken in their places. Next, try to enter the minds of those hopeless disciples, and to see the death of Jesus as they saw it then : the overthrow of all their hopes. Then, coming to our own standpoint, consider our own thought about it. Raise these questions : Why did Jesus deliberately choose death ? What was the " cup " from which he drank ? What has his death revealed about the nature of man and of God ? What difference does his death make to us in our

difficulties and defeats? Finally, try to bring out how a "modern" thinker can sincerely use the evangelical phrase, "saved by the power of the Cross."

1. A Memorable Week.

We can imagine the disciples of Jesus, on the Sabbath that followed his death, sadly discussing the events of the last week. Peter remembered each day vividly, and in after years Mark learned of them from him and recorded them in considerable detail. The secret of Jesus, his Messiahship, had now been laid bare for all to read: his entry into Jerusalem, amid a throng of singing peasants who had travelled from their homes in Galilee to the Passover festival, had been a dramatic declaration: "I am He whom ye have expected." When he cleared the Temple courts next day of the money-makers who were turning the place of communion into a robber's den, he was assuming the authority of a heaven-sent ruler. The deputations of Pharisees and Sadducees, who had tried by subtle questions to extort some answer that would prove him wrong, had failed. One at least of their own number had to admit his truth (Mark 12. 32). He had talked solemnly to his own associates of the great events which must before long shatter the little world they knew, and usher in a new age. One day in Bethany a woman who loved him had shown by her costly gift of ointment that she, at least, felt for him, and was already performing the funeral rites of his body, love's offering for the sake of a heedless world (Mark 14. 1-9). The final evening had come at last; the meal had been prepared and eaten together, a sacrament of fellowship which every meal thereafter ought to recall. In the dark garden on the Mount of Olives, Peter, for all his weariness, had got some insight of his master's anguish (Mark 14. 32-49). Then the armed rabble had arrived, and Judas, with his treacherous greeting. Then came the panic, the flight of his friends, arrest, a night and morning of cross-examination, scourging and mockery, and last of all . . . the end. It seemed the end. (Mark 15. 24-37.)

Question : Why has Mark given such a small space, relatively, to the crucifixion itself? Does this in effect lessen its importance, or make it more impressive?

2. The Meaning—Then.

At the time, the crucifixion of Jesus spelt failure, shame, the disproving of all he had said. The Kingdom of God seemed farther away than ever now; he was no real Messiah after all; God could not be the Father as he had said, or he would not have allowed this. Rather, as the Jewish scriptures declared, Jesus,

being crucified, was under the curse of God. Priests and Pharisees had defeated him; the new wine had been spilt and lost; love had been conquered by hate; not God, but Satan, controlled the world; evil weighed heavier in the scale than good. Things had slipped back to terror and confusion, even worse than before Jesus had, for a time, brought peace and light.

Question: Are disillusionment and disappointment a real set-back, or is it always "better to have loved and lost than never to have loved at all"?

3. The Meaning—Now.

As you and I look back across the years, in the light of all that has happened since, the death of Jesus has other meanings.

(i.) It illustrates supremely the saying of Josephine Butler: "In order to produce a movement of vital spiritual nature, some one must suffer; some one must go through sore travail of soul before a living movement, outwardly visible, can be born."

(ii.) It was a death deliberately chosen. Jesus was not the victim of fate, or of his enemies. He need not have died. If he had loved himself and his own will, he could have departed to a life of quiet and comfort, and left his sheep in the wilderness. But for their sakes he chose physical pain, a cruel death, anguish of mind and heart.

(iii.) His crucifixion included the bitter experience from which he was shrinking in the garden of Gethsemane. Canon Streeter has said of this: "To him, as to any other of his time, crucifixion stood for torture, disgrace and death. But the rejection which preceded it made it mean to him something which it did not mean to others—the failure of his life's mission, the renunciation by his people of their national destiny. That was the cup which in Gethsemane he feared to drink." It was the identification of himself with the people, the sense of being one with them, that made their refusal so bitter to him. Did not this sense of oneness with others go further still, so that he found himself on the brink of that spiritual darkness which befalls those who wantonly thrust God's will aside?

(iv.) The death of Jesus, crowning his life, has shown what a complete man (i.e., a son of God) can be. The death of Jesus, crowning his life, has shown what his Father, and ours, is like.

(v.) With the example of his death before us, even if we see in him merely the carpenter-prophet of Nazareth, our own trials and losses and sacrifices seem relatively small. We are shamed out of our selfishness and self-will when we remember him. If we are forsaken or misunderstood, we are of his fellowship. If at times God seems far away, even our Master once drank that cup.

(vi.) But if in the human Jesus we discern the eternal Father himself, then we know (though we may not be able to explain it) that failure and defeat and suffering are not the lot of mortals only, but of God himself; that Divine Love is continually being baffled, frustrated, crushed; that wherever wrong is done or spoken or thought, his crucifixion is being prolonged. Believing this, we are led to see that our sins of deed or word or thought, are wrongs not against ourselves and other people only, but against God himself who died for us; and if others do us wrong, we must cease to feel personal resentment, since God is wounded, more than we.

Thus, no matter how language and knowledge develop, the *fact* abides, that we are being "saved by the cross of Christ"—saved from our fears of suffering, our weakness in enduring, our self-seeking, our resentments, our peculiar sins; saved for a braver life where human and divine are one, as they were in Jesus.

Questions :

(a) What "vital movements" have been born because someone suffered?

(b) Could the message of Jesus have been spread without his dying for it?

(c) Do you find more inspiration in the thought of Jesus as the Revealer of Man, or Jesus as the Revealer of God? Why?

Closing Thought :

"I felt the depth and extent of the misery of my Fellow creatures separated from the Divine Harmony, and it was heavier than I could bear. . . . I saw that meekness under suffering was shewed to us in the most affecting example of thy son, and thou taughtest me to follow him, and I said, 'Thy will, O Father, be done.'" (John Woolman, 29.9.1772.)

June 9th.

VIII.—VICTORY.

Bible Readings : John 18. 36-37 ; Luke 23. 32-47.

Other References :

Jesus Christ. Canon Deane. (Hodder & Stoughton. 2s. 6d.)
Chapter VIII.

The Trial of Jesus. A play by John Masefield. (Sidgwick & Jackson. 3s. 6d.)

Plato: *The Trial and Death of Socrates.* (Macmillan. Golden Treasury Series. 3s. 6d.)

Suggested Hymns : 125, 376, 407.

Aim of the Lesson : To see that even in death Jesus was confident of the victory of Truth.

Notes on the Lesson.

A Word to the Class Leader.

It is usual, when we are studying the life of Jesus, to proceed from Good Friday to Easter Day, from death to resurrection. Now, the resurrection story may be regarded not as the last chapter of volume i., but as the opening chapter of volume ii.—the introduction to the life of Christ in his Church. As we have already had our Easter lesson this year, we shall not deal with the resurrection in this series, but we shall, nevertheless, close on the note of victory : for the life of Jesus was a victory, even if Easter Day had never happened. He had come to bear witness to the truth—the truth of God's Fatherhood—and he did bear witness to the Truth. His death was itself the crowning act of his witness. His life's purpose was fulfilled.

Explain this, or some may feel that these lessons lack their climax. Then, with this thought in mind, have the Bible passages well read. Revert to the great saying, "Everyone who is of the truth listens to my voice." Seek to fathom its meaning together. Did Jesus see in vision unnumbered men and women with hearts already set towards the truth, ready for his message ? Did he picture them as being quickened into the experience of Sonship, as the witness of his life, and of the death that was about to crown it, reached them ? If so, his victory was assured. Let the class co-operate in putting into a few words the substance of that "truth" to which Jesus had borne witness (e.g., "God is Love"). Gather up the threads of these lessons on "The Way the Master Trod," and show that his life has turned the

words you have chosen from a mere dogma, capable of disproof into a fact of experience.

1. Truth's Witness.

We turn back to-day from the death of Jesus and its meaning for us, to try to understand his own mind at the close of his earthly life. Consider his words in that strange interview with Pilate (John 18. 36, 37). The Roman Governor is examining his Jewish prisoner, but here the captive stands forth as king: here, with failure writ large across his life's work, he declares the purpose of his life; here, alone and deserted, he claims the adherence of all who care for the truth. "*To this end have I been born, and to this end am I come into the world, that I should bear witness to the truth. Everyone that is of the truth heareth my voice.*" Those who had compassed his arrest supposed that by killing him they would suppress his teaching—even as those who had condemned Socrates, four hundred years before, had imagined. But, just as the death of Socrates had let loose his spirit, and quickened the love of truth in a widening circle of men, so the death which Jesus faced would awaken countless disciples whom his own words could not reach. From the cross itself he would triumph. Men might slay his body, but *he*, God's Son, would rise and live for ever. His teaching could never die so long as there were human beings who cared about Truth.

Question : Why are lovers of truth prevented from hearing his voice ? Is it because nobody tells them of him, or because he is overshadowed by falsely-called Christianity? i.e., is it lack of messengers or lack of Christ-like Christians that is delaying the victory ?

2. The Dying Words of Jesus.

Our four Gospels vary somewhat in their accounts of the crucifixion of Jesus, as we should expect, considering how his friends were scattered in the confusion of that day. From Mark we might gather that he died broken-hearted, feeling that God himself had forsaken him. From Luke, however, we gain a different impression (Luke 23. 32-47). He has recorded three utterances, made by Jesus on the cross, each one of which seems to come from a mind still confident of victory.

(i.) "*Father, forgive them, for they know not what they do.*" In two senses they did not realise what they were doing; they were putting to death, not the criminal whom they supposed Jesus to be, but the one whom God himself had sent to reveal the truth to men; and they were unwittingly liberating that very Truth to which he had borne testimony.

(ii.) "*This day shalt thou be with me in Paradise.*" The glimmer of truth seen by the dying thief when he declared, "This

man hath done nothing amiss," linked him to Jesus, the witness of Truth; and because of this, he would share the new life which awaited them when the prelude of their present agony was ended.

(iii.) "*Into thy hands I commend my spirit.*" These last words, as recorded by Luke, were quoted from Psalm 31. 5. The verse which Jesus did not complete goes on, "Thou hast redeemed me, O Lord, Thou God of Truth." Thus at the close of his life and testimony did Jesus commit himself to the God of Truth whose Son he was.

These sound like the words of one who, if he had trodden the way of sacrifice and failure, knew that he had trodden it through to a triumphant end.

Question : We cannot see the result of all our work : how can we know whether we have failed or succeeded ? or can we know ?

3. Victory.

Jesus had come into the world to bear a living testimony to Truth; in other words, to reveal the nature of Reality. "God is my Father and yours. I, who know what it means to be his Son, can lead you, too, into the full experience of Sonship, if you will believe and follow me." Faithfully, from beginning to end, had he given his witness, in word, in deed, in all his living. Nowhere had he held back, nowhere had he said, "Love has gone far enough: I can go no further." He had given all he had to give, his very life, and so had accomplished what he came to do. Already in the world was a little flock who loved him, and would soon confirm his testimony by their lives. Already, out in the world, were others, on the side of Truth, ready to listen to his teaching. His life accomplished and their lives capable of being made like his, were the assurance of final victory. So he went to his death, not in despair, but in the spirit of the Son who trusted his Father. Even if Easter Day had not brought reassurance to his followers, "the way the Master trod" was the way of victory. "I have overcome the world."

Closing Thought :

(In Masefield's play, "The Trial of Jesus," Pilate's wife, Procula, speaks to Longinus, the centurion.)

LONGINUS : If a man believes anything up to the point of dying on the cross for it, he will find others to believe it . . .

PROCUA : Do you think he is dead ?

LONGINUS : No, lady, I don't.

PROCUA : Then where is he ?

LONGINUS : Let loose in the world, lady, where neither Roman nor Jew can stop his Truth.

Section V.

Michelangelo: "The Deathless Artist."

NOTES BY JESSIE M. WETHERED.

June 16th.

Bible Reading : 1 Cor. 3. 13-16.

Other References :

Ecclesiasticus 38. 24-34.

Renaissance. Edith Sichel. (Home Univ. Library. 2s.)

Painters of Florence. Julia Cartwright. (John Murray. 2s. 6d.)
Useful for next year also.

Life of Michelangelo. J. Addington Symonds. From a Reference Library.

The Outline Magazine, issue for May 12th, 1928. 2d.

The Word in the World. Adult School Handbook, 1928; p. 72.

Suggested Hymns : 91, 68.

Aim of the Lesson : To look at the life of Michelangelo and to see how he dedicated himself to Beauty and Truth.

Notes on the Lesson.

The leader must be prepared for the question which will naturally arise in the mind of the class : " Why should we—men and women of the twentieth century—consider an Italian artist who lived nearly 500 years ago ? "

It is the leader's task to show that the reason is, that Michelangelo widened the horizon of the world of art, and that he still towers like a giant peak in that world, unsurpassed and challenging, and that the study of such a man and how he achieved such greatness must be both interesting and inspiring.

The leader must, therefore, try to present to the class a vivid picture of life in Florence at the time Michelangelo lived, for

which purpose the chapter on "The Renaissance in Florence," in Edith Sichel's book, and a reference to the lesson on "Social Rebirth" (April 1st), in last year's Handbook, will be helpful.

1. City Life in the Fifteenth Century.

It is important to remember that, at this time, Italy was not a nation, but a collection of rival cities and states, and the loyalty and enthusiasm of the men of that day were centred in their city, e.g., Rome, Milan, Venice or Florence. Banishment from their city was their worst disgrace and punishment.

In these cities, constant struggles for power between rival families were always going on—one party after another gaining the ascendancy, only to be driven out. Yet, so great was the love of the city and the wish to adorn it, that the artists often worked on, uninterrupted by strife.

The Guilds. Their work was done by means of Guilds, each under a patron saint. In these Guilds workers and artists were on the same level and subject to the same rules. No rigid line of what work should be undertaken by each existed—the main object being to secure a very high standard of work and conduct. Consequently severe penalties were inflicted for dishonest dealing as well as for inferior work. There was great competition amongst the cities to secure great works of art, and attempts were often made to bribe an artist to work for a rival city.

Life in the City of Florence. Michelangelo belonged to Florence, and he grew up in the days of her greatest prosperity, when Duke Lorenzo de' Medici (called the Magnificent) ruled the city by the will of the people. Under him, unbounded luxury and splendour existed side by side with the deepest misery, the lower classes being ground down by taxation to pay for constant wars. Their houses were miserable, but life was lived mostly out-of-doors, where the market-place always provided gaiety and life. Street singers and dancers were there, inviting all to join in chorus and measure. Beauty and colour abounded, in rich materials, beautiful jewellery, and all manner of handicraft, while new works of art, calling for criticism and admiration, appeared almost daily. Saints' days were numerous, and then Lorenzo would provide most wonderful revels and masquerades for the people's delight. But the city was pagan at heart, selfish and full of corruption, with no thought for those who suffered.

Savonarola, the Dominican Monk. Into Florence at this time came Savonarola, the great Dominican monk, burning with a love of freedom and hatred of corruption, and thundered forth his denunciation of sin and prophecies of wrath to come. He

gradually gathered round him young disciples and thinking men (amongst them Michelangelo), and soon attracted great crowds to hear him. A contemporary thus describes the scene when he was preaching :

“ The people got up in the middle of the night to get places for the sermon, and came to the door of the Cathedral, waiting outside till it should be opened, making no account of any inconvenience, nor of standing in winter with their feet on the marble ; and among them were young and old, women and children, who came with such jubilee and rejoicing that it was bewildering to hear them, going to the sermon as to a wedding. And, though many thousand people were thus collected together, no sound was to be heard, not even a “ Hush,” until the arrival of the children, who sang hymns with so much sweetness that heaven seemed to have opened. Thus they waited three or four hours till the Padre entered the pulpit. And the attention of so great a mass of people, all with eyes and ears intent upon the preacher, was wonderful ; they listened so, that when the sermon reached its end it seemed to them that it had scarcely begun.”

Lorenzo tried at first to conciliate Savonarola, but, finding him adamant in his demand for popular government, tried to crush him, but was stricken down with illness and died before he could accomplish this. Lorenzo's son, Piero, allowed the French King Charles to enter the city, and, proving too weak to rule, was banished. Savonarola then governed the city for four years, restoring truth and justice and speaking from the pulpit as Prime Minister of God. The Medici faction, at the end of this time, got the Pope to excommunicate Savonarola, and he was afterwards racked, tortured and burnt at the stake in 1498.

The Fall of Florence. For twelve years the return of the Medici was staved off, until the fear of a Spanish invasion brought them back ; but in 1527 the people again rose against them and, after banishing them, had to endure a siege by the Duke of Orange. They bravely resisted, Michelangelo being employed to make fortifications, but, owing to treachery, they were forced to surrender the city and henceforth submit to foreign tyranny. So Michelangelo saw the downfall of his city, and after 1534 he left Florence, to return no more, the rest of his life being spent at Rome.

2. The Early Life of the Artist.

Michelangelo, whose surname was Buonarroti, was proud of his descent from a Count Canossa, chief magistrate of Florence in 1250, and the spirit of family duty and pride was always a ruling principle in his life. His father was a local magistrate and in a good position, but all through his life Michelangelo was

subject to constant appeals from his family for monetary help, which he never refused.

He was the second son, and was born in 1475, when his mother was only 19. She put him to nurse with the wife of a worker in a marble quarry, where, as he says, "I drew the chisel and the mallet, with which I carve statues, in together with my nurse's milk."

His Boyhood. When old enough, he was taught by a grammarian at Florence, but, to the grief of his father and uncles (who tried by severe beatings to make study more attractive to him), he learnt no Latin and showed no taste except for drawing and watching artists at work. So, at thirteen, they gave up the attempt to make him a scholar and apprenticed him to Ghirlandajo, a famous artist in Florence, "to learn the art of painting and to practise the same." His progress surprised his master, and, it is suggested, roused his jealousy on one occasion, when the pupil corrected one of his master's drawings. In the course of his studies he worked in the garden of Lorenzo de Medici, which was filled with Greek sculpture, and became so absorbed in his work there that he attracted the notice of Lorenzo, always on the look-out for some new artist.

Lorenzo invited him to come and live in his palace, and there he spent four happy years, working in every luxury, surrounded by brilliant scholars, wits and poets. He learnt to love poetry, and often, in the sultry summer heat, the youths would pass the whole night on the steps of the Cathedral, in talk and recitation. At this time, too, Michelangelo was one of the constant listeners to Savonarola's sermons and a witness of those wonderful scenes of religious revival. As a boy, and all through life, Michelangelo was not easy to get on with. He was irritable, highly-strung and scornful. On one occasion he so taunted one of his fellow-pupils that the latter attacked him, giving him a blow on the nose that broke it and disfigured Michelangelo for life.

Getting Known. In his early manhood he had a passion for the study of anatomy, and spent hours dissecting dead bodies. A contemporary writes: "His prolonged habits of dissection injured his stomach to such an extent that he lost the power of eating or drinking to any profit." His work shows that he had a knowledge of the human form possessed by none of his contemporaries. One of his first statues was of Hercules, and this is lost, but a "Sleeping Cupid," passed off as an antique and sold to a Cardinal at Rome, attracted great attention there, and when the Pope found that Michelangelo was the artist he persuaded him to come to Rome. For two years Michelangelo lived there,

producing, before he was twenty-five, the great Pietà in St. Peter's, a masterpiece, showing the dead Christ supported by his grief-stricken Mother, which made him recognised as the foremost sculptor of the day.

At Work on a Problem. On his return to Florence he found that the city authorities were much exercised by a shapeless mass of marble which a certain sculptor had completely failed to fashion into the giant figure he had intended. It was said by all to be impossible to make anything of it without adding more stone, but Michelangelo undertook to make of it "a young David with a sling," and immediately set to work in characteristic fashion. He had a wooden shed made over the block, to which he would not even admit workmen, and for two years he worked alone and unremittingly at the statue. (See p. 118.)

How He Worked. Contemporaries describe as "terrible" both his work itself and his manner of working. One writes: "I have seen Michelangelo at the age of sixty make more chips of marble fly about in a quarter of an hour than three of the strongest young sculptors would do in an hour—a thing incredible to him who has not seen it. He went to work with such impetuosity and fury of manner that I feared every moment to see the block split in pieces. It would seem as if, inflamed by the great idea which inspired him, this great man attacked with a species of fury the marble in which his statue lay concealed." He was left-handed, and worked with both hands, using the left when great strength was needed. All this time he lived in the utmost penury, "taking a piece of bread for his meal and eating it in the middle of his labour," and going to bed with his clothes on for very short hours.

"*David.*" The stupendous difficulties he overcame we can none of us realise; we only know that one of the shoulders of his David is slightly flat where it should be rounded, showing how the awkward shape of the marble thwarted the artist. When the work was shown—a statue nine feet high—it created a sensation. "Michelangelo has performed a miracle!" they said. (Let the class examine the picture of "David.")

Notice—it is a statue of a lad: "A colossal hobbledehoy" (Symonds). This accounts for the size of the hands, feet and head, to which the body has not yet grown. "The boy's eyes are fixed on the distant Goliath; there is an expression of certainty and yet of tense excitement in the face. The right hand holds the bit of wood on which the sling is hung. The sling runs across his back and the left hand holds the stone on the left shoulder ready for use. The whole figure is poised ready for immediate action." (Symonds.)

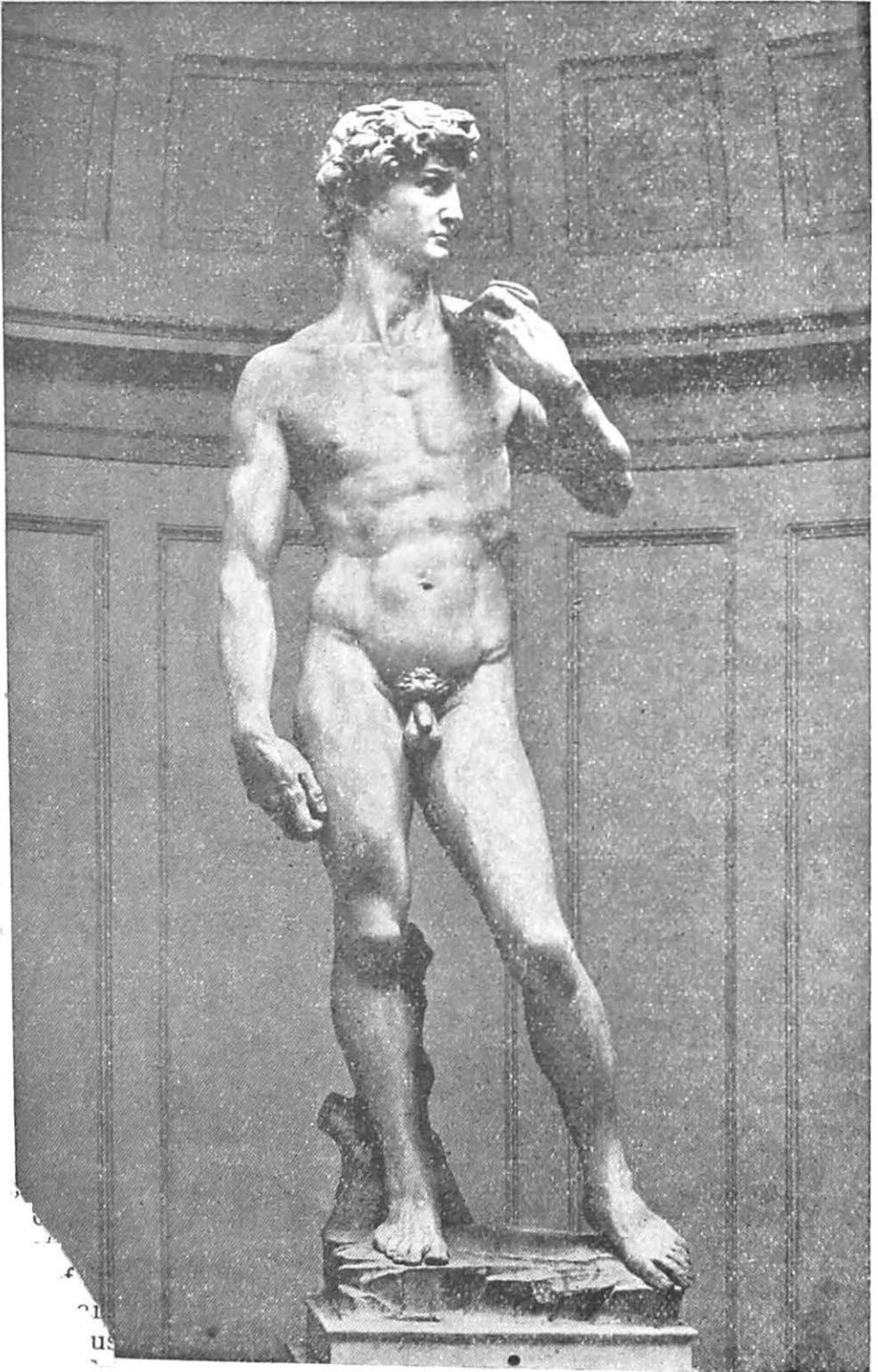
3. Dedication to Art.

We can now return to our Aim, feeling we understand a little better what this dedication to Art means. Read Ecclesiasticus 38. 24-34. Notice the writer's insight into the matter. How he realises

1. The absorption of the artist in his work. (v. 27.)
2. His difficulties. (v. 27.)
3. His aim at perfection. (v. 28.)
4. His spirit of dedication. (v. 34.)

Now read 1 Cor. 3. 13-16, and see whether this lesson has not a personal message for each of us. We are all workers. The sort of work we are doing varies, but each man's work has "quality" of some sort or another. This "quality" is shown and known more or less now, but the humblest work in which "the handicraft is prayer" is enduring work, because the Spirit of God is dwelling in the man or woman who does it.

Question : In what ways does the idea you had formed of David differ from that expressed in Michelangelo's statue ?



MICHELANGELO'S STATUE : "DAVID."

June 23rd.

MICHELANGELO: "THE DEATHLESS ARTIST."—II.

Bible Readings : 1 Cor. 15. 53-58 ; Phil. 3. 12-14 ; Psalm 71. 17-21.

Other References : See former lesson.

Keynote of Thought :

"It sufficeth not to be merely a great master in painting and very wise, but I think that it is needful for a painter to be very good in his mode of life, even, if possible, a saint, so that the Holy Spirit may inspire his intellect."—MICHELANGELO.

Suggested Hymns : 302, 269, 325.

Aim of the Lesson : To show how a man who aspires to perfection must be prepared to sacrifice the unessential and hindering elements in life.

Notes on the Lesson.

We are able to sketch the second part of Michelangelo's life only very slightly, with the object of showing that Art is the effort to translate to others the artist's experience in his search for perfection, and that this effort, when sincere, is costly. We shall, therefore, only touch upon his most outstanding work (1) as a Sculptor, (2) as a Painter, (3) as an Architect ; and consider him (4) as a Poet and (5) as a Man.

During this second period of his life, Michelangelo's work is marked by mastery of violent and energetic movement and seems to express a tempest and hurricane of spirit. This we can understand when we find that, after 1505, when he was first called to Rome from Florence, he was for sixty-one years subject to a succession of Popes and became involved in intrigues, in plots of jealous artists, and in wasteful interruption of his work and plans.

1. Michelangelo as Sculptor.

"*The Tragedy of the Tomb.*" Pope Julius II. was the first Pope to give him a commission, and it was for a colossal tomb to be executed during his lifetime. Michelangelo prepared a design, which, if he had been allowed to carry it out, would have been

the most stupendous monument of sculpture in the world, and then repaired to the dreary marble quarries at Carrara, where he spent eight weary months choosing blocks for the marble-cutters to hew and arranging for them to be shipped to Rome. He returned to Rome, feverishly anxious to set to work on the thirty-four cartloads of marble awaiting him on the quay, only to find that Julius had altered his mind in the interval and refused to see him or to pay him. A quarrel ensued which was eventually made up, and, to make a long story short, the designs were cut down and altered and the project dragged on for forty years, until, in 1542, Michelangelo signed a final contract to make five figures for the tomb, only one of which, that of Moses, was completed by Michelangelo himself. The effect of "Moses" was amazing. "The Jews," says a witness, "are to be seen every Saturday, hurrying like a flight of swallows, men and women, to worship this figure."

Michelangelo said in later life, "My whole youth and manhood have been lost—tied down to this Tomb."

The Medici Tomb. In 1524, the Medici Pope, Clement VII., ordered a great tomb and new sacristy to commemorate the Medici at Florence, and Michelangelo was at work on this when Charles V. besieged and took Florence in 1530. Michelangelo, having helped in the fortifications, was for a time in hiding, but was eventually commanded to complete the monument, and sullenly and sadly set to work, bitterly disappointed with the Medici family. In these tombs, two great figures of the Medici are seated, one, wrapped in deep thought, above two recumbent figures of Night and Day, the other, with a baton on his knee, waiting to rise and go forth, above the figures of Twilight and Dawn. It is said that no one can look at these figures without being forced to think and question, and that in this monument Michelangelo writes in majestic despair the tragedy of Florence, making the very stones cry her shame and sorrows. The marble for it had cost him three precious years spent in gloom and disillusionment at the quarries, and out of it he wrested the symbols of his despair.

"These figures have a sense of something learnt and felt beyond the usual lessons and emotions of ordinary life, and are charged with the suffering of man and a sense of fatigue and despair of soul."—SYMONDS.

Suspense and anxiety told on Michelangelo's health and he became seriously ill, refusing to consult a doctor or to cease work. He never finished the Tomb, flinging down his mallet when Pope Clement died. Shortly after he left Florence and never saw his native place again.

2. Michelangelo as Painter.

Frescoes of the Sistine Chapel. Michelangelo's career as a painter started in 1508, when Pope Julius ordered him to leave the work on his tomb and paint the roof of the Sistine Chapel in Rome.

This change of plan on the Pope's part was said to have been at the suggestion of Bramante, the architect of St. Peter's, a great admirer of the painter Raphael, who persuaded Julius to commission Michelangelo to paint the roof, believing he would excel in this work, and that Raphael would gain in prestige in consequence. Michelangelo protested that "Painting was not his trade," but his indomitable will overcame his reluctance and he set to work. This was a tremendous job. The space to be covered was 10,000 square feet, and, though assistants were given him, he was unable to make much use of them, and for four-and-a-half years he laboured at the painting alone. His difficulties were numerous. There was damp to be overcome, a new technique to be learnt; there were intriguing enemies, cheating servants, and lack of money to carry on the work, to contend with; and, worse still, a Pope who was infuriated because he was not allowed to watch the work in progress. In 1509 the Pope insisted on a portion of the vault being uncovered, and the world was amazed. Raphael was the first to congratulate the artist, with the words, "I thank God I have been born in the same century." Michelangelo continued the work. "I am ill with suffering greater hardships than ever man endured, but I put up with all, if only I can reach the desired end," he wrote to his father. In consequence of having to lie on his back and look upward most of the time, he lost for some time the power of reading except when he lifted the paper above his head.

In 1512 the whole roof was uncovered, and Michelangelo's triumph was complete. In 1534 another Pope commanded him to paint another huge fresco, that of "The Last Judgment," on the wall of the Sistine Chapel, and, at the age of sixty, he shut himself up for five years to complete this.

In this painting Michelangelo has chosen the instant of time at which Christ appears and raises his hand as if to curse, and every thought and emotion are swallowed up in the presence of the righteous Judge. The whole wall swarms with ascending and descending shapes, men and women rising from the grave before the Judge, to take their stations among the saved or sinking with unutterable anguish to the place of doom. This fresco is considered the most famous single picture in the world, and is the only work that Michelangelo was allowed to complete according to his original design.

3. Michelangelo as Architect.

The Dome of St. Peter's. When he was nearly seventy, the Pope appointed Michelangelo architect of St. Peter's Church at Rome, a much coveted post. He remodelled all the designs for this church, and carried out, in spite of many obstacles, a wonderful architectural feat in the great central dome, which is said to be an unparalleled idea and the one redeeming feature of the church. He refused the stipend, saying "he meant to labour without recompense for the love of God." Symonds writes that "The one wish of his soul was to set a worthy diadem upon the Mother Church of Christianity."

4. Michelangelo as Poet.

In spite of so much active work, Michelangelo was to a large extent a dreamer. His poems were written at odd moments, sometimes on the margins of his sketches.

It is remarkable in his life that, up to the time he came to Rome at the age of sixty-four and met Vittoria Colonna, no woman appears to have influenced him. He never mentions his mother, nor did he ever marry. "I have only too much of a wife in my art," he says, "and she has given me trouble enough." Vittoria Colonna was a highly cultured and religious widow of forty-seven, and at her house, the meeting-place of a small but learned circle, Michelangelo spent probably the happiest hours of his life. To Vittoria he wrote his best sonnets, and her portrait and one other were the only ones he ever painted.

In his poems, as in his pictures, he shows no interest in the natural beauty of the world. To him, the human form revealed most clearly the Divine beauty. He says in one of his sonnets :

"Nor hath God deigned to show Himself elsewhere
More clearly than in human forms sublime,
Which, since they image Him, alone I love."

Here is a beautiful sonnet he wrote when he was eighty :

"Now hath my life across a stormy sea,
Like a frail bark, reached that wide port where all
Are bidden, ere the final reckoning fall
Of good and evil for eternity.
Now know I well how that fond phantasy,
Which made my soul the worshipper and thrall
Of earthly art, is vain ; how criminal
Is that which all men seek unwillingly.
Those amorous thoughts which were so lightly dressed,
What are they when the double death is nigh ?
The one I know for sure, the other dread.
Painting nor sculpture now can lull to rest
My soul, that turns to His great love on high,
Whose arms to clasp us on the cross were spread."

5. Michelangelo as an old man.

Read 1 Cor. 15. 53-58 and Phil. 3. 12-14.

There is no doubt that, as a man, Michelangelo had faults. He was irritable, suspicious, and often bad-tempered. He was (like all artists) very sensitive, and also rather fearful by nature, which made him irresolute and inclined to flee from imaginary dangers; but he was able, in spite of this, to taunt and scorn even Popes on occasion. All through his life he was constantly thwarted in his most cherished designs, and was the victim of conflicting loyalties. As a citizen, he loved the honour and freedom of his city and saw them dragged in the dust by the Medici family to whom he owed so much; as an artist, he was dependent for being able to do great work on men whose policy and deeds he detested. His devotion to Art cut him off from human society, though he had a few faithful friends all through his life. His mother does not appear to have counted in his life, and Rutter says " there is no trace of one being who really loved Michelangelo. He was an impossible man to get on with."

It is certain that the death of Savonarola was a turning-point in his religious life, and that in his old age he was constantly reading the Bible and Savonarola's works, his own religious thought appearing to be more Protestant than Catholic. Vasari says, " Towards the close of his life there arose in him no thought which was not graven with the idea of death, whence one could easily perceive that he was making his retreat to God."

Though wealthy, he never cared for money, continuing to live like a poor man, dressing soberly and often only taking one meal a day, and that of bread and wine. He had real " grit." He continued working to the last, often, when he was unable to rest at night through pain, rising to work by the light of a candle fixed to a paper cap on his head, only consenting to stay in bed on his last day on earth. He died, at the age of 90, in 1564. In accordance with his last wishes, he was buried in Florence, his beloved city. His funeral was celebrated with much pomp in Rome, but his body was afterwards stolen away by his nephew and dispatched as mercantile goods to Florence. It was intended to keep the burial secret and that only a few artists should be present, but the news spread, and a vast concourse followed the body by torchlight to the Church of St. Croce, and he was laid to rest surrounded by fellow-citizens. (Read Psalm 71. 17-21.)

Do we realise that this simple old man's life and work have an eternal significance? He is called " The Deathless Artist." Why? There are two chief reasons: (1) Because his life makes us aware of the eternal qualities in man—self-realisation through self-dedication and self-sacrifice; (2) Because he has left to the

world in his works a portion of the spirit of the times in which he lived, so that he interprets one century to another all through time.

Question : Are men still inspired by the qualities of self-dedication and self-sacrifice ?

Points for Discussion :

- (1) Michelangelo's wide range of activities.
- (2) How much did he owe to his times ?
- (3) Is great work possible without drudgery ?

Section VI.

Our Part in Social Reform.

NOTES BY ALICE ROBSON, B.Sc.

Introduction.

AMONG the finest results which the Adult School Movement has achieved has been the training of men and women for enlightened citizenship. Many of our members have given, and are giving, useful and disinterested public service as members of various governing bodies. But not these only have been led to take a wider view of their citizenship; the eyes of all of us have been opened to our responsibility for the state of the community in which we live.

From time to time we become aware of some urgent need for reform, and the question arises, "What can we do?" It is a real temptation, and one to which we sometimes yield, to pass a resolution urging some other body of people to put the matter right. Such resolutions are often drawn up on insufficient evidence; they do not always represent the real opinions of the School; they are said to be ineffectual; but their chief weakness lies in this, that persons who have passed a resolution are apt, in too many cases, to think that they are thereby excused from taking any further part in bringing about the desired reform.

In the following notes an attempt is made to see what our part, as Adult School members, may be in (1) checking the present gross abuse of alcoholic drinks; (2) substituting the "reformatory" idea of punishment for that of "retribution"; (3) helping to bring about industrial reform; (4) raising the standard of general health. In the final lesson an attempt is made to see what our part may be generally in the promotion of good government, both local and national.

These subjects are enormous in their scope, and no one knows the inadequacy of the notes better than the writer of them. It is suggested that lesson openers and class leaders should make their own selection from the facts given in the earlier paragraphs. Choose those upon which special or local knowledge

is available as far as possible, and emphasise that on each of these lines we may do our part in at least three main ways: (1) by study of the facts; (2) by personal service; (3) by helping in our daily conversation to create a public opinion in favour of the reforms we desire to see brought into effect. In these ways we shall be preparing ourselves to take corporate action when the opportunity and the need for it may arise.

June 30th.

I.—OUR PART IN TEMPERANCE REFORM.

Bible Readings : Prov. 23. 29-32 ; Eph. 5. 18.

Other References : Ecclesiasticus 31. 27-31.

Alcohol: its Action on the Human Organism. Report of the Advisory Committee appointed in 1916 by the Central Control Board (Liquor Traffic). (H.M. Stationery Office. 1s. and 1s. 6d.) An impartial statement, dealing solely with physiological facts.

Here's Health to You! Margaret Baker. (Author, Grange Court, Leominster. 1s. 6d.) Another statement of the physiological effects of alcohol, more simply worded and illustrated.

The Drink Trade and the Nation. Sewell and Barker. (Western Temperance League, 3, Clare Avenue, Bristol. 1s. 3d.)

A Handbook to the Drink Problem. W. Reason. (S.C.M. 1s. 6d.) A statement of the problem and a discussion of the various solutions which have been proposed.

Keynote of Thought :

Let us stop criticising one another ; rather make up your mind never to put any stumbling-block or hindrance in your brother's way.—Rom. 14. 13 (Moffatt's translation).

Suggested Hymns : 11, 14, 103.

Aim of the Lesson : To discover in what ways we may advance the cause of temperance.

Notes on the Lesson.

1. The Bible Readings.

These deal only with the misuse of wine by excessive indulgence or by adding to it spices and herbs to increase its flavour and strength—the "mixed wine" of Prov. 23. 30; cf. Isaiah 5. 22. Wine, often diluted with water, was the universal drink except for those who had taken a vow of abstinence, like the Nazirites and Rechabites (cf. Jer. 35.), to whom the vines of Canaan were associated with the evil rites of Baal-worship and therefore to be shunned. To the great majority of the Hebrew people,

wine was a good gift (cf. Ps. 104. 15, and the traditional association of the name of Noah, "the comforter," with the discovery of the art of making wine). "Wine drunk in measure and to satisfy is joy of heart and gladness of soul," according to Jesus the Son of Sirach.

Mr. Arnold Bennett, writing in *The Sunday Pictorial* (Aug. 1st, 1926), describes alcohol as "one of the greatest institutions in the civilised world . . . an object of almost universal affection. . . For thousands of years it has celebrated every triumph and softened every defeat." But he goes on to speak of "the price in physical deterioration, sometimes inducing intellectual deterioration," which must be paid; "that price is tremendous," he says.

Now turn to some of the items in this "tremendous" bill.

2. The Cost to Health.

The Advisory Committee of eight eminent doctors, appointed in 1916 to enquire into the effect of alcoholic beverages on health and industrial efficiency, reported that "the whole food value of alcohol is due to its use by the body as a fuel"; that its action in blunting the warning sensation of cold is a peril rather than a safeguard; that there is no evidence that it protects a person against the danger of infection,—on the contrary, the defences of the body against such diseases as tuberculosis, septic inflammation and pneumonia are weakened by the use of alcohol. They also reported that alcoholic drinks "are definitely injurious for children and most persons of unstable nervous system, notably for those who have had severe injuries of the head, or who have suffered from attacks of mental disorder, or from nervous shock."

"A Dangerous Trade" is the heading of a column in *The Observer* of March 4th, 1928, in which "A Social Student" quotes from the Report on Occupational Mortality issued by the Registrar-General. The report deals with 89,537 men of ages between 20 and 65, engaged in the liquor trade as brewers, cellarmen, publicans and barmen. If they had been engaged in ordinary occupations, twelve might have been expected to die annually of cirrhosis of the liver—a complaint directly caused by excessive drinking—but the annual death-rate from this cause among the above men was 133. Among the keepers of hotels and public-houses the death-rate from cirrhosis is eight times as great as the standard, and of barmen it is reported that their death-rates are very high from all causes. The summary ends with these words: "The liquor trade is, therefore, not one which a wise parent would choose for his son."

There is evidence accumulating, too, that alcohol, like lead and the poison of venereal disease, may act as a racial poison,

and Dr. Saleeby gives it as his judgment that the doctrine "Protect Parenthood from Alcohol" is the most important that the temperance reformer can advocate.

3. The Cost to Efficiency.

Mr. Arnold Bennett follows up his praise of alcohol, already quoted, in this way:

"I look about among my acquaintances in various spheres—business, literature, the stage, the bar, politics—and I see everywhere men whose lives are obviously clouded, and their careers impaired, if not most gravely imperilled, by continual immoderate indulgence in alcohol."

Mr. Philip Snowden, who was a member of the Liquor Control Board during the war, has said that tests then made showed that a moderate dose of alcohol had the effect of reducing the efficiency of the workman by one-seventh.

"The greater the precisional delicacy and alertness demanded in a muscular act and the greater its degree of difficulty, e.g., by reason of novelty to the performer, the more liable will that act be to show impairment under the influence of alcohol, and, within limits, the smaller will be the dose of alcohol which may impair the act."

(*Alcohol: its Action on the Human Organism*, p. 64.)

4. The Cost to Morals.

But why is it that people who are in the habit of drinking moderately often think that alcohol helps them to work better? One reason seems to be that it first affects the mental processes of judgment, self-control and self-criticism. It is a narcotic drug rather than a true stimulant. Dr. E. Vipont Brown says:

"I often think that this self-appreciation which results from taking alcohol is one of the most potent factors in the wonderful power of fascination that it possesses over its slaves." (*The Medical Aspects of the Temperance Question*.)

So it is not surprising that a close connection is often traced between crime and indulgence in alcohol.

What opinion have you formed upon this point as the result of your own observation?

5. The Cost in Money and Material Wealth.

In 1925, the expenditure in Great Britain on beer, wine and spirits totalled £315,000,000, or £7 4s. od. per head of the population, while more than a million tons of foodstuffs (corn, sugar, rice, etc.) were used in brewing and distilling.

6. Our Part : What Can We Do ?

(a) *Personal Abstinence.* Discuss the value of this, as a safeguard for yourself, as enabling you to avoid putting temptation in the way of others, and as giving you authority to suggest that others should abstain. What is the value of having signed the pledge? Do you desire to see an active campaign in our Schools for obtaining pledges?

(b) By the provision of coffee-carts and refreshment stalls for workers in the early morning and late evening, and by the opening of club-rooms where games, books and companionship are available, some Schools have done indirect but useful "temperance" work. At the Canning Hall Settlement, in the East End of London, an old public-house has recently been converted to the Settlement's use; an old drink-sodden man dropped in—he had been in the habit of dropping in for a very long time—and was invited to help in sorting and indexing a few books which were to be the nucleus of a library. The work interested him, and, as more books were added, he was made librarian and is now in charge of nearly 1,000 books, all properly ordered and catalogued. There have been occasional lapses, but the new interest and the pride he takes in his work have very largely filled the place which drink formerly occupied in his life.

What is your School doing along these lines?

(c) *Legislative Reform.*—We can and ought to study the proposals for reform which are before the country—Prohibition, Local Option and Disinterested Management—and try to form our own judgment. It will not be easy to do this, because such violently opposing statements are continually made, e.g., on the effect of Prohibition in the United States of America. There are undoubtedly many ways in which the law can be broken, and some people, e.g., university students, are drinking for the sheer fun of defying authority; but Solicitor-General Beck, speaking as an opponent of Prohibition, said in this country a year or two ago that the system had undoubtedly lessened idleness, promoted efficiency, increased thrift and made men better husbands and fathers.

and passing Local Option, we should note that since 1920 great changes have been in force in Scotland under which the electors of a death-qualified area can call for a poll once in three years, and by with the effect either (i) no change in powers and discretion of a wise parliament; (ii) limitation of licences by one-quarter; There are now (1928) thirty-one areas in which and the policy has thus been decided upon by the electors. school attendances, co-operative sales and bank

savings, a decline in infant mortality, and improved trade, are amongst the results quoted.

Of the third suggested reform, the disinterested management of public-houses (i.e., management by the Local Authority or other group of persons not financially interested), Carlisle is, of course, the outstanding illustration. Yet there are twenty-seven County Boroughs which showed a greater decrease in convictions for drunkenness between the years 1913 and 1925 than Carlisle, and widely differing opinions are held as to the success or otherwise of the experiment.

July 7th.

II.—OUR PART IN PENAL REFORM.

Bible Reading : Matt. 18. 15-35.

Other References :

English Penal Methods. (Friends' Book Centre, Euston Road, N.W.1. 6d.) A useful summary of theories of punishment, methods and suggested reforms, with a good bibliography.

Penal Reform. E. M. Whiting. (N.A.S.U. 3d.)

Christian Justice. Norman L. Robinson. (Swarthmore Press. 6s.)

Suggested Hymns : 17, 24, 343.

Aim of the Lesson : To seek for a truer understanding of the meaning and purpose of punishment.

Notes on the Lesson.

1. What is Penal Reform ?

" A nation's **PENAL SYSTEM** is the name given to its machinery for dealing with crime. **CRIME** is the name given to those actions considered by the community to be sufficiently anti-social to require punishment by the State. **SIN** is a violation of the moral law ; it is not synonymous with **CRIME**, though actions may be both. There are many sins, including some of the most grievous, which are not crimes ; and there are crimes which are not sins . . . **PENAL REFORM** is concerned with reforms in the theory and practice of our penal system." (*English Penal Methods*, p. 2.)

2. The Reasons for Punishment.

Before we can come to any decision upon the reforms we should like to help to bring about, or even discuss the subject intelligently, we must clear up this question : Why does the State punish the man or woman who breaks the law ? Discuss the following theories :

(a) *Retribution.* Is this anything more than a polite term for revenge ? " As he hath done, so shall it be done to him," said the Mosaic law (Lev. 24. 19). Note that this was a real advance in that it limited the vengeance ; a man whose eye had been knocked out was not in revenge to take the life of his enemy. Look up Matt. 5. 38, 39, to see what Jesus thought about this idea of retributive punishment. What is the connection between

the thought of an abstract "justice" which must be vindicated and this old idea of making "the punishment fit the crime"?

(b) *The Protection of Society.* Probably we shall agree that this is more important than (a). If a man—probably a mental defective—is in the habit of frightening and even injuring children on their way home from school, it is clearly necessary that the State should intervene to protect the children, to place the offender out of the way of temptation, and to deter others from following his example.

(c) *Reformation.* Read the Bible passage and try to find out from it what Jesus thought about punishment. What is the object of having a talk, first of all in private, with the offender? and why did the king in the parable forgive the man who had defrauded him of more than £2,000,000? What is the meaning of "gaining a brother"? Can you relate it to the return of the prodigal to his father's tent and the welcome designed to make him feel that he was once more one of the family?

3. Methods of Punishment.

Discuss the following methods with regard to their efficacy in (i) protecting society, (ii) deterring others from committing crimes, (iii) reforming the criminal:

(a) *Corporal Punishment.* Whipping, the pillory and the stocks were formerly common penalties in this country; branding and mutilation, e.g., of tongue or ears, were also employed. In practice they proved ineffective. Do you think there is any justification to-day for magistrates who order a boy to be birched? If so, for what offences?

(b) *Fines.* "Little objection can be raised to a practice in which the State registers its disapproval of certain anti-social acts by the infliction of small penalties; by this method it is probable that many thoughtless people are made to see, for the first time, the anti-social nature of their offence, and that others, to avoid the inconvenience or even disgrace of being summoned, are led to light their bicycle lamps at the required time or to pay their taxes promptly" (*English Penal Methods*, p. 4). There is general agreement that the extension of time now often allowed for the payment of fines has been a real step forward, but it is still possible for lads to be sent to prison in default of a fine for playing football in the streets.

(c) *Imprisonment*, regarded as punishment, is a comparatively modern method; the gaols used to be places of detention in which criminals awaited judgment, which in serious cases would be that of death or transportation. The horrors which resulted from the indiscriminate herding together of innocent

and guilty, healthy and diseased, young and old persons, led the great reformer John Howard (1726-1790) to advocate solitary confinement 'in the prisons and penitentiaries which about a hundred years ago came to be regarded as the right places to put the criminals who had formerly been packed off to the American colonies and later to Australia. Transportation came to an end in 1867, and ten years later the Government took over the local prisons in which short-time sentences were carried out. Since 1877 there have been two kinds of prison in England, the local ones in which imprisonments of up to two years are served (some of these have lately been closed), and convict prisons for sentences of penal servitude for three years and upwards. At the present time (May, 1928) there is a daily average prison population in this country of 10,800.

Does the fear of imprisonment deter people from breaking the law? While it may have this effect upon those who are never likely to see the inside of a prison, it is noteworthy that very many of those who are sentenced to imprisonment at the present day are "recidivists," or old offenders. In 1906, 180,000 people were sent to prison in England and Wales, and 107,000 of them had been there before, 10,000 of them more than twenty-one times previously!

Does imprisonment tend to reform the prisoner? We should bear in mind that educational work is now carried on in prisons (largely by voluntary teachers), that the rules as to silence and solitary confinement are less strict than formerly, and that in Borstal Institutions and certain specialised prisons the emphasis is on training rather than on punishment.

(d) *The Probation System.* "Many first offenders and others who in former years would have been sent to prison (often with disastrous consequences) are now 'put upon probation,' that is to say, they are handed over to the supervision of a 'Probation Officer'—an officer of the Court—whose duty it is to keep in touch with the delinquent as a friend, visit him in his home, assist him with employment and recreation, and help him to go 'straight.' Reports vary as to the relative success of the probation system, but one estimate is that seventy-two per cent. of the adults and ninety-five per cent. of the juvenile offenders put on probation never appear before the courts again, charged with subsequent offences." (*English Penal Methods*, p. 14.)

(e) *Capital Punishment.* In 1800 there were over 200 capital offences in England. Hanging was the penalty for stealing five shillings, or for associating with gipsies for three weeks. Many countries have now abolished the death penalty, including Holland, Norway, Belgium and eight of the States of the American Union, and in every case a decrease in homicidal crime has

resulted. It seems clear, therefore, that capital punishment is unnecessary as a deterrent; its reformatory value is obviously non-existent. Is there any reason why we should retain it? In discussing this, bear in mind (i) the possibility that an innocent person may be put to death through an error in justice, (ii) the suffering entailed in carrying out the punishment, (iii) the morbid interest aroused in the public by a murder trial.

4. Our Part : What Can We Do ?

(a) *Personal Service.* What are Adult School members doing and what might we do?

- (i) Prison visiting opens up a splendid field of service for those who have the time, the discretion and knowledge, and the loving spirit necessary to undertake it. There are less than 500 "unofficial" visitors to-day for the daily average of between 10,000 and 11,000 prisoners. If we cannot visit ourselves, we can encourage those who are doing the work; e.g., some Schools take an annual collection to help a visitor at Walton, Liverpool, to provide a New Year treat for the women prisoners there.
- (ii) Educational work in prisons, including handicrafts, needs more helpers.
- (iii) After-care—co-operating with Discharged Prisoners' Aid Societies to befriend ex-prisoners. Adult School members at Leicester, Wakefield and elsewhere have done fine work in this way.

(b) *The Formation of a Public Opinion in Favour of Reforms,* notably the following:

- (i) The abolition of short sentences of imprisonment (less than three months) and the extension of the probation system.
- (ii) The provision of legal defence for those unable to pay for it in Courts of Summary Jurisdiction. About 35,000 persons are sent to prison annually from these courts, and none of them, however poor, is entitled to free legal aid.
- (iii) The trial of children in buildings other than the ordinary police-court.
- (iv) Facilities for the competent medical examination and treatment of law-breakers, especially certain types of sex offenders, before trial.
- (v) More advice for debtors, and possibly the establishment of special types of workhouse in which the debt could be wiped off by work.

- (vi) Re-organisation of prison industries so that a prisoner may be better fitted for work. Wages paid for work done in prison might be divided between maintenance costs, support of dependants, restitution and a discharge grant.
- (vii) Capital Punishment: reform by way of (a) modification, (b) abolition.
- (viii) The provision of more remand homes for young offenders.
- (ix) The appointment of more women as police officers.

Additional References :

- English Prisons of To-day.* Hobhouse and Brockway. 1922. (Out of print.) Report of the Prison System Enquiry Committee, giving full details of existing system and suggestions for reform, some of which have since been carried into effect.
- Capital Punishment in the Twentieth Century.* E. Roy Calvert. (Putnams. 5s.)
- Murder and the Death Penalty and Executions.* Two pamphlets published by the National Council for the Abolition of the Death Penalty, 23, Charing Cross, London, S.W.1. 2d. each.
- Report of the Departmental Committee on the Treatment of Young Offenders.* (H.M. Stationery Office. 2s. 6d.)
- Everyman Faces Life.* Lessons for May 25th and June 1st, 1924. (N.A.S.U. 1s. 3d.)
- Elizabeth Fry.* G. King Lewis. (Swarthmore Press. 2s. 6d.)
- Mathilda Wrede: Friend of Prisoners.* Lilian Stevenson. (Allen & Unwin. 5s.)
- A New Way with Crime.* A. Fenner Brockway. (Williams & Norgate. 7s. 6d.)

July 14th.

III.—OUR PART IN INDUSTRIAL REFORM.

Bible Readings : Amos 5. 11-15 ; Matt. 20. 1-16.

Other References :

Towards a New Industrial Order. F. Griffiths. (N.A.S.U. 3d.)

The Kingdom of God in Industry. Edited by Malcolm Spencer. (Independent Press. 6d.) A series of papers containing suggestions for reform and useful bibliographies.

Some Problems of Modern Industry. W. L. Hichens. (Nisbet. 6d.)

The Book of Amos. Translated into Colloquial English by T. H. Robinson, M.A., D.D. (N.A.S.U. 6d.)

Keynote of Thought :

“ If we are ever to solve the great industrial problem it can only be by recognising that industry is primarily a national service, and that the object of those engaged in it is first and foremost the good of the community as a whole.”—W. L. HICHENS.

Suggested Hymns : 25, 68, 349, 364.

Aim of the Lesson : To see what is our part in promoting industrial reform.

Notes on the Lesson.

1. The Bible Readings.

When Amos spoke at Bethel, he was addressing people who knew that underneath the surface prosperity of Israel there was much poverty and suffering. The peasant farmers, who had been the backbone of the country, had fallen into the hands of capitalist moneylenders, to whom they had mortgaged tools, clothing, land, and even themselves. On their old farms they worked, no longer for themselves, but for their owner-employers, to whom they had to supply “ load after load of corn ” (Dr. Robinson’s translation of “ exactions of wheat.”)

Jesus’s story of the vineyard seems to challenge us to reconsider our ideas about wages. Are they to be merely the price paid for work done ? Or should the human needs of the worker and the impossibility of obtaining full-time work be taken into account ?

2. The Wage System.

As we know it to-day, the wage system is of comparatively modern growth. The great change in methods of production that took place between (about) the years 1750 and 1850, when the old home industries were replaced by large-scale factories and workshops, resulted in the necessity for an enormously increased population to sell its labour to the owners of land, machinery and capital. In return, they received payment, at first in goods or cash; later, the State enforced the principle of cash payment. A good discussion of the wage system in industry, making clear the difference between earnings and real wages (wages related to prices), and setting out the advantages and disadvantages of the system, is to be found in the First Study in *Towards a New Industrial Order*.

Discuss the following :

“Here are two of the axioms of modern business that cannot any longer remain unchallenged :

1. That the bulk of the work of the world must be done for wages that yield a profit to private enterprise ;
2. That the wages a man can command in the open market represent his full share in the wealth of the community.

On the contrary, it is at least conceivable :

(a) That it would be more conducive to the wealth of the world if a great many productive services were organised, as the Army is organised, not on a profit basis at all ;

(b) That the earning powers of industry are being wrongly divided, so that too little is going to those who need it for current expenditure and too much to reserve.

Some minds will jib at the ideas here put out, because they are enchained to the notion that commercial profit is the real and only possible index to the worth of a particular piece of work. But is it? Is the doctor's work calculated on those terms? or the teacher's? or the parson's? Surely not. Surely it is the case at present that a great deal of the work of the world is done on the basis of the fact that we know what we want done and are prepared to pay a living wage to get it done." (*The Kingdom of God in Industry*, p. 46).

What is understood by a living wage? In theory it is supposed to be that on which a man, his wife, and three children under the age of fourteen can live. But as there are many wage-earners without families dependent upon them, the position is at present that some may be receiving more than they actually need, while a large family is under-nourished until the children can leave school (often too early for their own good) and obtain a job to help the family income. In Australia, New South Wales has given a lead to the Commonwealth by passing, in March, 1927,

an Act which provides for a weekly allowance of 5s., payable to the mother, for every child under fourteen, provided that the household income during the past year has not exceeded the amount of the basic man's wage (calculated on the needs of a childless couple), plus £13 for each child. The cost of this measure is to be met by a tax on employers, stated in Assembly, on April 19th, 1928, to be not likely to amount to more than one per cent. or one and a quarter per cent. of the wage bill. New Zealand has also adopted a scheme of family allowances, and in many of the countries of Europe the State makes some extra payment for each child to the employees in its own public services. In the mining industry of France, Belgium, Jugoslavia and Austria, payment of children's allowances is practically universal, and in France it is being largely extended throughout industry generally.

Discuss this idea of Family Endowment.

3. Co-Partnership and Profit Sharing.

"I do not think you are going to get real peace in industry so long as the capitalist is always the residuary legatee," said B. Seebohm Rowntree, at the great Adult School meeting at Friends House in March, 1928. The Liberal Industrial Inquiry Report (published February, 1928) says: "We consider that, after existing capital has received an adequate return, the balance ought to be shared with the employees, and that it is best shared in the form of capital allotments, which create new ownerships."

The system is known to be in force in over 250 works in England and Northern Ireland. In the South Metropolitan Gas Company, the employee director has an equal status with other directors on the Board, and there are now nearly 9,000 co-partners, holding over £747,000 of the Company's ordinary stock.

Would a wider adoption of this system result in any effective lightening of the burden of insecurity that rests upon the worker to-day?

4. "Let there be Conference."

"Let there be Works' Councils, let there be conference in any way you like, conference with the shop stewards, conference as you like; but let there be conference, let it be a case of government by consent and not government due to fear." (B. S. Rowntree.) Part III. of *Towards a New Industrial Order* gives a summary of the machinery for industrial negotiation at present in existence, and points out that "the vast majority of differences between employers and employed are negotiated without a stoppage of work. . . . Public opinion is too often influenced

by the publicity given to strikes and lock-outs ; and the lack of statistics on the other side prevents the formation of anything like balanced opinion on the value of trade organisations."

In the whole industrial system there is no machinery for conference on a national scale, to organise discussion of the many problems which concern more than a single industry. In 1919, a large Conference of Employers and Trade Unionists recommended that some form of permanent representative National Industrial Council should be immediately set up, to consist of 400 members, 200 to be elected by employers and 200 by Trade Unions. The latter portion, it was suggested, should be made up proportionally to the membership numbers in the different Unions (engineering and foundry-workers would have sent twenty-one representatives, cotton workers thirteen, miners and quarry-workers twenty-three, and so on). "Had such a Council been in existence, with a working tradition behind it, it is at least doubtful if the coal industry would have come to its present pass." (F. W. Ogilvie, *Industrial Conflict*.)

Such a body would be most useful in working with the International Labour Office at Geneva.

5. Our Part.

The fourth of the "Adult School Aims" is "To bring together in helpful comradeship and active service the different classes of society," and, however much we may dislike the wording of that aim, does it not stand for something real and important? In the Adult School atmosphere it is possible for people of widely differing views and upbringing to meet and discuss together the problems of the day with the honest desire to find solutions.

"We look for truth and guidance not by pitting the past against the present, the individualist against the socialist, the progressive against the conservative, or the employer against the craftsman; but by combining the good that is to be found in every quarter and by discriminating against the evil that is to be found also in every present fact and every present party."—(*The Kingdom of God in Industry*, p. 2.)

We all need more knowledge, and to gain it we shall need more time than our ordinary weekly meetings ; study circles and lecture schools might be arranged. We might also invite local organisations of employers and employed, "Copec" groups, Co-operative Guilds and other movements, to discuss with us constructive measures of reform.

We need to look beyond the immediate problem of the particular industry with which we are concerned, and to recognise that the social cleavage which makes reform so difficult is due partly to the fact that many well-intentioned people think that

industrial systems and methods can be easily changed. The industrial machine is a complicated one and its parts are not interchangeable overnight. But the worker and the technician need one another, and a recognition of mutual interdependence may be the first step towards reform.

NOTES FOR LEADERS.

Very few of the aspects of this enormous subject have been touched upon in the foregoing notes. Leaders and lesson-openers should use their own judgment in selecting those aspects upon which knowledge of local conditions can be brought to bear, e.g. :

(a) The problem of the low wages of women may be raised in manufacturing districts.

(b) The relation of the school leaving age to industry. An extra two years at school may be an actual hindrance to obtaining work because the employer will not pay the 16-year-old rate of wage to one who has to begin to learn the trade at that age.

(c) The influence of the ordinary consumer upon industrial conditions. Consider the following quotation from Sir J. C. Stamp : " We have a personal responsibility in the way we spend our money for aiming, within our powers, at the encouragement of production under the best conditions and discouraging production under the worst." (*The Christian Ethic as an Economic Factor*, p. 62.)

Additional References :

Industry and Property. C.O.P.E.C. Report. (Longmans. 3s.)

Christianity and Industrial Problems. (S.P.C.K. 2s.)

Industrial Conflict. F. W. Ogilvie. (Oxford Univ. Press. 1s. 6d.)

An essay on the need for some organisation by which industry as a whole can deal with industrial affairs.

The Human Needs of Labour. B. S. Rowntree. (Out of print.)

The Ethics and Economics of Family Endowment. Eleanor F. Rathbone. (Epworth Press. 1s. 6d.)

Partnership in Industry. F. W. Raffety. (Jonathan Cape. 6s.)

July 21st.

IV.—OUR PART IN PUBLIC HEALTH.

Bible Readings : Lev. 13. 1-6, 45, 46 ; 14. 1-9 ; Matt. 8. 1-4.

Other References :

Ecclesiasticus 38. 1-12.

Public Education in Health. (H.M. Stationery Office. 6d.)

An Outline of the Practice of Preventive Medicine. Sir G. Newman.
(H.M. Stationery Office. 1s.) Referred to in the following notes as "Preventive Medicine."

The Foundation of National Health. Sir G. Newman. (H.M. Stationery Office. 3d.)

Keynote of Thought :

"We have witnessed a nation organised for war, we require a nation organised for the purpose of national health."—Sir G. NEWMAN.

Suggested Hymns : 265, 266, 263.

Aim of the Lesson : To find ways in which, as members of a community, we may help to raise the standard of general health.

Notes on the Lesson.

1. The Bible Readings.

These remind us that in regard to certain diseases of the skin, and especially leprosy, the Hebrews were strict in their observance of sanitary laws. The isolation of the leper, and the bathing, shaving and clothes-washing enjoined in the case of a man cured of disease, sound quite modern, though some of the other rites to be observed suggest magic rather than sanitation.

In this country, leprosy was at one time a common disease. Probably most of us have seen an old church containing a "leper's squint," through which the unclean people are supposed to have been able to see the Mass celebrated upon the altar, even though they might not mingle with the congregation in the body of the church. As they went about they had to warn others of their approach by means of a bell or clapper. Ever since the fourteenth century leprosy has been on the decrease in Europe, and our own country is now practically free.

Miss Maude Royden says (in *I Believe in God*, chapter on "Miracles") that we regard Christ's healing of one leper as a

miracle, but are unmoved by the wonder of the fact that a whole country has been rid of the plague. Yet this is one of the ways in which the promise of "greater works" to be done in the future (John 14. 12) is being fulfilled. Discuss this statement.

2. Fatalism and Hope.

"One of the characteristics of the Dark Ages was the prevalence of fatalism. Men felt crushed by circumstances; they seemed helpless in the presence of pestilence and misery, and for centuries they existed under a sense of impending disasters which they could neither foresee nor prevent. Disease seemed to them something occult, supernatural, beyond their understanding or control. The cataclysm of the European War and the scourges of influenza and plague which have swept through the Empire have, in their degree, exerted in our own time a somewhat similar effect. Let men once feel that external circumstances control their fate, and their attitude to reform and progress is one of despair. Let them once recognise, on the other hand, that in large and increasing measure they are masters of their own destiny, and their life takes on a new, more hopeful and purposive aspect. Education is then seen in its true light, its true potentiality. It becomes the instrument of reform, and in no sphere of national well-being is this more necessary than in relation to Preventive Medicine." (*Preventive Medicine*, p. 118).

In the publicly maintained schools at the present day a great deal is being done to give the children knowledge of facts concerning their bodily health and to train them in habits of personal hygiene. But if the school is thus suggesting the attitude of hopefulness to the child—hope that human knowledge and skill can overcome disease and maintain a high standard of health—what is the home doing? What, for instance, is the view of the average mother of small children with regard to measles, "in its complications and sequelæ . . . one of the most damaging and mortal of all the infectious diseases" (Sir G. Newman), and so common that between 80 per cent. and 90 per cent. of all children have had an attack before the age of fifteen? What can Adult School members do to promote and encourage a spirit of determined resistance to this plague of childhood?

3. Our Part.

In what ways have our Schools already contributed, and how may we further contribute, to raise the general health standard of our country? In order to keep the discussion of so large a question within bounds, it is suggested below that certain definite epochs of life may be reviewed; it will, perhaps, be better to concentrate on one or two of these rather than try to run through them all.

(a) Motherhood and Infancy.

“ We lose upwards of 2,700 mothers a year and not less than 50,000 infants out of 700,000 born.” (*Preventive Medicine*, p. 62.) The infant mortality rate (the death-rate of babies under one year of age per 1,000 born) for the last thirty years of the nineteenth century averaged 148. In the first ten years of the twentieth century it fell to 127; in 1911-20 it was 100; in 1924 it was 75. This decline is probably due to the awakening of the public conscience more than to any other cause, and the resulting demand for infant welfare centres, health visitors and so forth. In quite a number of cases, these centres have been opened on Adult School premises. But while the baby does seem to be getting a better start in life, the same cannot be said for the mother. The maternal mortality rate is not appreciably lessening, and associated with these too numerous deaths is a great burden of suffering. “ A vast number of women are made invalids for life, or lose a large part of their economic value, or become sterile, or die ultimately from injuries received or disease acquired while fulfilling or attempting to fulfil the function of motherhood.” (*Preventive Medicine*, p. 61.)

In Luton and some other towns, Adult School members have been instrumental in getting the local authority to see the need for a Maternity Home, and the Mothers' Rest Home at Hampstead is a real contribution to the problem of how to recruit a woman's strength before she takes up her household tasks again. Would it be possible for any of our Women's Schools to find members with a little leisure who would act as voluntary “ home helps ” and, by regularly taking charge of house and children for one or two hours in an afternoon, give some expectant mother the chance of a daily rest ?

(b) Childhood.

The medical inspection and treatment of school-children was instituted as a national system in 1907, and is now attending to hundreds of thousands of children at some 1,190 school clinics. But between infancy and school age there is a gap; it is often found that by the time children enter school some physical ailment has become firmly rooted, because there is no compulsory medical service for the ages between one and five years. In some enlightened areas the local Health Authority is making provision; at Bedford, a Day Nursery for little children has been lately opened as the result of agitation by Adult School folk, and in other places they have been successful in getting Nursery Schools started (one in Scarborough was carried on for some years largely by the late Mrs. John Wilhelm Rowntree) where the

children are fed, rested, played with and trained in good bodily and mental habits.

(c) *Adolescence.*

Young People's Schools, with their folk-dancing, outdoor games and country walks, are probably doing more than we realise to build up healthy bodies and minds, and to help their members through a difficult crisis of life. Are there enough of such Schools? if not, are we concerned to extend them?

(d) *Industrial Life.*

Mr. C. T. Cramp, Industrial Secretary of the National Union of Railwaymen, estimates that in 1926 more than 90 million working days were lost through ill-health in this country alone. From the investigation of insurance medical records in 400 representative areas it appears that a very large proportion of the ailments for which insured persons, in 1924, consulted their doctors, belonged to the category of preventable diseases. Twenty per cent. of these people were ill with bronchitis, catarrh or common colds, and 12 per cent. with indigestion. What is the value of this earlier recognition and treatment of disease?

Is there any way in which we can help to lift this heavy and wasteful burden of ill-health? "It's beyond us!" will probably be the answer in a good many Schools, and this may be partly true. Infectious diseases are encouraged to spread by conditions of overcrowding and bad housing; accidents occur at work; wet clothes are inevitable for outdoor workers in the English climate; and poverty is accountable for underfeeding and the eating of unsuitable food. But, if we allow for all that, is there nothing left that we can do? Many Schools are generous in finding money to send a member to a convalescent home after he has been ill, but have we ever really tackled the problem of what we might do to prevent illness? Do we ever have classes or lectures on foods and their relative values, and on habits of feeding?

"There are other aspects of habit which must not be forgotten, and which unquestionably have a large share in the production of disease. For instance, (a) the irregularity of meals and the consumption of food between them, (b) the unvariated monotony of the regular meals, (c) the failure to masticate, owing to defective teeth or other cause, (d) the habit of drinking with meals and washing down food, (e) the habit of bolting food, like posting letters, (f) over-eating, (g) chronic constipation, (h) swallowing air at the time of eating, and (i) the abuse of alcoholic beverages."
(*Preventive Medicine*, p. 112.)

Lastly, ought not we to stress the moral and spiritual aspects of this question of health? There is, for example, a terribly close

connection between alcoholism, venereal disease, and feeble-mindedness. "The relationship between morality and preventive medicine is intimate and profound."

Jesus said that he came to give to mankind a richer, more abundant life (John 10. 10). In what way may we claim this promise as referring to bodily health ?

Additional References :

Handbook of Suggestions on Health Education. (H.M. Stationery Office. 6d.) A manual intended primarily for teachers.

Everyman Faces Life (1924), p. 242. Lesson on "Laws of Health." (N.A.S.U. 2s. 6d.)

The Life We Live (1927), p. 9. Lesson on "Health for All." (N.A.S.U. 1s. 6d.)

Social Survey. G. Peverett and A. T. Pike. (N.A.S.U. 6d.)

The Nation's Mothers. (N.A.S.U. 1d.)

Maternal Welfare. A useful leaflet explaining in how many ways a Local Authority has power to aid the Maternity service of the district under the Maternity and Child Welfare Act of 1918. (Maternal Mortality Committee, 13, Chester Terrace, London, S.W.1. 1s. 6d. per 100.)

July 28th.

V.—OUR PART IN GOVERNMENT.

Bible Readings : Rom. 13. 1-7 ; 1 Peter 2. 13, 14.

Other References :

- Social Survey.* G. Peverett and A. T. Pike. (N.A.S.U. 6d.)
- English Local Government.* Ruskin College Study Courses, No. 1. (Ruskin College, Oxford. 6d.)
- Everyone's Affairs.* Dr. Robert Jones. (Sidgwick and Jackson. 2s. 6d.) An elementary book which will be found very useful.
- How England is Governed.* C. F. G. Masterman. (Selwyn and Blount, Ltd. 3s. 6d.)
- Civilization Re-made by Christ.* F. A. M. Spencer. (Allen and Unwin. 7s. 6d.)
- Foundations of National Greatness.* Wm. C. Braithwaite. (N.A.S.U. 3d.)

Keynote of Thought :

" Seeing that the Kingdom of Heaven embraces all the affairs of human life, we cannot exclude secular government from the functions of the growing company of the children of God. We must also assert the value of participation in government for the development of the soul."—(*Civilization Re-made by Christ.*)

Suggested Hymns : 2, 4, 10, 345.

Aim of the Lesson : To learn to take our right share in ordering the affairs of our nation, city, or village.

Notes on the Lesson.

I. The Bible Readings.

These suggest that our part in government is a passive one. " If you want to avoid being alarmed at the government authorities, lead an honest life . . . you must be obedient. Therefore, not only to avoid the divine vengeance but as a matter of conscience, for the same reason as you pay taxes—since magistrates are God's officers, bent upon the maintenance of order and authority—pay them all their respective dues, tribute to one, taxes to another, respect to this man, honour to that." (Moffatt's translation of Rom. 13. 3, 5-7).

If this seems hopelessly out of date to-day, what more is required of us than to be obedient, to avoid all actions that might

bring us "under the law" and to pay our rates and taxes? There was no opportunity for obscure subjects of the Roman Empire (and the people to whom Paul and Peter wrote their letters were mostly quite obscure folk) to do anything but obey, until the time came when they had to choose between obedience to the State and obedience to conscience—between worshipping the Emperor and worshipping God, the Father of Jesus Christ. They could not change the government that issued commands, but they could and did show that they would die sooner than obey those commands,

2. What is "Government"?

The first chapter of *How England is Governed* (see "Other References" above) is entitled "The Child Encounters Law." It pictures the growing life of a child, whose birth into this world his father was compelled by law to notify to the Medical Officer of Health, compassed about by a mysterious impersonal "Law," of whose existence he probably becomes aware when it forbids him to walk over fields or play games on pavements, or when it takes him away to a hospital because he has scarlet fever.

"The majority of men and women to-day accept 'the Law' as some dull force, which is to be eluded wherever possible, and avoided whenever possible, but which has no sort of relation to the kindly and tolerant life of the common people. Inspectors come and go, and their only object appears to be to intrude and to annoy. . . . But to the second class there comes an awakening . . . to two facts. The first is that no law exists which has not had at one time a meaning, and that all laws are by their nature transitory—that they are continually being born, attaining power, becoming altered or destroyed. And the second is that this birth and death of law is not performed by some strange and remote entities ruling in a world in which this man has no place. It is performed by himself, and the millions of others like himself. . . . And when he has understood this fact all life becomes changed to him. He has the power to destroy bad laws and to create good ones."

How can we help to bring about this awakening? Do we agree, in the first place, that it is needed? How many members of your School recorded their votes at the last municipal elections? (At the election of Guardians in the spring of 1928, in one of the wards of Torquay, only seventeen persons voted.)

3. Education in Local Government.

Here are some things we ought to know about, and often don't!

(a) *The Local Authority*—Urban District Council, Borough Council, etc.; its membership and how it is elected; the functions

of its various Committees—Watch Committee, Public Health, Education, Highways, etc.; the things it *must* do, to obey the Act of Parliament which created it, *e.g.*, it *must* provide or secure the provision of a pure water supply; the things it *may* do (under various permissive Acts), *e.g.*, it *may* provide Nursery Schools or give meals to hungry school-children; the things, also, which it *may* do because it has obtained special permission from Parliament, *e.g.*, to run trams or provide a municipal milk supply.

(b) *By-laws*, or local laws, may be made by the Council "for the good rule and government of the borough, and for prevention and suppression of nuisances," *e.g.*, insanitary drains. These latter by-laws must be confirmed by the Ministry of Health. Those for "good rule and government" come into force after forty days from their making, unless disallowed by the Home Secretary. Even if a by-law has been sanctioned, it can still be challenged by any citizen as unreasonable; by-laws must be for the general good, and "not merely means of penalising individuals and unpopular minorities" (Masterman).

(c) *Rates* were never intended to be the crushing burden which they have in many cases become. In theory, the local authority obtains the money to pay for lighting the streets, providing parks and baths, etc., from the Borough Fund, *i.e.*, rents and interest in its own property—supplemented by small and occasional contributions levied from the community.

"If all the cities at the time of their great development had been given the power, and had exercised the power, of buying up the waste or marsh or meadow-land that surrounded them when these lands could have been obtained for a few pounds an acre, they could have obtained all the 'increment' which has been piled up upon that land through the growth of the city . . . the communal wealth would now not only be so great as to relieve the citizens from all rates at all, but would provide them also with such surplus as would enable them to make these cities more splendid and desirable than any cities the world has ever seen."

(MASTERMAN.)

But since our forefathers did not see quite far enough, we live under a system of rating which had its origin in the Poor Law of 1602, which enacted that the poor of each parish were to be kept from starvation by the proceeds of a tax levied on the whole parish by the "Overseers of the Poor." The valuation of property for the purpose of this tax has come to be accepted as that upon which all the modern rates, necessary to pay for the recent development of public services, are based.

Why should the payment of local rates be felt as a heavier burden than the payment of national taxes?

4. Education in National Government.

Under this head we might inform ourselves on (a) Parliament: its constitution, method of election, Government departments; (b) how laws are made and, on being passed, obtain the Royal sanction and become Acts, and how they are administered; (c) national taxation—how the national income is raised and how expended, what proportion of it goes to pay for past wars and preparation for future wars, how much goes to education and public health work, and so on.

5. Methods: Our Part.

(a) At a boys' school in Oxford, the headmaster gives an hour every Monday morning to training for citizenship. The boys are encouraged to report on any event of public interest, and sometimes they hold a "Council Meeting" or a "Police Court." Adult Schools which have the opportunity of meeting oftener than once a week might experiment along these lines.

(b) Visits to Poor Law Institutions, municipal undertakings, and the meetings of public bodies might be arranged.

(c) Local officials of the public services, councillors and committee members, are often willing to come and speak about their work.

(d) The Press might be used, far more than is often the case, to educate ourselves to take a more intelligent part in both local and national affairs. Even half an hour once a month, when one member might bring reports (gleaned from the papers not only of *one* political party) of Parliamentary debates or industrial matters, another on the doings of the League of Nations, and so on, would be useful.

What other methods can you suggest?

The actual practice of two Schools may be quoted here.

Old Priory School, York, reports: "It is our practice to send a representative to the Council Meeting; he takes notes of the proceedings and then gives a report to the following Sunday morning meeting of the Men's Class. . . . At the present time the same person goes every month to the meetings, obtaining a copy of the minutes from one of the Councillors." This School does not hesitate to criticise the actions of the City Council and has on several occasions given publicity very usefully (through letters to the Press and to the Council) to such questions as the closing of Evening Play Centres.

King Cross School, Halifax, for some time held special meetings on the Friday evening following each meeting of the Town Council, and secured every time the attendance of one or more Councillors,

irrespective of party. If the Council had decided upon any large expenditure of money, the Councillor who proposed it was asked to explain and justify his action to the School.

Some Difficulties.

(a) *Apathy and Indifference.* What can we do to encourage a greater interest in the use of the vote? Our forefathers—and mothers—underwent struggle and hardship to obtain its extension to a very small proportion of the community compared with the electorate of to-day.

(b) *Party Bitterness.* This often proves to be a serious difficulty. While an Adult School ought not to be so afraid of being accused of making party capital that it rules out political questions altogether, it is very important that we should try to maintain an impartial attitude to, e.g., the newspapers quoted and the persons invited to address the School.

Can we go further and make a definite attempt to grow beyond the party system? In our own School business meetings, can we develop a method of government by consent rather than by imposing the will of the majority upon a reluctant minority—learning, as Miss Follett puts it in *The New State*, to “synthesise our differences,” i.e., build them up into a larger unity? (A good discussion of the party system and its advantages and disadvantages will be found in Chapter II. of the *C.O.P.E.C. Report on Politics and Citizenship*.)

(c) *Loss of Members.* It has often happened that an Adult School has trained up one or more of its members to be such good citizens that their services are claimed for local or national government, with the result, in many cases, that it becomes difficult, or indeed impossible, to keep up attendance at School. This is often spoken of as something to be deplored, but is it not also a matter for congratulation? If a School has never lost a member from this cause, has it any claim to be fulfilling the aim of teaching the responsibility of citizenship?

Additional References :

- Politics and Citizenship.* C.O.P.E.C. Report. (Longmans. 3s.)
Citizenship. Sir W. H. Hadow. (Oxford Univ. Press. 6s.)
Outline of Local Government of the United Kingdom. John J. Clarke. Seventh edition. (Pitman. 4s.)

Section VII.

From Nature to Art.

NOTES BY T. J. FORBES, JOAN M. G. LLOYD, AND
MARY DODGSHUN.

August 4th.

I.—SONG.

Bible Readings : Isaiah 42. 10-12 ; 44. 23.

Other References :

Psalms 95-100. (These Psalms together form a Festal Anthem. They should be studied in Moulton's *Modern Reader's Bible*, where they are arranged for solo, chorus, and semi-chorus.)

"To a Skylark." Wordsworth.

"The Nightingale." Coleridge.

Three Short Talks on Singing. Plunket Greene. (Stainer & Bell. 1s.)

The Story of Our Hymns. F. J. Gillman. (Allen & Unwin. 2s. 6d. and 3s.)

The Evolution of the English Hymn. F. J. Gillman. (Allen & Unwin. 10s. 6d.)

Lessons on "Nature's Music," "and Man's Adventures in Sound" (*Life's Adventure*, 1920); "The Wonder of Music" (*Everyman Faces Life*, 1924), "Music" (*The Word in the World*, 1928).

The Music of Fellowship. F. J. Gillman. (N.A.S.U. 6d.)

Lecture Topics :

The Growth of Music.

The Romance of English Folk Songs.

The Music of Words, illustrated from "The Passing of Arthur" (Tennyson.)

The Story of our Hymns. See reference to F. J. Gillman's book above.

Keynote of Thought : "The final issue overshadowing all others is a moral one. . . . Though the tune be imperfect, and the voice artless, our singing must be sincere. For no other song, however perfect the notes, will reach Heaven."—F. J. GILLMAN.

Suggested Hymns : 411, 378, 318, 352, 264, 117.

Aim of the Lesson : To learn to share with Nature the gift of Song.

Notes on the Lesson.

1. The Bible Readings.

The Bible readings chosen for this lesson are short songs of joy put into the mouth of a prophet of olden time.

They are set out below as in the *Modern Reader's Bible* :

OUTBURST OF JOY.

Sing unto the Lord a new song,
 And his praise from the end of the earth ;
 Ye that go down to the sea, and all that is therein,
 The isles, and the inhabitants thereof.
 Let the wilderness and the cities thereof lift up their voice.
 The villages that Kedar doth inhabit ;
 Let the inhabitants of Sela sing,
 Let them shout from the top of the mountains,
 Let them give glory unto the Lord,
 And declare his praise in the islands.

It would be well to read this passage several times—once all together to get the sense of the words, again in two groups taking alternate lines, and again by one good reader—while we share in the joy and praise, each in his own mind.

Our second song is an outburst of feeling even more intense, breaking the bounds of the regular swing noticed in the first passage.

OUTBURST OF JOY.

Sing, O ye heavens,
 For the Lord hath done it :
 Shout, ye lower parts of the earth ;
 Break forth into singing, ye mountains,
 O, forest and every tree therein :
 For the Lord hath redeemed Jacob,
 And will glorify himself in Israel.

Such readings, in the right spirit, may be the means of giving us a good lift on our road, showing us that though a song consists of words, the essence of a good song—that which makes it what it is—is something other than words. It is, in fact, *pure feeling*.

In this case it is joy ; joy which cannot be fully expressed by any words ; joy which dwells in the heart.

Question : What examples can you give of the outburst of sorrow in lyrical passages ?

2. Songs of Nature.

Many songs, like the foregoing, draw beautiful images from nature ; and often in poetry, as in this case, natural objects are called upon to share and give voice to the feelings of the singer.

Nature in her varied moods seems able to sympathise with every feeling of the human heart, and is often vocal when we are dumb, giving voice (so we feel) to praise, to joy, to peace, or maybe to fear, awe, or sorrow, when we can find no words and no tunes for ourselves. Though often silent (and the very silences of Nature are "silences throbbing with feeling") Nature is never dumb, never tongue-tied, and never too shy to sing.

The nightingale—

" That crowds, and hurries, and precipitates
 . . . to utter forth
 His love chant, and disburthen his full soul
 Of all its music"—

has never been known to complain that he has had no lessons. The cuckoo is ever prepared to make full use of his two notes. Rooks busy in the tree-tops, amorous frogs and toads in the ponds, persistent crickets and grasshoppers of the fields, know better than to be silent for lack of a good voice, when the time of singing has come. If they are unashamed of their cawing, croaking, and chirping, may not we who have not what is called "a good voice" by them be encouraged to take our part in communal song?

Note, next, how *fitting* are many of the songs and sounds of nature—how exactly suited to the setting, and harmonising with the surroundings! The contented hum of bees goes well with warm summer days.

How well his carolling suits the tiny soaring lark! How much in keeping with the lonely sea-cliffs is the mournful cry of the gull!

This is true, too, of inanimate nature. The thunder is the proper voice of the storm ; and the roar is the proper voice of the ocean breakers. Echoes seem *at home* among the mountains ; and the wail of the wind dwells familiarly among the cliffs.

A large shell placed to the ear reminds us of the waters from which it came ; and the delightful musical murmuring of an unseen brook will be readily recalled, though we may not be able to put it into words with the sure touch of Coleridge :

" A noise like a hidden brook
 In the leafy month of June,
 That to the sleeping woods all night
 Singeth a quiet tune."

Such songs of nature will often be found fitting in time and place, suited to surroundings, and in harmony with a prevailing mood.

Question : What other examples can you give of this ?

Further, we shall find song everywhere. In nature, song is not merely an ornamental adjunct to life—it belongs to the very centre, to the very heart of life. It is found in the air above, on the earth beneath, and in the waters under the earth.

Mountain and plain, forest and desert, regions arctic and regions tropical, summer and winter, all have their songs.

“Where are the songs of Spring ?” asks Keats in the “Ode to Autumn,” and forthwith remembers that autumn has her music, too,—

“While barred clouds bloom the soft-dying day
And touch the stubble-plains with rosy hue ;
Then in a wailful choir the small gnats mourn
Among the river-shallows, borne aloft
Or sinking as the light wind lives or dies ;
And full-grown lambs loud bleat from hilly bourn ;
Hedge-crickets sing ; and now with treble soft
The red-breast whistles from a garden croft ;
And gathering swallows twitter in the skies.”

Every voice in nature sings its own untutored song, sings with no bondage of words, sings without reserve and without shame, and sings most fittingly.

3. Songs of the Folk.

Do men and women share this gift with Nature, or is the gift of song first and foremost a matter of academics and systems of music ?

There is no doubt that most small children sing when they are happy, with little or no prompting, without words, and at first with little regard for either tune or tonality.

Furthermore, historians of music find reasons for believing that song preceded speech in the evolution of the race.

Does it not seem perfectly natural to most of us when alone on the moors or downs, and feeling the joy of life, to fling wide our arms, draw in the pure air of heaven, and lift up our voices in song—probably with no words and to a tune all our own ? Modern composers are realising that song in its essence is independent of words—for in choral accompaniment, and in other ways, increasing use is being made of the human voice without words, the singers giving tuneful utterance to various vowel sounds at the will of the composer.

We now have available in published form a rich heritage of British folk-songs. Folk-songs have many of the qualities of

the songs of nature. They are found among the untutored folk of all countries. The words and the tunes are unforced, natural and spontaneous. There is no awkward self-consciousness about them, and no affectation. There are folk-songs for every mood—words and tunes are often pregnant with feeling, but there is a refreshing absence of cheap sentimentality. Stories are usually slight, and often in a refrain the words break away from reasoned thought, reminding us again, with "Fa la la" or "Ri fol de ri do," that the essence of song is not in words.

There are themes, many and varied, songs belonging to sailors, to smiths, to fishers, to workers on the land; songs of love and hate, songs of joy and sorrow; hunting songs, drinking songs, battle songs; songs of the mountain, songs of the sea, songs of the dales; songs of birth, of marriage, of death; songs of revelry and songs of piety; all songs of the untutored folk, and always very close to the life of those who sang them.

There is one happy example in the Book of Proverbs, here set out according to the *Modern Reader's Bible* :

FOLK-SONG OF GOOD HUSBANDRY.

Prov. 27. 23-27.

Be thou diligent to know the state of thy flocks,
 And look well to thy herds :
 For riches are not for ever ;
 And doth the crown endure unto all generations ?
 The hay is carried,
 And the tender grass sheweth itself,
 And the herbs of the mountains are gathered in.
 The lambs are for thy clothing,
 And the goats are the price of the field.
 And there will be goat's milk enough for thy food,
 For the food of thy household
 And maintenance for thy maidens.

What is this but a song of sheep-rearing, hay-making, mowing, and the harvest-home, of shepherds, goat-herds, and milkmaids, all in one ?

Questions :

- (1) What is the effect of workers in a factory singing at work ?
- (2) What old street cries do you know that are songs ? e.g., "Lavender."

4. Our Communal Song.

We may leave to those who sing solos the choice of their own songs; but if all are to have freedom in the choice of songs to sing together we must get to know a large number. Happily we have at our disposal vast treasuries of song, old and new.

on which to draw—folk-songs, traditional songs, songs of all nations, popular songs, art songs, and, by no means least, worship songs and hymns.

While not forgetting that "all noble {things are hard," our songs should not be too difficult technically for the singers. All present should take part, as leaders, helpers or learners; and few things are so inspiring as a well-chosen song, sung in unison by mixed voices, each contributing in his own measure to the whole.

Further, if we are to snare with Nature the gift of song, we shall sing because we want to sing. Our singing will be spontaneous, unforced and unfettered. Free from affectation and pretentiousness on the one hand, and from timidity and false shame on the other, it will be a natural outpouring from full hearts.

Come let us sing a cheerful song !
A thousand voices call,
O'er land and sea, to you and me,—
" God's love is over all."

—F. J. GILLMAN.

Again, our songs will be *fitting*, suited to the occasion, to time and place, and to the prevailing mood. To learn how to choose justly for others in this respect is perhaps the hardest lesson of all—and may be the noblest—but if the choice of a song or hymn be debased to a sort of mental *tombola*—a perfunctory calling out of "favourites," we cannot hope for the grace of sincerity in our singing; and sincerity is the touchstone of all art.

Tune thy music to thy heart,
Sing thy joy with thanks, and so thy sorrow,
Though devotion needs not art,
Sometimes of the poor the rich may borrow.

Strive not yet for curious ways ;
Concord pleaseth more the less 'tis strained
Zeal affects not outward praise,
Only strives to show a love unfeignéd.

Love can wondrous things effect,
Sweetest sacrifice, all wrath appeasing ;
Love the Highest does respect,
Love alone to Him is ever pleasing.

—THOMAS CAMPION.

Question : When your President says, "Can anyone suggest a hymn?" what guides you in your choice ?

August 11th.

II.—COLOUR.

Bible Readings : Rev. 21. 10-23 ; Song of Solomon 2. 10-13.

Book References :

- Colour in Art and Daily Life.* Bernstein. (Methuen. 6s. 6d.)
Form and Colour. March Phillips. (From a Library.)
Modern Painters. Ruskin. Vols. IV. and V. (Allen & Unwin.
 2s. 6d. per vol.)

Keynote of Thought :

“ All men, completely organised and justly tempered, enjoy colour ; it is meant for the perpetual comfort and delight of the human heart ; it is richly bestowed on the highest works of creation, and the eminent sign and seal of perfection in them ; being associated with *life* in the human body, with *light* in the sky, with *purity* and hardness in the earth.”—RUSKIN.

Suggested Hymns : 116, 262, 263, 370.

Aim of the Lesson : To see the part Colour plays in life.

Notes on the Lesson.

Colour ! What is it ? Is there much in it ? and, in any case, why have a lesson on it ? We are to try to find out some of the significance of colour in the world. Perhaps at the end of the lesson we shall see that colour is one of the ways in which God allows nature to express herself and to show forth her various moods, and that man also loves colour, and may use it as a way of expressing himself.

1. What are Colours ?

First of all, what makes colour ? We know the colours of the rainbow, and how, when a ray of light is put through a prism, we see each colour separately. But what makes a rose red or a field green, for instance ? In *How to Look at Pictures*, Clermont Witt says :

“ Colours are the result of rays of white light falling upon various substances or pigments, each of which has the property of absorbing some of these rays and reflecting others. Thus red paint absorbs all the rays except red ones, which it reflects ; violet absorbs all except violet rays, and so on. . . .

Further, each colour has its contrasting or complementary colour, green being the complementary of red, orange of blue, and yellow

of violet. Thus, after looking intently for a few minutes at a patch of red on a white ground, the eye sees more or less distinctly that the red patch is surrounded by an aureole of its complementary, and on turning immediately to a plain white ground a patch of green is distinctly visible."

"Complementary colours, when placed side by side, brighten one another, while colours which are not complementary placed side by side diminish one another. Thus blue placed by the side of its complementary orange appears more intensely blue because it receives the addition of the blue which is the complementary of orange."

We have probably noticed how well orange marigolds look next to blue flowers in a garden, and how mauve violas seem to show up yellow lupins.

In planning colour schemes it is important to think which colours are most effective when placed next to each other.

2. Colour in Nature.

All the year through nature gives us displays of colour. Some are gorgeous displays which we all notice, such as brilliant sunset skies or the glory of a wood in all its autumn colours; but there are less striking effects which sometimes escape us.

Do we notice the pale primrose sky of a winter evening, seen through the feathery twigs and branches of bare trees? Have we remarked how purple trees appear in winter, or what a blue misty effect there is when we look down a long street?

Trees in spring are a fine example of colour. First there is just a tinge of pinky-brown on the twigs; then some, such as elms, become bright red with tiny flowers; and then, when the young leaves come, all the trees are different colours. What are the colours of a beech, an oak and a sycamore in early leaf?

Members may like to give examples of colour in flowers, butterflies and birds. Think of the colour scheme in a poppy, with its purple centre and black patches on the scarlet petals, or of a peacock butterfly, or a kingfisher.

Our second Bible passage shows how the poet realised the beauty of spring, and the young green of the figs.

Protective colouring is a big subject in itself, but members may like to give one or two examples, such as the white plumage of the ptarmigan on the snow, or the colouring of the underside of some butterflies' wings, which makes them, when folded, look like a dead leaf.

Attraction. Nature's greatest object in making her flowers so gay and the plumage of her birds so bright is, of course, to attract. Birds have their brightest plumage in the mating season. The flower, if it has no strong scent, has all the more need of bright

colour to attract the bee. Notice how those flowers which need to attract moths are generally white, or pale mauve, so that they will gleam out at night.

Questions :

(1) What are some of the finest colour effects which you have ever seen in nature ?

(2) What colour are woods in early spring ? For instance, " what colour are ash-buds in March ? "

(3) Give instances of nature's provision in protective colouring.

3. Our Need of Colour.

There is no doubt that colour has a great effect on the mind. It can cheer, stimulate, satisfy, and give a feeling of restfulness. After the drab life of the trenches, men returning on leave from the war seemed to crave colour and revelled in the piles of gay materials in shop windows. Perhaps nothing is more satisfying than a really good rich piece of colour. It seems to fill some inward need.

4. Colour in our Cities, Houses, and Clothes.

(a) *Cities.* How far is this longing for colour satisfied in our English cities and homes ? Our cities have very little colour, and not even enough green of trees or grass.

In our first Bible reading the description of Jerusalem, the ideal city, is full of colour.

A better choice of building materials would greatly improve the appearance of our cities. Many streets are ugly because of the hideous red, blue or yellow bricks used in the houses. Good colours in bricks make an amazing difference to the look of a house.

Some of the colour that is introduced into towns and villages nowadays we could well do without—notably the crude yellow of the petrol pumps, etc.

Consider how advertisers, more than anyone else, seem to have perceived the fact that colour attracts. But they constantly abuse the discovery.

Questions :

(4) What do you think of the growing tendency to have red, green, or blue front doors ?

(5) Railway posters make stations far more interesting nowadays. Could more be done to introduce colour into stations ?

(b) *Houses.* Does it really make any difference to you what the colours are like in the room where you are sitting ? Do you

notice whether the curtains, cushions and wall-papers tone together ?

Some rooms depress us, and we may not know the reason. Others give us a feeling of restfulness. Much of this is due to the colours. We are affected by colour far more than we know.

The china, the tiles, the table-cloth—all these things may add the right touch of colour, or else produce a discord.

Questions :

(6) Consider your Adult School room, or your sitting-room at home, and see whether anything could be done to make the colour-scheme more attractive.

(7) Discuss the characteristics of different colours—yellow gives a feeling of sunlight, green is restful but rather absorbs light, some blues tend to be cold in a room, etc.

(c) *Clothes.* Perhaps we express ourselves most consciously in colour in our clothes. A boy goes through a period when very gay socks and ties seem essential, and a girl knows well the importance of the colour, not only of her hat and frock, but also of her scarf and stockings.

(8) What do you think of the present fashion for brightly coloured mackintoshes and umbrellas ?

In Italy an orange shawl or a scarlet skirt look exactly right in the bright sunlight ; but in England we see far fewer vivid colours. Do we need brilliant colours less in a less sunny climate, or have we not so much natural gaiety to express ? Sometimes we forget how much variety of colour there may be in paler tones ; these are often as beautiful as more pronounced colours.

6. Colour in Painting.

Perhaps some of us appreciate colour best in painting. We love the rich glowing colours of a Titian, or the orange splendour of a Turner (for example, in his " Fighting Temeraire "). We can learn an infinite amount about colour from good paintings. There will be no crude or bad colours, but wonderful deep shades, and fine colour contrasts. Often very few colours are used; selection and restraint in colour are frequently more effective than too much variety.

Black is invaluable in throwing up other colours and in fixing certain colours in their place. Think how effectively Van Dyck and Rembrandt use a black dress as a foil to bright yellow or red.

In paintings, too, we can study the effect of light and shade on colour, and the way in which distance alters colour, or, in other words, colour-perspective.

7. Form and Colour.

Next week we are to consider form. Mr. Phillips, in his book called *Form and Colour*, says that form represents the intellect, and colour the emotion. He points out that in a picture you only get the full effect of colour when the form or outline has become subservient to the colour. Then intellect is put aside, and emotion reigns supreme. "Why does not the red of a piece of raw beef," he asks, "seem to you as beautiful as a rose of the same colour?" The intellect is at work, and so the association with what it really is hinders the effect of the pure colour.

NOTE TO LEADERS.

These two lessons are really appreciative lessons to understand the beauty and importance of colour and form, but they lend themselves to the discussion method.

A Few Practical Suggestions :

- (1) Paint different patches of colour on pieces of paper about two inches square—one paper blue, another red, etc. Then try putting different colours together to get good harmonies and contrasts.
- (2) Take to School cards of well-known pictures by some of the great colourists, and study them.
- (3) Take a flower or a butterfly and consider its colour in detail.

Other References :

- "Home Thoughts in Laventie," by E. Wyndham Tennant, in *Poems of To-day: Second Series*. (Sidgwick & Jackson. 2s. and 3s. 6d.)
- "The Old Vicarage, Grantchester," by Rupert Brooke, and "Beauty," by John Masefield, in *Poems of To-day: First Series*. (Sidgwick & Jackson. 2s. and 3s. 6d.)
- "Holiness," John Drinkwater's poem in *Olton Pools*. (Sidgwick & Jackson. 3s. 6d.)

August 18th.

III.—FORM.

Bible Reading : Psalm 104. 1-24.

Book References :

Design in Everyday Life and Things. John Gloag. (Benn. 7s. 6d.)

A useful book, with interesting illustrations.

Modern Painters. Ruskin. Vols. IV. and V. (Allen & Unwin. 2s. 6d. per vol.)

Form and Colour. March Phillips. (From a Library.)

Keynote of Thought :

Consider "the moral value of cultivating a sense of proportion, of perspective, of the inter-relation of parts—a sense which is as essential to a sane life as to the appreciation of a picture or a musical composition."

"An essential of every work of art is that its parts shall form a well-balanced whole, each detail being subordinated to the general effect, which must convey a sense of completeness."—*Euterpe, or the Future of Art*, by Lionel R. McColvin. (Routledge. 2s. 6d.)

Suggested Hymns : 108, 115, 117.

Aim of the Lesson : To understand something of the part which Form or shape plays in nature, art and life.

Notes on the Lesson.

1. The Importance of Form.

Last week we talked of colour ; this week we are to think of Form, or of the shape or outline of things. Sometimes we are apt to overlook the importance of the actual shape of a thing. We think of its colour, but not of its line.

Ruskin says, if it were "put to us as a matter of stern choice whether we should have a work of art all of form, without colour (as in an Albert Dürer's engraving) or all of colour, without form (as an imitation of mother-of-pearl), form is beyond all comparison the more precious of the two ; and in explaining the essence of objects, form is essential and colour more or less accidental."

To the Greeks form was all-important. They took infinite trouble to get exactly right proportions in their buildings, and even now the form of their architecture is the basis of some of the best modern architecture.

They did use a certain amount of colour on their buildings, but this colour was only used to accentuate form. Shape was the essential thing with them.

2. Some of the Principles of Good Form.

What makes the form of a thing good or bad? What do we want in a building, a vase, or a piece of furniture? First, the proportions must be right. We soon become tired of looking at something which is badly balanced. The parts must be in right relation to the whole.

Then the shape must suit the purpose. Something that is absolutely fitted for its use is generally beautiful. On the other hand, that which does not actually fulfil the work which it appears to be doing is false, and not in good form. For instance, columns in a shop-front on the first floor, which, instead of really carrying the weight of the building, are themselves apparently only supported on the plate-glass windows of the ground-floor, are ridiculous; but columns bearing an arch over a door are beautiful, because they are being used structurally.

Unnecessary ornament, far from adding to the beauty of a thing, generally destroys its form. How many houses are made hideous by little medallions of stone with some poorly-carved pattern let into the middle of the front! They are out of keeping with the building, and just serve to annoy the eye.

Ornament should accentuate some essential line, such as an arch over a door, or a cornice.

3. Form the Work of Man.

(i) *Form in Architecture.* Some of us are far more critical of the line of a motor-car than of the shape of a building. We say we do not like a certain car because it has an ugly bonnet, or we do like another because it has a long stream-line. Yet we allow the most hideous buildings to be put up around us.

Perhaps we might be more critical in the laying-out of some of our new suburbs. In a street the relation of the buildings to one another is most important. A medley of different styles of architecture, or a huge new building overshadowing a small one, spoils the general effect of a street. Individual buildings should take their right place in the appearance of the street as a whole.

Questions :

(1) Discuss what an architect has to consider in planning a building—its relation to the rest of the street, making the best use of the surroundings, the right approach to it, etc.

(2) What are we striving after in the form of (a) ships, (b) cars, (c) locomotives, and (d) aeroplanes?

(ii) *Form in Furniture.* Few of us trouble enough about the shape of our furniture. We buy a thing even if it has ugly lines, and meaningless patterns scrawled all over it.

Compare the lines of a really good, plain, modern sideboard with an ornate one turned out among a hundred wholesale from a big factory, and see wherein lies the difference.

Line is as important as colour and good workmanship; a cut-up, broken line is generally unpleasing.

Questions :

(3) What makes so many of our vases and ornaments ugly ?

(4) What are some of the worst features of Victorian taste in furnishing ?

4. Form the Work of Nature.

Our Bible passage is rather a good introduction to the study of form in nature. The mountains, the valleys, the sea—all are part of the wonderful form of the earth.

Nature seems to know all that there is to be known about beauty of outline or shape. When we admire a mountain it is generally its shape that strikes us most. If we raise our eyes higher and look at the clouds, again we are struck by their wonderful formation. But in valleys and rivers, too, nature displays form in all its perfection: in the curve of the valley between the hills, and the winding of the river through the valley-bed. In winter the form of the trees shows up very clearly. Then we can see the exact shape of each tree, and can notice the fineness of the beech twigs, the sturdy shape of the oak, and the way in which the ash twigs bend first down and then up at the tips. How perfect is a fine beech-tree grown without any restrictions from hampering surrounding trees or lack of sunlight!

Some flowers we love for their shape almost as much as for their colour and scent. Certain tulips have most beautiful shapes, and roses, and tall Madonna lilies, and many others.

A seagull with its wings outspread as it swoops over the sea, or a swallow as it skims over the ground, are almost perfect examples of form, and we can think at once of many examples of beauty in the form of animals, from a race-horse to a tiger.

5. Repeating Forms of Beauty.

Nature has various repeating forms of beauty. For instance, the form of a river, with all its tributaries of brooks and tiny streams, is similar to that of a tree, with all its big boughs, branches and small twigs; though in one case the flow is from the brooks down to the main stream, and in the other, from the big trunk out to the smallest twigs.

6. The Curve in Nature and Art.

Beauty of form consists very largely in beauty of outline. Think of the importance of the right line of a vase, a domed church, or a bridge. Nature is much fonder of curves than of straight lines—from the rounded slopes of her hills down to the curve of a buttercup's petal, most of her works of art are curved.

Man has adopted the curved line, too, but all curves are not equally beautiful, and sometimes in his art he fails because he has not used the right line. Take a spray of laburnum leaves and see how the stem curves; look at the edge of a willow or a laurel leaf, and count how many bends there are in its outline.

7. The Human Form.

Perhaps the Greeks, more than any other nation, realised the beauty of the human form. At least they have created some of the finest statuary of men and women. Their work seems to have a fineness that other sculpture misses; and their masterpieces, though broken and mutilated, are still some of our greatest treasures.

SUGGESTIONS TO LEADERS.

(1) Take some cards of Greek statues and compare them with some of the statues in your town. (Picture post-cards of statuary are sold by the British Museum, price 1d. each, postage extra.)

(2) Take one or two good vases and one or two ugly ones, and compare the difference in their lines.

(3) Take a few shells, a spray of leaves, and one or two flowers, and discuss curves and spirals.

N.B.—If members seem interested in architecture and want particularly to discuss form in relation to that art, they would like to see pictures of some modern buildings such as Einstein's Tower at Potsdam, and the Wireless Station at Kootwyk. In these the architect has certainly carried out to the full the idea that the building must express the purpose for which it is used. An interesting book is *Architecture*, by Russell. (Chatto & Windus. 7s. 6d.) Magazines like *Houses and Gardens* often have good pictures of modern buildings.

Other References.

"To a Snowflake," by Francis Thompson, in *Poems of To-day: First Series*. (Sidgwick & Jackson. 2s. and 3s. 6d.)

Lesson for February 19th in *The Word in the World*, Lesson Handbook for 1928.

Form in Civilization. W. R. Lethaby. (Oxford University Press. 3s. 6d.)

August 25th.

IV.—HOW TO LOOK AT PICTURES.

NOTES BY MARY DODGSHUN.

Bible Readings : Luke 12. 27 ; Philippians 4. 8.

Other References :

The Ultimate Belief. A. Clutton Brock. (Constable. 3s. 6d.)

How to Look at Pictures. Robert Clermont Witt. (Geo. Bell & Sons. 7s. 6d.)

An Outline History of Painting. C. Kaines Smith. (Medici Society. 6s.)

Outline of Literature and Art. John Drinkwater and Sir William Orpen. (Serial form by George Newnes, Ltd.) Art Section.

History of Art. Louis Hourticq. "The Modern Pictorial Library." Edited by S. P. B. Mais, M.A. (Richards Press, Ltd. 1s.)

The English Water Colour Painters. C. E. Hughes. (Benn's Sixpenny Library. No. 23. 6d.)

How to Enjoy Pictures. J. Littlejohns. (A. and C. Black. 6s.) Particularly useful for young people's study groups.

One and All. February, 1928. Article, "Unseen Secrets of Pictures."

Keynotes of Thought :

... "to understand that when one perceives the beauty of anything one is exercising an activity of the spirit, whether it be the beauty of nature or the beauty of art . . . that to see beauty is not merely to amuse yourself, but to be aware of a glory of the Universe, and that it is an end of life to be aware of this glory."—A. CLUTTON BROCK.

"To know what you prefer, instead of humbly saying 'Amen' to what the world tells you you ought to prefer, is to have kept your soul alive."—R. L. STEVENSON.

Suggested Hymns : 409, 405, 325, 260, 262, 263, 243.

Aim of the Lesson : To try to realise that Pictures are one of the great gateways into the glory of the Universe.

Notes on the Lesson.

IMPORTANT.—For illustrative purposes, have reproductions of famous pictures to hand. Try to have these in colour and as good as possible. Those mentioned in paragraph 4 (or others similar, if these are not procurable) will be found useful for this purpose.

1. Why Pictures are painted, and why we look at them.

The artist is one who is so much aware of the beauty in the Universe that he feels impelled by this inner urge to express that beauty in some outward form. We think he possesses a peculiar gift, and we fail to realise that within us, in varying degrees, is the same activity of seeing things in terms of beauty. He differs from us because he has exercised that activity by a complete and conscious expression of this beauty for its own sake and its own glory, and produced a work of art. He only exists for us, and his work only has any meaning for us, in so far as we ourselves exercise our intellectual and spiritual activities, and can respond to his revelation of that beauty. In him this activity of spirit is creative and revealing. He is a discoverer, a giver. In us it is receptive, and we must be the seekers and receivers. Firstly, as seekers, we recognise in a picture an experience of an emotion, or a fact, which we have not had the ability to express. The painter, in doing it for himself, has done it, also, for us. For instance, we may have felt beauty in the sunlight glinting on some colour, or in the look of love in some eyes, or pride in some action, or in some intangible dream of good, but have had no ability to express these. Then, suddenly, we find a picture with these expressed, and enter into the painter's joy. Or again, as receivers, a new beauty we had never seen nor realised before is revealed to us in "things we have passed perhaps a hundred times nor cared to see." We acquire or come into possession of some fresh beauty.

If members of the class contribute reasons, "Why I look at Pictures," note whether these do not all come under an exercise of an intellectual or spiritual activity. Here, also, the first Bible reading could come, and attention be drawn to the effort that is needed to follow the advice of Jesus to "*Consider the lilies.*"

2. Achievement and Craftsmanship.

In Pictures, as in all works of art, we find two interests :

(a) The Achievement—the visible and completed expression of the artist's activity of mind and spirit; his interpretation of life—man, his relation to his Creator and his fellow-man, habitation and country; his loves and hates, occupations, pleasures, ideals.

Knowledge of any kind—historical, political, religious—dealing with the subject, would make for a better understanding of the artist's conception of the subject-matter.

(b) The Craftmanship. The method and means whereby the achievement is accomplished (the technique)—the handling of the drawing, colour, light and shade (*chiaroscuro*)—and perspective. To understand this one must get some knowledge of the laws of composition. (For this Littlejohn's book would be specially helpful.)

Illustrate these two interests by applying them both to some picture that is known to the class, and show how some are interested in the materials or methods used, others in the subject-matter.

3. Pictures are of all ages and every land.

Realise, if you can, that in pictures you can share a joy with men and women who lived hundreds or thousands of years ago; you can share an experience of feeling with those whose common language you could not understand. You can get into touch with a nation or civilisation long since passed away.

Also note that, in pictures, no medium—on instrument or in language—stands between you and the work of art.

You can, if in tune with the artist, get his message expressed in form or colour through your own "wireless transmitter"—namely, your intuition. Only remember, it is with your *eyes* you will *hear* this mystical message of beauty he flings out and you pick up.

It was the power in this secret which the early Roman Christian Church in Italy realised, when it taught and preached to its people by means of pictures, using the eyes as the avenue to the soul.

Here read the second Bible passage, emphasising points: "good," "true," "lovely," and bring to notice the fact that Paul was addressing a people who must have been influenced by Greek culture. Greek sculpture, never surpassed in sincerity and simplicity of form, was a beauty which these people must have seen.

4. Influence of Religion and Climate on Pictures.

History, religion, geographical position of the country to which the painter belonged, and the age in which he lived, have all influenced the art of Painting. But the two greatest and most general influences are Religion and Climate. In Italy painting arose and developed within the Church. By it, the ideals of the Church were taught and preached. Pictures were the books of the people. On the one hand the Church restricted its painters by its traditions and its demands. On the other hand its monasteries and patronage provided its painters with

the means to live, and purpose for work, and gave them huge wall spaces to decorate and cover, which gave scope for broad, free treatment. Then the climate provided so brilliant a sunshine that light was regarded as an accepted thing, which artists strove to subdue, and concentrated on form and simple colour schemes. By no country or age has that marvellous period (fifteenth and sixteenth centuries) of Italian Painting been surpassed in the quality and quantity of great masters. The artists of the greatest genius were the Florentines (Leonardo da Vinci, Raphael and Michelangelo), and Titian the Venetian.

Leaders might illustrate this by showing how most of the subject-matter of the Italian painters was taken from the Bible or lives of saints, and draw attention to the great size of the majority of their famous pictures. Also, how concentration on form shows in the perfect draughtmanship of the Florentine Masters, and the broad, free, bold, but simple colour schemes of Titian.

In the North, free from the traditions and long-established purpose and method of art as imposed by the Church in Italy, the Flemish painters, aiming at simple reality, produced pictures in the fourteenth century—nearly a century ahead of the Italians in perspective and colouring, and a portrayal of life as it actually was. They were the first real landscape painters in the world. They greatly influenced Italian art, especially that of the Venetians. But they did not advance like the Italians, and when the next great development began in the North the Reformation forced painting into secular channels. More patrons (but not so powerful or rich as the Church) and small panels, made for a careful attention to detail. Then the climate, with grey skies and fugitive sunshine, induced painters to use more glowing colours and skilful effects of light. The preponderance of indoor life made for the study of interiors and domestic scenes. So here Art expressed itself in Portraiture, Landscape and Genre Paintings. The artists of the greatest genius were Rubens (Netherlands), Rembrandt (Holland), Velasquez (Spain), and Turner (England).

Leaders might illustrate these points by comparing pictures of the Florentines with those of the Dutchmen Hooch and Vermeer. Also Jan van Eyck's *Arnolfini of Lucca and His Wife* with Fra Angelico's *Annunciation* (both of the fourteenth century), noting the reality of the one and the stately religious dream of the other.

A group picture by Rembrandt will show his dramatic use of light and shadow, and how the strongest light always falls on the central idea he wishes to emphasise.

The two pictures by Velasquez: (a) *The Minions*, would illustrate a homely scene in a palace, and dexterous handling of perspective and indoor light effects: (b) *Philip, when old*, to illustrate portraits, as being one of the most wonderful in the world because

it reveals the refined strength and dignified reserve of Velasquez, as well as the character of the weak and useless Philip.

The Fighting Temeraire, by Turner, would show how he handles colour, light, and atmosphere to express an emotion.

Middelharnis Avenue, by Hobbema, will show how skilful composition has created, out of dull, uninteresting material, and a mass of detail, a reposeful and perfect harmony—an acknowledged masterpiece of landscape painting.

Perhaps the most important factor in comparatively modern painting has been to get a more exact presentation of light in regard to colour, and an interpretation by means of colour of the term "truth." The pre-Raphaelite who said truth consisted in painting all that he *knew* was presented to his eyes, and the Impressionist who declared it to be only what *impressed his eyes as being there*—both serve the causes of beauty and truth.

Leaders might compare pictures by Holman Hunt, Manet and Whistler.

5. Points to help you to look at Pictures.

(1) Get yourself into the right position to look at them. This can only be done by experimenting, but, generally speaking, if they are large or if boldly painted (large or small), move away from them till you get the best vantage-ground, and the best light. If small, delicate or detailed in treatment, get as near a vantage-ground as proves necessary.

(2) Approach them always with a desire to understand. This desire should precede the wish to praise or blame. "Judge not that ye be not judged" is advice that saves us from displaying our want of understanding and our ignorance.

(3) Respect them as the result of intense work. Without skill and experience, the inner force, "the gift," could not be expressed. "Umpteen years of work lie behind that picture," said an artist's son of his father's picture.

(4) Enjoy them for their beauty, and do not worry to look for a moral in every picture.

(5) Study them intelligently, trying to explain to yourself the artist's plan in putting the several things together to make the harmonious whole, thus discovering for yourself the Laws of Composition.

(6) The first time it is best to go *alone* and look for the pictures that appeal to you. Pass by with determination any you have been told to look at, unless they appeal to you. Never mind if those that attract you are not popular, or impressive, or famous. Consider them, try to see them with the eyes of the

painter's own age, and recognise his object, his ideals. Don't attempt to look at many.

Afterwards get to know all you can about the artists—their period, country, methods, and ideals, and test your intuition of the artist's message to you in the light of that knowledge.

Then, if possible, get an artist to show you the pictures he admires, and tell you why, especially in reference to their Composition (balance, treatment of light, etc.). Then go and test your own likes by this new knowledge. You may find that you change, and, after study, like something quite different from what you did at first. This is quite natural, and the experience of many. But the most important thing is to respect your own sense of beauty, and, as Stevenson says, "to have kept your soul alive."

Leaders might encourage individual members to volunteer to put these points to the test. Help might be also given by putting pictures round the room and applying to them the tests suggested above and getting the class to express opinions.

Section VIII.

The Rough Old Days.

NOTES BY HARRY EVATT AND W. ARNOLD VICCARS.

Introduction.

IF we would understand the stories we read in the Books of Samuel we must get to know something of the country where the events happened, of the kind of people who lived there, of their manner of life, and of their history. The history of the Bedawin tribes which found their homes in Palestine and came to be known as Israel and Judah is a tangled skein, very difficult to unravel. We shall not attempt to do more than suggest the general course which it probably followed. The people and the land are, fortunately, more easy to understand because the Arabian desert is still peopled by Bedawin tribes whose way of life seems to have changed as little in three thousand years as the sandy desert which they occupy. In *Lawrence and the Arabs*, Mr. Graves tells us how, to this day, the weaker tribes are being forced back from the more fertile country into the Arabian desert by the pressure of population, how they form new clans, wandering from one oasis to another, until strong enough to force a return to the more fertile land, when they again give up some of their pastoral habits of the desert, taking up a more or less settled life of agriculture and of trading until driven back again to their old nomad life. "This is the natural circulation that keeps Arabia healthy." The following extract gives a picture of the Bedawin to-day, and is equally true of the tribes which Moses led through the same country: "The Bedawin turns his back on perfumes and luxuries and the petty business of towns because in the desert he is without doubt free; he has lost material ties, houses, gardens, superfluous possessions and all other such complications, and has won instead a personal liberty in the shadow of starvation and death" (*Lawrence and the Arabs*, p. 21).

No better brief introduction to our lessons could be found than Dr. A. W. F. Blunt's *Israel before Christ* ("World's Manuals."

Oxford University Press. 2s. 6d.), which should be added to all our School libraries and will be found a most readable and interesting book to possess. The author has kindly given us his permission to quote a few passages from it.

Here is Dr. Blunt's picture of the Hebrew tribes as they push their way from their Arabian desert home into the more fertile country of Palestine :

"The patriarchal life, then, must be placed in the plane of Arabian nomadism. The patriarchs belong to the race of tent-dwelling wanderers of the desert, who, possessing no settled home, ceaselessly pass from oasis to oasis within the limits of the tribal territory. The life is one of very little romance and of very limited outlook. It is largely an endless fight for bare necessities, and the monotonous round of pilgrimage is regulated entirely by the presence or absence of wells and water-holes. It is a lazy existence; the nomad has no fixed work to do, as an agriculturist has. His occupation is almost exclusively pastoral. His chief wealth is in cattle, in sheep and goats, and his camels are his chief treasure. Manual work he despises and leaves to the women and bondmen; and the only industries of the desert are leather-dressing and the work of the smith, while its chief refinements are the practice of oral poetry and story-telling, and of music. His food is simple, consisting of milk, butter, dates, locusts, with only occasional use of fleshmeat; to this he will add meal, oil, and wine, procured from the outskirts of settled civilisation, either by plunder or as a reward for escorting caravans through his territory, or for defending farmers from the raids of other nomad tribes. His clothing, mostly made of skins, consists of a long under-garment and cloak, with turban and sandals; whilst jewels and ornaments are his chief adornment.

"They wander in bands, large enough for purposes of self-protection, but necessarily limited by the scantiness of the available food and water supplies. If a tribe becomes numerous, it may roam in detachments over a large area of territory round a tribal head-quarters. The federation of distinct clans is not unusual, but no sense of national unity exists. Families, clans, or tribes, will join together or fall apart on small occasion, according to necessity, convenience, or chance. The real bond of loyalty among the Bedawin is the tie of blood-kinship, and their most sacred duty is that of blood-revenge. The clan is essentially a collection of families; and clansmen prefer to marry within their own clan. The head of each family group is autocratic in his power over its members; but the chief, whether of clan, tribe, or federation of tribes, is a sheikh, who owes his position to purity of blood, to wealth, or to personal qualities. He has no real executive power, but his influence is usually very great, as he administers the customary law and maintains the religious rites of the body of which he is the chief; and the power of tribal opinion and custom is extraordinarily strong."

(Israel before Christ, pp. 15, 16.)

The Hebrew tribes belonged to the great Semitic group of peoples which also included the Canaanites of Palestine, the Edomites and Midianites to the south, the Syrians to the north, and the Assyrians and Babylonians of the great river valleys of the west. Their presence can be traced in Mesopotamia as far back as 3000 B.C. In Palestine there are traces of Canaanites 2000 B.C., and of certain Hebrew tribes 1400 B.C. A glance at the map of the "Fertile Crescent," on pp. 196-197, will show how these and other tribes or nations occupied various parts of the fertile country which formed the northern boundary of the great Arabian deserts. The map will also show the importance of the part occupied by the Hebrews, because the desert was an almost impassable barrier, and thus all traffic and intercourse between Egypt and Assyria or Babylonia was obliged to pass along the trade routes of Palestine.

"A general sketch of the Canaanite civilisation will give us the background of the Patriarchal Age, and set for us the scene into which the Hebrews came. We find the Canaanites have shed their nomadism. They are settled in small towns, mainly on the hills; the towns are surrounded with high walls, protected by parapet and buttresses, and the streets are narrow and crooked."

"The presence of granaries, oil and wine-presses, show that the Canaanites had become an agricultural people and cultivated the vine and the olive. The need of water was met by excavating cisterns, and a big water-conduit has been found at Gezer which shows that the people had some capacity for engineering work. . . . Bronze is the metal in general use, but before the period closes iron has come in, which the Canaanites use for chariots, of which they even export some to Egypt. The iron probably came to them through the Phœnicians and Philistines, as, though iron ore was found in Lebanon and Northern Edom, the country as a whole has no mineral wealth. The land must have been more fertile than it is now, especially in the north and west; to a people coming in from the desert it might well seem to be 'flowing with milk and honey.' But the picture in Deuteronomy 8. 7-9, is a piece of exaggeration, idealising a land which the people were to venerate as sacred."

(Israel before Christ, pp. 18-19.)

Of the history of the Hebrew tribes we need not say much. There were two distinct groups of tribes, those which sprang from the family of Leah, of which Judah was the most important, and those which traced back to Rachel, of which Ephraim was the strongest. It is impossible even to be sure that both these groups traced back to Jacob as their father, and some scholars think that the two names of Jacob and Israel refer to two separate tribal heads, and that the story of the patriarch Jacob gaining the name of Israel is an ancient legend striving to cover up the

differences of the two families. Certain it is that Judah and his kindred tribes of the south always felt themselves different from the Hebrew tribes of central and northern Palestine. It may be that they had not shared in the life of subjection in Egypt from which the great historic liberation under Moses freed the others. It is not until the time of David that we hear of them as part of the great group of Hebrews.

The Book of Joshua tells many stories of the settlement of Palestine by the Hebrews, but the conquest was not so complete as the book suggests.

“The conquest was largely peaceable. No break separates Canaanite from Israelite civilisation. What happened was simply that Hebrew Bedawin over-ran Palestine, and that the country became a mass of little clans and independent village settlements, amid which the Canaanite principalities to a great extent continued for some time to maintain themselves. How far the Hebrews as a whole had yet any real union among themselves is difficult to decide. The tendency was to disintegration. But it is significant that they never became mere polytheists. They all worshipped one god, Yahweh; and though this worship deteriorated in Canaan, yet as a force making for unity and checking disintegration it certainly existed; and when national unity was achieved by David, it was achieved under the ægis of Yahwism. But unity did not come till then. In particular, the northern Hebrews were entirely divided from the southern by a string of Canaanite fortresses that remained in the Kishon valley and from Gezer to Jerusalem; and this separation, temporarily ended by David and Solomon, returned again under Rehoboam in the form of two distinct Israelite kingdoms.”

(Israel before Christ, pp. 27-28.)

In our lessons we shall have to refer to some of the religious beliefs and practices in the times of Samuel and David. Religion with the Hebrews had always been connected with places where an unseen Presence was felt. In the old days, before Moses, this Presence was, perhaps, a somewhat vague but very real power, as of a personal guide, friend, and even father to the worshipper in that place or district. In the time of Moses the Presence was called Yahweh and was certainly connected with the mountain district of Horeb.

“If an inevitable uncertainty attaches to the details of Moses’ work, the general character and effect of that work can be confidently accepted as an historic fact. That he transformed Hebrew life is indisputable; and the main tendencies of the change which he effected can be gauged. He gave great prominence to the idea of the spirituality of God, and connected this idea with the name of Yahweh. He thus revived and developed the conceptions of patriarchal religion, which had been obliterated in Egypt. He taught the Hebrews to believe in a God who

was not a mere name for an impassive natural force, but was the personal, though unseen, cause of events, and to whom, as a moral Being, the actions of man have a moral meaning and importance. This teaching remained as a force in Hebrew religion, always fermenting within it to generate possibilities of yet higher development."—(*Israel before Christ*, p. 37.)

Books for General Reference :

Israel before Christ, and *Israel in World History*, by Dr. A. W. F. Blunt ("World's Manuals." Oxford University Press. 2s. 6d. each). Both these small books are readable and useful. We are indebted to the former for much of our Introduction. The latter deals less with the social and more with the wider historical aspect. Both are well illustrated.

Breasted's *Ancient Times, a History of the Early World*. "An introduction to the study of ancient history and the career of early man." Contains much useful matter and should be obtained from a library.

A Pilgrimage to Palestine. H. E. Fosdick. (Student Christian Movement. 8s. 6d.) A new book which may be found useful by any who can consult it. Probably obtainable from a Public or other Library. See particularly the chapter on "The City of David."

The map of the Near East, on pp. 196-197, is reproduced from *Israel in World History*, by kind permission of the Rev. A. W. F. Blunt and Mr. Humphrey Milford of the Oxford University Press.

September 1st.

I.—WANTED: A LEADER.

Bible Readings : I Sam. 9. 1-27 ; 10. 1-16.

Other References :

The Book of Samuel in Colloquial English. Translated by Dr. John Skinner. (N.A.S.U. 1s. 3d.) The passage which forms our lesson will be found on pp. 23-27.

Suggested Hymns : 257, 189, 261, 19, 362.

Aim of the Lesson : To consider how a leader was chosen and the part he played in shaping the destiny of a nation.

Notes on the Lesson.

1. The Writers to the Class Leaders.

We want you to tell some stories. The first is the story of the Lost Asses ; the second will be how David killed Goliath ; and, after that, there will be three or four more. Now, what about it ? Will your members think it rather poor—all right for children, but not good enough for them ? Will they say, " Oh, we know all about these old things—let's discuss something " ? That—we suggest to you—depends *entirely* on how you tell the stories. Remember, the greatest teachers, and many of the greatest leaders of men, have been great story-tellers. We want you to try your hand at story-telling, *but*, the story must not be the end of it. The story of the Lost Asses is to introduce the great subject of the purpose of leadership. Your object in telling the story is to give something simple and vivid, which everyone can take away, something which may always remain in the mind when such subjects arise as—Why do we want leaders ? How shall we find them ? What do we expect of them ? and sometimes, How shall we change them ?

Here are some hints for you in preparing your short story :

2. The Story.

The Old Testament is a glorious library of stories. Let us make the story of the search for the asses as real and fresh 'as we can. In preparing, read the story in the Bible ; then read it in Dr. Skinner's Colloquial Version. Read the general introduction to this series of notes and so get an idea of the people and the country. The simple, rough old days ; the bare Eastern country. What sort of a man was the farmer Kish ? How easy for his

asses to be lost—stolen or strayed! The young Saul—plainly the man to send after them. Picture the journey, the searching, the questioning. The first day's tramp, the second, the third, then the last hope. And so you come to the real subject of the story, Samuel the Seer. It was a nation's lost freedom, not a farmer's lost asses, that filled his mind. Just recall the desperate struggles of the scattered Hebrew families—the momentary successes, the long oppressions of the past. It's a *man* we want, but what sort of a man? That's always the difficulty! Pause here and get the class to suggest the all-necessary characteristics. Never mind if it gets a trifle personal. The necessary qualities in class leaders, in labour leaders, in commercial leaders, in thought leaders, are not just the same, though they bear a strong family likeness. Keep hold of the class here or you will get swamped in discussion before the story is all told. Now see what Samuel thought he had found in Saul; then tell how he sought to bring it out—the inspiration of a great work—the confidence of a great call.

The details of Saul's successes and failures may be added if time allows, but we shall have something of them in connection with our later stories. Work towards the aim and the final question: What did the leader accomplish? and what were the contributions of Saul and of Samuel towards the achievement of national liberty?

3. The Seer.

Fortune-tellers have been common the world over, and, particularly in the East, they have often filled an important place in the social organism. Samuel was called a Seer, "he was believed to be able to direct people in finding lost property, and not to be above taking a fee for it" (1 Sam. 9. 7-9). We should not hold such a man in high regard. But what should impress us as we read the Old Testament is the way in which the religious genius of the Hebrews took such a trade as that of the Seer and ennobled it to the dignity of the Prophet. The contribution of Samuel to this work was of first-rate importance.

"Samuel the clairvoyant becomes Samuel the upholder of the religion of Yahweh, the champion of national uprightness, the vehicle of the revelation of the divine will. Can it be shown that any similar transformation took place outside Israel?"—PEAKE.

4. The Prophet.

The Hebrew prophets were both religious and political leaders. Just as Deborah, after some new oppression by the Philistines, called for union, so Samuel seizes such an opportunity to arouse the Hebrews. The fall of Eli's house, the loss of the Ark, presented him with a unique opportunity. Under his wise

and godly administration there is a renewal of national piety and patriotism (1 Sam. 7. 3 and 4). For the first time in the Bible story we now find "schools of prophets," sometimes called "ecstatic prophets," probably founded by Samuel himself. They take a place as permanent institutions in the religious development of the succeeding history. These schools, probably the outcome of the new religious fervour and enthusiasm, also used music as an aid to their prophetic excitement. They went about the land firing the people with a highly-strung patriotism, which in Israel was always akin to religion. Saul, after his interview with Samuel, met one of these companies, and he himself prophesied with them, so that it is said, "God gave him another heart," and his friends, noting the change in him, asked the question, "Is Saul also among the prophets?" Was this a part of Samuel's plan to create within Saul an enthusiasm and to give him a basis for the work that was before him?

5. The Priest and Judge.

As priest, Samuel attended the local religious festivals. These festivals were agricultural and at this period were of a simple and joyous character. They were closely allied to the pagan festivals of the Canaanites, among whom the Hebrews learnt most of their agriculture, and they often degenerated into immoderate orgies.

With the office of Priest was combined that of Judge, and in this capacity Samuel appears to have had a regular "circuit"—Bethel, Gilgal, Mizpah.

6. The Kingship.

There are two quite different accounts of the choosing of the first king. The one in our Bible reading is from the section of the Book of Samuel which contains the earliest records of the events. It shows Samuel as the inspired prophet who saw the need for a king to unite the people in their struggle for liberty and was guided by God in selecting first Saul and then David to fill the post. The other account will be found in 1 Sam. 8. and 10. 17-27. This account was written some three or four hundred years after the first account, at a time when kings, by their oppression, had made themselves unpopular. It shows Samuel as reluctantly consenting to the establishment of a monarchy. We have chosen the earlier record as being, almost certainly, the truer. The two accounts are well distinguished in Dr. Skinner's Colloquial Translation, where the second account begins on p. 34.

7. Saul.

However necessary the kingship may have been in the achievement of national freedom, the choice of Saul as king did

not prove to be a lasting success. He did enough to show what a king might do, and then, gradually, we find him losing his early confidence, wasting his powers, separating himself from the guidance of Samuel. It is very significant that Saul fell finally by his own hand, for, from the time his star began to decline, it was his fate to consume his own energies through suspicion and blind passion, and in his delusion to plot his own ruin. Yet we cannot doubt that a hero died on Gilboa. Saul seemed called to do great things. A nature richly gifted, quick to decide, firm of hand, bold in venture, valiant in battle, animated by zeal for the greatness of Israel, and devoutly attached to Yahweh, he stopped suddenly short in his career, paralysed by a mysterious weakness. He all at once showed himself unequal to the task imposed upon him. Perhaps, with all his patriotic zeal, Saul was deficient in the deeper understanding of Israel's peculiar religious character and mission. Hence the estrangement between him and Samuel, whose prophetic spirit was so quick to see the nation's true destiny.

"And we perceive that, with all his noble gifts and all that enthusiasm which at times amounted to prophetic ecstasy, there were associated in Saul, even in happier days, a blind zeal, a wild fanaticism and a dangerous superstition. His temperament, now sanguine, now moody, was precisely that which is apt to lead to a fatal melancholy. The infatuated man plunges deeper and deeper in mental gloom, and ends the tragedy of his life with his own hands." (*Lessons in Old Testament History*, by Aglen.)

8. Lawrence and the Arabs.

During the Great War, the revolt of the Arabs against the Turks provided an extraordinary parallel to our present subject. The Arabs of our day are the Semitic inhabitants of Arabia, just as the Hebrew and Canaanite tribes were three thousand years ago. The Turks were able to impose their will on the Arabs because each tribe lived for itself in continual suspicion and bickering with its neighbours. Lawrence saw that the Arabs could attain their own freedom and at the same time help the Allies if they could only unite their forces and work with a common aim. To achieve this he had to discover a prophet who would preach the Gospel of Freedom through Unity and inspire the tribes to sink their differences and to forget their blood-feuds in a common cause. The Emir Feisal was his prophet. He then had to find a military leader whom all would recognise. The difficulty of this was so great that ultimately Lawrence himself became the chief military organiser of the successful revolt. See *Lawrence and the Arabs*, by R. Graves (Jonathan Cape. 7s. 6d.), or *Revolt in the Desert*, by T. E. Lawrence (out of print). Either of these books may be had from a library.

September 8th.

II.—A COVENANT OF FRIENDSHIP.

Bible Readings : 1 Sam. 17. 32-58 ; 18. 1-5 ; (20. 1-17).

Other References :

The Book of Samuel in Colloquial English. Translated by Dr. J. Skinner. (N.A.S.U. 1s. 3d.) The passage which forms our lesson will be found on pp. 45-47. The passage from Chapter 20. will be found on pp. 54-56.

Suggested Hymns : 351, 25, 353, 191, 283, 347.

Aim of the Lesson : To discuss the idea that friendship is a better way of life than enmity.

Notes on the Lesson.

1. The Writers to the Class Leaders.

We began our notes for last lesson by saying why we are asking you to tell stories. We hope you made a success with the story of Saul and the asses. Our second story—how David killed Goliath—is very well-known, but it is a good story and worth re-telling. We know people who, every Christmas, read aloud part of Charles Dickens' "Christmas Carol"; they almost know it by heart, but they never tire of it; it is a good story and fits the time. This good story of David fits our subject—Friendship—and must be told so that it naturally introduces that subject. Keep this in mind, read the Bible passages, then read the story in Dr. Skinner's Colloquial Version, where you can see the different "strands" of the narrative, the different versions of the story which the editor of the Book of Samuel has brought together (see par. 5 below). Before telling the story to the class you must make up your mind which of the versions you prefer, because they do not quite agree with one another, and you cannot hope to tell a story effectively unless you see it clearly and simply in your own mind. Remember, as you prepare it and tell it, that, while David is the hero of the fight, Jonathan is the hero of our present study. The fight made David a hero in the eyes of Jonathan. "The mutual affection of these two, so disinterested on Jonathan's part, and so nobly requited on David's, has become for all time the type of the generous and enduring friendships of youth."

2. The Story.

The background of the story is the army of the Israelites as they are encamped opposite their Philistine enemies waiting for the battle. They are a dispirited band of shepherds and farm labourers, very ill-equipped for their task (see par. 4 below). They recall Shakespeare's description of the English before Agincourt:

" the poor condemned English,
Like sacrifices by their watchful fires,
Sit patiently and inly ruminate
The morning's danger."

(*King Henry V*, Act 4, Prologue.)

But, however ill-equipped, they are fighting for life and freedom; behind them in their distant homes are their old people, their womenfolk and their children, eagerly waiting for news. Describe how David came on the scene—choosing whichever of the accounts you prefer. Describe David: he has been the subject of many artists, in sculpture, in painting, in writing. We give a reproduction on p. 118 of one of the most famous. He has impressed the imagination of many generations. You need only describe him with one fact in your mind: the figure he cut and the deed he did so impressed the dispirited army of Saul that they rushed forward with confident cheers to certain victory, and, as they returned homeward, the women met them, singing, "Saul has slain his thousands and David his ten thousands."

Among these rough-and-ready soldiers of Saul there was one on whom David made the deepest impression. Describe Jonathan (see par. 6 below). What was it that so drew him to David? See how he goes out of his way to bind himself to his new hero and friend. "Jonathan's heart was knit to David's with a love equal to his love for himself."

3. The Test of Friendship.

Are such sudden friendships likely to endure? We are inclined to be sceptical about sudden friendships, sudden conversions, sudden decisions; but Nature and Life call at times for sudden dramatic decisions, and this was such a time. Recall the many times when you have waited, wavered—and the opportunity has gone.

4. Saul's Army.

The story in the Bible gives a vivid contrast of Goliath in his full armour and David with only his sling. (And you may notice how Michelangelo's great statue of David gains in power and expression of human emotion through the figure being nude.)

Saul had armour and so had Jonathan, but their army must have been very badly equipped. It is most probable that the Israelites gained their knowledge of the use of iron from the Philistines, but at this time metal was rare among them. It is natural that the Philistines, having the advantage, should keep a monopoly of its use. We read in 1 Sam. 13: "There was no smith found throughout all the land of Israel" and "in the day of battle there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan." Later on, when David had achieved success, the use of iron became more general in Israel, but even then it was forbidden in the building of altars and in the Temple of Solomon.

5. The Strands of the Story.

The story of David and Goliath made a deep impression on the popular imagination. It would be told over and over again, it would enter into the popular songs of that day and of many days to come. The Book of Samuel brings together narratives from several writers. 1 Sam. 16, 1-13 describes how Samuel goes secretly to anoint David as the future king. This story was almost certainly unknown to the contributor of 1 Sam. 16, 14-23. The latter half of 1 Sam. 16 recounts how Saul engages David, now a grown man, first as harpist and then as armour-bearer. Chapter 17 contains two accounts of David's fight with Goliath; they are very closely woven together, but are separated in Dr. Skinner's Colloquial Version into two distinct stories. One represents David as a man in Saul's camp and already well-known to him, the other represents David as a youth coming up from the country to bring food to his soldier-brothers and to take home all the news. He is unknown to Saul, who has to enquire as to his identity.

6. Jonathan.

Jonathan, the eldest son of Saul, is a brave and successful leader in battle. He took a leading part with his father in the campaign against the Philistines. With a thousand men "he smote the garrison of the Philistines that was in Geba." This roused the Philistines, and they encamped at Michmash. Jonathan, with his armour-bearer, surprised an outpost and killed twenty men. The suddenness and audacity of this attack so terrified the Philistines that the army fled in panic. Courage and ability made Jonathan a great favourite and he became very popular with his part, and so his popularity stood him in good stead, for we see, in the type of the 64-46, that the people prevented Saul from carrying out a plan which would have cost Jonathan his life. We see at the same time the wonderful relationship between father and son, in that

Saul placed implicit trust in his son. "Behold, my father doeth nothing either great or small, but that he discloseth it to me." Here is displayed that faith and trust which Jonathan everywhere inspired and which shows itself even in a greater degree in his relations with David. The test of Jonathan's friendship came when he realised that it endangered all his chances of succeeding his father, Saul, as king. Jonathan sacrificed fortune for Friendship.

7. The Covenant of Friendship.

The friendship which was "love at first sight" was sealed in a binding covenant. Later on David reminds Jonathan, "Thou hast brought thy servant into a covenant of the Lord with thee," and neither of them ever forgot their bond nor regretted it. When, at the last, news was brought to him of the death of Jonathan, David's lament was the true expression of a generous man over a rare and devoted friend (2 Sam. 1. 17-27—this is one of the oldest poems in the Bible).

What are the characteristics of true friendship? Jonathan shows the following in their fullest beauty :

- a. Love—1 Sam. 18. 1.
- b. Faithfulness—1 Sam. 20.
- c. Disinterestedness—1 Sam. 20. 42.
- d. Self-sacrifice—1 Sam. 20. 24-34.

8. The Blood-feud.

The friendship of David and Jonathan seems to have set an example which gave the death-blow to the family "blood-feud." (Blunt.) The custom of blood-revenge and the blood-feud was brought by the Israelites from nomadism, and it lasted long. It had a restraining influence even in those ancient days of no written law. An eye for an eye and a tooth for a tooth is no doubt one of the oldest principles of punishment. The duty of "blood revenge" was held sacred from the most ancient times, and even the later codes recognise the place and duty of the avenger of blood. In primitive times, therefore, if a Hebrew was slain, it was the sacred duty of his next-of-kin to avenge his blood by procuring the death of his slayer. It was in no sense a matter of private vengeance. It was the affair of the whole clan, and even tribe, of the murdered man. In 2 Sam. 14. 7 is an instance in point. One brother is killed by another brother, and the whole clan to which the brothers belonged took upon themselves, according to the tribal law and custom, the duty of blood revenge, that is, of securing the death of the murderer as punishment for

the life he had taken. King Hammurabi of Babylon, who was flourishing in 2100 B.C., is noted for his code of laws, which, although seeming much in advance of his times, allows many of the old ideas of justice to stand. Especially so is the principle that punishment for an injury requires the infliction of the same injury on the culprit. Breasted, in *Ancient Times*, shows how an injustice often resulted. When a house fell and killed the son of the householder, the guilty builder must also suffer the loss of his son, and the innocent son was therefore condemned to die. The principle was there, "an eye for an eye and a tooth for a tooth." Lord Cromer, in his 1906 report on Egypt, gives some interesting details on the same subject. He tells us that the Bedawin of the Sinaitic peninsula still act under the same spirit and will keep an hereditary vendetta up to the fifth generation. The story of the execution of Saul's descendants in 2 Sam. 21 shows how the thought of blood revenge as a sacred religious duty lingered on.

"The tendency of this period is to a gradual modification of the savagery of the primitive law" (Blunt: *Israel before Christ*). The law of "lex talionis" (an eye for an eye) was modified by the right of asylum, at first in any sanctuary and later in the cities of refuge. It was a great step forward when the individual became distinguished from the family and the individual was himself punished instead of the whole family (Deut. 24. 16). It is interesting and instructive to note David's generosity to his captives, and the Book of Deuteronomy contains many exhortations to consideration for the stranger, the widow, the fatherless, the Levite, on the grounds that the divine character is merciful as well as just. The days of David were indeed rough, and it can almost be said that every man "was a law unto himself," but, when distinctions in crime creep in humanity is at work. The covenant of friendship between Jonathan and David was a great step in this direction.

9. Saul and David.

Saul's enmity and suspicion stand in marked contrast to Jonathan's friendship. They cost Saul his kingdom and his life, and led David to years of outlaw life, as our next lesson will show.

10. Comparisons.

The fight between David and Goliath may be compared with that between Bruce and the English knight at Bannockburn.

The character of Jonathan may be compared with Bunyan's Greatheart; or with Tennyson's Sir Galahad; or with Shakespeare's Horatio in *Hamlet*.

II. For Discussion :

“ Friendship is two-sided. If you *have* a friend you must *be* a friend. Friendship is not only a blessing, it is an opportunity for love to show what it can do, an opportunity for unselfish service to others.”—ROE.

“ In the friendship I am treating of our souls mingle and interweave themselves one with another so universally that there is no more sign of the cement by which they were first joined together.”—MONTAIGNE.

“ They seem to take away the sun from the world who withdraw friendship from life, for we have received nothing better from the immortal Gods, nothing more beautiful.”—CICERO.

Compare *friendship* with *fellowship*. Are the friendships of youth or those of mature years the more important? Why do we tend to make fewer friends as we grow older?

September 15th.

III.—FROM OUTLAW TO KING.

Bible Readings : 1 Sam. 23. 1-14 ; 2 Sam. 5. 1-5 ; (1 Sam. 25. 1-44 ; 27. 1-12).

Other References :

The Book of Samuel in Colloquial English. Translated by Dr. J. Skinner. (N.A.S.U. 1s. 3d.) The reading in 1 Sam. 23. will be found in Skinner, pp. 61-62. The reading in 2 Sam. 5. will be found in Skinner, p. 87. The passages in brackets will be found in Skinner, pp. 67-71.

Suggested Hymns : 49, 67, 127, 14, 261, 136, 362.

Aim of the Lesson : To trace the steps by which David became the chosen King of Israel.

Notes on the Lesson.

1. The Writers to the Class Leaders.

We want you to make this lesson a piece of real Bible study. There is a little group of stories to be told and they contain plenty of adventure, but the important thing to convey is the picture of what "rough old days" these were. These heroes of old were not like gentlemen in top-hats at Westminster making laws for the welfare of a more or less peaceful society. They were more like ill-clad ruffians, sometimes driven to live in caves, doing their bit in a rough-and-ready way, in the absence of laws, to bring the elements of freedom, of security, and of self-respect within the reach of their fellows. The value of their stories lies in this—that the same great human virtues and the cultivation of the same arts which serve and benefit us are found to have served and benefited them also.

So will you begin by turning back to the Introduction to this course of lessons, and remind yourself of the sort of lives they lived, the sort of country they lived in, and the sort of men and women they were? A careful study of the map will help here.

We have suggested two passages for class reading and have put in brackets two other passages which contain stories to be related. The four are necessary to give any view of the events, and they should be told as parts of a continuous narrative—typical scenes in a period of several years.

2. The Fugitive.

Saul's suspicion of David, of which we saw the beginning when, after the fight with Goliath, the people greeted the victors

with the song, "Saul has slain his thousands, and David his ten thousands," developed into a deep enmity, and, in spite of Jonathan's attempts at reconciliation, Saul constantly devised some new plan to get rid of David, who was forced to seek safety in flight. After spending some time in the Philistine country, David returned to seek safety for himself and his relations in the country bordering on the territory of Judah—the part of Palestine which he knew best. In the mountain fastnesses of Adullam he was able to hide. It is a district where defence was easy: there was a good supply of water in the valleys and higher up on the ranges some large low caves. There David gathered some four hundred men, and Adullam became the refuge for the disreputable and discontented. "And everyone that was in distress, and everyone that was in debt, and everyone that was discontented, gathered themselves unto him; and he became a captain over them." We can imagine the leader with his wild and lawless followers. Let us see what he can do with them and how he "turns his necessity to glorious gain."

3. Finding a job.

The easiest job for such a band of men was to live by plunder. They could extort ransom from travellers, they could rob the farms for miles round, they could raid the little towns and become a terror to the whole countryside. Desperate characters do not stick at trifles. Somehow, under the influence of their leader, they made themselves protectors rather than robbers. They had to live, but they appear to have set themselves the task of earning their living by protecting peaceful folk from the many enemies who made life insecure in those rough times. What a training in leadership this must have been for the man who was destined, later on, to lead a nation.

4. The Stories.

(a) *Keilah*. (1 Sam. 23. 1-13.) The little town of Keilah stood high up on a hill and only about three miles away from Adullam. David heard of the Philistine attack on these neighbours of his. He and his men went to their help and evidently David imparted a religious motive or sanction into the expedition. The Philistines were beaten off, but the men of Keilah were not sufficiently grateful to be willing to give hospitality for long to so dangerous a crowd as the men whom Saul was pursuing, and a hasty evacuation was carried out.

(b) *Nabal*. (1 Sam. 25.) This is a delightful story. When telling it, get clearly in mind the characters of the churlish farmer Nabal and his quick-witted, managing wife, Abigail. David has moved his headquarters to a stronghold to the south of Hebron

and near to Maon, where Nabal was the leading farmer. David regarded himself as this man's protector, and so he probably was. But to give "something for nothing" was not David's trade. The Bedawin in those days, as now, often believed that he ought to be paid for what he did not steal, and looked on himself as a protector of those he did not plunder. Nabal regards David as little better than a robber. The young man who brought the news to Abigail testifies that he had a better opinion of David and his band and shows us how these roughs had by this time become disciplined.

(c) *Ziklag*. (1 Sam. 27. 1-12.) The chapter immediately before this tells a memorable story of how David attempted a reconciliation with Saul and apparently succeeded. Something must have happened to show that real reconciliation was impossible, and the opening of chapter 27 shows David compelled by the pressure of Saul to take a step from which he shrank in horror—to seek safety among his avowed enemies the Philistines. As you tell the story of David's life at Gath, and then at Ziklag on the southern border of the Philistine country, try to bring out the working of David's mind. First his repulsion to the unpatriotic course for which he saw no alternative; his feeling that he was being driven outside the country of his God and beyond his protecting care; then his discomfort in Gath, the city of an enemy, where we can imagine how all eyes would watch and every gossip enlarge on the doings and motives of the newcomers; then his move to Ziklag, and the need to pose as an enemy of the neighbours, the Jerahmeelites and the Kenites, who were allies of Judah, and the steps he took to leave no one behind who could report that he had attacked the Amalekites and others of Judah's enemies, but not Judah or her allies. Achish of Gath was, no doubt, satisfied so long as he got his big share of all David's plunder, but it was a life that could not last long, and was indeed the last phase in the period of waiting until a move towards kingship was possible.

5. Towards Kingship.

Events moved quickly. The Philistines carried out a carefully-planned attack on the Israelites and inflicted a crushing defeat on them at the battle of Gilboa, where both Saul and Jonathan lost their lives.

As outlaw David had spent most of his time in Judah and especially in the neighbourhood of Hebron, by far the most important of the cities of Judah. To that city he now directed his foot steps, perhaps not without Divine direction, and thinking, no doubt, that the time was ripe for taking the next great step in his career. He had taken great care to make friends in the district, as we have seen, and his appearance with his wives and

600 orderly and well-trained men would create the feeling he wished the inhabitants to have. Prophetic voices, too, had been at work singing his praises and proclaiming him as God's man. He had shown himself as protector of his own tribe, and now he was immediately offered the crown and was anointed as head of the house of Judah. This step did not create any opposition from the Philistines, for he would still remain a vassal of Achish. In fact, this act would suit the plans of the Philistines, to have in Judah an enemy of the house of Saul. The men of Judah had always been looked upon by the other tribes as outsiders. Deborah, in her attempt at the union of Israel, did not even mention Judah, not expecting these tribes to join up. Nor had Saul ever succeeded in winning their alliance. The union of the tribes of Northern Israel was no easy task, as Saul had found; the union of both North and South was a still more difficult task. (Refer to general Introduction for explanation of this in the relationship of the different groups of tribes.)

6. The Final Step.

David was king of Judah for seven years. They were years of constant strife with Ishbosheth, Saul's successor in the North. David all the time was waiting for an opportunity for a peaceful settlement, when he might achieve the united kingship, not by force, but in answer to the call of the people. A quarrel between Ishbosheth and his captain Abner gave the opportunity. 2 Sam. 5. 1-5 gives the brief picture of the call for which David had waited so long.

7. A Comparison.

The influence of David over his rough band may be paralleled by many examples. Henry Havelock, of Indian fame, can be cited. On arriving in India he went into garrison with his men at Fort William (Calcutta). They were a rough set of men who fought England's battles long ago—brave as lions, true as steel, fierce and valiant on the battlefield, but in times of peace, when the monotony of garrison life weighed upon their souls, many of them were hard-living, hard-drinking, hard-swearing men. Among such Havelock found himself. No victory is easily won, but the influence of their commander's earnestness and nobility of character was felt by all the soldiers under him, and such was their change of character that they came to be called "Havelock's Saints." The "Saints" lost their vices, but events proved they did not forget how to fight.

The exploits of David might also be compared with those of Robin Hood.

September 22nd.

IV.—“THOU ART THE MAN.”

Bible Readings : 2 Sam. 11. 1-27 ; 12. 1-14.

Other References :

The Book of Samuel in Colloquial English. Translated by Dr. J. Skinner. (N.A.S.U. 1s. 3d.) pp. 98-101.

Suggested Hymns : 100, 385, 389, 399, 134.

Aim of the Lesson : To see how a strong character has weak points.

Notes on the Lesson.

1. The Writers to the Class Leaders.

Here is a story that is told in the Bible with such fulness and such dramatic force that even a practised story-teller may feel that to add words of his own will be to spoil it. If you feel that, we suggest that you begin by a brief sketch of the situation, which you may gather from these notes, and proceed to read 2 Sam. 11, or better, to recount it in the words of the Bible as near as you can, and then perhaps to get two members of the class—with previous preparation—to take the parts of David and Nathan and to make the scene from Chapter 12 as real as they can.

2. The Story.

Let the story lead up to the subject—the strength and the weakness of a great man ; and don't forget that you will have to give some sort of answer to the question—How could this man be described as “the man after God's own heart”? The complete answer to that question comes into our sixth lesson, but it can hardly be put off entirely until then.

3. The Ammonite Campaign.

The winter rains were over. The flooded streams had become normal again ; it was, in fact, “the time when kings go out to battle.” Joab, David's right-hand man, having shown himself capable by his campaign against the Edomites, was given supreme command in the second Ammonite war, while David stayed at home in his capital Jerusalem. The land of Ammon was ravaged thoroughly, and then the town Rabbah was attacked.

It consisted of two parts, a lower town and the citadel. After a siege, of which we do not know the duration, the lower part of the town was captured. The besieged showed great valour in defence, making many desperate sallies and inflicting heavy losses upon the Israelites. It was during these operations that Joab received the King's orders about Uriah. David had committed his crime with Bath-sheba and had sent for Uriah the Hittite—a foreign captain of whom David had many in his employ—from the camp before Rabbah, to try to conceal his adultery. The soldier frustrated David's wily scheme and thought it shameful to enjoy the comforts of home life during campaigning days, for was he not a "consecrated" soldier? He kept his sense of duty even after being made drunk by David. It was the custom before a campaign for all soldiers to "consecrate" or "sanctify" themselves, as war from the Hebrew's point of view was a religious duty. To visit "home" during a war was "taboo." Uriah could not be tempted, showing a wonderful sense of duty. David ordered his victim to return to the army with a letter containing his own sentence of death, and Uriah unknowingly went to his doom. Set in front of the battle and leading a forlorn hope, he fell ignorant of his wife's dishonour. Bath-sheba, showing no shame or remorse, very quickly became David's wife. The campaign ended, David came in for the final triumph, lest, as Joab said, "I take the city and it be called after my name." The Ammonites, having provoked the war, could expect little mercy, and were treated very savagely and tortured (2 Sam. 12. 31). Another version says the people were made slaves and were "set to saws and iron picks and iron axes and made them labour at the brickmoulds." David's idea of the "Lord of battles" would not encourage feelings of humanity towards foes, for the mercy of the God of Israel was believed to extend to Israel alone in those days.

4. The Power of the King.

It is, indeed, amazing to ponder over the rapidity of the rise of the Hebrew nation in so short a time. Tremendous strides had been made, especially in the reign of David. In a single generation they had freed themselves from vassaldom to the Philistines and now possessed a kingdom which stretched from the Euphrates to the borders of Egypt. Perhaps the transition was too rapid; without a man of the character of David it could not have happened at all. David was all-powerful; in fact he might be termed a military despot, which gave him unlimited power and opportunity for licence and the working of self-will. Nevertheless public opinion played its part in David's life, for we shall see how Nathan, voicing, no doubt, the

thought of a nation, visited the king and showed him that wrongdoing could not pass without censure. We should note that the prophet had easy access to the king and could talk to him intimately.

5. David's Weakness.

Had the generous instincts of David's youth been blunted with success? He had once been ready to spare the life of an enemy and now he could deliberately plot the death of a friend. This was a detestable crime, in our eyes, but we must remember that David lived three thousand years ago and that such a crime has happened over and over again since. What follows in David's case, however, could probably not be found anywhere else in the ancient world except in the Jewish monarchy.

6. David's Strength.

The repentance of David was real. We see in him a readiness to admit a fault and an attempt to make good afterwards. He was a man big enough to admit the error of his ways. Because he was sincere he was brought once again into an understanding of God. We can see that alongside his virtues we must recognise his serious defects. His sin against Uriah was vile, even in an age of vile deeds; his dying counsels to Solomon were horrible, even though we have to remember that he was not really himself. It is the custom to idealise David, yet in this respect the Bible gives us both sides of his character and his weaknesses are ruthlessly exposed.

We see in David a mixture of good and evil. How far was the evil in him due to the standards of his own rough age? How far was it the sin of the weak man who cannot control his passions? How far was it that of the strong man, the man whose certainty of his own powers overcomes his consideration for others?

7. Heroes.

Some recent biographers have been at pains to show us the "seamy side" of men and women whom we have regarded as heroes. General Gordon, Queen Victoria, Gladstone and Florence Nightingale have come under their caustic survey. They have rendered us a questionable service. "To err is human" may be true, but if we write history with the motive, "The evil that men do lives after them, the good is oft interred with their bones. So let it be," we do an injustice to the men of the past and judge them by a standard which we can ill afford to have applied to ourselves.

3. Comparisons.

Compare David, when confronted with his sin, with Claudius in Shakespeare's *Hamlet*. See how, in the play which Hamlet designs, the sense of guilt is brought home to Claudius so that he rushes away from the performance. He feels his guilt—"my offence is rank, it smells to heaven"—but see him when he attempts repentance and prayer. Compare that with the following statements about David. "Although we have definite proofs of David's cruelty and self-indulgence, there still remained in David's heart a fountain of feeling, fresh and pure as when he led his father's flock and won the love of Jonathan." Is that the reason why David is often called "a man after God's own heart"?

"The sight of a conquering monarch humbly confessing his sins was unprecedented" (Kent).

A remarkable parallel to the story of David is that of Akbar, the Indian ruler in the sixteenth century:—see *Oxford Students' History of India* (Clarendon Press. 4s.), or other history of India.

September 29th.

V.—THE CRISIS.

Bible Readings : 2 Sam. 15. 1-37 ; 18. 1-33.

Other References :

The Book of Samuel in Colloquial English. Translated,
J. Skinner. (N.A.S.U. 1s. 3d.) pp. 107-120.

Suggested Hymns : 58, 64, 92, 385. 67.

Aim of the Lesson : To make a study of Ambition and Loyalty.

Notes on the Lesson.

1. The Writers to the Class Leaders.

The record of the revolt of Absalom is given with a great wealth of detail and with great vividness. Our Bible readings cover only part of the story, but the class must, of course, have the whole story told to them. When preparing to tell the story, keep in mind that our subject is Ambition and Loyalty as shown in a time of crisis. The subject is woven right through the story, and we therefore suggest that you first get hold of the general outline of the story by reading the Bible passage and Dr. Skinner's Colloquial Version, together with paragraph 2 of these notes, and then concentrate on the aim of the lesson by making a careful study of the people in the story whose ambition and loyalty are tested. Try to see each one clearly with the help of paragraphs 3 and 4 of these notes ; who they were, what their motives were, what they owed to king or country, what they stood to gain or to lose. The character of David must also be noted. This story shows his more fully developed character and prepares the way for our final lesson—a summary of his character and influence.

2. Settled Government.

At the time of Absalom's rebellion David had been king over a united country for about twenty-nine years. Among a people ripe for development a man of outstanding force can work surprising changes in a few years, as we have seen recently in Italy and in Russia. Under David, Israel developed with a similar rapidity. Having achieved security by subduing all

his near neighbours, he proceeded to build up a government centralised in his newly-captured stronghold of Jerusalem. This meant the organisation of state services financed by the heavy tribute imposed on the conquered neighbours; tribute which, in the past, Israel had generally been forced to pay to some of those same neighbours!

The Book of Samuel tells us of the organisation of a regular army, sections of which were professional soldiers from neighbouring countries. We hear also of the very necessary office of State Treasurer, with, no doubt, a band of officials and collectors. We hear of a State Recorder. Now, for the first time, state records are kept, records which doubtless contributed largely to the material from which the Book of Samuel was composed. Most of the Bible readings for this course of lessons have been chosen from the passages which bear evidence of coming from this source, and are therefore more likely to be historically accurate than the later elements in the Book of Samuel. David also systematised the administration of justice, and apparently did it in such a way that, while simpler cases could be decided in each city or village by the local headman or the priest or the prophet, important cases could be brought to Jerusalem, where the king himself was always available as judge and "father" of the people.

In religion David had taken the important step of bringing the Ark to Jerusalem, where he himself took an important part as priest, set on foot the plans for building a great temple, and, almost certainly, exerted a great influence in the development of worship.

All this development meant that the simple pastoral life of the past was being left behind and city life was developing. On the one hand simplicity was giving way to luxury, on the other hand the easy idle life of the pastoral Bedawin was giving way to the more strenuous and exacting life of the cultivator and ultimately of the trader.

The establishment of the Court brought a development of the Eastern harem which was an almost unmixed curse. This must be kept in mind because it contributed largely to the quarrels within the family—the plottings and hatreds—which caused the crisis of our present lesson.

3. The Ambitious.

(a) *Absalom*. Note the attraction of the man—his good looks, his love of display, how he was among the first to ride into the city every day on a horse (mules or asses had hitherto been universal). Note how he uses the rape of his sister as excuse for a blood-feud and for the murder of the heir to the throne,

his half-brother Amnon. Try to estimate how he achieved his extraordinary hold over the populace.

“ How he did seem to dive into their hearts
 With humble and familiar courtesy ;
 What reverence he did throw away on slaves,
 Wooing poor craftsmen with the craft of smiles.”

(b) *Ahithophel* was a native of Giloh, a city in the South, probably not far from Hebron. He was grandfather to Bathsheba and may have resented David's treatment of Uriah. As a Councillor the old man was regarded by David as a man of most extraordinary wisdom, so evidently David had treated him as a friend. He may have shared the resentment doubtless felt by the men of Judah when the capital was moved from Hebron to Jerusalem. He may just be an example of an old man unable to keep pace with the changing times. He may have been a man whose wisdom was entirely “worldly wisdom” and who misjudged the strength of Absalom and, for once, “backed a loser.”

(c) *Ziba*. He does not come into our readings, but into 2 Sam. 16 ; and his barefaced deceit is shown up on David's return in 2 Sam. 19. 24-30. It is a simple case of the servant overcome in the moment of ambition's opportunity. Ziba is in direct contrast with Shimei (2 Sam. 16. 5-14), who had always hated David and remained constant in his hatred in spite of the danger he encountered, though he confessed his fault on David's triumphant return (2 Sam. 19. 18-20).

4. The Loyalists.

(a) *Joab* was David's trusted army chief. He was unscrupulous, cruel, determined. David owed much to his military genius and still more to his devotion. Joab's whole life was one of devoted service to David. Vindictiveness and cruelty were in his make-up ; he lived in a cruel age ; but he never swerved in his loyalty and could speak out plainly when occasion required (2 Sam. 19. 5-7).

(b) *Ittai* was a foreigner who led one of the bands of professional soldiers whom David employed. Beyond paying his wage, David had no claim on him. The conversation between the two men shows both at their best and is a memorable passage (2 Sam. 15. 19-22).

(c) *Hushai*. Here we have the counterpart of Ahithophel. Hushai is a politician, he is described as “David's friend,” and he proved his friendship by his willingness to play the difficult part of spy and false councillor to the enemy.

(d) *The Other Loyalists.* There were the two priests and their two sons, who all returned to Jerusalem to do their bit for David. There was poor lame Mephibosheth, who wanted to help but could not. There were the friends in the country who came forward, unexpectedly, to help in catering for David's men (2 Sam. 17. 27-29). The stage becomes full of figures; we must confine our thoughts to the main characters.

5. David.

One thing that is difficult to explain is the complete initial success of Absalom's revolt. All who join him seem to feel that they are joining the winning side. All who stick to David show the grim features of men who feel they are fighting with their backs to the wall. David's conduct all through shows that, if he has lost his aggressive character, he still retains his judgment, his organising power, and all the generous charm which made him the hero. Only in respect of Absalom does he fail in discriminating the larger from the smaller issues. The test of loyalty on David's part is seen when, after the battle, Joab rouses him from his grief at Absalom's death by telling him that, for a king, loyalty to country comes before private feelings.

6. The Restoration.

The story ends with the return of David to Jerusalem, and one feels that, on the whole, the loyalty of these tribes had stood the test well, particularly when one remembers that such loyalty was a new virtue to them. They had always loved freedom. Loyalty to a larger whole always means some sacrifice of individuality of the parts. It's easier for Englishmen to be loyal to England, Italians to Italy, Frenchmen to France, than it is for them all to be loyal to a League of Nations.

7. A Reading.

The first passage containing Wolsey's soliloquy might be read or recited:—see Shakespeare's *King Henry the Eighth*, Act III., scene 2, lines 350 to 372.

October 6th.

VI.—THE CITY OF DAVID.

Bible Readings : 2 Sam. 5. 6-12 ; 6. 1-19 ; Psalms 48 and 122.

Other References :

The Book of Samuel in Colloquial English. Translated by Dr. J. Skinner. (N.A.S.U. 1s. 3d.) pp. 88 and 89-90.

Suggested Hymns : 2, 12, 110, 356, 405, 147, 188.

Aim of the Lesson : To estimate the contribution of David to the history of the people of Israel.

Notes on the Lesson.

1. The Writers to the Class Leaders.

This final lesson of our course is intended to bring together the facts of David's life and character and to explain how he achieved the unique position which posterity accorded him. The question before us is—What did the people of Israel owe to David? We divide our subject into three main sections—the political, the religious and the artistic contributions of David. Each section has a story which illustrates it, but the stories have not such a prominent place in this lesson as in those which went before. We suggest that the lesson be conducted as far as possible on conversational lines, so that all members may make contributions and the general impressions made by the course of lessons may be gathered together.

2. The Loved City.

Look at Psalm 48 or 122, written perhaps six hundred years after David's time. What a feeling of delight the writers express in this city and its temple, the historic home of the people. In captivity as a nation they had longed for her, in all their wanderings as individuals their thoughts turn with joy to her, their glorious city, the home of their God, the future centre of the world.

Recall the history of Jerusalem and her many contacts with other nations. How the mighty Assyrians attacked her in the great days of the first Isaiah; how she was captured and laid waste by the Babylonians, restored and re-peopled with the help of the Persians, brought under Greek influence after the victory of

Alexander the Great, dominated by the Romans in the time of Christ and shortly afterwards sacked by them, only to become a centre for pilgrims from Rome when, under Constantine, she adopted the Christian religion; held by the Arabs during the dark ages, and the goal of the chivalry of the crusader of the middle ages; and, even now, in our days presenting a unique attraction to all peoples of the western world.

3. David's Political Contribution.

What has all this to do with David? He was not responsible for the events of nearly three thousand years! But he took the first step on which all the rest depended. It was a course dictated by necessity, but it took a statesman's imagination to take the right first step. David's capital, as king of Judah, was at Hebron. When he came to be king of a united Israel, security and continued unity were the most pressing needs. For both of these the fortress of Jebus, then in enemy hands, was splendidly suited. Our first reading gives the brief story of the dashing attack by which it was surprised and captured. That it replaced Hebron and outlasted its later rival Samaria was due to the political insight of David and to the energetic work by which he increased its strength, its wealth and its importance.

4. David's Religious Contribution.

Jerusalem, through the centuries, has been an object of religious veneration. David was not responsible for this, but he took the first step on which the rest depended. He made his new capital the religious centre of the nation. He brought the Ark to Jerusalem and worked out the project of a great Temple in which the Ark might rest. What was the Ark? It was the ancient religious emblem which the Hebrew tribes had brought to Canaan from their desert wanderings. It was a box which may have contained some religious symbols, but its supreme importance to this people, who were cultivating the worship of an unseen God, lay in the belief that it contained the invisible Presence of Yahweh. The promise of this Presence was given to Moses: "My Presence shall go with thee" (Exod. 33. 14), and the traditional account of how it led them is finely given in Numbers 10. 33-36. The sense of loss when the Ark was captured from them by the Philistines is vividly described in 1 Sam. 4, and is summed up in the words "the glory has departed." For twenty years the Ark remained either in Philistine possession or in a city so near their border as to be dominated by them. Our second reading tells the story of how David brought the sacred Ark to his new capital. Note the careful preparation, the

evident sense of the importance of the event, the temporary break in the plans when an unconsecrated hand touched the sacred box, the immense enthusiasm as it enters Jerusalem; and bear in mind the final plans which David made for a worthy building in which it could find a home.

That was the first step. It was the work of David; done with the thoroughness and enthusiasm which his personality imparted. And the rest of the religious history followed.

5. David as Artist.

With David we have the beginnings of culture. We find him not only a brave leader but also accomplished in the arts which, even in those times, helped to make for life and refinement. His name will for all time be associated with the Book of Psalms. It is almost certain that he wrote Psalm 18, and even if it were proved that he wrote none of the others, his contribution to national poetry and music and the stimulus he gave to them justify the association of his name with the Psalms of Israel. He is introduced to us in the early records as a charming and resourceful musician; a late addition to the Book of Samuel refers to him as "sweet psalmist of Israel" (2 Sam. 23. 1), the Book of Chronicles recounts the tradition of his organisation of services (1 Chron. 15. 16 and 2 Chron. 29. 27), and the earliest of the writing prophets refers to him as the inventor of instruments (Amos 6. 5). In his devotion to poetry he certainly stimulated an instinct in his nation which, in its gift to the world, has immeasurably enriched human life and given inspiring expression to the finest human emotions.

Robert Browning, in his "Saul," tells beautifully how David used his art:

" Then I tuned my harp—took off the lilies we twine round its
 chords
 Lest they snap 'neath the stress of the noontide—those
 sunbeams like swords. . . .
 And lo, with that leap of my spirit—heart, hand, harp and
 voice,
 Each lifting Saul's name out of sorrow, each bidding rejoice
 Saul's fame in the light it was made for."

6. The Heroic Element.

David became the hero king of Israel. We have seen that he was not always heroic, but he aimed at the heroic and he inspired others in the same direction. Among the rough men who gathered round him as an outlaw were many who formed the nucleus of his army and whose names are among the last of "David's heroes." They did not always live up to the heroic

standard, but who doubts that they were better men because a standard had been set for them ?

7. Summary.

What manner of man was this—so idealised that later generations expected the Messiah to be a second David ?

He could not have climbed to such heights in their estimation if he had not had something great within him. We have seen the devotion he inspired (Joab, Ittai and others) ; we have seen his chivalry towards Saul ; he has shown us his loving heart ; he has shown us that his mental powers were far above those of the many who surrounded him ; we have seen his military genius and his feeling for religion. " In the person of the son of Jesse were found those elements of courage, generosity, moderation and justice which made him the great national hero of the Hebrews " (Kent).

8. Comparisons.

It may be interesting to compare the story of Jerusalem with that of Rome, the greatest political and religious capital of Europe. The geographical position of Rome in Italy was the factor which led to the important position it held in European and Asiatic affairs. It was centrally situated, well placed for commerce, and could be easily fortified. From its commanding position the Romans first became masters of the whole of Italy and eventually built up an Empire which looked to Rome for law and order. Later on, its lasting religious importance was incorporated with the political supremacy it had already won. Alike in literature, in art, in philosophy and in religion Rome built the bridge over which many of the best thoughts and the finest models of antiquity found their way into the medieval and thence into the modern world " (Lord Oxford and Asquith on " The Legacy of Rome ").

Comparison might also be made by studying the positions and histories of Athens, Paris, Edinburgh and especially London.

Section IX.

India.

NOTES BY FRANK W. METCALFE.

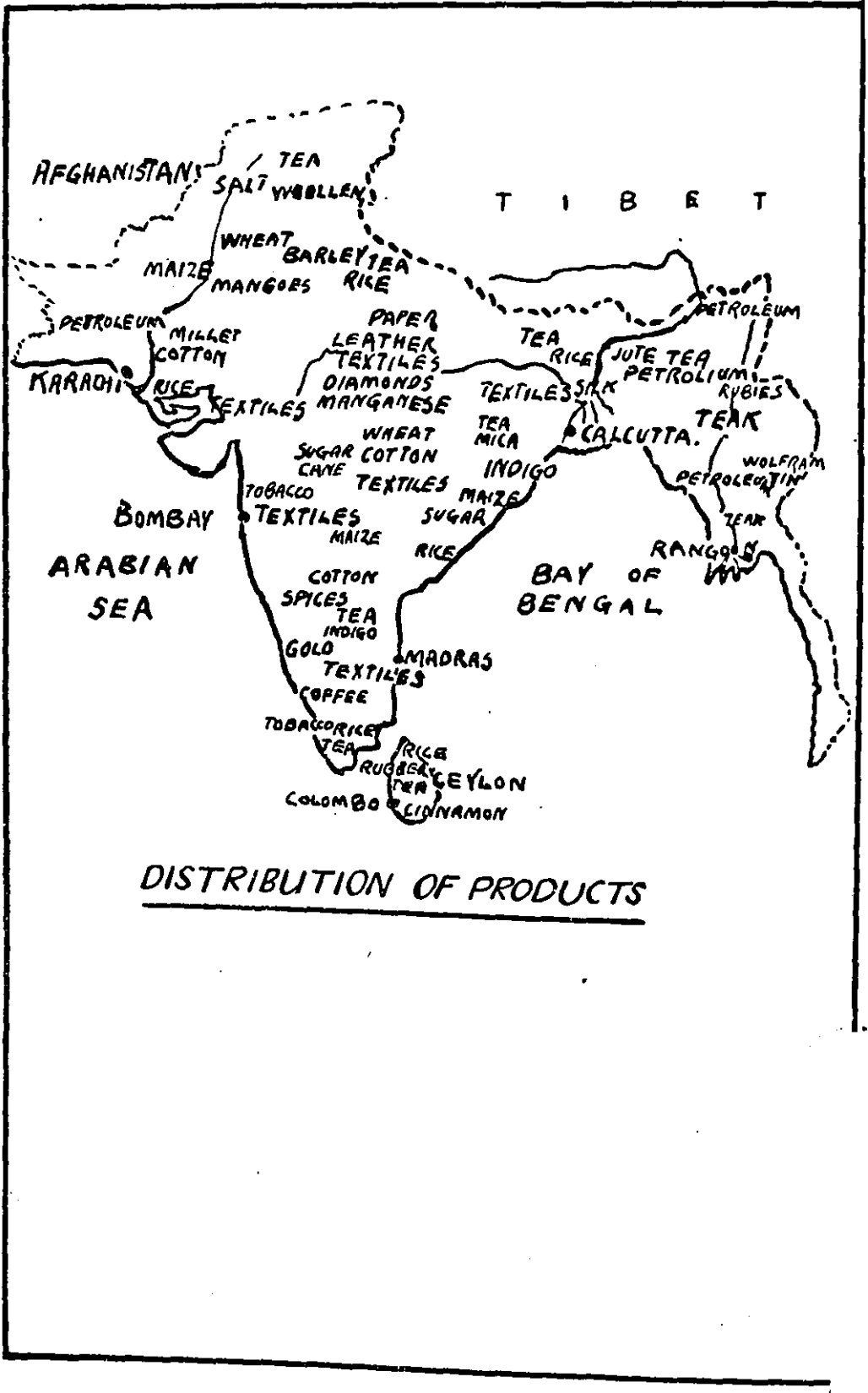
Introduction.

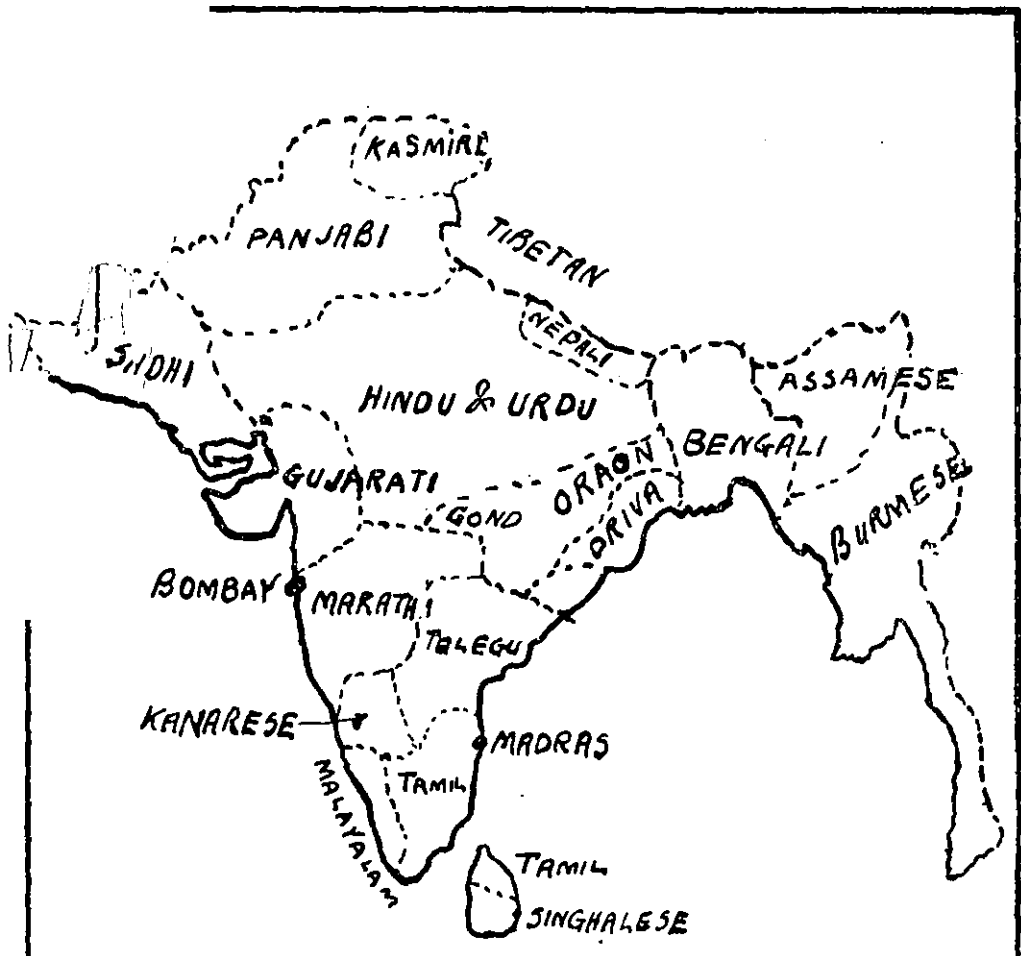
GREAT BRITAIN is bound to India because of the actions of our forefathers. The union is deep and cannot easily be severed, but its basis can be changed. The thoughts and acts of men and women living to-day will effect for better or worse the relations of the two countries to-morrow. As we look over the history of the connection we may be proud or ashamed of the part played by British men and women who lived before our time. But to-day, if democracy is not a farce, and public will and opinion merely shadows, *we* are responsible for the actions of those who in *our* name rule India. We cannot wipe out the past, but we can do something towards moulding the future. Do we want to rule India? Have we any right to rule India? Is our sense of justice and brotherhood deep enough to penetrate our political system and make India feel we are striving to serve her? These and a host of similar questions must be answered *by us* if we are *responsible* citizens. But even more urgent is the questioning if we have felt the call of the *Master*, for then we are compelled to ask whether our works manifest his spirit? Whether our rule is likely to help the coming of the Kingdom? To answer these and similar questions we need knowledge.

In this series of lessons an attempt is made to provide not which will help Adult School members to gain knowledge about India, her people and the manner of their life. Because the information necessary for even a short study of this vast subject is not easily accessible, these notes are longer than usual. It may be that to some they will appear dry, complicated, and difficult. The apparent complication and difficulty will disappear if users of the Handbook will read each set of notes right through well in advance of the date of the lesson. And if, when reading through, one or two features are marked out in each lesson as being important or interesting and these are made the basis for first thoughts on the subject, good will result. It is almost usele

attempting to assimilate the whole of the notes for a lesson at one reading. But, having read the notes right through, a background will be formed, and errors which may arise in discussion can be corrected.

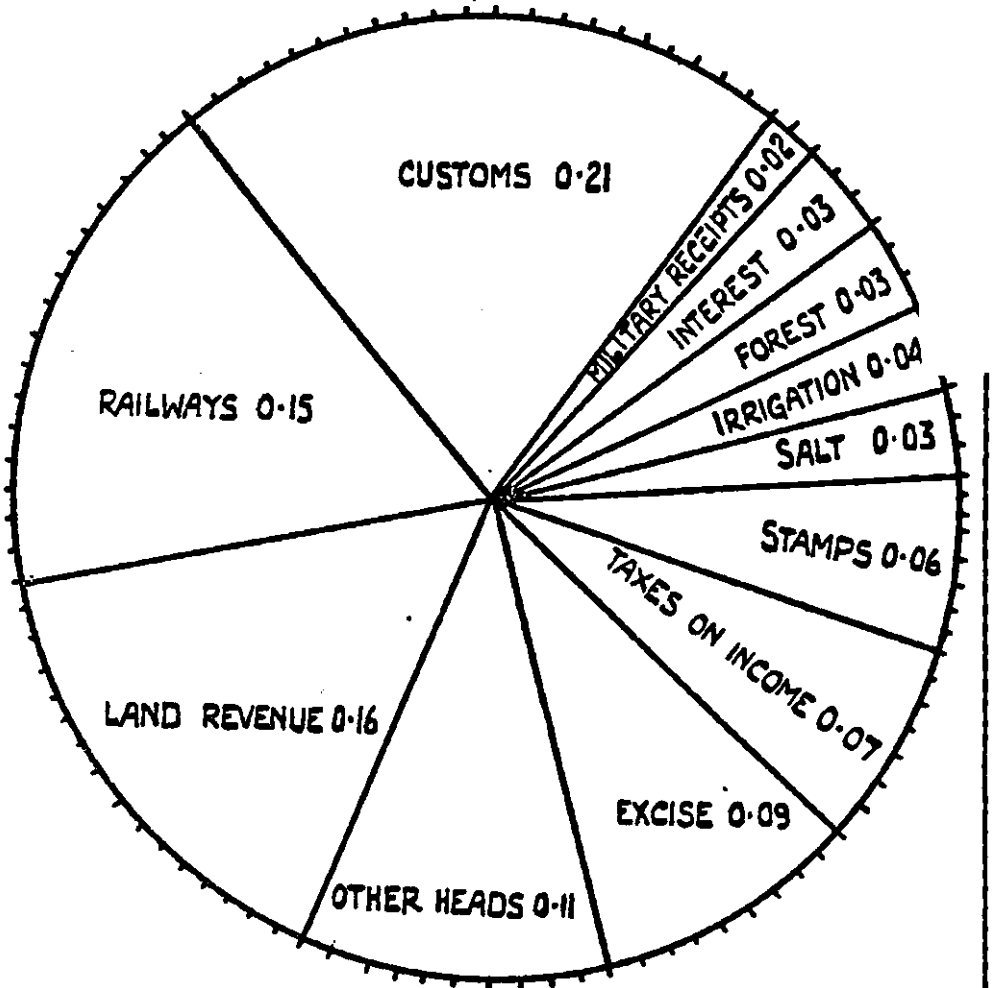
A final word to Leaders. Remember that these notes have been written by an Englishman; and, whilst every effort has been made to be fair and just, it is more than likely that Indians would take exception to some parts of them. Face the difficulty of Englishmen appreciating the Indian point of view. Pick out one or two features in each lesson. Write them down on a blackboard. As far as is reasonably possible, confine the attention of the class to these features. To interest members, ask them to study particular sections of the notes well before the date of the lessons. Fix upon individuals to deal with the questions for discussion. Make every possible use of pictures, diagrams, maps and newspaper cuttings. Start a newspaper cuttings book on India a month or two before the lessons are due; make the work of getting cuttings a co-operative one. If possible, relate the lessons to current news. Where it is possible, start a study group to watch the progress of the Simon Commission; it will have reported when these lessons are being studied. *Above all, do not leave the preparation of these lessons until you have only twenty-four hours before the time each one has to be discussed.*





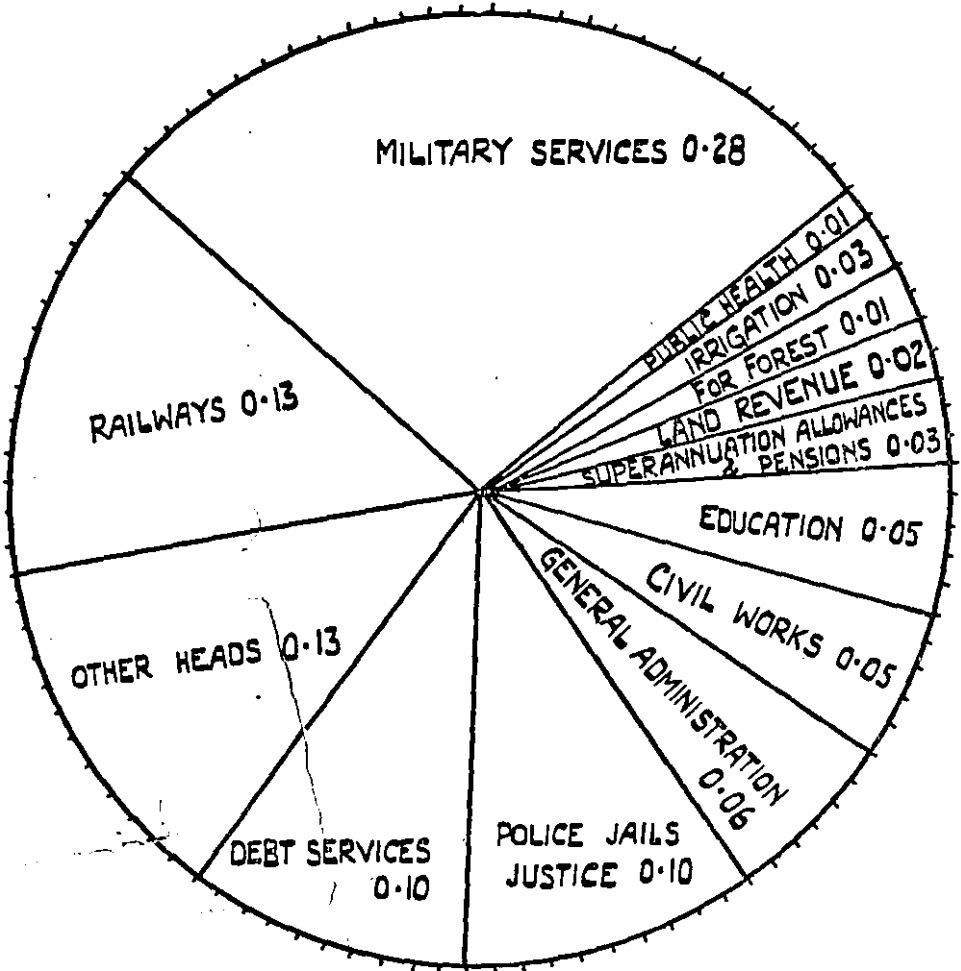
DISTRIBUTION OF LANGUAGES

DIAGRAM.
 HOW EACH RUPEE OF REVENUE WAS
 UP IN INDIA 1925-26.
 (PROVINCIAL AND CENTRAL TOGETHER)



THE RUPEE OF REVENUE 1925-6

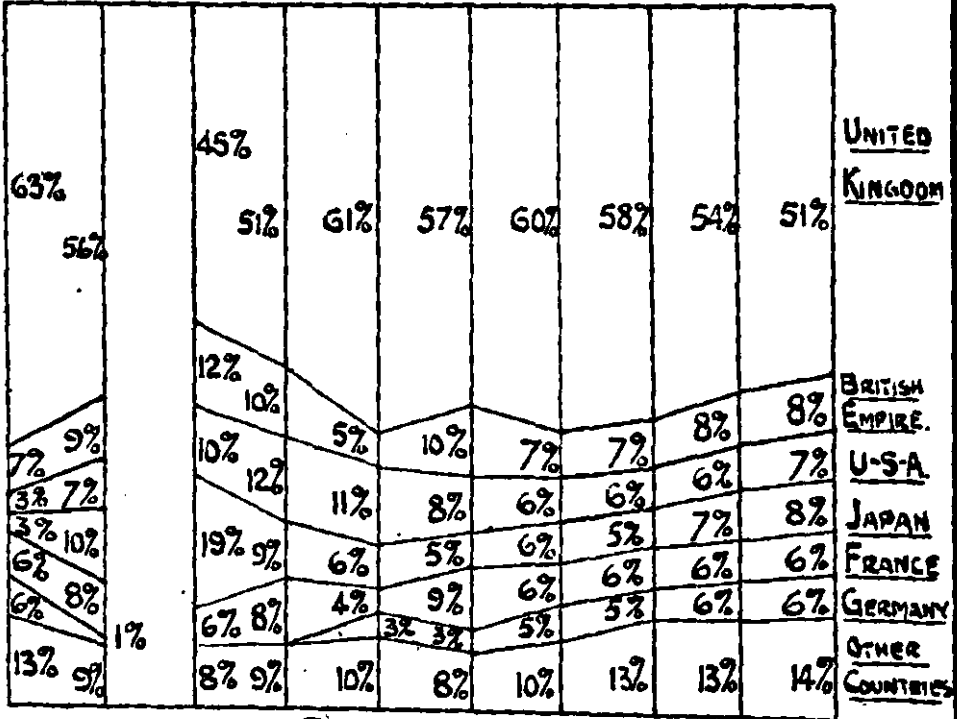
DIAGRAM.
HOW EACH RUPEE OF EXPENDITURE WAS
MADE UP IN INDIA 1925-26.
(PROVINCIAL AND CENTRAL TOGETHER.)



THE RUPEE OF EXPENDITURE 1925-26.

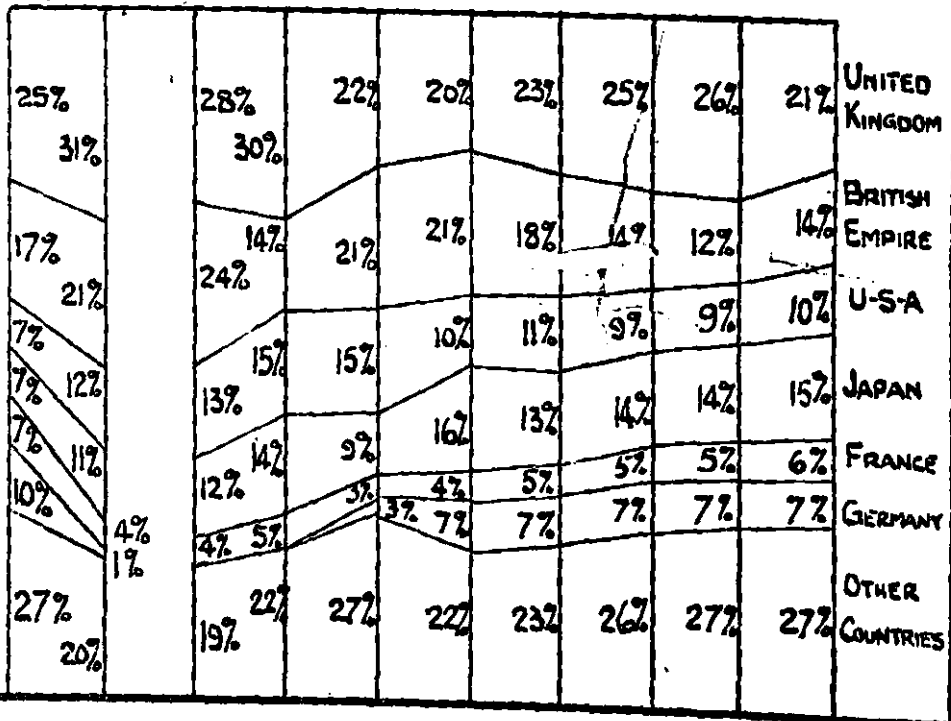
— IMPORTS —

1909-14 1914-19 1918-19 1919-20 1920-21 1921-22 1922-23 1923-24 1924-25 1925-26
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— EXPORTS —

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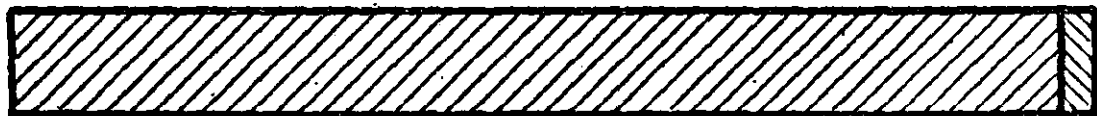




MOSLEMS
24.35%

HINDUS (INCLUDING SIKHS, JAINS,
AND BUDDHISTS) 70.82%

PERCENTAGES
OF HINDUS
AND MOSLEMS



UNENFRANCHISED
239.6 MILLIONS

ENFRANCHISED
7.4 MILLIONS

VOTERS OF
BRITISH
INDIA



ILLITERATES
229 MILLIONS

LITERATES
8.6 MILLIONS

LITERATES
AND
ILLITERATES

October 13th.

I.—INDIA: THE LAND AND THE PEOPLE.

Bible Readings : Matt. 28. 16-20 ; Isaiah 40. 17-31.

Illustrative Quotation :

“The map of Asia shows India as a large irregular triangle projecting southwards into the Indian Ocean. Relatively to the rest of Asia the sub-continent looks small. But it is larger than Europe without Russia and contains one-fifth of the human race. It is not one country, as we know countries in Europe, but many countries. Its southern extremity is within ten degrees of the equator. Its most northerly point is about the latitude of Lisbon. The two points are distant from each other nearly two thousand miles. From east to west along the northern boundary the distance is equally great. In so extensive a region there is room for many climates, and in fact India in this respect presents greater contrasts than do the countries of Europe.”

HOLDERNESS : *Peoples and Problems of India*, p. 14.

Reference Books :

Peoples and Problems of India. Holderness. (Home University Library. 2s.) A good small book, full of information, a little out of date in parts, but easily the best all-round popular description of every phase of Indian life.

Suggested Hymns : 79, 110, 337.

Aim of the Lesson : To learn something of India, the land and the people.

Notes on the Lesson.

1. The Bible Readings.

Matthew's Gospel ends with the account of Jesus instructing his disciples to go out into the world and teach his gospel. How fitting is this ending. The disciples' experience of the living Jesus was about to end, and their experience of the spiritual Jesus, of the Jesus in their own lives, about to begin. If they had caught the secret of his message and life they would be impelled to spread it, to make it known to all men. But the work of teaching is trying, and the Master bids them remember that his spirit will be with them everywhere. Were his disciples special men, different from us, or should we regard his instructions as applying to us as well as to them ?

Few of us will ever have the opportunity of carrying a direct message to another nation or people. The majority of the citizens of this country will never go beyond its shores, but their actions affect the lives of men and women they will never see. By their thinking, talking, voting and general conduct they influence other nations. In these days, with the world closely knit together and nations so interdependent, carrying a gospel does not necessarily imply travel, leaving one's own country, or even meeting folk from other lands. If we would *carry* a gospel we must think it, act it, and so choose our leaders and rulers that the *gospel* is reflected in the life of our own nation.

Of all countries the Britisher can affect, none is more amenable to his influence than India.* Do you want to carry the message of Christ to the people of India? Do you want, as a member of a democracy, to share in developing and freeing a part of the Commonwealth to which you belong? If you do (and remember that not all men want to do so), you must start by getting working knowledge of the people you wish to help. You may not be able to go amongst the people of India in the flesh, but you can live amongst them in your mind. You can create in your mind, even if only imperfectly, an India which, like your country, town, school, trade union, or church, calls for your service and loyalty. You can be a missionary or a statesman for India *in England*.

When starting your quest for knowledge about India, it is well for you as a Britisher to ponder over the words of Isaiah in our second reading. "All nations before him are as nothing." Our long imperial history must not unduly impress us or overcloud our vision. Because to-day our nation sits in the seat of power we must not forget that time works many changes, and "He giveth power to the faint and to them that have no might he increaseth strength." If we are wise, humility will be our companion during our study of India, and truth, "whate'er it be," will be the aim of our search.

2. Extent and Character of India.

India is a vast and varied country. Within its boundaries are almost every known geographical and climatic condition. In the hill-country of the north there are temperate regions, whilst in many parts a tropical heat reigns the whole year round. On the south-western, or Malabar coast, there is perpetual summer and great moisture. In the northern province

* A well-known Hindu has suggested that this sentence is not true. He suggests that a re-action has set in which negatives the influence the Britisher once had.

of Punjab extremes of heat and cold are passed through as the seasons go round. Bengal, the province of the Ganges Delta, is one of the dampest and greenest territories in the world. Arid desert, high tablelands, and rocky peaks are all found in this country of variety. The Himalayas can show some of the loftiest peaks in the world, whilst between this range and the first hills of Central India is a great plain over two hundred miles across. The great rivers of India are amongst the greatest in the world: the Indus, Ganges, Brahmaputra and Irrawaddy. Some of them run through valleys of great fertility and luxuriant vegetation; but the extent of waterless tracts may be judged from the fact that millions of acres have to be artificially irrigated.

If we exclude Russia, India is larger than Europe. Examine a map and you will find it is bounded on the north by the majestic mountain-range of the Himalayas, which shuts it off from Tibet, the most elevated tableland in the world, where the country is 15,000 to 18,000 feet above the sea-level, a height greater than any European mountain. On the west is the fast-running river Indus, and the boundary here touches Persia and Afghanistan. On the east is Burma, the part of the Indian Empire which touches China and Siam and runs down into the Malay Peninsula. Elsewhere India is surrounded by the sea. But do not be deceived by its apparent smallness on the map, for, from its most northerly to its most southerly point, it is over 2,000 miles long and it contains nearly two millions of square miles.

The Indian climate has two monsoon periods, which have a great effect on the country. During the summer months the prevailing winds are south-westerly, and these, striking the western mountain ranges, drench the surrounding country in rain and fill the atmosphere with moisture. At this time the western rivers run full and torrents rush down the short valleys to join the ocean. During the winter time north-east winds prevail and these bring rain and moisture to the eastern coasts of India and Ceylon. Try to get hold of a map illustrating rainfall and note these points. They are important if a proper understanding of climatic conditions is to be obtained.

3. Resources of the Country.

Agriculture is the principal industry and cotton, flax, rice, tea, wheat and timber are the main products. Almost every mineral is found in India and some exist in large quantities. Her coal resources are now being worked, but her main mineral resources are almost untouched. In a sense the same is true of her agricultural condition. From a scientific point of view agriculture has not yet begun. Given an extension of irrigation

systems, and the application of better methods of farming, the output of the country could be increased many times. In fact, some of the keenest Indian nationalists see in such a change the way to India's economic freedom.

4. Extent and Character of India's Population.

When the last census was taken in 1921, the population was over 318,000,000. So far as can be ascertained, the population is on the increase, though the rate of increase is small. It is often forgotten that India is predominantly an agricultural country. Over 73 per cent. of the people depend upon agriculture alone for a living, whilst only 11.2 per cent. are employed in industry and manufacture, the rest being engaged in administration, clerking, trade, etc. It is suggested that the number of people deriving their income from land is increasing, the approximate figures being 1891, 61 per cent. ; 1901, 66 per cent. ; 1911, 72 per cent.

Only a small percentage of her vast population dwell in towns, and, though there is a general drift from country to town, the predominance of country dwellers over town dwellers is not likely to be disturbed. Keeping in mind the extent of India's population, let your mind dwell on the fact that there are only thirty-four towns of over 100,000 inhabitants in the whole country, whilst there are over six hundred thousand villages with less than a thousand inhabitants each. There are only eight cities besides Bombay, Calcutta and Madras, with more than a quarter of a million inhabitants. The country dwellers mostly live under extremely primitive conditions. Their lives are rough and unhealthy and their methods of agriculture and housecraft crude and unscientific. "Even excluding villages on the mountainous and forest-land confines of India," says a Government Report, "there are places from which the visit to the doctor would entail a journey of several days, where there is no road more pretentious than a footpath from the fields, and where no educated person has ever lived." It is easy to understand how, in such places, old race customs and superstitions continue. Under such conditions the difficulty of making new ideas penetrate is enormous.

5. Language and Race.

India is a land of many languages. According to the 1921 census no less than 251 languages are spoken. Some of these are spoken by as many people as speak German or French. In many cases these languages differ from each other as much as French from Spanish or English from German, and consequently a native who speaks one language cannot understand a native

who speaks another. As a matter of fact, even Mr. Gandhi has to use English for conversing with many Indians.

Hindustani, or to give it its proper name, Hindi, is the most widely-spoken language. It is used by over a hundred million people. It is the language of the United Provinces, Bihar and a large part of Central India. But it is also spoken in other parts of the country, and, in a way, it is the inter-racial language of India. Most of the people of Southern India speak either Tamil or Telugu. Some fifteen millions speak Tamil and over twenty millions Telugu.

Just as there is variety in language, so there is variety in racial type. In the past there were periods of unceasing immigration into India, particularly in the north. For centuries an intermingling of these immigrants with the aborigines has been going on, and the population is now so far mixed that it is impossible with complete certainty to distinguish the various racial stocks from which it has sprung. Modern observers claim they can distinguish seven main physical types, which differ widely from each other.

6. Conditions of Life in Village and Town.

It is unwise to generalise about Indian conditions. The country is so vast, and the range of living so varied, that general statements which fit the whole condition of the country are no more possible than are general statements about conditions in the whole of Europe. Each province and district requires special consideration. But we have no space for a detailed study and must therefore risk general statements.

At the present time every phase of Indian life is changing. Western ideas, methods and systems, in spite of great obstacles, are altering the outlook and lives of the people. Indian civilisation is based upon agriculture and simple village industry. There is no natural place into which the Western system of industry can be fitted. Native industry is based upon the family or group, and the factory and wage systems cut sharply across long-established customs. Fixed prices for labour or the products of labour, regular hours and definite working periods are foreign ideas. Bargaining and barter are often the methods of native trade, and *squeeze*, as it is called in China, or recognised commissions for certain persons not directly connected with a transaction, brings more people into a purchase or sale than ever happens in the West. Under this system the producer receives only a trifle of what is obtained for an article.

The existing family system makes the working members of the family wholly responsible for the sick, the feeble, the idle and the lazy, and, as the family is a much larger affair than

what we name a family, the workers often carry heavy financial burdens. Every family observes religious and social conditions which involve the expenditure of a considerable portion of the scanty income, and borrowing at a high rate of interest is often resorted to. But borrowing is also practised for other reasons. An agriculturist has to live many months before he receives financial return for his labour, and unless he has savings he must borrow. Then he has to borrow to purchase implements, cattle and seed. Borrowing for these latter purposes may be a source of production, whereas borrowing to pay for ceremonies, etc., is unproductive. Then the country has beggars of every type, and these have to be supported by alms. Unfortunately human beggars are not the only burden. The general recognition of the sanctity of animal life, irrespective of its effects upon society, has led to the existence of large numbers of useless cattle which must not be killed, to tribes of monkeys which must not be interfered with, and to flocks of large and small birds. All these exact their toll on the crops and tax the country's resources.

These factors all help to bring about the condition of dire poverty under which the bulk of the people live. Poverty is everywhere. There are, of course, persons of great wealth, and in every province numbers of persons of reasonable means, but poverty is the general condition of the people, and poverty on a level unknown in the West. To some extent the poverty of the agricultural worker is due to the primitive methods he employs. These are often so crude that, in spite of the capacity of the land to produce two crops a year, the return is small. Besides this, the pieces of land he possesses are generally so small that even under the best of conditions they would not yield sufficient for the needs of himself and his family. But poverty breeds poverty. This is particularly so in India. Generations of it, together with endemic sicknesses like malaria and hookworm, have so undermined the stamina of the people that they cannot work as hard, nor produce as much with their labour, as Europeans. The climate also helps to cut down the amount of work they can perform. Again, the Indian worker has always been used to considerable leisure, and unless this is appreciated his attitude to regular periods of work cannot be understood. He has been accustomed to alternate short periods of work and rest. His day begins before sunrise and does not end till darkness falls. In the heat of the day he rests and at many other times also. "Coolies, who undertake heavy strains in carrying weights, seize any intervals, and seem to be able to make up for the strenuousness of work by the power of absolute inaction during the time of rest." The village artisan has never had to work

regular hours. He is busy on the days before a festival, but at other times a leisurely irregularity marks his habits. Even in the city industries, where older methods prevail, the working day is not fixed. Shopkeepers and traders show the same indifference to time and, as Miss Kelman, who was quoted above, writes in her book, *Labour in India*, "All through the sensitiveness to the flight of time which machinery accentuates is absent."

Let us now briefly look at the conditions under which the common folk live.

Throughout the East, the traveller is impressed by the density of the population. In the towns people are everywhere. There is no going down a side street to avoid the crowd, for the crowd is there too. The areas in which the workers live are densely populated, and according to Western standards there is gross overcrowding. But overcrowding is not confined to the towns where land is valuable; bad examples can be found in most villages.

In the large towns like Bombay, Calcutta, and Cawnpore, Western forms of industry are well established. Cotton, jute and oil mills of vast dimensions are to be found, as well as large numbers of small mills. Industrialism is growing. Factories have invaded the smaller towns and the conquest goes on. The number of people employed in factories is only a small percentage of the whole population, but if actual numbers are considered then the importance of the growing factory system will be appreciated. There are more than 7,000 factories of various kinds and these employ over 800,000 workers. Some 340,000 persons are employed in cotton mills and about an equal number in jute mills.

The modern towns have Europeanised areas, with wide streets, fine buildings and tramway systems, but they also have their native areas where conditions are bad. The older native towns are ill-planned and badly arranged and have not even the advantage of Europeanised areas.

At one time factory workers were housed in low huts constructed of brick, mud, or plaited bamboo, with corrugated iron roofs. Such huts still exist in the smaller factory centres. In the better industrial areas the housing accommodation for unskilled workers consists of one-roomed tenements, whilst skilled workers and clerical employees mostly live in tenements with two or more rooms. Open drains are the general rule in factory areas, and the prevailing conditions can be imagined. Enterprising and understanding employers provide decent systems of drainage for the tenements attached to their mills. But there is a serious general lack of ventilation, water services

are often bad, and sanitary conveniences are poor and scanty. Besides all this, the tenements lack privacy. A well-known observer of Indian conditions writes :

“ The single room with the open verandah in front does not lend itself to privacy. In one village, out of three hundred and thirteen houses occupied by families, two hundred and forty-eight have been completely screened with gunny-cloth, bamboo, reed or mud walls, and thirty-five partially enclosed. In other words, 90 per cent. of the families living in these houses have tried to create privacy for themselves. Efforts have been made from time to time to prevent erection of these screens, but without success. Would it not be wise in planning future houses of this type to take this matter into consideration ? ”

But the whole question of houses and their unsanitary condition will not be altered until the working-class themselves bring pressure to bear upon municipalities and landlords. Tenants are often to blame for the bad sanitary conditions and Indian landlords and municipalities seem content to leave things as they are.

We cannot here deal with factory and workshop conditions. Like everything else in India, they vary considerably. Serious efforts are being made to improve working conditions and some of the latest factories provide reasonable working accommodation, but many of the smaller factories, especially those in places which cannot be easily reached by officials, are about as bad as it is possible for them to be.

In the country districts the housing and sanitary conditions are primitive. Here the houses are often constructed of mud and consist only of one ill-lighted, improperly-ventilated room. In most villages there is no system of drainage whatever and disease is encouraged to take its toll. But village conditions are improving. To cite one example: the people in the villages of the State ruled over by Jam Sahib, better known as Ranjitsinhji, are for the most part housed in substantially-built stone houses, and systems of drainage have been started.

Less than a century ago life in the country was rendered precarious by the possibility of famine. Famine often existed in one place whilst plenty reigned in another area. Railways and roads have linked these areas, and, with the construction of canals and wells, have reduced the horrors of drought. India is still poor, but she does not live in constant fear of famine and the horrors of starvation. The Government has constructed large numbers of tanks and canals, whilst well digging and irrigation schemes are rapidly proceeding. The Madras Presidency has an area of 142,260 square miles and 35,000 petty irrigation schemes have been completed; these serve an area of nearly

three million acres. In districts where there is either a good rainfall, or a river, or satisfactory irrigation works, the Indian agriculturist, because the water supply is good, can count upon two crops a year.

Questions for Discussion :

(1) What are the conditions which make for disunity amongst the people of India? Are the obstacles insurmountable?

(2) In what ways and for what things is India dependent upon the rest of the world?

(3) Tagore and Gandhi both deplore the introduction of the factory system into India. What do you think about it?

(4) "History is not intelligible without geography." Discuss this statement in relation to India, noting the effects of climate on food, physique, and modes of living.

Additional References :

From Field to Factory. Read. (Student Christian Movement. 1s. 6d.) A simple account of the conditions of life in town and country.

Labour in India. J.H. Kelman. (George Allen & Unwin. 10s. 6d.) A standard book on Indian Labour conditions. Well written and interesting.

Moral and Material Progress and Conditions of India, 1926-27. (H.M. Stationery Office. 3s. 6d.) A fascinating Blue Book. Tells the story of all the more important events and developments in Indian life during the year 1926-27. An Indian draws attention to the fact that this blue book is written from the point of view of the Executive Government and its political conclusions would not be accepted by many large Indian groups. (Can be obtained for earlier years if required.)

The Oxford History of India. Smith. (Oxford University Press. 7s. 6d.) One of the best short histories of India. Should be in the hands of all those who wish to know something of India's past. Will be useful for all lessons in this series.

NOTES FOR LEADERS.

Make as much use as possible of pictures, diagrams and maps. Get class to appreciate (a) physical difficulties of unifying this diverse sub-continent; (b) position of main towns, hill ranges, rivers and railway systems; (c) the changes which are coming in the conditions of the people. Do not give undue prominence to the town worker; remember India is mainly agricultural. Emphasise the need for educating India's rural population.

October 20th.

II.—THE RELIGIOUS AND SOCIAL LIFE OF INDIA.

Bible Readings : Ephesians 5. 1-16 ; Romans 8. 5-10.

Illustrative Quotations :

“ You cannot think of a social question affecting the Hindu community that is not bound up with religious considerations, and when divine sanction, in whatever form, is invoked in aid of a social institution, it sits enthroned in the popular heart with added firmness and fixity, having its roots in sentiment rather than in reason.”—SIR SURENDRANATH BANERJEA.

“ The difference between Muhammadanism and Hinduism is not a mere difference of articles of religious faith or dogma. It is a difference in life, in tradition, in history, in all the social things as well as articles of belief that constitute a community.”

—LORD MORLEY.

“ Whatever indeed be the creed that men profess, such a creed is the attempt men make to know the Forces that lie beyond human vision and to learn the secret of how human nature may be refined, and in so doing realise the ultimate purpose of their existence.”—LORD IRWIN.

Reference Books :

Peoples and Problems of India. Holderness. Chapter V. (Home University Library. 2s.) A good account of the religious life of India.

Suggested Hymns : 260, 349, 338, 377.

Aim of the Lesson : To appreciate the main factors in the religious life of India.

Notes on the Lesson.

1. Religion the Greatest Force in Indian Life.

India is the most religious country in the world. That is to say that outwardly religion plays a greater part in the lives of her people than in any other country. A social order has been constructed, on the basis of customs arising out of religious beliefs and practices, which affects the lives of the people more directly than even the laws of the State. There is hardly a

social question which can be considered apart from religion, and every proposal affecting the well-being of the people has first to be viewed from the angle of religion. At first sight this may strike some as a desirable state of affairs, but it should be remembered that religions can be good or bad—and some of India's religions are far from good.

The close connection between religion and social order often complicates the work of the Indian administrator, making simple tasks difficult and difficult ones impossible. He must attend not merely to the physical and social needs of the people, but must be careful not to interfere with accepted religious customs and ceremonies, even though these prevent a higher order of life being attained. From the beginning of the British connection with India it has been the rule that, except in special circumstances, the people's religions must be left alone. The old East India Company found it impossible to rule India if they interfered with the religions of the people. The policy of non-interference has been repeatedly emphasised. One of its clearest expressions is to be found in the famous Royal Proclamation issued immediately after the Mutiny in 1858, when the Crown, on taking over the Government of India from the United East India Company, said, amongst other things :—

“ We do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with religious beliefs or worship of our subjects on pain of our highest displeasure.”

Whatever may have been the motive of this policy, it is a fact that experience has shown it is impossible to maintain peace and order if the people's religious passions are aroused. When these passions are awakened every form of violence is practised. And so little is required to cause the mischief! A slight insult, actual or implied, a suspicion that a revered custom is to be tampered with or abolished—these are sufficient to let loose the wildest forms of disorder.

But, in spite of this, it has been necessary in the interests of humanity to oppose certain native religious practices, and before the women of India are free it will again be necessary. The abolition of the cruel rite of burning widows on the late husband's funeral pile, and the checking of female infanticide, were both accomplished in face of considerable religious hostility. And religious hostility will again be evoked when a serious attack is made upon the practices of child marriage and of dedicating little girls to the service of Hindu gods and temples, a service which is no better than prostitution, and which leads to lives of shame and misery.

2. The Variety of India's Religions.

India has many religions and the following table gives their approximate following :

Hindus	..	..	..	..	217 millions.
Muhammadans	..	..	..	..	69 millions.
Buddhists	..	..	..	..	11½ millions.
Animists	..	..	..	..	10 millions.
Christians	..	..	..	..	5 millions.
Sikhs	..	..	..	..	3¼ millions.
Jains	..	..	..	..	1¼ millions.
Parsees	..	..	..	..	100,000.
Jews	..	..	..	..	21,000.

Hinduism, it will be seen, claims the largest following, and Muhammadanism, a widely different religion, the next largest number. Buddhism, the third great religion, is mainly practised in Burma. Both Hinduism and Buddhism are religions native to India and in a way they are closely related, but Muhammadanism is a foreign religion which was brought in by conquerors in the twelfth century. Let us examine some of these religions in more detail.

3. Hinduism.

Hinduism is a religion which on one side sinks into an abyss of idolatry, whilst on the other it has devised lofty philosophic ideas. At one end there is the debased worship of the goddess Kali, involving blood sacrifices and the worship of other female deities requiring obscene practices and horrible rites, and at the other the Hinduism of which Gandhi says, "I find it entirely satisfies my soul, fills my whole being," and out of whose literature he says he finds a solace which he misses even in the Sermon on the Mount. It is an Indian product, coming out of the dim past, and being a development of the primitive religion of the early Aryan invaders. Unlike most other religions, it has no church, and no governing body which prescribes forms of worship or lays down articles of belief. It has no one centre like Rome, or Canterbury, or Mecca. It has innumerable groups, though Hindus roughly fall into two groups, those who worship Siva and those who worship Vishnu. Siva is an all-embracing deity who is seldom represented by an image. Vishnu is the god of prosperity, the preserver ; he is the patron of the wealthier classes and is represented by a man with four arms riding a beast half-man and half-bird. But, though these two are amongst the chief gods worshipped, there is a numberless congregation of lesser gods and goddesses, besides which the Hindu villagers have many unnamed godlings who have no name or image—as, for example, a block of stone on which a red mark is painted to give warning that it is sacred.

Strictly speaking, no man can be a member of a Hindu religious sect who has not been born a Hindu and within a Hindu caste. As a child and young man he must have undergone the necessary family and caste ceremonies and been duly initiated, whether he be a high-caste Brahmin or a low-caste Sudra. Then, too, he must continue a member of his family and caste, fulfilling his duties, family rites, sacraments and ancestor worship, and, above all, observing the rules of his caste and the customs of his community. Besides this he must worship the gods in the accepted fashion, employing Brahmins for all priestly duties, for under Hinduism none but a Brahmin can sacrifice or conduct religious ceremonies or expound the law. There are fifteen million Brahmins, and these "twice-born sons" are the rulers of at least the inner life of India, though often of the outer life also, for, besides being priests, teachers and lawyers, they may be bankers, money-lenders and landlords.

Immediately we ask what it is the Hindu believes we find ourselves faced with difficulties. No generalisation will cover the whole range of the faith. The crude superstitions of the peasant villagers fit into no rational scheme, whilst the educated Hindu can present a reasoned faith which only precise language will explain. The literature of Hinduism is immense. Its text-books, known as the Vedas, are of great antiquity. The oldest of these, the Rig-veda, a great collection of hymns and prayers compiled by the Aryans who settled in the Punjab, dates back at least to 1500 B.C. But even these text-books tell us little about the doctrines held by the Hindus, and so we must be content with a summary of beliefs which, whilst not held by all, are held by most.

(a) *The Soul and the Divine as the only realities.*

Western thought takes the reality of outward things for granted. Eastern thought regards outward things as an illusion. The Hindu takes the soul and the Divine for granted and regards these as the only realities. For him there is one supreme Being, eternal and unknowable. This Being manifests himself in all gods and all the religions of man. This Divine Being is the cause of all things and in a sense *is* all things, and yet he is free from all things. He permeates man and nature, but stands apart and takes no action. He has placed in life a principle which causes action, but this principle, the law of Karma, is apart from himself. He cannot be directly worshipped, but as he is in all other gods he may be worshipped through them.

(b) *The illusion of material things.*

The Hindu regards the world as worthless and illusory. He thinks of it as being everlasting, but as capable of being broken up and vanishing from sight when the condition of life necessitates such

a change. Regarding the world as valueless, he holds that it is a waste of effort to trouble about material things. Yet many modern Hindus are opposed to this doctrine. They claim it causes men and women to be content with bad conditions of living and regard it as being one of the causes of the degraded state of the people. They are working for its suppression.

(c) *Transmigration.*

Hinduism teaches that the souls of men come from the divine spirit or universal soul and that ultimately they will return to this universal soul. Between the birth of the soul and its eventual re-absorption it is supposed to pass through many earthly lives. Each soul is incarnated in the body many times; the same soul in its course of lives may be at one time in a god, at another time in a man or an animal or a plant. It is held that it has no rest from the day of its birth to the day it returns, undergoing sorrow and pain and following a never-ending cycle of living until a means of release from the cycle of living is found and a way of returning to the source from which it came is discovered.

(d) *The Doctrine of Works, or Karma.*

The word Karma means action, and the idea of Karma means the working out of past actions in new lives. What a soul does in one life controls and determines the kind of its next life. A man's circumstances in life are the direct and just outcome of the life he lived in previous existences. A good life leads to reincarnation on a higher plane, a bad life to reincarnation on a lower plane. Similarly, every good action tends to release the soul from the grip of the cycle of life, whilst every bad action gives the world and life a greater hold. Consequently, those who persist in good actions progress more rapidly towards the time when they will be absorbed into the divine spirit than those who follow lives of wickedness.

To the Hindu Karma controls everything. When disasters overtake him he believes he has earned them, when sorrow or sickness come his way he regards these as the result of the way he lived in former lives. There is a pessimism about all this which makes him a fatalist and prevents him from striving to control the conditions of his life.

(e) *The Doctrine of Release, or Moksha.*

The goal of life is reunion with the divine spirit. When this takes place the soul gets a vision of the divine spirit, or, as the Hindu calls it, of Brahma. This to him is the great prize he must seek. But he holds that the vision cannot come by works alone. Good works will not procure entire release, for incarnation goes on whether the lives lived be good or bad. Release can only come by illumination, by the soul becoming conscious of its oneness with the living whole, and by the annihilation of all sense of self so that the outer world has no longer any kind of hold over it.

(f) *The sum of it all.*

There is no dynamic quality about Hinduism; it does not stimulate action. The devout Hindu feels no call to reform society or to change the lives of his fellow-men. Such a religion cannot provide the stimulus needed for changing Indian conditions.

4. Movements Seeking the Reform of Hinduism.

One of the noticeable effects of the introduction of Western education into India has been the growth of movements seeking to reform Hinduism. Sooner or later the educated Hindu discovers that Hinduism as a system is incompatible with his new ideas and must either be rejected or reformed. As a consequence several movements have been started which aim at preserving what is regarded as worth while in Hinduism and rejecting the worthless. The Brahmo Samaj (the Society of believers in God) and the Arya Samaj are two such movements. The former of these bases its faith on the old Vedic books of Hinduism, but rejects caste and the idea of the inferiority of women. It is not a strong movement. Arya Samaj is a much stronger movement and is growing. It, too, bases its faith on the old Vedic books, but it condemns the worship of idols and all the grosser side of Hinduism, as well as emphasising the idea that there is only one God. Actively opposed to Christianity, and not favouring the caste system, it sends out its missionaries to make converts to its faith.

5. The Family System.

Before considering the Muhammadan religion it is worth while examining the family system, which is intimately related to Hinduism.

Hindu family life, religion and caste are closely interwoven. The group family system and caste form the mainstays of Hinduism. Without the caste system the power of the Brahmin would cease and many practices now held sacred would disappear. In a similar way the rigid family system adopted by Hindus is a powerful force which, in the absence of a church organisation, holds the religious body together.

From birth until death the Hindu is bound by obligations to his family and caste. He never dreams of repudiating these and could not do so without being ostracised by his fellows. A casteless man cannot be a Hindu. The joint family system is universal amongst the poorer classes, though its hold is being steadily relaxed amongst the more prosperous and educated classes. The joint family consists of all the male descendents with a common ancestry, together with their wives and unmarried daughters. Such a family may include as many as

seventy persons. The head of such a community is, by custom and Hindu law, responsible for the support of all its members. He has authority over them and absolute power over his sons as long as he lives or cares to exercise his right. Although women are regarded as inferior to men—and it should not be forgotten that Hindu law opposes their possessing civic rights—the head of a family often shares his responsibility for the control of the group with his wife. Sometimes he hands it on to his son, for a Hindu is permitted at a comparatively early age to relinquish his worldly responsibilities so that he may devote himself to a life of religious contemplation, in the hope that he may free himself from the wheel of events.

During his lifetime the head of the family is entrusted with the disposal of the family property, but he cannot will it away or prevent its division amongst the members after his death if such division is recognised by local custom. On account of the caste system, families are only permitted to enter one line of industry or trade. If the father is an agriculturist his son must engage in this pursuit or remain workless. This results in many evils. It often happens that, owing to the smallness of the family lands, an entire family cannot find work for all its members, let alone support them all, and so some of them must either suffer constant poverty or take to begging. Again, the family trade may be wholly met in a particular locality by those already employed in it, and as a consequence the younger sons remain unemployed and add to the burden of the existing poverty. Further, the system retards migration and prevents younger men looking for work in distant places. (See previous Lesson on subject of poverty.)

In industrial areas the family system is breaking down. Where this happens new relationships are formed and individuals begin to find themselves. They shake off the fetters of the group and the hold of Hinduism relaxes. When this happens the customary apathy of the Hindu is undermined and he commences to regard illness and premature death as disasters, whereas whilst the family system holds him such things are looked upon as blessings in disguise, since they reduce the economic burden of the group.

6. Muhammadanism.

A Muhammadan has been defined as one "who accepts the proposition that an Arab named Mohammed or Ahmad, son of Abdullah, of the city of Mecca, in central Arabia, who died in A.D. 632, is the main and indeed the ultimate channel whereby the will of the Creator of the world has been revealed to mankind."

Muhammandism is noted for its war-like temper. It is a

religion that has used the sword to make converts and its history is a bloody one. It has been commended for its apparent simplicity. This because it is assumed that the obligations it imposes, though extensive, are at least clear in their requirements. But in actual fact Muhammadanism is a complicated religion, divided into sects and possessing doctrines which, when examined, give rise to much controversy.

It should not be forgotten that, in a way, Muhammadanism is an offshoot of Judaism and Christianity. It is argued that Moses brought the Law and that Jesus gave the Gospels, whilst Mohammed came to manifest the unity of the Godhead and to give man the great divine revelation. Even though it may be regarded as an offshoot of these two religions, it is vigorously opposed to both. Mohammed did not regard himself as founding a new religion, but merely as a prophet restoring the religion of Abraham, and it is probable that, owing to the corruption into which the early Christian Church had fallen, Mohammed never realised that Jesus believed in a single God who is the Father of men.

Muhammadans, like the Jews, regard circumcision as a religious rite. More than most religions, this is a religion of rules and ceremonies rather than of conduct. A good Muhammadan worships five times a day. His worship consists of pronouncing the formula that there is no God but Allah and that Mohammed is his prophet. With this he couples a number of Arabic formulæ and prostrates himself with his face towards Mecca.

He practises fasting and abstains from food, drink, and smoking from dawn till sunset during the whole of the holy month of Ramadan. Besides fasting he must, at least once in his lifetime, make a pilgrimage to Mecca. When he reaches Mecca he makes a sevenfold circuit of the famous Ka'bah and kisses the black stone. This ceremony dates back to long before the commencement of Muhammadanism and has its foundation in an ancient Arabic religion. He is also supposed to give alms in order to provide for the poor, but in practice this is mostly neglected. Friday is regarded as a holy day and at Muhammadan centres a public service is held at noon, at which all eligible males are supposed to be present. The flesh of swine is forbidden and this rule is generally observed. There are also rules forbidding wine, music, the playing of games and gambling, but these are mostly overlooked.

The sacred book of this religion is the Koran, a book supposed to record the revelations of God and his purpose made to his prophet Mohammed. This book raises many textual difficulties and has found employment for numberless expositors and critics.

The Muhammadan code permits polygamy and by merely pronouncing a formula a man can divorce a wife. But though a man's wives are supposed to be limited to four, he can keep an unlimited number of concubines. Apologists for polygamy defend it on the ground that it is better than prostitution, but prostitution exists even in Muhammadan countries. As under Hinduism, women are held in contempt, though there is nothing in the religion itself to cause this. Muhammadan women are compelled to wear a veil to hide their faces so that men may not be unduly tempted. This practice is declining, and in Turkey, a Muhammadan country, many women go unveiled. Early marriages are also practised, with grave effects on the education of women and indirectly upon men. Home is an unknown term to Muhammadans.

Muhammadanism in India has been affected by its contact with Hinduism, and great numbers are found who, whilst professing Muhammadanism, are still largely ruled by Hindu practices. For them Hinduism is the social, if not the religious, system. Of such people Holderness writes: "They are easily stirred to do battle with the Hindus in the name of Allah, but of the Koran or even the leading principles of Islam they know little or nothing."

It is worth noting that in many matters the Government has to treat the Hindus as one nation and the Muhammadans as another. Their communities are separate, their interests different, and their hatred of each other always intense.

7. The Conflict between Hinduism and Muhammadanism.

During the year 1926-27 a greater antagonism between Hindus and Muhammadans was displayed than for many years past. Riots and murders were all too frequent, and the temper of the people was such that the most trivial disputes were the cause of considerable bloodshed. How trivial were the causes of many riots may be judged from this instance: "The bolting of a pony in a crowded street gave the impression that a riot had started, upon which both sides immediately attacked each other with brickbats and staves."—(*Moral and Material Progress and Conditions of India, 1926-27.*)

Apart from such instances, disputes most frequently arise over the playing of music near Muhammadan places of worship. The Muhammadans claim that it disturbs their worship, whilst the Hindus maintain that there are occasions when their religion requires them to play music without interruption, and this must be done even if they are near a mosque. Such divergence of view, accompanied by no desire to accommodate each other, puts a Government, be it native or otherwise, in a difficult

position. It cannot interfere to preserve peace without appearing to take sides. To get over the difficulty in Calcutta, one of the chief centres of disturbance, it has been ruled that music shall not be played near places of worship during hours of service, and no one may play in a procession without a licence.

8. Jains, Animists and Sikhs.

Jainism is based upon a belief that every creature and every natural force has some kind of common consciousness. It has much in common with Buddhism and is now regarded as an offshoot of it, though in practice there seems to be little to mark off its adherents from Hindus. Relative to other religions in India it has few adherents.

According to the last census over ten millions Indians are described as *Animists*. This name is used to cover a wide variety of primitive religious superstitions, from the superstition that certain stones, trees or places have mysterious power over men, to the notion that nature is full of spirits which can help or hinder man if they wish. At its lowest point it is hard to distinguish Hinduism from Animism. The two join each other at their fringes and cannot be separated. Animism has little to do with morals or conduct, and the tribal order, which holds together the hill tribes who practise Animism, is entirely built upon obedience to customs which are not part of religion.

Hinduism is the religion of those *in caste*. The *outcaste* does not worship the Hindu gods; he mostly worships a few stones which may symbolise the demon who can spoil his crops, or a godkin who can safeguard his welfare. He is a spirit-worshipper or an animist.

In the fifteenth century A.D. one Nanak founded in the Eastern Punjab a religion now called *Sikhism*. At first it was hoped that this new religion would unite Hindu and Muhammadan, but the persecution of its followers by their then Muhammadan rulers turned the Sikhs into a military sect. This sect, drawn largely from hardy, tall and well-developed Jat stock, eventually won for themselves political and religious freedom. Many of the Sikh beliefs are high and noble. Sikhism rejects Hindu belief in caste and idol-worship, whilst it preaches universal brotherhood and a single God. It teaches its people to avoid tobacco and lays stress upon the virtues of honesty, justice and loyalty.

9. Buddhism.

In considering Buddhism in India four facts should be borne in mind :—

- (1) That it had its origin in India.
- (2) It is now mainly confined to Burma.

- (3) It has, where necessary, taken local beliefs under its wing and in the main is but a thin veneer covering a variety of forms of spirit-worship.
- (4) That, as a result of Buddhism, the women of Burma are freer, happier, and suffer less than their sisters in the rest of India.

In the sixth century B.C. there was a growing body of men who were dissatisfied with Hinduism. They sought a better form of religion and wandered about as teachers, expounding their views and searching for guidance. The greatest of these teachers was Gautama Buddha. At the age of twenty-nine he deserted his young wife and set out in search of "what was right." At first he attached himself to other teachers, but, after six or seven years, he himself began to teach. Buddha did not claim to have a revelation from God, and in his teaching he dispensed with supernatural props. He laid down a number of *conceptions* and taught a number of *truths* which are lofty and austere. But Buddhism in India to-day is a very different thing from the philosophy of its founder, and though we shall outline his teaching it should be remembered that this has been overlaid with a mass of doctrines introduced to suit local and national circumstances. In fact, it is a different thing in different countries. There is Indian Buddhism, Chinese Buddhism, Japanese Buddhism, and so on. But the whole can be divided into two main schools, each with many sects and drawing their inspiration from two different literatures. One school bases its doctrines on the Sanskrit sacred books known as the *Greater Vehicle*, and the other upon sacred books in Pali known as the *Lesser Vehicle*. Buddhism of the greater vehicle is found in China, Japan and Thibet, whilst that of the lesser vehicle is found in Burma, Ceylon and Siam.

One of the remarkable things about Buddhism is that its adherents generally believe and practise some other so-called religion as well. In Burma, the native retains his beliefs in demon worship; in China he may also be a follower of Confucius, and in Japan a Shintoist.

The main teaching of Buddha arises out of three conceptions :

(1) That *individual* existence has no permanence. Everything, gods included, is subject to the law of change.

(2) That, whilst individuality continues, suffering will also continue. This, it is argued, must be so, since individuality implies limitation, and limitation implies ignorance, and ignorance leads to suffering and sorrow.

(3) That the self is not a final reality. The individual is real only in a relative sense, but he changes, as all changes, and therefore is impermanent.

You will notice there is nothing here about God or man's relation to him. These conceptions are merely philosophic statements upon which Buddha based his four noble truths. These are :—

(a) *The noble truth about suffering.* All suffering and sorrow, birth and death, are bound up with individual existence.

(b) *The noble truth about the cause of suffering.* The cause of suffering is desire, the craving for sensual delights and satisfaction, the enjoyment of life and the longing for a future one.

(c) *The noble truth about the cessation of suffering.* Suffering comes to an end when all craving for life ceases, when the passions no longer call for satisfaction, when the response to all sensations is destroyed.

(d) *The noble truth about the way that leads from suffering.* This is the way of the *eightfold* path. This path consists of :—

1. Holding Right Views—Without superstition or delusion.
2. Having Right Aspirations—Worthy of an intelligent man.
3. Use of Right Speech—Kindly and truthful.
4. Practice of Right Conduct—Peaceful and pure.
5. Seeking Right Kind of Livelihood—Bringing no hurt or danger to any living thing.
6. Exercise of Right Effort—Self-training and self-culture.
7. Practice of Right Mindfulness—Active, watchful, patient.
8. Stimulation of Right Rapture—By deep meditation on realities.

At its base, freed from the incrustations of centuries and from the additions of priests, this teaching is of a high order. Even so, no Westerner is prepared to admit that life is nothing but sorrow and suffering ; neither is the modern Buddhist. But Buddhism does make for an acceptance of material conditions as they are, which makes the job of the reformer harder than it would be if it were supplanted by a religion that regarded life as of value and capable of good.

10. The Worship of Animals.

Hindus, Buddhists, Sikhs and Jains all have a horror of killing animals. They have a sacred regard for animal life, and the Hindu regards cow protection as a religious duty. Gandhi has made much of cow protection, but even so it should not be overlooked that in this, as in all else in India, there are anomalies. One occasionally finds Brahmins dealing in leather, and everywhere the sacredness of the cow has to be squared with the practical necessity of making them work and yield milk. Nevertheless, India is made poorer because of the large number of useless animals which have to be fed and which are allowed to do almost as they like.

11. India and Christianity.

Christianity is modifying Indian life and thought. It has entered into the thinking of both the educated and outcaste classes, and is responsible for many reformist movements in Indian life. The high standard of conduct it sets for individual and social life has impressed great numbers, and the universality of its appeal goes a long way towards creating a unity amongst the people. The significance of this cannot be overestimated. Numbers give no clue to its influence. The importance of its vitalising power may be judged from the following extract from E. Stanley Jones's *Christ of the Indian Road* :

"This new unity of life that India must have, is it Christ? It is. A leading Hindu lawyer of Madras expressed his belief in that conclusion in these words: 'The reinvigoration of Hinduism is only possible through the Christ Spirit.' A Hindu High Court Judge put it even more pointedly, 'Christ is the only hope of Hinduism.'"

K. T. Paul, in his book, *The British Connection with India*, puts the same point in another way :

"In the vast stores of Hindu thought and experience there is practically everything of every grade of value. To these the test of Christ's values is being applied tacitly, even unconsciously."

Questions for Discussion :

(1) Why do differences of religious opinion give rise to sharp conflicts between opposing parties? Keep India in mind whilst answering this question.

(2) Indian nationalists constantly assert that "India is one and indivisible." Can this be so whilst the conflict of religions exists?

(3) For India's sake the Hindu-Moslem breach must be healed. Can the West do anything to help in this matter? Is it a matter for Indians only? Will education do anything to undermine the trouble?

(4) What is the true missionary motive?

OTHER BOOK REFERENCES.

India. Valentine Chirol. (Benn. 15s.) Has excellent chapters on Hinduism and Muhammadanism and their effects on Indian life.

Social Ideals in India. Paton. (N.A.S.U. 1s. 3d.)

The Crown of Hinduism. J. N. Farquhar. (Oxford University Press. 6s.) A full account of the teaching and practice of Hinduism.

Muhammadanism. D. S. Margoliouth. (Home University Library. 2s.) A useful book on the general subject of Muhammadanism.

Buddhism. Mrs. Rhys Davids. (Home University Library. 2s.) Good, but not easy.

THE WIDE HORIZON

NOTES FOR LEADERS.

Do not attempt to cover the whole field. Give a general sketch showing diversity of India's religions. Concentrate on the effect on Hinduism and upon Hindu-Moslem differences. Use pictures to show religious types and temples. Prepare lesson well ahead and get various members to speak to the various sections of the notes. If possible, obtain recent news about the Hindu-Moslem position. It is suggested by some that the basis of this antagonism is economic more than religious; watch this point. A glance through the *Manchester Guardian* or *The Times* for the last six months will yield some evidence.

October 27th.

III.—INDIA : CASTE AND WOMEN.

Bible Readings : Luke 4. 14-22 ; Luke 10. 38-42 ; Eph. 5. 25-33.

Illustrative Quotations :

"I have often been told by educated Indians that caste is disappearing in India, and it is true that when men travel or engage in politics and business together they gradually put it aside. . . . The villages are still seamed with the dividing lines of caste and sub-caste, involving them in the most intricate network of rules and taboos. The castes must not inter-marry and some of them cannot eat with others ; if it is a question of craft, they must do one kind of work and not another kind. The caste is trade union and also in a measure benefit society, for its members acknowledge the obligation to help each other."

—J. A. SPENDER : *The Changing East*.

"In India there is no common birthright. And when we talk of Western Nationality we forget that the nations there do not have that physical repulsion one for the other that we have between different castes."

—RABINDRANATH TAGORE : *Nationalism*.

"The question of medical relief for the women of India calls for special notice. . . . The custom of child marriage amongst the Hindus and the purdah system cause, or at any rate cloak, immeasurable suffering, and also make difficult the approach of medical practitioners, particularly men, to the suffering women ; but while partly governmental action is brought to a halt by the wall of religion and traditional usage, other agencies can manage to find a foothold in the cracks and crannies."—*India 1926-1927*.

Reference Books :

Peoples and Problems of India. Holderness. Chapter IV. (Home University Library. 2s.) A fair account of the Caste System in India.

Women of Bengal. Margaret M. Urquhart. (Student Christian Movement. 5s.)

Suggested Hymns : 94, 71, 25, 229.

Aim of the Lesson : To study the effects of caste and the subjection of women upon Indian life.

Notes on the Lesson.

1. Caste System.

The caste system is peculiar to India. It does not correspond to any of the divisions of society found in the Western world.

It rests upon Hinduism for its sanction and according to that religion is the divine division of society.

To the Hindu it is the concrete and visible example of the laws of Karma and transmigration. A man's caste is supposed to fit the development of his soul. His caste position is his reward or punishment for acts performed in previous lives. If his soul in past lives attained a high degree of spirituality, then he is born a Brahmin; if his spiritual attainments are not sufficient for this rank he becomes a Kshatrya, Vaishya, or a Sudra.

Many theories are advanced to explain the caste division of Hindu society, but the subject is so involved that no one satisfactory explanation has yet been found. Amongst the people of India the belief is held—though there is no historic justification for it—that there were originally only four great castes or divisions and that as time has gone on these have sub-divided until the number of the groups is now very great. At least two theories are advanced to account for the four main groups. According to one theory Hindu society was born from various parts of the body of the creative god, Brahma. From his head the Brahmin or priestly caste is supposed to have come; from his shoulders the Kshatrya or warrior caste was born; from his thighs the Vaishya caste, or the tillers of the soil and traders, were formed; whilst from his feet came the lowly and servile caste of Sudras, the duty of whose members it is to serve those of the other three castes. According to the other theory, the society of the early Aryan invaders of India was divided into three groups, the Brahmins, the Kshatrya or Rajanyas, and the Vaishya. These were priests, soldiers, and agriculturists. To these three groups a fourth was added, consisting of the aboriginal inhabitants of the land conquered by the Aryans, and this group, known as the Sudras, became the servants of the invaders.

Whatever may have been the origin of the system, there are to-day, besides the four main castes named, some three thousand hereditary groups, or castes, each held together by strict religious rules which govern their internal management and regulate their relations with each other. Each of these castes consists of a group of families in a hereditary line, who observe rules regulating marriage, eating and drinking, employment and occupation, and carefully carry out the obligations put upon them to perform various religious ceremonies. Each caste has its dharma, or practical duty for maintaining the divine society, in addition to rules of morality applying to all Hindus, and it is the first duty of a Hindu faithfully to carry out the rules of his own caste, for by so doing he is helping his soul to free itself from the cycle of existences.

Just as in all else in India, there is variety in caste rules and practices, and, except for the rules regulating marriage, the rest are constantly undergoing minor modification; but for general purposes the groups of rules applying to caste may be summed up as follows:—

(a) *Marriage.*

A man cannot marry outside his caste, but he must marry outside his own sub-group of the caste, though his choice is restricted to a number of other sub-groups of the caste.

(b) *Food.*

The kinds of food to be eaten are restricted and the ways of preparing it specified, but the most important rules in this group relate to the persons who are allowed to prepare food for the members of the caste. Only certain persons can prepare food, for if prepared by others it is unclean. No man may eat with a man of lower caste, and he can only take water from certain persons.

(c) *Pollution.*

The higher castes, and particularly the Brahmins, have strict rules for safeguarding themselves from pollution through contact with unclean things or degrading persons. Caste members look down on the "outcastes," or untouchables, and keep them at a distance for fear of being contaminated.

(d) *Occupation.*

Each caste has one occupation which is regarded as its own and as legitimate for all its members. This rule is more stringent amongst the lower castes and many of the names of the lower castes indicate occupations. Even amongst the higher castes, where some freedom is allowed, strict limits of choice are fixed.

The rules which unite the groups are enforced by governing councils composed of elders of the castes. These councils are known as panchayats. Their main weapons are ostracism and expulsion from the caste. In most castes the rules are relentlessly enforced, and when the extreme penalty of expulsion is exercised the position of the offender is very hard. His own and other castes shun him, none will serve him, no one may visit him, shave him or wash with him. He is isolated from all social intercourse. To the Hindu this results in material and spiritual bankruptcy; his occupation is gone, and his means of salvation are destroyed. Valentine Chirol, in his book *India*, tells how, in 1917, some members of the wealthy trading caste in Calcutta were suspected of selling "ghee," a kind of butter, which had been adulterated with animal fat. All classes of Hindus became excited, and to get rid of the pollution caused by the use of the untouchable stuff, thousands bathed in the Ganges.

For months previously furious agitation against the British Government had been going on, but this was suddenly suspended ; Hinduism had been outraged, and this was more important than mere questions of politics. The members of one caste had broken intercaste rules. The Hindus formed a committee, whose members were drawn from three caste panchayats. This committee examined the offender, it inflicted heavy fines and a long term of excommunication. Thus it vindicated the power of Hinduism and caste and demonstrated the efficiency of the caste councils. In the midst of a great city built on Western lines an ancient system of law operated, backed by a power which could not be denied.

Whilst we cannot dwell on the position of the various castes, we must take a hurried look at the Brahmins.

2. Brahmins.

The members of the three highest castes, the Brahmins, Kshatrya and Vaishya, are known as the "twice-born." This is because they have a second or spiritual birth when, as boys, they are initiated into the rites of Hinduism. The Brahmins, the highest caste of all, are supposed to be born with a spiritual superiority which makes them authorities in religion and the chosen of the gods. They are the priests, teachers, and lawyers for the rest, and under British government often become officials holding high office and exercising considerable power. But their real power in India is not due to any social position ; it is due entirely to their caste position. Each caste often has its own special Brahmins to watch over and observe the caste rules and laws, to direct its religious ceremonies and carry out the rights of initiation, marriage, etc. For these services the Brahmins are recompensed.

The Brahmin caste is divided into many sub-castes, and the rules which govern their conduct are extremely rigorous, though in practice most of these rules appear to be relaxed. In theory he is the most spiritual of all Hindus, and as such claims the reverence and respect of all the rest. In practice he is often proud and arrogant, ruling the less fortunate with a hard hand and extracting his dues irrespective of the hardships and misery he creates.

Brahminism is strongest in southern India. In this part of the country the members of the lower castes are not allowed to be on the road when a Brahmin passes. If they see him they must make their presence known by uttering a warning cry. Their shadow must not cross his food, and they must not in any circumstances come within considerable distance of his person or his effects. According to the last census there were

fourteen millions of these "real rulers of the inner life of India." One out of approximately every sixteen Hindus is a Brahmin.

The introduction of Western ways into India is creating many situations which it is hard for the Westerner to understand. Caste, like all else, is being affected, but its hold is so strong and its roots are so deep that it thrives in spite of conditions which might be reasonably expected to destroy it. In this connection consider the following :

"It must not, however, be thought that caste is associated with anything that corresponds to our own idea of social position. A Brahmin may pursue many quite humble avocations so long as they are not specifically prohibited by the ancient laws of Hinduism—motor-driving, for instance, was for obvious reasons not prohibited, and therefore many Brahmins have become chauffeurs—and he will nevertheless be able to claim and will secure from all orthodox Hindus of lower castes, though from a worldly point of view much higher in rank, authority and wealth, those particular forms of respect to which his exalted caste entitles him. A high Government official who is not a high-caste Hindu may on occasion be seen to-day, as he passes in to be received in audience by the Viceroy, stooping down to worship the bare feet of a Brahmin 'Chuprassi' in vice-regal livery on duty at the door of the Vice-regal lodge."—VALENTINE CHIROL.

3. Outcastes, Untouchables or Panchamas.

Below the castes are fifty million people who are outcastes, though included in the 230 millions nominally regarded as Hindus. They are looked upon by the rest of the Hindu community as untouchables. For them there is no hope in Hinduism. They are regarded as unclean, fit for only the most menial occupations. They are not allowed to approach the temples, their shadows must not cross the food of those in caste, they must confine themselves to their own wells and not draw water from wells used by caste persons. These outcastes are divided into groups which are almost as rigid as the castes themselves ; they have their own group rules and system of group government, but their conditions of life are appalling.

"It is difficult to exaggerate the squalor and poverty of the outcaste communities. They live in their own parish quarters, outside the caste village, in huts and hovels which even by the Indian low standard are miserable. They labour in the fields for a pittance of three or four pence a day while field work is in season, and for the rest of the year eke out a bare subsistence by doing 'unclean' work such as that of the cobbler, and similar occupations, or else starve. When the monsoon fails and famine comes they are the first to suffer. While under British rule they are nominally freed from disabilities, such as prohibition from using wells, going to schools, etc., the prejudice against them is so

powerful that the provisions of the law are often of no effect. . . . Their religion is not Hinduism but demon-worship, and its dominant note is fear."—WILLIAM PATON, in *Lesson Handbook*, 1919.

As we shall be quoting Gandhi in regard to caste we cannot do better than quote his opinion of the outcastes and "untouchables." Speaking in May, 1926, he said: "So long as untouchability disfigures Hinduism, so long do I hold the attainment of swaraj (self-government) to be an utter impossibility. Supposing it were a gift descending from Downing Street to India, that gift would be a curse upon this land if we did not get rid of this curse" (of untouchability).

4. Caste and Non-Hindus.

Though caste is essentially a part of Hinduism, its power has grown so great that it affects Muhammadan and Buddhist sections of the community. These sections have copied the Hindu system and have groups which operate like castes. T. H. Holderness says "it even affects the communities of Indian Christians. The early Roman Catholic missionaries retained it amongst their converts. It is one of the most serious questions with which modern missionary bodies have to deal."

5. The Advantages and Disadvantages of the Caste System.

The caste system is not wholly without advantage, though the disadvantages are greater. The advantages are:—

- (1) It has established group loyalty and taught men something of group working.
- (2) Over long periods it has operated a system of group government which has been very effective.
- (3) Before the rapid growth of population, made possible by Western rule, it was a means of regulating native industry and occupation; in many cases operated in a fashion very similar to a Trade Guild.

The disadvantages are:

- (1) The accident of birth finally fixes a man's place in life; he cannot ascend in the scale, he can only descend.
- (2) The sharp class divisions cannot be reconciled with national ideals—they stifle development.
- (3) It keeps fifty million outcastes in a condition of utter degradation, to say nothing of the waste of human energy.
- (4) On the basis of birth only it gives to a class, the Brahmins, a power out of all proportion to their talents or ability.
- (5) It prevents mobility of labour and emphasises the conditions which make for poverty.

6. The Strength of the Caste System.

The hold of the caste system idea may be judged from the fact that Gandhi believes in it. This is what he says about it :—

“ I am inclined to think [he says] that the law of heredity is an eternal law, and that any attempts to alter it must lead to utter confusion . . . the caste system is inherent in human nature. Hinduism has simply reduced it to a science. . . . This does not mean that a Brahmin is absolved from bodily labour, but it does mean that he is predominantly a man of knowledge and fitted by training and heredity to impart it to others. There is nothing, again, to prevent a Sudras from acquiring all the knowledge he wishes, only he will best serve with his body and need not envy others their special qualities for service.”

7. The Women of India.

Having examined the caste system and its effect upon Indian social life, let us now look at the position of women in Indian society. Both the caste system and the unfortunate position of the majority of Indian women are the outcome of religious beliefs. They are the results of an attitude to life which is entirely different from that held by Western people. Because of this the destruction of the caste system and the bringing of more freedom into the lives of women will necessitate the replacement of ideas now held in great esteem by the greater portion of the people of India.

Your attention will be drawn in the following paragraphs to some of the evils suffered by the women of India. It will be unfortunate if these paragraphs leave the impression that there is nothing but evil in the relationships of Indian men and women. As everywhere else, there are good and bad folk in India, and there are many men and women whose relations are marked by kindness, understanding and loyalty; amongst the humbler as well as the educated classes can be found those who know how to conduct themselves and who have learnt lessons about sex relations of which many in the West are still ignorant.

8. Child Marriages.

We have seen how Hinduism is a religion which embraces disgusting rites and lofty philosophy. But it also harbours conflicting views of life and opposing ideas about the nature of the soul. According to the idea of transmigration, one of its essential doctrines, the soul passes through a cycle of lives, gradually winning its freedom and extinction. Parallel with this doctrine the belief is held that the living can influence the dead, and that ceremonies performed when a man dies make it

possible for him to go to heaven. This belief is a relic of ancestor worship; of the notion that the souls of the dead affect the lives of the living and often become gods. Now this belief has important social consequences. It is responsible for an incalculable amount of misery; it dooms millions of women to premature motherhood.

When a Hindu dies only a son can adequately perform the rites which are part of the burning ceremony of his body. The observance of certain ceremonies by a son is necessary to ensure the happiness of his father's soul, and only a son can take over from a father the ceremonial rites of the family. Because of this it is the first duty of every Hindu to marry and beget a son. The Brahmins, who are the expounders of Hinduism, emphasise this doctrine and proclaim the necessity of early marriages. If a Hindu fails to have a son, the welfare of the souls of his ancestors, as well as his own, are supposed to be in danger. To ward off this danger, early and often infant marriages are consummated.

The census of India for 1921 states that "it can be assumed for all practical purposes that every woman is in a married state at or immediately after puberty, and that cohabitation therefore begins in every case with puberty . . . in the majority of cases the first child is born in the third year of effective marriage." As might be expected with such views about the importance of sons, it is natural that daughters are looked upon as a burden. Female infanticide was once practised on this account, but this has now gone. Yet a Hindu still regards it as a disgrace to have in his household unmarried daughters who have reached puberty; he strives all he can to make their marriage certain by betrothing them whilst they are quite young. Children are often betrothed and married to men a great deal older than themselves.* A child of ten may, for instance, be betrothed to a man of 40 or 50, and a girl of 14 or 15 married to a man of 50-60 years of age. Evidence shows that in many such cases children become merely objects for the satisfaction of men's lustful passions.

The results of this system are :

- (1) Women are married and are often mothers before they have learnt what life means.
- (2) Premature child-bearing stunts the body and takes heavy toll of women's lives—three and a quarter million Hindu women die each year in the agonies of child-birth.
- (3) Infantile mortality is very high, partly due to the immaturity of women called upon to bear children, and also to the foolish practices carried out at child-birth and the lack of proper attention and nursing.

* See note on following page.

(4) The idea of marriage is often a low one—though it should not be overlooked that, for many, marriage is a solemn religious duty.

(5) The system interferes with the education of women and keeps them in a state of mental darkness.

It should not be overlooked that some of the women of India are fully alive to these conditions and are making strenuous efforts to free their sisters. In the month of April, 1928, a woman member of the Madras Legislative Council was successful in carrying a motion which will mean that a Bill will be introduced for the purpose of making marriage under the age of sixteen illegal in the Madras Province. It will be interesting to watch the fate of this Bill.

9. Widowhood.

On account of the child marriage system, many Indian women become widows at an early age.† Hindu law does not permit them to re-marry. Often the condition of widowhood is marked by great hardship. If a widow has borne sons her condition is not so bad, if she has borne girls it is less auspicious, but if she has borne no children then her lot is nearly certain to be a difficult one. Widowhood is regarded as a punishment for offences in a previous life, and the widow who has borne her late husband no sons is looked upon as one whose wickedness in a previous existence was so great that its reflection on this life has caused injury to her husband, for, as we have seen above (par. 8), a husband who is sonless has no right to enter heaven. A widow's hair is often shorn, and, dressed in drab clothes, she is compelled to spend her life as a family drudge; she becomes an object of abuse and the recipient of all sorts of calumny.

Almost every Indian reformer of the last twenty-five years has fought against this cruel practice of enforced widowhood. Gandhi has made it part of his work to plead for the widows as well as for the outcastes. Tagore has more than once been execrated because he has attacked the system.

10. The Seclusion of Women, or the Purdah System.

When the Muhammadans conquered India they introduced the system of Purdah, or the seclusion of women. Soon the

An Indian who has read these notes draws attention to the following:

* Between the ages of 10 to 15, there are sixteen million girls, of whom nearly ten million are unmarried.

† Below the age of 20, under 1,000,000 widows, as compared with 26,000,000 recorded for all classes.

higher-caste Hindus adopted this system in part, and the ability of a Hindu to seclude the womenfolk of his household became a mark of his social standing. In strict Muhammadan circles no males, other than their relations, are allowed to see the faces of women. In the presence of strangers, or when out on the streets, their faces must be hidden behind a veil. They are confined to their own apartments and are not allowed to leave their room unless accompanied by either servants or relatives. The practice goes back to pre-Muhammadan times and is definitely sanctioned by the Koran, which bids the faithful "speak unto women that they restrain their eyes and preserve their modesty and display not their ornaments excepting that which cannot be hidden. And let them cast a veil over their bosoms and show not their ornaments saving to their husbands, their fathers, their sons, nephews, slaves and children." It is supposed that the veil is a "better safeguard against temptation than a general injunction to men not to direct their gaze towards women who do not belong to them." To a large extent the practice is undoubtedly due to a lack of mutual trust on the part of men; each man believes that other men would take advantage of his wife or wives if the opportunity presented itself.

In the large cities like Calcutta, Bombay, and Madras there is a slow but steady growth of movements making for the emancipation of women, but these for the most part only affect educated women. The great mass of India's poor women are not yet socially awake. Amongst the poorer people, whether Hindu or Muhammadan, complete seclusion of women is impossible. The wives of the poor are forced to labour and they have generally only one room for all the family. Under these circumstances seclusion, which is in many ways an expensive luxury necessitating special rooms, servants and often special vehicles for taking women out in the streets, cannot be practised. Even so, the women of the poorer classes are invariably regarded as the servants of the men; they cook and serve meals and wait till the husband finishes before they start. When abroad they generally walk behind the men; nevertheless, it is certain that the poorer women have a fuller share of their husbands' confidence and society than those of the higher classes.

It is amongst the more prosperous classes that Purdah is practised. By them it is regarded as a mark of respectability and prosperity, and many who cannot really afford the luxury of separate apartments for women apply the system because of the social prestige it brings. This leads to over-crowding and bad conditions of living. The practice is stronger in some parts than others. For instance, it is fairly strong in Bengal and the North-West—districts where Muhammadanism has had its

greatest influence. In the South and West women have more liberty and Purdah only prevails amongst the wealthiest classes. Except for the royal families, it is not practised at all in the Marathi native states, which fact, perhaps, accounts for the freedom of women in Bombay.

The effects of the Purdah system may be summed up thus :

- (1) It tends to deprive women of outdoor freedom.
- (2) Women's quarters are often overcrowded and much disease is the result. The death-rate in Calcutta, due mainly, in the opinion of the medical officer, to the practice of Purdah, is about 40 per cent. higher than that of males. Statistics of plague show that purdah women are more liable to disease than those not secluded.
- (3) It emphasises sex, and prevents healthy intercourse between men and women. It tends to aggravate the sexual precocity which is one of the curses of the country.
- (4) It isolates women from everyday affairs and limits their mental outlook. It is a great hindrance to education.

10. Temple Girls, or Devadasis.

According to Hindu teaching, the gods in heaven are attended by a number of females whose function is to dance and sing and entertain the gods. These Apsaras, as they are called, have living counterparts in the shape of girls, known as Devadasis, whose lives are dedicated to the service of the gods. In actual practice these girls are courtesans attached to a temple, and their profession is sanctioned by religion and society. The girls are the common property of the priests, who use them very much like girls are used in houses of ill-fame. The clients are generally pilgrims and men who visit the temple for the sake of the women. Even knowing these facts, it is a common thing in some districts for a Hindu to dedicate a daughter "to the gods." The Devadasis are, of course, regarded as dancing-girls, and it is under the cloak of their being necessary to perform religious ceremonies that the system is allowed to persist.

The connection between temples and traffic in women is not confined to the Devadasis. There are temples which recruit their women from amongst destitute widows, under the pretext of religious protection. The widows are persuaded by priests to take up their abode in the vicinity of a famous temple, and gradually, by persuasion and through poverty, they are initiated into lives of ill-repute, to be cast forth as beggars when the season of their charm has departed.

11. The Gospel of Hope.

It should be unnecessary to point out how much Christianity has to offer a country where social practices exist like those

outlined in this lesson. To the outcastes and the liberty-denied women of India, Christianity comes as a gospel of hope. They learn that no man with the spirit of Christ in his heart can regard another as "untouchable" or look upon women as inferior.

But it is not to the depressed classes only that Christianity brings hope; many an educated Hindu, looking upon Indian society, is compelled to ask the question: What will heal our differences? He wonders how the bitterness which marks the strife of the various social and religious sections can be ended. To him Christianity has a message, for it teaches a gospel which shows the creative value of brotherliness and emphasises the worth of human personality; but more, it teaches that service is important and that by their deeds are men judged.

Christianity and education are the only forces which will effectively break down the caste system and destroy the practices of child marriage and purdah. The work has already been started and much has been accomplished. The efforts of early missionaries and teachers is beginning to bear fruit. Outside Christian circles there are groups of Hindus who oppose caste and all it implies. The movement for the emancipation of women grows stronger each year and the voice of women is now heard in some the Provincial Councils. By indirect means, such as the Victoria Memorial Scholarship Fund, which aims at training midwives, the Lady Chelmsford League, which seeks to promote maternity and child welfare, and the Countess of Dufferin's Fund for the training of women doctors, hospital nurses and midwives, the Government of India is following up the work once entirely in the hands of medical missionaries. But, in spite of all this, much has yet to be done. The task is enormous and calls for sympathy, understanding and help.

Questions for Discussion :

- (1) In what ways can the ordinary Westerner help to end the evils of caste and the subjection of women?
- (2) Is the growing extension of education to Indian men and women having any effect upon the caste system and the position of women?
- (3) Has Christianity made any difference to the position of women in India?
- (4) C. F. Andrews has expressed it as his opinion that the evils which have grown up along with the caste system, especially child marriages and widow re-marriage, will not be seriously disturbed whilst the present system of government continues—he believes that complete self-government would make for their speedy removal. Do you think he is right?

Additional References :

India. Valentine Chirol. (Benn. 15s.) Has much of value on caste and its effects.

Mother India. Katherine Mayo. (Constable. 7s. 6d.) This book has caused widespread and passionate protest in India. It should be used with care and read in conjunction with the various criticisms which have been published about it, such as *India, its Character: a reply to "Mother India,"* by J. A. Chapman, Librarian of the Imperial Library, Calcutta. (Basil Blackwell. 3s.)

The Changing East. J. A. Spender. (Cassell. 10s. 6d.) A journalist's account of how conditions in the East, and particularly the system of Hinduism in India, impressed him. An easy book to read.

NOTES FOR LEADERS.

Be careful not to let the lesson drift into a dissertation on the iniquities of the Indian people. Remember the basis of the present bad conditions. Don't forget the "dead hand." Watch the press and try to find out what is happening in the Women's Movements in India. Avoid the conclusion (to which the class might come) that the troubles are those of other folk and outside our care.

November 3rd.

IV.—BRITAIN AND INDIA.

Bible Readings : Psalm 24 ; Ezekiel 37. 21-28.

Books of Reference :

- A History of India.* Edward Thompson. (Ernest Benn. 6d.)
A good short account of India's history.
- Peoples and Problems of India.* Holderness. (Home University Library. 2s.) Chapter IX.

Illustrative Quotations :

" Our acquaintance with India was made blindly. Nothing great that has ever been done by Englishmen was done so unintentionally, so accidentally, as the conquest of India."

—J. R. SEELEY.

" Whilst we have reason to be deeply grateful to the British Government for the blessings of peace, law and order, for their efforts to improve the material welfare of the country, and for opening to us the avenues of Western knowledge and culture, it is permissible to remark that the sense of nationality which has arisen in the country and has been specially manifesting itself during the twentieth century is a glorious by-product of British administration rather than a deliberately conceived object."

—SIR P. S. SIVASWAMY AIYER.

" India has had many masters. They come and they go ; she takes from each of them the best they have to give and extinguishes the rest, but she goes on and is always herself."

—A Hindu's statement to J. A. SPENDER.

Suggested Hymns : 72, 189, 242, 193.

Aim of the Lesson : To examine the relations of Britain to India and to discover ways of improving them.

Notes on the Lesson.

" The earth is the Lord's and the fullness thereof, the world and they that dwell therein." So wrote the Psalmist. Consider these words and appreciate that it is not the crowning glory of a nation's existence to conquer other nations, or to hold people in subjection. As with persons, so with nations, only those with clean hands can " ascend the hill of the Lord," or enter into his high places. Our nation no longer regards overseas possessions as territories to be exploited for the good of the people in these

islands only. We have come to realise that a Commonwealth is the only lasting basis for an Empire. And it must be a Commonwealth seeking the well-being of all. This idea has come after long experience with other nations and races, and as we look back on the doings of our ancestors it is folly to blame them because they pursued courses of action opposed to this modern notion. Ezekiel, speaking as a prophet, told the people of Israel that they were chosen to become a nation under one King. As a chosen nation the marks of their peculiarity were to be righteousness and peace ; division and internal strife were to cease, and unjust and unclean practices to end. They were to be the chosen of the Lord, not empire-builders or the founders of a civilisation rivalling in magnificence and luxury other civilisations, but the establishers of a national life which, when observed by others, would reveal that the Lord had placed his sanctuary in their hearts. Can we learn any lesson from these Bible passages ?

1. Britain's Forerunners.

India has an ancient civilisation stretching far back into time, but her history is one long story of invasion, conquest and rule by foreigners. Three thousand years before Christ, Aryans or Indo-Germanic people, of the same stock from which the races of Europe have come, invaded India from the North-West, carrying with them a religious and social system which ultimately developed into Hinduism. Gradually, through marriage, these Aryans intermingled with the natives and their separate identity was lost. From ancient times, overland trade has existed between the Mediterranean and India. But it was not until 1498, as a result of the Turks closing the land route, that a sea route from Europe to India was discovered. Alexander the Great used the land route when he invaded India in the fourth century B.C. He entered the country by the North-West through Afghanistan and found the Punjab divided into numerous small kingdoms. These he left alone, though he made alliances with the rulers and founded cities. On leaving the country, he left behind him Greek garrisons. Other Greek invaders followed in his track. Their influence lasted for centuries after the last Greek invader had left the country.

The Greeks were followed by a short dynasty of Hindu Emperors who ruled over portions of Northern India. To this dynasty belongs one of the great names of Hindu history, Asoka the Emperor, who by the sword founded a vast kingdom stretching from the Indus to the mouth of the Ganges. He is remarkable because, after consolidating the land from East to West, he became a Buddhist monk, renounced worldly practices, and lived

the life of an ascetic whilst still remaining Emperor. But this period, like so many others, was one of constant strife, and the Maruga empire, as the empire founded by Asoka is called, came to an end less than a hundred years after his death. Then came a series of raids by Scythians, Parthians and Bactrians, races of Aryan origin from Central Asia. Even the Chinese raided India, and occasionally the people of Thibet poured through the Himalayas. Meanwhile the connection with Greece had been maintained and for a time a number of Indo-Greek kings reigned over petty kingdoms in the North-West of India.

About a hundred years before Christ the Greek connection ended, and out of the strife an age slowly emerged which is now regarded as the Golden Age of Hindu art, thought and rule. For a few centuries the country was without foreign rulers and the people enjoyed comparative peace. It is about this time that Indian history passes from legend to fact, and from written records which have come down to us we learn that throughout the fourth century A.D. Hindu kings were living in great splendour. For a time art, literature, and religion received serious attention, but internal struggle soon became the keynote of the age.

But in the seventh century foreign invaders again appeared on the horizon. Muhammad, the founder of Muhammadanism, was born in Arabia in the year 570 A.D. He created a fighting, conquering religion. Less than a hundred years after his death his followers were invading the countries of Western Asia. They got as far as the borders of India, but, except for primitive raids into the North-West provinces, left her alone for a few centuries. Towards the end of the twelfth century they attacked India in earnest, and, after a hundred and fifty years of constant warfare, succeeded in establishing their rule over Northern India. Then came a line of Sultan rulers who, in the name of religion, used the people badly. They burnt, massacred, pillaged and practised every conceivable form of cruelty. These Sultan rulers and their followers were a race apart; they did not intermingle with the people. They were always foreigners and were never absorbed by the people. In the sixteenth century one Babur, who was king of Kabul in Afghanistan, himself a Muhammadan, invaded India and overthrew the Sultan ruling the central and west portions of northern India. This Babur was a man of outstanding ability. He founded a North Indian Empire known in history as the Mogul Empire, and ruled with skill. Unlike most previous invaders, his followers and their successors made their home in India and became nationals. The Moguls, as the line of rulers who followed Babur are called, held the greater part of the country until the eighteenth century, when their rule was disturbed

by Afghan invaders, Mahratta soldiers and Sikh rebels. For centuries the Sikhs and Mahrattas had chafed under the dominion of the Muhammadans and the decaying Mogul Empire provided an opportunity they had long desired.

When the British arrived in India the glories of the Mogul Empire had departed, it had dwindled in size and was a vanishing wreck. Though it lingered, its opposition to British advance was insignificant. It was the Mahratta and Sikh sections of the Hindu community who most strongly resented British intrusion.

2. How Britain "Conquered" India.

In the year 1492 Columbus set out to discover a sea route to India. He failed in his purpose and discovered America by accident. Six years later a great Portuguese navigator Vasco da Gama, after a voyage of almost a year, rounded the Cape of Good Hope and reached Calicut. Quickly following this discovery the Portuguese commenced to trade with India. For nearly a hundred years they held the monopoly of Indian trade. In the seventeenth century the Dutch, who were masters of the seas, drove the Portuguese out of their Eastern possessions and undermined their commercial hold in India. But elsewhere events were shaping which were destined to prevent the Dutch rising to the position of paramount power in India.

In the year 1599, as a result of Dutch merchants raising the price of pepper to English merchants, a number of London traders formed themselves into the English East India Company. In the following year Queen Elizabeth granted them a charter permitting them to trade with India. Many an adventurous voyage followed. Every voyage to India was fraught with danger. The ships were small, the voyages long, and the Dutch who roamed the seas were ruthless naval opponents. But it was not long before English trade settlements were established at Madras, Bombay, and in Bengal. The French, too, were not slow in understanding the importance of India as a place for trade. They established a Trading Company in 1611 and entered into trade rivalry with the English. Besides appreciating the possibility of trade, the French early saw the possibility of founding an empire on the ruins of the Mogul kingdom. It was the age of expansion and the nations of Western Europe were competing with each other for overseas possession. The English and the French Companies strove together for trade privileges from the native Indian rulers. The rulers drew the French and the British into their quarrels. Soon their one-time allies were their masters, and the strife continued, not for the purpose of settling the differences of native princes, but to

determine which European nation should have the premier trading rights.

“ To us watching from the quiet of the twentieth century, it is very clear that India’s destiny was being decided in some hundreds of petty combats between the servants of two rival trading companies. These battles were usually on an almost trivial scale. A small body of sepoys, stiffened by a handful of Europeans, are repulsed from a rude fort held by another tiny army. Or a young English officer, Robert Clive, accidentally runs into a marching body of the French and their allies ; his men take refuge in a deep watercourse and fight by moonlight, disheartened until he finds he can spring a surprise on his foes in the rear ; he does so, and wins the Battle of Kaveripak. French and English manoeuvre and counter-manoeuve about the wooded island of Sriringam, studded with famous temples ; they meet in absurdly small—but fierce and sufficiently bloody—engagements on plains fretted with thorn and huge boulders, or by fords of a crocodile-haunted river. And presently France has lost an empire and England has gained one.”—EDWARD THOMPSON.

The English East India Company rapidly grew in wealth and importance. To protect their trade they made their centres into forts and maintained armies. To secure peace in the districts where their interest lay, it was often necessary to make war on surrounding states, and success in war brought problems of how to deal with conquered or subjugated rulers and their kingdoms. Gradually they became the administrators of vast territories, and, whilst they left the native rulers in power, they shouldered the work of administration and the more essential features of government.

The early officials of the Company were paid poor salaries, as compensation they were allowed to engage in private inland trade. This system of payment, and the looseness of the existing system of government, gave rise to unlimited opportunities for extortion and corruption.

“ The merchants and factors of the Company, trained solely with an eye to business conducted in a country where public opinion was wanting to check abuses, and accustomed to deal with corrupt, unscrupulous officials, whose favour they had been wont to court by intrigue and bribery, suddenly found themselves masters of an enormous territory and in a position to make and unmake kingdoms. . . . Gentlemen who in the ordinary course of nature would have been content to retire as successful traders and end their days in respectable obscurity, were tempted to sell their souls for gain and so condemned to leave for the scorn of posterity names tarnished by the stain of ignoble greed. The temptation was great and we must not be surprised that it was too much for the virtues of most of the persons exposed to its snares.”

—V. A. SMITH.

In viewing this scene of corruption we must remember the conditions of the age in which it happened. The standard set for public life was lower then than now. In our own country Ministers of the Crown resorted to bribery to secure their desires; public life was marred by abuses which to us seem shameless and villainous. During the time of this great corruption Clive was ruling in India. In the year 1773 he was recalled and tried by Parliament for alleged misrule and misconduct. As a result of the disclosures made in the course of his examination, a Regulation Act was passed which gave the Government control of the Company, but left to the Company the work of organising the rule and administration of those portions of India where its interests lay. Then followed a series of changes which gradually undermined the power of the Company and which eventually resulted in a measure being passed making the posts in the higher service of the Company subject to competitive examination. Thus it became possible for any qualified person to enter its ranks. Previous to this measure the higher posts had been the monopoly of the ruling class.

Whilst these changes were being made British India was being extended. Wars against native princes continued; some of them necessary in order to secure peace in the areas of the Company's influence, others conducted with the deliberate intention of extending the Company's boundaries. In 1857 a serious mutiny occurred. This was caused partly by religious fanaticism, and partly by dissatisfaction of the Company's rule amongst the natives. Certain Hindu communities were intensely opposed to British rule; they watched the extension of the Company's territories with apprehension. After the mutiny was quelled, and incidentally our territory further extended, Parliament decided that the Crown should be made responsible for the administration of all Indian territory previously under the rule of the East India Company. A system of government under a Viceroy and permanent officials was established, and the task of ruling British India became part of the business of the English Parliament.

Then followed a series of frontier wars with inevitable territorial extensions. By the end of the nineteenth century the whole of India, either directly through governors and councils, or indirectly through native princes swearing allegiance to the Crown and placing their territories under the protection of the Government, was under the influence of Great Britain and two-thirds of its area under the direct rule of the British Parliament. This was the manner in which Britain "conquered" India; accident and circumstance played a large part, design and intention were seldom major forces.

3. Britain's Growing Responsibility.

By the proclamation of 1853 Britain announced to the world her assumption of sovereign powers in India. In unmistakable language she stated her intention of respecting the primitive rights of the people and declared it to be her aim to secure freedom for thought and religion. She promised to do such things as were necessary to bring happiness and prosperity to the inhabitants, in the hope that a unified nation might be built out of the many diverse elements. The task contemplated was gigantic. Critics will argue, and with truth on their side, that this nation has done less than was proclaimed. We shall be reminded that our aims have not always been the highest nor our methods the cleanest. Even so, much has been done to improve the condition of the people and some sides of the story are commendable. Whilst we were "conquering" and learning to "govern" India, links were being forged between the people of the East and West by missionaries, scholars, teachers, doctors, merchants, engineers and a host of others. Ties have been formed in the realms of economics, education, thought, and religion which are as strong, and doubtless more durable, than those which have been the outcome of government and administration. No consideration of our relations with India would be complete which overlooked these things.

The extension of the franchise has made the adult population of Great Britain responsible, amongst other things, for the government of India. But, as may easily be imagined, Parliament, representing the people, has little time to devote to Indian affairs. It is only when a glaring mistake, an obvious example of misrule, or a furious agitation for more freedom, shows its head, that Parliament takes a hand and for a short period the people are interested. Normally the business of the government is left in the hands of officers appointed by the Crown, civil servants and administrators. The time has come when the people must accept their responsibility and seek to discharge it. It is their duty to examine the system of government, to ask whether it is adequate to the occasion; to watch its working; to understand the nature of the ties which exist between Britain and India. To do less than this is to forget the charge which time has laid upon us.

Leaving the question of government and administration to a later lesson, let us review some of the ties and obligations which join India and Britain together.

(a) *Economic Connections.*—The last two centuries have witnessed the uninterrupted economic development of India. India has become a vast market for English goods and a source of much of our raw and semi-manufactured material. About

fifty-two per cent. of India's total imports come from the United Kingdom, and the United Kingdom is India's greatest customer, taking over twenty-one per cent. of her total exports. Great Britain has invested vast sums of money in India. It is estimated that eighty-five per cent. of India's industrial and trading capital came from Great Britain. There is no great economic enterprise in India, except food production, which is not directly or indirectly dependent on Great Britain. The situation is such that K. T. Paul, an Indian whose opinions are of value, has stated that "If India became politically independent to-day her statesmen would on the morrow seek to conserve the economic relation with Britain on the surest foundation." It may rightly be urged that this connection is, on our side, a self-interested one. The motive of *service* does not play a dominant part. Even so we have to face the fact that the connection cannot be easily broken and should be used for good purposes.

(b) *Education*.—Christian missionaries have always regarded education as part of their work. The work of some of them—William Carey, for example—will never be forgotten. They were the pioneers in this field. After more than a hundred years of effort it cannot be denied that the present educational system is still far behind the needs of the country. Great Britain, according to some critics, has deliberately kept India in ignorance. They overlook the immensity of the task and forget the noble and self-sacrificing labour of hundreds who have given their lives to educating Indians. In the 1921 census report it is stated that only 19.8 million males and 2.8 million females, out of a total population in British India (that is, India neglecting the native states) of 247 million persons, could read and write. This is not a satisfactory state of affairs. To some extent it accounts for India's lack of progress and for the continued prevalence of customs which degrade the people. In 1926 there were ten and a half million pupils, or 4.25 per cent. of the whole population, in schools and colleges. The middle classes are taking advantage of educational opportunities, but the poorer classes, tied to the land, are a serious problem; it is amongst them that illiteracy is most widespread.

The number of elementary schools, secondary schools, and colleges is increasing, and a start has been made on adult education and the education of women. So far emphasis is laid by Hindus upon what might be called theoretical rather than practical education. Out of almost 88,000 students in Universities in the year 1926, only a small percentage were studying medicine, agriculture, engineering and commerce; the great bulk of the students were devoting their attention to literature, abstract science, and law. This is partly due to these subjects being

required for the examinations which pass men into government services, but also because literary and legal studies are in a direct line with the native Indian culture, whereas science has no close relation with the traditional lines of education. Moreover, science, when applied, often involves doing things which are against accepted customs, and it is only the more courageous who will dare in these directions.

It is the villages which are the obstacle to educational advance. In the West the main burden of elementary education falls upon women. India has as yet few women teachers, and until either a large body of women teachers are available, or a larger number of men teachers are willing to stay in country districts, shunning the attractions of the towns, the problem of educating India's millions of agricultural workers will remain unsolved. When considering this connection it should not be overlooked that eminent authorities, both British and Indian, blame the present educational system for some of the present difficulties. Those who would like to follow this side of the question should consult Lord Ronaldshay's book, *The Heart of Aryavarta* (Constable. 14s.).

(c) *Science, Thought and Culture*.—As a result of India's contact with the West a cultural re-birth has taken place. Interest has been revived amongst Indians in the contributions which their civilisation in days gone by made to thought and philosophy. Again, whilst the science of the West has been carried to the East, some of the culture of the East has been brought to Europe. European scholars have laboured at the task of unveiling and revealing India's philosophy and history. They have done much to make the story of past history available for both the East and the West. Three Englishmen, Sir Charles Wilkins, Sir William Jones, and H. T. Colesbrooke, were amongst the first to master the language of Sanskrit, and in the eighteenth century they started a movement which has resulted in most of India's literature being available for European peoples.

Through the English language Indians have come to know our literature and science, and great teachers and leaders in these fields have had no small influence upon the mind of educated India. Burke, Carlyle, Ruskin, Milton, Browning, Tennyson and Shelley are names well known to educated Hindus, and politicians like Gladstone, Morley and Bright influenced the last generation of Indian nationalists, whilst the generation of to-day watch keenly the actions of living political leaders. Western ideas about government, democracy, freedom and liberty are playing an important part in India.

Science has been applied by Government Departments to attacking famine and disease to agricultural stock and products.

Under the guidance of British officers, every square mile of India has been surveyed. Careful investigations have been made to discover the extent of the rainfall, the nature and value of crops in various districts, and the best ways of improving the rice, cotton and sugar crops. To increase the supply of timber and influence the rainfall, afforestation has been carried out in many districts. Wells, barrages and dams have been built to conserve the water supply; roads, railways and telegraphs have been constructed to provide efficient means of communication. Campaigns are being waged against leprosy and tuberculosis, and the veterinary service is attacking the diseases which exist amongst animals. In some districts land is being reclaimed; marshes are being drained and arid deserts made fertile. In the Punjab many millions of acres of new land have been brought under cultivation, and this helps to relieve the burden of poverty which is so marked in India's agricultural districts.

Lord Reading, speaking in 1926 about the endeavours which have been made by Englishmen to help India, said, "We have brought to this gigantic task an unstinted devotion. Many a nameless hero has spent his strength and flung away his life in grappling with the hideous spectres of famine and disease. Many an illustrious Viceroy . . . has mortgaged too deeply in this same task his vital resources."

(d) *Law, Order and Protection*—John Lawrence, who is renowned for the statesmanlike way in which he handled the Indian Mutiny, early in his career established a reputation for dealing justly and honourably with Indians. He and others built up a tradition which gives every type of Hindu a right to justice and equality before the law. For close on a hundred years an endeavour has been made to administer the law justly and impartially. Internal strife has been quelled, and order has been kept in the country. From time to time there are outbursts and riots. Sometimes these are protests against British rule, but in many cases they are due to lack of unity amongst the Indian people. But, on the whole, internal peace is kept not so much by force as by the example of the hundreds of civil administrators who have a noble conception of their calling and who seek to carry out their duties fairly and impartially. Much has been done by the British Administration to overcome the effects of native dis-unity, and it can be truthfully maintained that the Indian connection with Britain has resulted in the establishment of a standard of justice and order which is higher than India previously possessed.

It must not be overlooked that one important result of the British connection has been the securing of India against outside attack. One illustration of this must suffice:—

“ From the Hindu Kush to Makaran is a thousand miles as the crow flies, and the Trans-Indus width of this tract of land is anywhere from four hundred to forty miles. It is physically a very difficult country, and, although the Union Jack floats aloft, much of it is really No Man’s Land, over which through all the centuries marauding tribes have wandered, owing allegiance to no mortal sovereign. To maintain a foothold in this immense wild area demands a more or less continuous sacrifice of faithful and heroic men. The century of continuous peace which has made possible to India an enormous development in many lines of life, material and cultural, is due primarily to this military undertaking. To this service undertaken by one people for another I do not know of a parallel in the history of the world, not excluding Rome; either in the magnitude or the difficulty or the cost to human life, for the protection of a frontier for the purpose of ensuring normal times for a continental population. If this service is not appreciated by India the only reason is that it is not known, and for this reason the people of India are not to blame. The princes of India appreciate it, for they are in a position to realise its significance.”—K. T. PAUL.

It is worth remembering, whilst considering this subject of justice, that there are educated Indians who firmly believe that *any* action, however evil, will be condoned if it is committed by an Englishman of high rank. They do not believe our sense of justice is impartial.

(e) *Christianity*. India has 5,000,000 Christians. There are probably over 10,000 European Christian missionaries and 45,000 paid Christian workers. A great number of these men and women are leading lives marked by simplicity and sacrifice. They are giving their service freely and unstintingly to the people of India. As a body they have done more than any other group of persons for the women and outcastes. Although Christians number less than two per cent. of the whole population, the Christian message and spirit is influencing many movements. It has caused men to examine social and economic conditions, to look at the disadvantages which arise from caste and purdah systems, and has led them to find ways for alleviating suffering and making war upon disease. Britain has given some of her noblest sons to this service and the work still goes on.

4. Causes which tend to keep Britain and India apart.

In a later lesson we shall examine the Indian aspiration for self-government. Leaving the question of government on one side for the time being, there are still causes which tend to keep Britain and India apart, to negate much of the good work which has been done.

We often hear of the haughty and superior attitude which Britains in India adopt towards Indians, causing resentment, bad feeling and often active hatred. Such an attitude is far less general to-day than it was a generation ago. Bad though it may seem, this attitude can be accounted for, and it should not be forgotten that it is easier for us who are not in India to say what should be, than it would be for us to practise our notions if we were there. *But it will have to be eliminated if the two races are to become part of a Commonwealth.* Again there is the idea, which was truer a hundred years ago than to-day, that Britain is exploiting India for her own benefit; that she extracts wealth, finds positions for her sons, and makes the Indian people poorer by her exactions. This situation is changing, but many Indians still regard us as a race which, for the sake of wealth and power, use their nation badly. As the years go by our contribution in *service* increases. This side of our account will have to be much further extended if we mean to win the loyalty and respect of the Indian people. Even our culture is suspect. Intense Indian nationalists believe we spread our ideas, even preach Christianity, in order to keep their fellow-subjects in bondage. This is a warped view of what is being done, but it can only be corrected by the people of this country seeking to know India, and to respect her best traditions and practices. Love and knowledge are the two cures for these ills.

The situation to-day is such that many Indians hold the view that our past dealings have been such that a dislike has been aroused which is too late to dispel. Whether this be so or not, this point of view does indicate the urgent need of our understanding the race conflict and rightly interpreting its influence on the present situation.

Questions for Discussion :

(1) Gandhi has said : " I have considered through thirty years and have been driven to the conclusion that British rule in its present form has proved a curse to India." Can you substantiate or disprove this serious charge ?

(2) Remembering that many Britons (in many walks of life : administration, spreading the " good news," organising education and famine relief, discharging military duties, etc.) have served India faithfully, can you explain the cause of their devotion ?

(3) Leaving out of account for the time being alterations to the method of government and administration, what changes do you consider necessary to improve Anglo-Indian relations ?

(4) How can the " plain " man help forward the cause of better Anglo-Indian relations ?

Further Books of Reference :

The British Connection with India. K. T. Paul. (Student Christian Movement. 7s. 6d.) A useful, readable and interesting book by an Indian who is also a Y.M.C.A. worker.

Moral and Material Progress and Conditions of India, 1926-7. (H.M. Stationery Office. 3s. 6d.) Much information bearing upon this lesson can be found in this Blue Book.

The Oxford History of India. V. A. Smith. (Oxford University Press. 7s. 6d.)

NOTES FOR LEADERS.

Try to get the facts on both sides. If you must emphasise British shortcomings, don't forget to say something of the work of her devoted sons. It will help if for once an endeavour is made to avoid abstract discussion about freedom and liberty and a serious attempt is made to see difficulties and the steps which have been taken to overcome them. If the question of Britain leaving India arises, face it frankly. Try to get the group to see the difficulties involved.

November 10th.

V.—THE GOVERNMENT OF INDIA.

Bible Readings : Proverbs 21. 1-8 ; 1 Cor. 13.

Other Reference :

Peoples and Problems of India. Holderness. (Home University Library. 2s.)

Illustrative Quotations :

“ The high and mighty Government of India not merely speaks for a fifth of the human race at the Council Table of the World at Geneva, but also sells in retail half-a-hundredweight of firewood to the humblest coolie in the bazaar.”—K. T. PAUL.

“ It is our purpose resolutely, tirelessly and wholeheartedly to labour for the well-being of India as our ancestors have laboured throughout the generations. For that purpose, we desire and we request goodwill, nor shall we be niggardly bargainers if we meet with the generous friendship which is near and dear to our hearts. We no longer talk of holding ‘ the gorgeous East in fee ’—we invite in a contrary sense the diverse peoples of this continent to march side by side with us in a fruitful and harmonious partnership which may recreate the greatest and proudest days of Indian history.”

—LORD BIRKENHEAD.

Suggested Hymns : 118, 35, 14, 253.

Aim of the Lesson : To learn something of the present system of governing India.

Notes on the Lesson.

In this lesson we shall study the system by which India is governed. The reading from Corinthians describes the spirit in which we should undertake our study. The attitude in which we approach this lesson is important. We have to deal with facts, but we must let our imagination play upon them. We must illumine them by remembering that, if our Christian faith means anything, it will have laid upon us a conviction that it is not wealth, or systems of government, or power which are important, but human personalities. Throughout this lesson we must strive to see the personalities linked together by a political machine—the personalities of the governed on the one side and of the governors on the other. In the last resort, as citizens of Great Britain, we are the governors of India. As Christian governors it is our duty to ask whether the present system makes for the

coming of the Kingdom. There is no higher test. But, whatever our test, we cannot overlook two things; (a) that the past has handed on to us a grave responsibility, and (b) that the discharge of this responsibility demands an intelligent understanding of the system as it exists. We cannot reconstruct or improve the present machine unless we know its parts.

Our reading from Proverbs reminds us that "Every way of man is right in his own eyes; *but the Lord pondereth the hearts.*" The surest way of discovering the real significance of our acts is to ask ourselves what is in our hearts; to ask what is our motive. Neither praise nor condemnation of the present system of government are of much value; it is better we should find what is in our hearts, that we should discover what is behind our relations with India.

British India and the Native States.

In previous lessons we have referred to India as a unit; now it is necessary to revise this idea and appreciate that, from the point of view of Government, India divides itself into two portions, British India and the Native States. British India is governed by Great Britain and the Native States are governed by Indian Princes who owe allegiance to the King-Emperor. The total area of India is 1,773,168 square miles and the Native States cover more than a third of this—675,267 square miles.

The Government of the Native States.

There are over 600 Native States, whose inhabitants are not subject to British rule, though, when they move abroad, they are regarded as citizens of the British Empire and are given passports like Indians who live in British India. Except indirectly, they have not been affected by any advances in government and administration which have taken place in the rest of India.

The Native States have no natural boundaries and embrace varieties of country. They are distributed in various parts of the Peninsula. Their frontiers are determined by treaties between the Native Princes and the British Government. Some of the States are large—as, for instance, Hyderabad, which is equal in area to Italy and has a population of thirteen millions—whilst others are small—like Lawa, which is only nineteen square miles in extent; some include hard and barren regions like Rajputana, whilst others, like Cashmere, are fertile and noted for the beauty of their scenery. In race, language and religion they are as varied as the rest of India.

The Indian Government protects all the States against outside dangers and their rulers are prohibited from interfering

in foreign or inter-state affairs. But for the most part the States are free from the rule of the laws of British India, and the Government of India does not interfere with internal affairs unless peace is seriously threatened or the rights of a Prince are called into account by his subjects. All questions relating to the military equipment, and such matters as railways, customs, the extradition of offenders, and the suppression of brigands, requiring a common policy for the whole of India, have to be referred to, and are subject to the control of, the Indian Government. Writing about the Native States, Valentine Chirol, in his book on India, says: "Except in a few cases where some little approach has been made to the representative institutions introduced into British India, their rulers are autocrats of the old Oriental type, some of them of another race and creed than their subjects."

But we must not allow this general statement to mislead us. The power of the rulers of the Indian States varies from State to State, and depends upon terms of the treaty between the Native Ruler and the British Government. The whole subject is very complicated and no single general statement can be drawn up which will fit every case.

In the year 1921 a Council of Native Princes was formed. At this Council, which meets annually at Delhi, Native Princes interchange views on matters affecting their States. The Council has no executive power and can take no action on any matter beyond referring it to the Governor-General or Secretary of State for India for consideration. All Princes who possess the right to a dynastic salute of eleven guns are entitled to attend the Council, but some have not yet taken their seats.

The Government of British India.

Englishmen went to India to trade and stayed to govern. To our national credit there have been, amongst the long line of our countrymen who have given their lives and service to India, many who have not hesitated to insist that the only principle worthy of guiding British rule in India is the principle of trusteeship. They have urged that our rule should assist, guide, and control India in such a way that national unity may be hastened and her sons trained for the task of governing their country. There have been occasions when, as a nation, we have lost sight of our trusteeship. But all our best work has been done when this idea has been behind our actions.

Government of India Act, 1919. The history of the change from the autocratic rule of the East India Company to the semi-representative system of the present day is long and involved, and we are therefore ignoring the various changes and advances which took place prior to the year 1919 (which marks the beginning

of a new epoch in Indian Government) and confining our attention to the system of Government existing to-day.

In the year 1917, Mr. Montagu, as Secretary of State for India, informed Parliament that the British Government desired to extend the participation of Indians in every branch of Indian service and to develop a system of governing which would help India to become a self-governing Dominion within the Empire. In the following year Mr. Montagu, after a visit to India, published, in conjunction with Lord Chelmsford, the Viceroy of India, a report suggesting a number of Constitutional Reforms. Their proposals were far-reaching, and, despite the misgivings of experienced statesmen, and in face of strong opposition from Nationalist Groups in India who claimed the reforms did not go far enough, Parliament, in 1919, passed a Bill which embodied the more important proposals. This Act is the basis of the present system of Government in British India. The main features of this system, in the order of their importance and power, are :—

(a) *The Secretary of State for India*, who is a member of the British Cabinet and responsible to the British Parliament for his actions. He is assisted in his work by a Council appointed by the King in Council and by a staff of civil servants at the India Office in London.

(b) *The Governor-General or Viceroy of India* and nine Provincial Governors. These persons are appointed by the King-Emperor, but their actions are subject to the oversight of the Secretary of State for India. The Governor-General is the sole representative of the Crown in India.

(c) *The Governor-General's Executive Council*, which consists of high officials and the Commander-in-Chief of the Indian Army. It is appointed by the King-Emperor and, together with the Governor-General, forms the *Government of India*. That is to say, it is the body in India responsible for the administration of the country.

(d) *The Legislature*, which has power to enact laws, subject to certain reservations. It consists of three parts:

(1) The Governor-General.

(2) The Indian Council of State.

(3) The Indian Legislative Assembly, elected on a restricted franchise.

(e) *Provincial Government*. For the purposes of administration British India is divided into fifteen parts. In nine of these—Bengal, Madras, Bombay, United Provinces, Bihar

and Orissa, Punjab, Central Provinces, Assam and Burma—there is a *form* of provincial self-government. This consists of two parts:—

- (1) The Provincial Governor with a nominated Executive Council, which deals with "reserved" subjects such as the maintenance of Law and Order.
- (2) A Legislature, made up of the Provincial Governor, a Legislative Assembly, and a Ministry appointed by the Assembly, which deals with "transferred" subjects such as Public Works, etc.

The six other parts of British India—Ajmer, Merwara, Andamans and Nicobars, Baluchistan, Coorz, Delhi—and the North-West Frontier Provinces are administered by Chief Commissioners who are agents of the Central Government.

We will return to the power of the various parts of the governing system. Let us now look at the functions of the Indian Government.

The Functions of the Government of India.

"The functions of the Government of India are perhaps the most extensive in any great administration in the world. It claims a share in the produce of the land and in the Punjab and Bombay it has restricted the alienation of land from agriculturalists to non-agriculturalists. It undertakes the management of landed estates where the proprietor is disqualified. In times of famine it undertakes relief work and other remedial measures on a great scale. It manages a vast forest property and is the principal manufacturer of salt and opium. It owns the bulk of the railways of the country, and directly manages a considerable portion of them; it has constructed and maintains most of the important irrigation works; it owns and manages the post and telegraph systems; it has the monopoly of the Note issue, and it alone can set the mints in motion. It lends money to municipalities, rural boards and agriculturalists and occasionally to owners of historic estates. It controls the sale of liquor and intoxicating drugs and has direct responsibility in respect to police, education, medical and sanitary operations and ordinary public works of the most intimate character."—(*The Indian Year Book*, 1920.)

The responsibility for this enormous task is divided between the Central and the Local Provincial Governments. Broadly, the Central Government watches over all matters relating to foreign relations, defence, general taxation, finance, posts, telegraphs, railways, general medical and public health matters, and the lines of policy to be followed by the Local Governments. The Local Governments watch over such matters as public works, education, industrial and factory administration, roads, buildings, irrigation, forests and agriculture.

Remembering the extensive functions of the Government of India, let us examine its parts in detail.

The Secretary of State for India and the Indian High Commissioner.

The headquarters of the Secretary of State for India are the India Office in London. As a member of the British Cabinet he represents the supreme authority of Parliament. He can, subject, of course, to the provisions of Acts of Parliament, impose his orders upon the Government of India. He takes full responsibility for all despatches sent to India and to him are reported all important matters transacted by the Indian Government. All legislation passed by the Indian Legislature goes before the Secretary of State in Council, who advises the King-Emperor whether he should confirm that the Act be left in operation.

The Council of India, which assists the Secretary of State, is mainly an advisory body. It consists of persons who possess expert knowledge of Indian affairs and exists to give advice to the Secretary of State, whose knowledge of details is limited. Besides the Council, he is assisted by the India Office staff, which includes a number of permanent secretaries and specialised departments.

In the ordinary routine, and except in emergencies, the Secretary of State is unable to grant or appropriate any of the revenues of India, or dispose or transfer any of the Crown properties in India, or sanction the borrowing of money in Great Britain on the security of Indian revenues, without the assent of the majority of his Council. But in all matters requiring secrecy, such as the foreign relations, the relations between Native Princes and the Government, the suppression of internal disturbances, etc., he can act without consulting his Council. When an emergency arises he can ask His Majesty to authorise special legislation. His powers are most limited in matters of finance. Even when he has obtained the consent of his Council to raise loans on the Indian Revenues, he must go to Parliament for sanction to issue the loan, and further, a separate officer, appointed by the King-Emperor and known as the Auditor of the Indian Accounts, oversees all financial transactions. This officer, who is in no way subject to the Secretary of State, reports his findings direct to the British Parliament.

The office of the Secretary of State was created in the year 1858, but his powers and duties have several times been changed. As an instance of this, under the Act of 1919 another officer, known as *The High Commissioner of India*, was appointed. He resides in London and acts upon instructions from the Indian Government, to whom he is entirely responsible. Amongst other duties the High Commissioner arranges the purchase and shipment of all stores required from this country by the Indian

Government. He looks after the training, passage, pension payments, leave, and transfers of officers appointed to the "All-Indian Service." It is his business to watch the interests of Indians resident in Great Britain, and to keep in close touch with the voluntary associations which interest themselves in the welfare of Indian subjects.

The Governor-General (or Viceroy of India).

The Governor-General and his Executive Council together form the Government. He has extensive powers. All Bills passed by the Legislative Assembly and the Council of State have to receive his consent before they can become law. If necessary, he can "reserve a Bill" for consideration by a higher authority than himself. When in his opinion, the safety of India requires it, he can, with the consent of only one Chamber of the Legislature, pass any measure into law. Should circumstances become serious he can make laws himself. His acts are then subject to the approval of the British Parliament. When he is faced with an *extreme* emergency he can, after obtaining sanction from the King in Council, pass any measure which in his opinion is necessary to meet the emergency without consulting Parliament.

He is responsible for drawing up the Indian Budget, which he submits to the Legislative Assembly. The Legislative Assembly can reduce his estimates but cannot increase them. If it vetoes his suggestions, and lack of finance is likely to hamper the Government, he can override the Assembly by using any of the methods just described. During the last few years the Legislative Assembly have several times refused to pass the budget and the Governor-General has secured its passage into law by an agreement between himself and the Council of State.

The Governor-General can dissolve at any time either the Council of State or Legislative Assembly. He can also, if necessary, extend their legal periods of five and three years respectively.

The Governor-General's Executive Council.

The Governor-General's Executive Council exists to give him advice and assist in the governing of India. It controls nine main departments—Finance (Foreign and Political), Home Legislation, Commerce, Industry and Labour, Education, Health and Lands, Army and Railway. Each of these departments is directed by a member of the Viceroy's Council, though it has a permanent Secretary at its head. A member of Council in charge of a department is very much like a minister in the British Cabinet. The Foreign and Political Department is under the direct guidance of the Governor-General. At the present

time three out of the eight members of the Council are Indians. One is in charge of Education, Health and Lands, another of Labour and Industry, and the third acts as law adviser to the Council. Members of the Executive Council can be appointed to either the Council of State or the Legislative Assembly, in which case they have a vote on these bodies. But without appointment any member of the Executive may speak in either chamber.

The Legislature.

With certain reservations, all legislation in Great Britain has to be passed by the House of Commons, the House of Lords, and receive the Royal assent. In a similar way legislation in India has to pass the Legislative Assembly, the Council of State, and receive the assent of the Governor-General, who then notifies the Secretary of State that the measure is being put into action and, unless he vetoes it, it remains in operation.

Whilst there is some similarity in the divisions of the Indian Legislature and the British Parliament, we shall mislead ourselves if we allow the similarity to cause us to regard the two bodies as identical in character. The Indian Legislative Assembly has *very* much less authority than the British Parliament and is subject to innumerable restraints.

The Council of State has sixty members. Twenty-six of these are nominated by the Governor-General and the rest are elected on a restricted franchise. The Council of State was instituted "to create a true senate, a body of elder statesmen endowed with mature knowledge, experience of the world and sobriety of judgment." It operates as an examining and revising body, clarifying the proposals which come from the Legislative Assembly. During the last few years it has played an important part in Indian affairs by reason of it being the mainstay of the Governor-General at times when the Legislative Assembly has refused to co-operate with the Indian Government. The President of the Council of State is nominated by the Governor-General.

The Legislative Assembly reflects the prevailing political conditions amongst the people of India. At present there are 144 members; twenty-six officials, some of whom are members of the Governor-General's Executive, fourteen members who are nominated by the Governor-General but who are not officials of the Government, and 104 elected representatives. The members of the Assembly elect their own president, they have power to discuss any matter relating to India, and the Assembly is a privileged place in which a member can make any statement without fear of legal action being taken against him.

The Legislative Assembly can initiate Bills on all important social matters, but it cannot initiate measures appropriating revenue or dealing with the spending of revenue. It has no power in regard to foreign and interstate affairs or military and naval matters. Neither the Legislative Assembly nor the Council of State in any way control the Governor-General or his Council, and consequently they are not responsible for the government of India. Responsible self-government is not a part of the present system of central government in India. It is partly, but by no means wholly, incorporated in the system of Provincial Governments.

The Provincial Government.

In the nine major provinces of British India there is a dual form of local government, which is commonly referred to as "Dyarchy," because the subjects of administration are divided into two parts (a) *transferred* subjects, (b) *reserved* subjects. The *transferred* subjects, so called because they have been transferred from the direct and sole control of representatives of the British Government to the almost full control of representatives of the Indian people, are, Medical and Public Health, Education, Public Works and Irrigation, Land Revenue Administration, Famine Relief, Agriculture, Fisheries and Forests, Excise and Justice, and, subject to legislation by the Central Indian Government, Industrial Development, Police and Prisons and Provincial Revenue. The *reserved* subjects are all the matters which refer to the maintenance of security, law and order, as well as matters referring to inter-provincial relations. They are known as reserved subjects because the British Government reserves the right to control them.

In each of the nine provinces where dyarchy exists there is a Provincial Legislative Assembly elected on a franchise which is more liberal than that of the Central Legislative Assembly. The Provincial Legislative Assemblies each elect a number of ministers who, together with the Provincial Governor, administer the *transferred* subjects. The Provincial Assemblies have power to vote supplies, to initiate legislation on matters affecting transferred subjects, and to fix their own rules of procedure subject to the Provincial Governor's consent. All their measures have to receive the Provincial Governor's sanction and in some cases the sanction of the Governor-General as well. They have no power over the Governor or his Executive Council, but they are not responsible for their acts.

The Provincial Governor, with the consent of the Secretary of State for India, appoints an Executive Council, and with this Executive administers all *reserved* subjects. It commonly happens that both Provincial Ministers and members of Provincial

Executives meet together with the Provincial Governor and act as one body. Such a course is generally necessary when matters relating to finance have to be dealt with. Provincial finances have to cover both sides of the administration and are held in a joint purse, even though the voting of supplies is subject to the control of the Provincial Assemblies and their Ministers. Since, however, the Assemblies can, if they wish, impede the work of administration on either side by refusing to grant supplies, the Governor has power to procure financial grants without their sanction. Further he can, if in his opinion any piece of legislation is contrary to the best interests of the Province or the British Empire, disallow an act or reserve it for the Governor-General's consideration.

A report on the state of India for the year 1926 indicates that this dual form of government was not in operation in Bengal or the Central Provinces because the Provincial Legislative Assemblies refused to grant Ministers' salaries, and consequently the whole of the administration was carried out by the Provincial Governor and his Executive Council. A similar report for the year 1927 indicates that the system has been restored in these provinces and that generally it is working satisfactorily throughout the nine provinces.

In the six minor provinces the local government consists of a Chief Commissioner, assisted by various officials. The Commissioner and his officials act upon instructions from the Central Indian Government and are in no way subject to control by the Indian people.

The Indian Electorate.

Two hundred and forty million people live in British India, but only seven and a half million persons are qualified electors. Only those persons who pay more than a stipulated minimum of land tax, income tax, or municipal taxes are entitled to vote or offer themselves for election to the central or provincial assemblies. The electoral qualifications differ for the Council of State, the Central Assembly, and the Provincial Assembly, but the electoral communities or constituencies remain the same for all these bodies. At present there are separate electoral communities for Hindus and Muhammadans. Hindu opinion favours a system of joint electorates in which Hindus and Muhammadans would jointly choose members for the various bodies. But Muhammadan opinion is against this. Hindus accept the implication of government by a parliamentary majority, but Muhammadans, who are in a minority, insist on safeguards. Again, Hindus, with their evident educational and economic superiority, advocate allowing business, finance, and admission to the public services

to take the normal course under free competition. But the Muhammadans, conscious of their backwardness both in education and in material affairs, advocate a policy which, if applied, would mean the government guaranteeing them a number of places in the public services and also shielding them from the effects of Hindu competition.

The Present Position.

(a) In the last resort the citizens of Great Britain are the rulers of India.

(b) India is divided in the forms of its Government as in all else. There are the autocratically governed Native States as well as British-governed India.

(c) Parliament could extend the measure of self-government in British India, but only the Native Princes can give self-government in the Native States.

(d) In the Central Legislature there is an atmosphere of suspicion. Co-operation with the Government has never been fully or freely given. But in the Provincial Legislatures a serious endeavour is now being made to work the system. Quarrels continue, opposition to the Government is strong, but men know what they are opposing and quarrelling about.

(e) Indians are impatient of official control and desire a fuller measure of self-government. The *Manchester Guardian* correspondent with the Simon Commission writes: "The chief disturbing factor here (i.e., in the Provinces) is not impatience of foreign control, but impatience of official control. Formerly, when all the high departmental positions were filled by British officials, these two causes of unrest were undistinguishable, but now that the Indianisation of the services is progressing rapidly the distinction has become obvious. Control by Indian officials is resented even more vehemently than control by an Englishman.

(f) National leaders and parties are impatient of British control. Whilst there are often excellent grounds for this, it is nevertheless a useful political cry and is used for masking the difficulties which spring from Hindu-Moslem antagonism.

Questions for Discussion :

(1) How far does *force* and how far *persuasion* play part in the Government of India ?

THE WIDE HORIZON

(2) Do you consider the present system of government one which can justly be described as humiliating to Indians? Remember the difficulties and that a false step may cause a great disaster.

(3) It has been asserted that the primary duty of a Government is to provide security against external aggression and to preserve peace within its territories. Do you agree with this? Do you think the present system of Indian Government has succeeded in this respect?

(4) Do you think it is possible to give India full self-government whilst:—

(a) Hindu-Moslem antagonism is so strong.

(b) The bulk of the people are illiterate.

(c) The Native States continue to exist as separate entities.

(5) What should be the attitude of a Christian to the problems of Indian Government?

Other Book References :

The Indian Year Book, 1928. The Times of India Press, 187, Fleet Street, London, E.C. (A mine of information about India generally. Has a good section on the Government of India.)

Articles in the *Manchester Guardian* by a special correspondent with the Simon Commission, 25th to 30th April, 1928, and 1st May, 1928. (Give an observer's account of the problems of government which have to be faced and the way in which the people on the spot view them.)

Statement of Moral and Material Progress and Conditions of India during year 1926-27. (H.M. Stationery Office. 3s. 6d.) Has useful chapters on the working of the Central and Provincial Assemblies and indicates the difficulties which have to be overcome.

NOTES FOR LEADERS.

Read notes all through—do not attempt to deal with the whole subject. Pick out a few main points and leave the rest. Remember the present system of government is the result of growth. Keep before the School the fact that governments have to be worked by persons and that the character of a government depends upon the personality of its servants. Remind members of their obligations as British citizens.

November 17th.

VI.—THE ASPIRATIONS OF THE INDIAN PEOPLE.

Bible Readings : Isaiah 61 ; Matt. 5. 43-48.

Other Reference :

An Indian Approach to India. By various writers. (Student Christian Movement. 3s.) Has useful sections on "Nationalism in India's Life and Thought" and on "Present Tendencies in Indian Religions."

Illustrative Quotations :

"It is by Indian religion, Indian history, by her mighty past that stretches back into the night of time, it is by virtue of these that India claims to stand erect, as a nation before the nations, the younger nations of the West."—ANNIE BESANT.

"No sane or self-respecting Indian can ever admit the claims of Great Britain to be the sole judge of the measure and time of India's political advance. We alone know our needs and requirements best, and ours must be the decisive voice in the determination of our future. It is our inherent and inalienable right."

—DR. MOKHTAR AHMAD AUSARI.

"Home rule for India can be won only in India and it can be won peacefully by wise and determined employment of the opportunities which the present constitution holds out."

—*Government of India Publications.*

Suggested Hymns : 356, 334, 338, 33.

Aim of the Lesson : To discover the nature of the aspirations now moving the Indian peoples.

Notes on the Lesson.

The Bible Reading.

In this lesson we shall consider the present-day desires of the Indian people. We shall note the rise of nationalism, the revival of art and literature, and see how religion is affecting the life of the people. At the commencement of this lesson it is worth our while to consider the message of our Bible readings.

Our two readings might well be regarded as special messages to the Indian and British peoples. The reading from Isaiah, with a few changes in phrase, would go direct to the hearts of

thousands of Indians ; whilst our reading from Mark embodies the very core of the teaching of Jesus on the subject of human relations—the teaching of love. At the time when the Isaiah chapter was written the Jews were suffering oppression by the Assyrians, and the prophet, to enhearten the people and to confirm the ultimate sanity of righteous living, tells them that the day of freedom is at hand. He reminds them that Yahweh will not forget the righteous, though the unrighteous do prosper. He had a shrewd understanding of Judah's internal condition, and knew her weaknesses and follies. Many of India's men of God are to-day uttering similar prophesies. Like Isaiah, they have let their religion mingle with statecraft—they dream of a free India where he dreamed of a free Judah. To them Britain is the oppressor ; we stand in the position of taskmaster. Few of us see ourselves in this light, as we honestly believe our country is, in the main, striving to help India. But our help would be more appreciated and our intentions clearer if we all fortified ourselves with the knowledge that all men are children of one Father and that to do justly is not enough.

The Genesis and Nature of Indian Nationalism.

One of the first significant effects of India's contact with the West was a religious re-awakening. Movements were started which aimed at reforming Hinduism. They sought to cleanse it of the grosser superstitions accumulated with the passage of time. They also endeavoured to strengthen its hold and prevent the advance of Christianity, which they regarded as tending to de-nationalise the people. This religious re-awakening was followed by individual protests against the social rules and practices which degraded the people. Religious leaders contrasted Eastern and Western conditions of living and made use of the knowledge taken to India by Western missionaries and teachers. Groups were formed to advocate social reforms and these groups ultimately divided into two camps, one advocating the provision of facilities for education and prepared to wait until education freed the people and caused them to reform society, and the other demanding immediate changes in the social system, no matter what the cost.

A further stage has now been reached where it is recognised that the processes of education and social reform can operate side by side. Present-day reformers assert that changes in the social fabric are necessary before the people properly assimilate Hindu culture and free the *depressed* classes.

The Re-birth of Native Languages and the Revival of Art. Whilst these developments were taking place a cultural change was being effected. The native languages of India were made

fit instruments for propaganda. They were turned to new uses. National leaders became journalists and authors, Western knowledge about economics, political organisation, science and philosophy was made available in the native tongues. Early missionaries, in their zeal for the gospel, worked at the native languages, ordering their forms and making grammars and dictionaries. Their pioneer work made these languages vehicles for literary expression. In them poetry, drama, fiction and history, as well as social propaganda, came to be written. And, whilst for national purposes English is still the only common language, the development of native languages, which still goes on, allows ideas and teaching to be spread to the people in the provinces and emphasises India's striving for nationhood.

Art, too, has been revived. Before the British conquest, Indian art, once great, had sunk into comparative insignificance. During the time of the later Moghuls it was overshadowed, but in the South, where the Muhammadans never ruled, it continued to exist, though in a less virile state than in ancient times. But even though art has at times been overshadowed, India has always retained her craftsmanship, and so, when nationalism began to stir the people, art began to revive. Contact with the West helped, if only because strong exception was taken to Western methods and forms. At the beginning of the revival the claims of old Buddhist art were enthusiastically stated, but in time both Indian and Western forms came to be practised. To-day they flourish side by side. Music has also come into its own, and Western ideas are to a considerable extent supplanting those of the East.

The Educational Awakening. "No less interesting . . . is the influence of creative nationalism in the field of education. Western education in India has been attacked frequently and vehemently by Indian nationalists. The attack took a dramatic form in the boycott of government schools and colleges during Mahatma Gandhi's leadership. The West has not fully understood the why and the wherefore of this attack. Its burden is not that Western learning is useless for the people of India, but that under the existing system foreign education almost wholly overshadows education of the Indian student in his own culture, is unrelated to the life of the people, displaces the vernacular, denationalises the Indian student and renders him uncreative."—(John Jesudason Cornelius in *An Indian Approach to India*.)

As an outcome of this protest a few institutions have been formed which seek to give Indians the kind of education the nationalists think is necessary. Tagore's school at Bolpur and the Arya Samaj Institute at Hardwar are examples of these.

The Struggle for Economic Freedom. India is an agricultural country, but it is not lacking in the raw materials necessary for

widespread industrialism. The contact of her sons with the West has impressed upon them the fact that in the present world the power and prestige of nations rests upon economic security and military fitness. Whilst military power is not generally attractive to Indians (though there are national leaders, both men and women, who advocate the setting up of a powerful native army, navy and air force) economic power is much desired by Indians. But here the way is blocked by Great Britain, which holds the main economic power in India. Many of India's zealot sons believe that economic subjection to Great Britain is degrading. They claim it is unhealthy for one nation to be almost wholly dependent upon another. Her wiser leaders admit the benefits which have come to the Indian people because of this connection, but they want to see it modified and India made master in her own house.

Thus it is that one of the main desires of nationalists is to see India economically free from the West. Gandhi believes this can be achieved by discarding Western industrialism, by Indians refusing to co-operate with the British capitalists, and returning to village industry and simple wants. Other leaders want the fullest possible development of industry, but under Indian control ; still others advocate the application of science to India's major industry, agriculture.

Nationalism in Action.

Let us now consider Indian Nationalism in action. Indian Nationalism strives to attain *Swaraj*. It is difficult to understand exactly what is meant by the term. Some national leaders use it to describe a condition where India would be free, absolutely free, from every form of foreign pressure, political, material or moral. Curiously enough, the word as used in early Hindu religious books means restraint. Other leaders use the term to describe a condition under which India would be a portion of the British Empire with the same rights as the self-governing Dominions. The latter interpretation is the one which was officially adopted when the Indian National Congress was formed in 1885.

The effective history of Indian Nationalism can be traced back to the forming of the National Congress. It was started by a retired English member of the Indian Civil Service and aimed at the fusion into one national whole of all the diverse elements which constitute India's population. Besides this, it aims at the moral regeneration of the people and the ultimate attainment of self-government for India.

Until 1907 the Congress met annually and remained a whole. It passed resolutions, calling upon the Government to attend

to its voice. But in that year, owing to the partition of Bengal, the Congress split into two sections—"extremists" and "moderates." Efforts were made to heal the wound, but it was not until 1916 that a re-united Congress was held. From that date meetings have been held about Christmas-time each year. To-day it is the most representative single body in India. From it have come decided expressions of India's national aspirations. Here are a few of the declarations made at the 1927 Congress, held in Madras :—

On Independence. " This Congress declares the goal of the Indian people to be complete National Independence."

On the Native States. " This Congress is emphatically of the opinion that, in the interests of both rulers and the people of the Indian States, they should establish representative institutions and responsible government in their States at an early date."

On the Simon Commission. " Whereas the British Government has appointed the Statutory Commission in utter disregard of India's right of self-determination, this Congress resolves that the only self-respecting course for India to adopt is to boycott the Commission at every stage and in every form."

Besides this, at its last meeting it set up a Committee to work out, in conjunction with other bodies, political, labour, commercial and communal, a Swaraj Constitution, and agreed to call a special Congress to consider it.*

Nationalism in the Legislative Assemblies.

Nationalism in the Legislative Assemblies is represented by all Indian parties, but mainly by the Swarajist and Nationalist groups.

The Swarajist Party has a majority of representatives in the Central Legislative Assembly. It aims at the attainment of Swaraj or some form of self-government. When the party entered the Central and Provincial Legislatures in 1923 it adopted an attitude of rigid and automatic obstruction to all Government proposals. Since then it has slightly modified its attitude. It is by no means as powerful as it was when Gandhi was one of the main influences in India. It now claims to devote itself to "reconstructive" work, but Mr. K. T. Paul points out, in his book, *The British Connection with India*, "If the claim could be carried into practice with a tenth of the fervour with which it is advocated on the platform, it would concentrate the minds of

* See footnote on page 282.

the new politicians on service, and educate the general public to demand a reasonable standard of service from its representatives."

The Nationalist Party. A few years ago the Swarajist party divided into two wings; the "No-changers" and "Responsive Co-operators." The "No-changers" were those who refused to co-operate under any circumstances with the Government. The "Responsive Co-operators," on the other hand, hold that nationalist politicians, even if they have strong views, should work with the Government whenever its proposals make for the good of India. The Responsive Co-operators eventually left the Swarajist Party and, together with the party of Hindu Muhasabhaites, formed a group in the Legislature which is known as the Nationalist Party.

As far as the Legislative Assemblies are concerned the Swarajist and Nationalist parties are the main portion of the opposition to the Government. There is, however, a political organisation known as the Indian Liberal Federation, which differs on certain points from both these nationalist bodies, but for the time being it has no representatives in the Assemblies.

Let us now turn to consider India's aspirations in regard to Religion, Hindu-Moslem Unity, and an Asiatic Federation.

Religious Aspirations.

Three distinct groups of religious aspirations can be traced in India :—

(a) *Christian.* There is a growing group of Indian Christians and their influence on Indian life is greater than the proportion of their number to the rest of the community. As the modern missionary adopts an attitude of being the fellow student of Indians at the feet of Jesus, the Christian Church grows in numbers and force. The Indian is gradually appreciating that Western civilisation is not necessarily an integral part of Christianity, and he is learning that it can be adopted without his having to adopt Western institutions and methods. He is learning that there is a "Christ of the Indian Road." Indians are by nature deeply religious, and the personality of Jesus makes an appeal to many and satisfies their awakened self-consciousness. Moreover, they feel that Christianity has a social appeal which fits in with their longings for a better social order.

(b) *Revival of Non-Christian Religions.* Hinduism has produced a number of movements, like the Arya Samaj and the Ramakrishna movement, which are bending their efforts to the task of reforming and reviving Hinduism and Hindu

philosophy. There are those who sincerely believe that Hinduism is the highest form of religion the world has seen, and that it is only the excrescences which have come with time which spoil its beauty.

A Moslem writer in the *New Statesman* for October 29th, 1927, makes this point against the possibility of India becoming wholly Christian: "I am afraid the character of Christ is not quite so acceptable to Indians as it is to northern races. He either does not desire that sublimity of character, or he does not understand it. . . . He is told that under Christianity all men are equal in the sight of God, but he discovers this to be a polite fiction. . . . The Indian is a thinker and likes to compare his philosophy with those of other races. But the truth is that his religious thought is on a totally different plane. As evinced in Brahmanism and Buddhism, it is a thought almost perfect and complete, in which there is no room for the perplexities which seem to assail even the most pious and acute among Christian theologians."

(c) *Composite and Philosophical Religions.* There are in India movements which endeavour to unite the best in the religions of the East and Christianity, to build out of these a new religious basis, and form a religion which will appeal to the temperaments of the East and the West.

The important thing to notice is that the whole of India's national aspirations are allied to a religious reawakening. Which is the cause and which the effect is not easy to determine. As K. T. Paul reminds us, "Is it not significant that those truly national leaders, Bal Gangahar, Tilak and Mahatma Gandhi, with their unalloyed Indian feeling, embodied their political ideas, radically divergent as they were in spirit and content, in a language and appeal?"

Hindu-Moslem Unity.

Gandhi a Hindu, and Shaukhanwalla a Muhammadan, have striven to bring into effective union Hindus and Moslems. Elsewhere in these lessons we have referred to the destructive character of Hindu-Moslem antagonism. Enlightened Indians are aware that an *Indian Nation* is out of the question whilst bitter and dividing hostility holds these two sections of the community apart. The National Congress, the Liberal Federation, and other nationalist bodies are continually emphasising the need for ending the conflict. But, apart from a common desire for self-government, and on many occasions, a common dislike of British policy,

no solid ground for union has been found. Before union can take place steps of considerable magnitude will have to be taken by both sides. Extremists in both groups can on the slightest of pretexts still lash their followers into destructive fury. But hope lies in the fact that the more responsible leaders of nationalism *desire* unity. As the desire spreads the achievement will become possible.*

The Dream of an Asiatic Federation.

Advanced nationalists urge the necessity for forming an Asiatic Federation of Peoples. They see it as a means for protecting the East from the aggression of the West. Here are the views of two Indians on the subject :—

“ India is the pivot of the Eastern question ; India is the truest representative of the East because she has not copied the West as much as other nations of the East have done. She has retained her ancient habits, laws, and customs, and yet she is bound hand and foot to an English-speaking nation ; and she is helpless to resist aggression of any kind. In the event of a clash between East and West, India is bound to become the prey of the stronger Power.”—J. KRISHNAMURTI.

“ We stand to lose considerably if, without diverting our attention from home problems, we do not take a practical interest in the happenings and developments outside. In the conflict between Europe and Asia, Asia has been worsted because Europe could take concerted action against her piecemeal and defeat her in detail. The only hope of success in our efforts to check the forces of European Imperialism and Capitalism lies in the Eastern Nations coming closer and taking a more intimate interest in the problems facing them. . . . Common culture and common interest should, therefore, facilitate the consummation of the scheme of an Asiatic Federation.”—DR. MOKHTAR AHMAD ANSARI.

The representatives of other nations in the East are dreaming about the same things. The Japanese hold that their achievements during the last decade give them a right to be the leaders of the East. “ Next to the United States stands Japan, to which Asia, if not the world, looks for leadership in the great task of the fusion of Oriental and Occidental cultures as a basis of permanent peace.” (RIKITARO FUJISAWA.)

Some day the dream may be realised, but there are national ambitions and antagonisms in the East as well as in the West.

* Since these notes were written the Committee referred to has met and issued a report and draft constitution. This has not met with a favourable reception, the Moslems being strongly against the suggestions put forward.

Questions for Discussion :

- (1) What are the influences which keep the masses of the Indian people unprogressive ?
- (2) What are the obstacles to the growth of Indian Nationalism ?
- (3) Do you think the non-co-operation movement has served the best interests of the Indian people ?
- (4) Would it be the highest wisdom and would this nation be doing its duty if it followed the oft-advocated plan of "getting out of India" ?
- (5) Are there any recent signs of India uniting its people ?

Other Book References :

- The British Connection with India.* K. T. Paul. (Student Christian Movement. 7s. 6d.) Has useful chapters on the rise of nationalism and the revival of literature, etc.
- The Arya Samaj.* Lajpat Rai. (Longmans. Out of print.) Describes the ideals of one of India's nationalist religious movements.
- India To-day.* Bulletins published by the Indian Information Centre, 14-15, Drayton House, Endsleigh Gardens, London, W.C.1. Useful statements of current Indian affairs.
- India.* Valentine Chirol. (Benn Bros. 15s.) Has an excellent account of the various changes in policy followed by the Nationalist bodies.
- A Nation in Making.* Sir Surendranath Banerjea. (Oxford University Press. 10s. 6d.)

NOTES FOR LEADERS.

Notice the close relation between religion and nationalism. Indicate how in other countries besides India the rise of a national sense has caused a revival of literature and art—Italy and Ireland, for example. Remember that Gandhi, though a distinguished Indian leader, is not the only one. Put the idealist aspirations of Indian leaders against a background of practical facts. Keep in mind the climatic, religious, and social conditions of India, and, above all, her long cultural history.

November 24th.

VII.—A MAN WHO LOVED INDIA : WILLIAM CAREY.

NOTES BY ANNA L. LITTLEBOY.

Bible Readings : Isaiah 54 ; Matt. 28. 19, 20.

Book References :

There are several Biographies of Carey, the best being that by S. Pearce Carey (Hodder & Stoughton. 12s. 6d.)—from a Library—from which most of the quotations in the notes are taken. The same writer has published a 6d. *Life of Carey*, which will be found useful. (Torchbearer Booklets, The Carey Press, London.) Other Lives are by John Brown Myers (John Ritchie, Kilmarnock. 2s.) and by J. H. Morrison, M.A. (Hodder & Stoughton. 2s. 6d.) All of these are entitled *William Carey*.

Keynote of Thought :

“ If you want the Kingdom speeded, go out and speed it yourselves. Only obedience rationalizes prayer.” (WM. CAREY.)

Suggested Hymns : 27, 359, 366, 37.

Aim of the Lesson : To illustrate Carey's saying : “ Expect great things from God. Attempt great things for God.”

Notes on the Lesson.

Introduction.

Our previous lessons have shown us how much Christianity has done to bring hope to the despised and needy in India, and how much still remains to do. To-day we are to acquaint ourselves with the life-story of a man who was the pioneer in bringing the good news of Jesus Christ, along with education and material improvement, to the teeming peoples of Bengal and the more distant provinces.

Carey's life was a marvellous one. The word “ impossible ” was foreign to him. This is what makes it an inspiration a century after his death. The son of a village weaver, who left school at the age of twelve to become a shoemaker's apprentice, he died, a recognised authority in India on religious, linguistic, scientific and humanitarian affairs. Speaking of him and his

colleagues before the Society of Arts in 1888, Sir W. W. Hunter said :

“ The record of the work done by the Serampore missionaries [i.e., Carey, Marshman and Ward] reads like an Eastern romance. They created a prose vernacular literature for Bengal ; they established the modern method of popular education ; they founded the present Protestant North Indian Church. They gave the first impulse to the native press. They set up the first steam-engine in India ; with its help they introduced the modern manufacture of paper on a large scale. They translated and printed the Bible, or parts thereof, into thirty-one (nay, more) languages, earning the main part of their funds with their own hands. They built a College, which still ranks amongst the most splendid educational edifices in India. As one contemplates its magnificent pillared façade, overlooking the broad Hooghly, and mounts its staircase, one is lost in admiration of the faith of the three men, who dared to build on such a scale. If the memory of a great work and of noble souls can hallow any spot, then this earth contains no truer Campo Santo than the Serampore graveyard.”

This is a great testimonial ; but, even so, it says nothing of Carey’s work for the improvement of agricultural and horticultural methods in India, or of his humanitarian efforts. The story of such a life is worth re-telling.

Boyhood and Young Manhood.

William Carey was born in 1761, the eldest son of a handloom weaver in a Northamptonshire village. When he was aged seven, his father was appointed schoolmaster, and William was one of the scholars in the low, thatched schoolroom without desks. His love of flowers and birds and insects and of the story of foreign lands he may have obtained from his uncle Peter, a gardener, who had spent some years in Canada. He became the village authority on matters connected with natural history. “ Tek it to Bill Carey ; he’ll tell you all about it.” Columbus was his hero, and he eagerly devoured the volumes of Captain Cook’s Voyages in the Pacific. He early showed his strength of determination. Climbing a tree for a bird’s egg, he fell, and was stunned, so that he was kept indoors for some days. As soon as he was free, he climbed the tree again : “ I couldn’t help it, mother, I really couldn’t. If I begin a thing I must go through with it.” In later life he told his nephew : “ I can plod. That is my only genius.”

On leaving school, it was found that his health would not stand field-work, so he was apprenticed to a shoemaker in a neighbouring town. There the influence of a fellow-apprentice, a Baptist, led Carey “ to make life’s supreme discovery—the saving friendship of Jesus,” and at the age of twenty-two he was

baptised in the river Nene at Northampton. About this time he found in a New Testament Commentary words written in letters he could not read. With care he traced the letters and took them home to a weaver who had had a grammar-school education, and so began his study of Greek. He had before made a beginning in Latin.

Carey married at twenty, and for a time lived in great poverty, taking up teaching in order to eke out his income from shoe-making. On Sundays he went out as a lay preacher, and a little later was ordained to the Baptist ministry, but, as his stipend was four shillings a week, he continued to act as a shoemaker. Later, when minister of a Baptist Church in Leicester, he did the same. Yet he found time to continue his Latin and Greek, to learn Hebrew, and then Italian, French and Dutch. When a friend suggested that by going about preaching he was neglecting his business, Carey exclaimed: "Neglecting my business! My business, sir, is to extend the kingdom of Christ. I only make and mend shoes to help pay expenses."

Question: How many of us regard our "daily bread" work as secondary to (for instance) our Adult School work?

A map of the world, drawn and coloured by himself, covered a wall of his cottage, and the lands and their peoples were constantly in his thoughts. After many discouragements, he induced a meeting of the Baptist ministers belonging to the Midland counties to form a society to preach the Gospel to the heathen—a brave step for a group of twelve or thirteen unknown pastors from Northamptonshire towns and villages. The decision was in great measure due to a sermon that he had preached to the Association from Isaiah 54. 2, 3 (included in our Bible reading), when he uttered the words quoted in the Aim of our Lesson, to hearten his hesitating hearers to launch the first Missionary Society (1792).

[NOTE.—The S.P.C.K. and S.P.G. were founded earlier, but were intended for the good of British colonists. Moravians and Methodists had also sent out certain missions, but these were in special circumstances.]

The Great Venture.

About this time a ship's doctor, John Thomas, who had done enthusiastic missionary work in Bengal, came to England, pleading for help, and Carey at once offered to be his comrade. He had at first to face opposition from his wife and his Leicester congregation, but "he could no other," and later they gave him their sympathy. A few faithful friends pledged themselves

to help him. Carey had volunteered to explore the deep mine, and they would "hold the rope."

Question: Do you think this is a true picture of the relation between missionaries and those who remain at home? If not, how can we make it so?

As the East India Company objected to missionaries working in the territory they ruled, Thomas and Carey were able to obtain a passage, and that after many hindrances, only in a Danish vessel, which took five long months to reach Calcutta (1793), a journey which now occupies little more than three weeks. The first years were full of difficulty. It was proverbial that Carey's fellow-countrymen "left their religion at the Cape." Among the Hindus there had been no reform movements, and swinging on hooks thrust through the flesh, and widow-burning, were common. Among the Moslems there was little spiritual religion. Financial troubles were overwhelming, though Carey strove to support himself according to his fixed principle, first by cultivating land and then by managing indigo works. Severe illness plunged his wife into melancholy, which developed into insanity, and one of his sons died. No letters from home reached him for two years. He had very quickly mastered the Bengali language, and constantly preached; but no converts were made, and it was hard to report his lack of success to eager friends at home. It was more than seven years before a single Hindu was baptised and a great advance was inaugurated. Meantime he began his translations of the New Testament into Bengali, and set to work to learn Sanskrit and Hindustani.

At last came news that helpers had arrived, and were detained at the Danish port of Serampore, a thriving town on the Hooghly, fifteen miles above Calcutta, as the East India Company still refused permission to settle on British territory. There Carey joined them; and in 1800 began the partnership in missionary enterprise of Carey, Marshman and Ward, which meant so much for the spread of Christianity in India. The three, with their families, shared one house and had all things in common. They bound themselves to make no private gain, but to devote any money earned to the mission; to preach "Christ crucified" and to work unceasingly at Biblical translation, to esteem and treat Indians always as their equals, and to promote their education and spiritual life, "since Indians alone can win India for Christ."

Question: How can a strong and "indigenous" native Church best be built up? (See report of Jerusalem Conference, 1928.)

In 1801, within a few days of the publication of the Bengali New Testament, Carey was appointed teacher of Bengali at

Fort William College, Calcutta, founded by the Marquis Wellesley (afterwards Duke of Wellington) for the training of young men from Britain who came out to take service under the East India Company. Later he was made Professor of Sanskrit and Mah-rathi. These appointments brought him a salary of £1,500 a year, but, except for a small sum sent to England to help his father and sister, and what was needed to provide him with decent clothing for his work at the College, the whole was devoted to the Mission. Later he was appointed Bengali translator to the Government, and during the thirty years of his college work he contributed £40,000 to the cause he loved. Mr. and Mrs. Marshman also made a considerable income by opening boarding schools for European boys and girls, but they, too, spent no more on themselves than before. Ward, who had been a printer and newspaper editor in England, devoted himself to the printing office, actually preparing the many necessary types which, for most Indian tongues, had never before been fashioned.

Carey's college work was a great help to his translations. He became acquainted with the most learned men in India, and set them to make first drafts of his translations of the Scripture ; but he went many times over every page himself, to get the best possible renderings. A Sanskrit Bible was brought out after fourteen years' labour. Anything written in Sanskrit was respected by learned Indians, and, as it was the mother tongue of many Indian languages, translation into these was thereby rendered more easy. Besides translating the Bible and writing original books in Bengali, he devoted himself to the arduous work of compiling grammars and dictionaries for several Indian tongues, that those who followed should not have to labour as he had done.

There were many difficulties still to be encountered—Government opposition, misunderstandings with friends in England, the destruction of the printing office by fire, with some invaluable manuscripts ; illness, the backsliding of trusted converts, loss of mission funds through a financial panic in Calcutta. But Carey never lost heart, and he was happy in the loving appreciation of the lady whom he married after the long agony of his first wife's insanity ended in 1807. His days were crowded with preaching, lecturing, translating, learning new languages, gardening. For he was a great maker and lover of gardens, and " his mission work and his horticultural were twin expressions of one aim—to enrich man with God's loveliest and best."

The Serampore Garden.

Carey had always observed and loved plants. His first letters from India asked for gardening tools, seeds of garden plants, fruit and forest trees. He wished to improve the miserable

crops of rice and other cereals grown by the Bengalis. Sometimes floods destroyed his work, and whole consignments were lost, but he persevered. Six months after moving to Serampore he recorded a list of 427 plants growing in his new garden there. He trained native gardeners, and his was the earliest appeal for afforestation in India. Once he shook out a bag sent from home in a shady place, and tells of his "inexpressible delight" when he found a daisy springing up there, "not having seen one for upwards of thirty years, and never expecting to see one again." He was instrumental in forming an Agri-Horticultural Society for India, which is still doing useful work.

Attempting Great Things.

At Fort William College, Carey could not *teach* Christianity, but he could *live* it; and his enthusiasm for India did much to give the Indian Civil Service the honourable tradition with which it has long been associated. But his desire was to spread a larger learning among Indians—"a scholarship at once instructed in India's philosophy, literature, religion and science *and* in the Christian Scriptures and in Western science, and therefore qualified for a comparative judgment of their worth." Around Calcutta free vernacular schools, providing for no less than 8,000 children, had been established; but, about 1820, land with a fine river front was purchased and the college quarters begun. "The very buildings bespoke their programme's height and breadth. Especially the central, still declared to be the 'noblest of its kind in India'—with its halls, its double brass-pillared stair-case, one of the most handsome Birmingham could then produce; its apse, later riven by earthquake; and its noble Ionic portico." Carey devoted his week-ends to the students, whom he welcomed, whether Christian of any denomination or non-Christian. "We carefully avoid," said Ward, "whatever might anglicize our students and converts."

Questions :

(1) Some missionaries *have* tried to Europeanise their converts. What has been lost thereby?

(2) Can you give other instances of the debt that civilisation owes to the missionary along lines other than those strictly religious?

Carey had other joys before his death in 1834 (forty of his seventy-three years having been spent in India without furlough).

As early as 1802, Lord Wellesley had asked him to inquire into the religious murders of the Hindus. It was a common practice to devote one child to the Ganges, in the hope that the

goddess would grant other children, and "the doomed infants were pushed down the mud-banks, either to drown or be devoured by crocodiles or sharks." As a result of the information he obtained, the Government made this practice illegal. But, to his distress, wife-burning was not interfered with, although he ascertained that, within thirty miles of Calcutta, at least 438 widows, often mere girls, had perished by *Suttee* in a single year. For a quarter of a century Carey kept on calling attention to its horrors and publishing statistics in the magazines he established in the vernacular. At last, in 1829, he was called upon to translate into Bengali the Government Proclamation forbidding *Suttee*, and never did he do his official work with greater joy. Through his influence a Leper Hospital was established in Calcutta, whereas, before, lepers had frequently been burned or buried alive.

Carey lived to see his sons following in his steps, his students doing splendid work in Government posts or as missionaries throughout North India and far beyond. And young men from Britain had gathered about him, eager to carry on his work. Another friend of his last days was the young Scotsman, Alexander Duff, who describes his first meeting with "a little yellow old man in a white jacket, who tottered up to the visitor . . . and with outstretched hands solemnly blessed him." It is to Duff that we owe the last and most characteristic picture of Carey's deathbed. They had been talking over Carey's work, and, at his request, Duff knelt and prayed before he said goodbye. As he left the room a feeble voice called him back, and said to him: "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour."

Was not Carey's strength due to his assurance that God was working, and he was merely God's instrument? Does not our weakness spring too often from our idea that *we* are the important people?

Section X.

A Prophet of the Wider
Horizon.

NOTES BY ERNEST DODGSHUN, B.A.

December 1st.

I.—JOHN RUSKIN:
LEST WE FORGET.

Bible Readings : Ezekiel 33. 30-33 ; Zech. 8. 16, 17 ; Prov. 3. 1-4.

Other References :

John Ruskin: His Life and Teaching. Marshall Mather.
(Frederick Warne & Co. 3s. 6d.)

Ruskin. Frederic Harrison. ("English Men of Letters" Series.
Macmillan. 3s. 6d.)

The Crown of Wild Olive. John Ruskin. (In cheap editions.)

John Ruskin and Social Ethics. (Tract No. 179. Fabian Society,
25, Tothill Street, London, S.W.1. 3d.)

(Additional references given at end of the notes.)

A Word to the Wise :

"Think you the kind heavens never tire of sending you leaders to desert, apostles to forget, and prophets to shoot at? What then is your notion of a leader and your definition of a prophet? . . . Is none to be accounted a prophet unless you have him with you in the ship, so that you can fling him overboard if he looks dangerous, with a great fish handy to swallow him? Know, then, that your leader has been given to you, he was here not long ago—but now he is dead. He is the voice you have forgotten, the man you have deserted, now passed, happily for him, beyond the reach of your votes, your criticisms, your

intrigues, your turnings-out, and your treacheries. But dead though he be, and far out of your reach, he can still lead, *if you have the wisdom to follow.*" (Dr. L. P. JACKS.)

Suggested Hymns : 71, 117, 243, 338, 349, 357.

Aim of the Lesson : To make the acquaintance of a half-forgotten prophet, whose leadership is still available.

Notes on the Lesson.

(Please refer to " *A Note for Leaders* " at end of third Lesson ; see p. 308.)

During the last few years much emphasis has been laid upon what is called " Reality," but it is not yet certain that many of us who use the word understand properly what it means or by what process the hunger for it has arisen. Perhaps the Great War and the Peace that followed it have revealed how much of sham and pretence are mixed up with our most honest endeavours, and how terribly the people can be led astray when the vision of life's true values becomes clouded. Let not any of us who desire reality imagine that we have made a new discovery, for we have been forestalled by at least one man, John Ruskin, who, little short of a hundred years ago, thundered against shams, appealed for reality, and related to practical affairs the essential virtue of sincerity.

In all his teaching upon morals, art, and economics, this was his text. To this he brought his wide knowledge, his prophetic zeal, and his incomparable gift of language, and he illustrated, interpreted and analysed this principle so broadly as to cover the whole of life. He was sometimes eccentric in some of his more superficial judgments, faulty in temper, and violent in prejudice—all of which things make us love him for his human failings ; but his scope of vision, penetration of insight, and passionate sense of justness may well make us revere him as one of the great teachers of our race.

It has been said that, if the great books and teachings of the past were remembered, many of the present ones would be unnecessary and perhaps intolerable. For three lessons, then, let us get back to last century and see what manner of man this was who has influenced many of the recent changes of thought.

His Upbringing.

John Ruskin came of true Scottish blood. His parents were married in Perth, after an engagement of nine years, in 1818. The long engagement was due to the fact that his father did not feel at liberty to marry until he had paid off the whole of the debts

which he took over from his father ; then, and only then, did he feel in a position to marry the woman—his cousin—who had been content to wait all that time for him. When we remember how John Ruskin exalted business ethics and domestic virtues later on, we understand his pride in being the son “of an entirely honest merchant and a consummate housewife.”

The couple removed to London almost at once, and their only son was born on February 8th, 1819, at 54, Hunter Street—not far distant from our National Union office. The family soon removed to Herne Hill, which remained their home for many years, during which they enjoyed much of the leading society of the day. John Ruskin grew up in an atmosphere of narrow conventionalities, severe order and Puritanical rules. A stern discipline surrounded him, and this possibly accounts for the curious mixture of feeling with which he came to regard his parents later on. He says in one place that they were “in a sort visible powers of nature to me, no more loved than the sun or moon ; only I should have been annoyed and puzzled if either of them had gone out” ; and yet, if there was no positive love, there was undoubtedly a great reverence and gratitude for the discipline which he afterwards appreciated. Once a year the whole of the Bible had to be read through aloud, and many of the choicest passages committed to memory, and, in later life, looking back upon the elements of his early training, he said, “This material installation of my mind in that property of chapters I count very confidently the most precious, and, on the whole, the one essential part of my education.” How would it be, at this stage, to read the last of our suggested Bible passages, for this is taken from one of those chapters that Ruskin learned by heart ? If there be time, there might also be read aloud to the class two passages from *The Crown of Wild Olive*, namely, Section 12, beginning, “Thus, it is a creed . . .” and sections 39 and 40.

Question :

Can you name a few of the distinct advantages that come from the practice of committing to memory parts of the Bible, and would you advise it for the children of to-day ?

The Preparation for his Life-work.

From his early years John Ruskin took great delight in the face of Nature, and seems to have had an intuitive and conscious appreciation of beauty. The very fact that he had been allowed few toys to play with almost compelled him to seek a companionship with the natural objects around him, and these led him into a region of wonderland and romance. His father was a wine merchant of the olden type, who travelled much to receive orders and to settle his accounts ; and, as the family often

accompanied him through some of the most beautiful landscapes of England and Scotland, he took great delight in pointing out to young John the characteristic features of the countryside.

Sometimes their excursions took them all to the Continent, where they revelled in some of the grandest scenery in Europe, and where John Ruskin made acquaintance with the best of the art galleries. Here he began to compare the glories of Nature as he saw them with the conventional expression given to them in much of the art of the day. He was, indeed, laying the foundation for his art-criticism associated with the name of Turner. In after life he said of these travels and experiences that they gave him a pleasure "comparable for intensity only to the joy of a lover, in being near a noble and kind mistress, but no more explicable or definable than love itself."

At the age of eighteen he went up to Christ Church, Oxford, where he achieved very little of distinction except the winning of the Newdigate Prize for English verse. He rather fancied his powers as a poet for some time, but in this he was mistaken, and it is said to be one of the minor curiosities of literature why one who was an undoubted master of English prose should have wasted his energies in second-rate verse.

The Influence of Turner.

One of the friends of the Ruskin family was Samuel Rogers, a London banker and a poet of some repute. He had recently published a volume of verse on Italy, beautifully illustrated by J. M. W. Turner, the great landscape artist, who was then a man of about fifty-five and was entering upon what Ruskin always considered his greatest period of painting. "Turner appealed to Ruskin as a painter who, more than any other, portrayed the power, mystery and reality of Nature with fidelity and insight." A copy of this volume was given to John, who had long been enraptured by his pictures, and was almost a worshipper of the artist. At this time Turner was manifesting a new power in his interpretation of Nature and was transferring it to canvas, but, since this did not appeal to the public taste—and was perhaps beyond it—criticism began to be severe. A scornful article in *Blackwood's Magazine* roused Ruskin to fury, and he took upon himself the defence of the painter, not only to vindicate Turner's reputation, but also to uphold the principles of truth and beauty embodied in his art. Beginning as a letter intended for the press, it became a pamphlet, and then, still growing in size, it issued eventually as the first volume of *Modern Painters*. The whole work ran into five volumes over a period of years, and forms a most amazing commentary upon art, science, religion, imagination, morals and

nature worship. Although few would care to read the whole of it now, there are large passages that show Ruskin as a master of exquisite English. The style is in many cases heavy, ornate and involved, but there is a haunting glory in the sonorous music that he drew from our language. Into this work there enters some of his best descriptive analysis of Nature, which, in its own way, is unique. "He has put new beauty for us into the sky and the clouds and the rainbow, into the seas at rest and in storm, into the mountains and into the lakes, into flowers and the grass, into crystals and gems, into the mightiest ruins of past ages and into the humblest rose upon a cottage wall. . . . We look on them all now with new and more searching eyes." You may find splendid illustrations of this in the little volume called *Frondees Agrestes* (extracts from *Modern Painters*), in Sections III. and VII.

His Teaching about Art.

It is sufficient here to give a brief outline of his view of the functions and ministry of art. It no longer holds in its entirety. There are many who consider that his interpretation of art was valuable mainly as a powerful and unconventional introduction to his greater work as an interpreter of human life, its duties and relationships, to which reference must be made in the next lesson.

Wealth had given him an opportunity for foreign travel and he had the capacity for close observation. He was himself an artist with both brush and pencil, so that his criticism was not only theoretical. To him art, and painting in particular, was "a noble and expressive language, invaluable as a vehicle of thought, but by itself nothing." He drew the conclusion that "the art is greatest which conveys to the mind of the spectator, by any means whatever, the greatest number of the greatest ideas; . . . if this, then, be the definition of great art, that of a great artist naturally follows. He is the greatest artist who as embodied, in the sum of his works, the greatest number of the greatest ideas." He held that the main difference between science and art is that the first is concerned with accurate knowledge, while the second is concerned with creative activity; moreover, that the first treats of things as they are, while the second regards things as they affect the soul. Great art is therefore revelation, for it sees into the heart of things and interprets them. It is also praise, and is "made by joy, not for joy."

Question: On what grounds, if any, would you differ from Ruskin's definition of art, or the artist?

In August, 1869, he was elected the Slade Professor of Art in his own University of Oxford, a chair which he held for ten years altogether. His lectures were immensely popular, and some

of them were amongst the most serious and thoughtful of his utterances. In substance they were only partly on art, and expanded into homilies upon education, sincerity of life, nobility of conduct and the spirit of true religion. The gospel of reality as opposed to shams runs through them all, and it has been said that they might have been sermons from a University pulpit rather than discourses from a professor's chair. Whether he spoke of sculpture, architecture, pictures or birds, his refrain was constantly the old moral that great art cannot grow and flourish in a rotten world. It is easy to see, therefore, that his theory of art was its service to humanity, and lay in its connection with the ennobling of life in all its phases. "In these books of mine," he says, "their distinctive character as essays on art is their bringing everything to a root in human passion or human hope."

From this we may well proceed in the next lesson to show how his efforts for the service of art were really efforts for the service of a deep sincerity that must needs manifest itself, not only on canvas, but in the highways of men and the conditions of the national life.

As Prophet.

Many who cannot follow Ruskin as an art critic, and who differ considerably from him in his economic teaching, nevertheless recognise in him the true prophetic note. He speaks always as from a background of earnestness and of deep concern for the well-being of the people. In an age of materialism, he was one of the few voices proclaiming the superiority of persons above things, and, with a lofty standard of social righteousness in his mind, condemning the conditions he saw around him. Much of his teaching is summed up in the words of our second reading for to-day.

The first Bible reading has been chosen to illustrate the fact that apparently in all times the teachers of the people have been ignored, or are heard largely because of the fascinations or accomplishments they possess. Ruskin realised, in old age, that many people were more interested in his fashioning a graceful phrase than in the truths he wished to fasten upon them. Afterwards, when his words are proved true, they "know that a prophet hath been among them."

Ruskin had made his home in London for about fifty years, but in 1875 he removed to Coniston, where, especially in the last years of life, he lived in retirement. Early in 1900 influenza swept over the Lake District, and, on January 20th, the Master of Brantwood, becoming a victim of it, gained immortality.

He was a man with that special kind of influence that made his readers (when they followed his teaching) into admirers, and

many of them into disciples. Between him and those who cherished his view of life there was a bond of the intellect and the affections, and he was known to many as "The Master."

Questions :

Which do you estimate as the greater, the power of the intellect or the power of the affections as influential over the lives of men? Can you name characters in literature or history as examples of this?

What are some of the marks by which you recognise the true prophet, whether of olden time or in the present day?

From any knowledge of Ruskin you have gained, how far do you feel that his guidance is still available only from his own works, and how far through the more recent writers whom he has influenced?

Additional References.

Makers of Modern Prose. W. J. Dawson. Chapters 17-20.
(Hodder and Stoughton. 6s.)

The Harvest of Ruskin. John William Graham. (Allen & Unwin.
7s. 6d.)

December 8th.

II.—FROM ART TO SOCIAL REFORM.

Bible Readings : Isaiah 24. 1-12 Zeck. 7. 8-13.

Other References :

John Ruskin : His Life and Teaching. Marshall Mather.
(Frederick Warne & Co. 3s. 6d.)

Ruskin. Frederic Harrison. ("English Men of Letters" Series.
Macmillan. 3s. 6d.)

Unto This Last. John Ruskin. (Any cheap edition.)

John Ruskin and Social Ethics. (Tract No. 179. Fabian Society,
25, Tothill Street, London, S.W.1. 3d.)

(Additional references given at end of the notes.)

A Word to the Wise :

"If work is uninspired by the passion for excellence, everything else will show a like deficiency. Expel the passion for excellence from the sphere of work, and . . . all the fine arts, of which righteous living is the chief, will decay. . . . If 'truth, beauty and goodness,' or whatever else be the names of the eternal values, are to be effectively at home in a working world, they must be lodged in its *work*. If that is false, little else can be true; if that is ugly, little else can be beautiful; if that is evil, little else can be good. For work, in an industrial community, is at least three-fourths of life." (Dr. L. P. JACKS.)

"Let a nation be healthy, happy, pure in its enjoyments, brave in its acts, and broad in its affections, and its art will spring round and within it as freely as the foam from a fountain; but let the springs of its life be impure, and its course polluted, and you will not get the bright spray by treatises on the mathematical structure of bubbles." (JOHN RUSKIN.)

Suggested Hymns : 91, 98, 115, 62, 339, 364.

Aim of the Lesson : To follow John Ruskin's teaching that neither sound art, policy nor religion can exist truly unless the life of the people is "decent and orderly, beautiful and pure."

Notes on the Lesson.

Ruskin's Spiritual Pilgrimage.

The aim of this lesson is to show how John Ruskin became a powerful prophet of social righteousness and emphasised aloud the "supremacy of persons over things" when such a gospel was

by no means popular. He reached this position in a rather unconventional way, for it arose directly out of his views and his teaching about art. Art did not mean for him that a certain number of beautiful things were created by a particular class of persons called artists, and that these were to be enjoyed passively by another class called the general public. Art was the minister of joy and the product of joy, and this implied that conditions must be such that this joy could be received, created and appropriated by the common people. The beauty of Nature was to him a Divine Sacrament, a real table of the Lord which must be open to all. From such a feast none must be shut out, for if they be so, then the fellowship is broken and beauty itself is impoverished. Looking round the world as he saw it, he found that the bulk of the workers of the world—at least in that age—were shut out. Sordid cares, physical weakness and daily anxieties dimmed their vision, or, on the other hand, sometimes it was sheer material luxury that blinded men to the high glories around them. He came to hate the hard and mechanical civilisation that deprived whole classes of his fellows of the power to drink in the message of Nature and of Art. Here are some of his own words expressing this: "I cannot paint, nor read, nor look at minerals, nor do anything else that I like, and the very light of the morning sun has become hateful to me, because of the misery that I know of, and see signs of, where I know it not, which no imagination can interpret too bitterly. Therefore I will endure it no longer quietly; but henceforward, with any few or many who will help, do my poor best to abate this misery."

His Sense of Human Values.

Out of his early devotion to art there thus arose a still more deep devotion to humanity, and, with an eye made clear and penetrating, he saw around him in Victorian England inhuman things permitted in the factories and mines, he saw ugliness in the dwellings of the people and monotony in their work. He also became aware of the deadening smugness and self-complacency of some among the moneyed classes. All this was imperilling the Divine Sacrament. One thinks of him as of Dante,

"who loved well because he hated,
Hated wickedness that hinders loving."

He was alive to the spiritual nature of man, and protested against the orthodox political economy of the day, which assumed that man was a machine whose motive power was some force that could be calculated. On the contrary, he said, man is "an engine whose motive power is a Soul; and the force of this very peculiar agent, as an unknown quantity, enters into all the political

economist's equations, without his knowledge, and falsifies every one of their results."

His charge against industry of the traditional organised sort is that, in producing wealth, it degrades and sometimes brutalises the worker. This he held to be due to a narrow view of wealth, for he says, "There is no wealth but life. Life including all its power of love, of joy and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings."

Here is another sentence in his analysis of the conditions of the time which might well be examined to see if it does not remain still largely true. Conditions have improved greatly since his day, and we shall only weaken our case as social reformers if we ignore that fact, but a quotation like this shows him to be even now a modern prophet.

"It is not that men are ill-fed, but that they have no pleasure in the work by which they make their bread, and therefore look to wealth as the only means of pleasure. The great cry that rises from all our manufacturing cities, louder than their furnace-blast, is all in very deed for this—that we manufacture everything there except men; we blanch cotton, and strengthen steel, and refine sugar, and shape pottery; but to brighten, to strengthen, to refine, or to form a single living spirit, never enters into our estimate of advantages."

In the deepest sense of the word, and in letters of gold, let us write him as one who loved his fellow-men.

Question : In what definite ways is the social and public life of our day improved since Ruskin wrote ?

His Challenge to the World.

With bold gestures he soon began to challenge the economic standards of the time. He used his Oxford professorship to teach to the undergraduates a wider view of art and of its implications than they had heard before. The language may be somewhat involved and ornate, but sound doctrine was in it, nevertheless, when he summed up a course of lectures in these words :

"For many a year I have now been telling you, and in the final words of this first course of lectures in which I have been permitted again to resume work among you, let me tell you yet once more, and if possible, more vehemently, that neither sound art, policy, nor religion, can exist in England, until, neglecting, if it must be, your own pleasure gardens and pleasure chambers, you resolve that the streets which are the habitation of the poor, and the fields which are the playgrounds of their children, shall be again restored to the rule of the spirits, whosoever they are in earth and heaven, that ordain and reward with constant and conscious felicity all that is decent and orderly and beautiful and pure."

Earlier than this, however, Ruskin had contributed a series of articles to the *Cornhill Magazine*. They were so outspoken and unorthodox that a loud outcry was raised against them, and, although the editor was a friend of the author's, he was compelled to prohibit the publication of anything further from the same pen on this subject. This was the series that was afterwards published under the title of *Unto This Last*. It treats of the responsibilities and duties of those who are called to fill the offices of national trust and commercial service, of the true sources and right distribution of the riches that are created, and an enquiry into the true meaning of Value, Wealth, Price, Production, etc.

It is impossible here to attempt any adequate digest of the teaching in *Unto This Last*, and it is not necessary, for the little book can be read easily in a short time, and is in language sufficiently clear to be understood. The probability is that one reading of it will lead to further study and to grasping an essential part of the gospel according to Ruskin. He declared them to be "the truest, rightest-worded, and most serviceable things I have ever written." Many who are well able to judge sympathetically and wisely have agreed with him in this, for whilst very much of his art criticism has vanished in recent years, the main principles and spirit of his social teaching yet remain a goal to which we aspire. It will form a good study, however, for the student to enquire how much of his scheme for reconstruction has already been attempted, at least in measure.

Eighteen months after the appearance of these articles in the *Cornhill*, he condensed their practical conclusions into four main points, saying, "Lest the reader should be alarmed at the hints thrown out during the following investigation of first principles, as if they were leading him into unexpectedly dangerous ground, I will, for his better assurance, state at once the worst of the political creed at which I wish him to arrive." These were :

(1) The establishment of Government Schools for all youth, where, in addition to "minor pieces of knowledge," there should be taught,

(a) The laws of health and the exercises enjoined by them.

(b) Habits of gentleness and justice.

(c) The calling by which he is to live.

(2) Government workshops, in fair competition with private ventures, where honest work should be produced for honest pay.

(3) Very outspoken provisions for the employment, medical treatment, or coercion of those out of employment.

(4) Honourable provision for the old and destitute.

Examine these carefully, and try to determine how far these principles have been accepted in theory, and how far some of them have already been put into practice.

The Relation of Social Reform to Personal Character.

John Ruskin was not content to thunder against the system under which men lived, but he insisted that all reformation must have its roots in the integrity and enlightenment of the people. Like a true lover of his kind, he was bold enough to tell his working-men friends of their faults as well as to criticise the failings of the rich. "There is," he said, "a working class, strong and happy, among both rich and poor; there is an idle class, weak, wicked, and miserable, among both rich and poor. The worst of the misunderstandings arising between the two orders come of the unlucky fact that the wise of one class (how little wise in this!) habitually contemplate the foolish of the other. . . . None but the dissolute among the poor look upon the rich as their natural enemies, or desire to pillage their houses and divide their property. None but the dissolute among the rich speak in opprobrious terms of the vices and follies of the poor." You will find it interesting to follow this, as he works it out, if you read the first lecture in *The Crown of Wild Olive*. In harmony with this, see if you cannot detect the prophetic note in the following pronouncement:

"What is chiefly needed in England at the present day is to show the quantity of pleasure that may be obtained by a consistent, well-administered competence, modest, confessed, and laborious. We need examples of people who, leaving Heaven to decide whether they are to rise in the world, decide for themselves whether they will be happy in it, and have resolved to seek, not greater wealth, but simpler pleasure; not higher fortune, but deeper felicity; making the first of possessions self-possession; and honouring themselves in the harmless pride and calm pursuits of peace."

Turn for a moment to the readings for the day, and see how the ancient prophets also connected national disasters and broken fortunes with the transgression of moral laws and the breaking of the everlasting covenants.

Modern Emphasis on the Value of Work well done.

Many in this day count Dr. L. P. Jacks as one of our modern prophets, and in his recent writings he has been insisting upon the same kind of teaching as we find in Ruskin. He uses other terms and he naturally approaches the whole problem from a different angle, but he speaks of the "ethic of workmanship," and he calls upon all to lay stress on the *quality* of the work done as well as on the just relationships between those who are engaged in the doing of it. He advances the proposition that "Man's nature calls him to be a partner in the Divine Excellence, whose ceaseless activity sustains the universe. To do the work that has fallen to

him in the best possible manner it admits of is the vocation of man as we here conceive it. Fulfilling that vocation he inherits Eternal Life."

If you wish to look further into this suggestion, you will find it in Dr. Jacks' books, *The Challenge of Life*, chapter 3, and *The Faith of a Worker*, chapter 8. Both are 2s. 6d.

Questions :

After your study of Ruskin's teaching, what reforms of recent years do you think are largely traceable to his influence ?

In the first chapter of *Unto This Last*, Ruskin draws a contrast between trade and the learned professions, saying that, in the first, selfishness is the rule, and in the second unselfishness. What is your comment on this, especially after your study of the book ?

Additional References :

The Harvest of Ruskin. John William Graham. Chapters 5, 6 and 9. (Allen and Unwin. 7s. 6d.)

The Faith of a Worker and *The Challenge of Life.* Dr. L. P. Jacks. (Hodder and Stoughton. 2s. 6d. each.)

John Ruskin, Social Reformer. J. A. Hobson. Chapters 2-7. (James Nisbet & Co. 10s. 6d.) From a library.

December 15th.

III.—THE LIBERATION OF THE SPIRIT.

Bible Readings : Deut. 30. 8-20 ; Malachi 3. 6-18.

Other References :

The Harvest of Ruskin. John William Graham. Chapters 1, 2 and 3. (Allen and Unwin. 7s. 6d.)

John Ruskin : His Life and Teaching. Marshall Mather. Chapters 6 and 9. (Frederick Warne & Co. 3s. 6d.)

A Word to the Wise :

“ Unlike so many who, when they leave school, are glad that it is over and done with, you have said,—We won't leave, we'll keep up our schooling, we'll remain at school until the breath goes out of our body. That, I take it, is the spirit of the Adult School Movement. It is a splendid resolution, containing within it the seeds of a mighty movement which is destined one day to end the divorce which now exists between the world of work and the world of culture, and to bring about the great union between Education and Labour, when Christ shall be at last truly married to His Church. . . . The marriage of Education and Labour, with its noble progeny, the arts, and humanities, and sciences, and love and peace and joy. I bid you look forward to that. Think of yourselves, I would say, as pioneers on the way to that. Be content with such achievement as pioneers may expect. Regard happiness as a thing you can do without ; and press on, press on till the order is given you to lay down your arms.” (Dr. L. P. JACKS.)

Suggested Hymns : 12, 16, 28, 34, 60, 430.

Aim of the Lesson : To examine John Ruskin's belief that education and obedience to the moral law are the main forces making for human betterment.

Notes on the Lesson.

The centre of almost all Ruskin's art teaching, and the underlying principle of his social gospel, consisted in applied righteousness and the growth of knowledge. He stood, if any man ever did, for widening horizons through religious inspiration and educational advance. Along both these lines there is much that is in harmony with the ideals of the Adult School Movement throughout its history.

His abiding Religious Impulse.

The strongest influence upon him for about the first half of his life, so far as religious matters were concerned, was undoubtedly that of his mother. She was a Calvinistic Protestant of the narrow type common in those days, and he imbibed her faith without critical enquiry. Even when he went to Oxford his mother was with him and retained her ascendancy over him. While he was at Oxford, the movement which created the modern High Church party was afoot, but Ruskin was unmoved by it. He was not attracted by religious speculation or doubts, and it was only when he finally got away from his parents' company that he wandered from their religion. His observations of men and his travels on the Continent broadened his views and led him away from orthodoxy. He began to place great emphasis upon the doing of the will of God in the common and trying transactions of life rather than upon a knowing of the doctrine. "Human work," said he, "must be done honourably and thoroughly, because we are now men; whether we expect to be angels, or ever were slugs, being practically no matter. That by the work we have done and not by our belief we shall be judged." This, of course, did not mean that he was contemptuous of sound and right thinking upon foundation principles or the nature of the Divine commands to men, but rather that, in an age of much speculative religious change, he banked upon the great words of Micah: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

It is because of this practical outlook upon religion that we have chosen the passages for to-day's reading. Perhaps it is natural that, since the rightness of human conduct as dictated by great ideals was becoming of supreme importance with him, he held the Sermon on the Mount to be the central teaching of the Christian faith. All this can be best shown by extracts from his own writings or lectures. Here is one from letters to the working-men of England:

"Now, my religious friends, I continually hear you talk of acting for God's glory, and giving God praise. Might you not, for the present, think less of praising, and more of pleasing Him? He can perhaps dispense with your praise; your opinions of His character, even when they come to be held by a large body of the religious press, are not of material importance to Him."

Or again:

"All the world is but as one orphanage so long as men know not God their Father, and all wisdom and knowledge is only more bewildered darkness so long as you have not taught them the fear of the Lord."

Or yet again :

“ I grew also daily more sure that the peace of God rested on all the dutiful and kindly hearts of the laborious poor ; and that the only constant form of pure religion was in useful work, faithful love, and stintless charity.”

Widening Man's Horizon by Education.

Let us see what was Ruskin's view of the purpose and nature of education, at least according to one of his many definitions. He says in one place, “ An educated man is one who has understanding of his own uses and duties in the world, and, therefore, of the general nature of the things done and existing in the world ; and who has so trained himself, or been trained, as to turn to the best and most courteous account whatever faculties or knowledge he has.” He laid great stress on right surroundings and atmosphere, and, in a letter dated 1881, after speaking of the value of gentle human faces and the influence of nature, he says, “ Without these, no man can be educated humanly. He may be made a calculating machine, a walking dictionary, a painter of dead bodies, a twangler or scratcher on keys or cat-gut, a discoverer of new forms of worms in mud. But a properly so-called human being—never.”

He brings out the contrast between a real and a false education in his book *The Stones of Venice*, when he says, “ A man is not educated, in any sense whatever, because he can read Latin or write English, or can behave himself in a drawing-room ; but he is only educated if he is happy, busy, beneficent, and effective in the world. Millions of peasants are, therefore, at this moment better educated than most of those who call themselves gentlemen; and the means taken to educate the lower classes in any other sense may very often be productive of a precisely opposite result.”

Question : What do you think are some of the best fruits of an education of this kind ?

Ruskin was, however, not merely a theorist in education. He undertook various experiments, some of them financed by himself at considerable cost. His Slade Professorship of Fine Art at Oxford was one long test of his methods of teaching, but he put forth his energies in many other ways. He joined with enthusiasm in the foundation of the Working Men's College of Great Ormond Street in London, along with Kingsley, Maurice, Thomas Hughes and others, giving his time, money, and advice with generosity over many years. He conducted classes there, and gave formal lectures on several occasions, demonstrating the art of sharing himself as well as his knowledge.

Largely from these evidences of his love for the cause of education among the workers, there sprang enthusiastic followers who gave themselves to the same cause, and it is a tribute to both his zeal and his ideals that the College founded in Oxford in 1899, "as a residential institution for adult working-class students," was named after him.

The most important social experiment of his life was also educational. It was the Company or Guild of St. George. It rested upon three of his central ideas—namely, that there could be no civilisation without practical religion, no prosperity apart from labour on the soil, and no happiness without honesty and truth.

The scheme was developed in his book *Fors Clavigera*, and a short and interesting account of this is given in Frederic Harrison's life, as recommended above, chapter 13. Into this scheme Ruskin poured much money in most generous fashion. It will, no doubt, be easy to criticise this idealistic experiment and to show why it could not succeed as he hoped, but that would be a poor pastime unless at the same time the splendid lessons from it are also learned. All of us may have our reservations in adhering to such a creed, but it quickens us with a fresh sense of enthusiasm to contemplate an ideal of life so exalted. The Guild failed, perhaps because of its utopian character, but there has come out of it at least one thing that remains, namely, the Museum at Meersbrook, Sheffield. This is still kept as a place of education and of exhibition of many types of art.

What would you regard as the most valuable feature of Ruskin's idea of education?

Do you think it is a sound policy to try to bring into alliance the "spirit of reverence represented by religion and the hunger for knowledge represented by education," and, if so, how can this best be done?

"What went ye out for to see?"

The real Ruskin enthusiast wants to reply to this question in the ancient words, "A prophet? yea, I say unto you and much more than a prophet." It is delightful to feel that, at this distance of time from his days, one may smile affectionately at many of his extravagances, prejudices and mistakes, just because one sees so clearly the sterling heart and mind that laboured and gave for what seemed to him the great good of mankind. As one comes under his spell there is a haunting fascination that will not let one go, but knits the soul to him in a kind of homage. He was a rich man, having inherited from his father about £157,000, but within seven years he had but half of it left after lavish gifts, and before long the other half was also gone in the same way.

One rejoices to think that in all his long row of volumes there is not a word that is coarse, frivolous or malicious, nor any that was written to serve selfish ends. Lectures, articles and letters were all given to the world with honourable intent from the pen or lips of him who uttered nothing base. He has widened enormously the horizons of compassion, of appreciation, and of moral adventure for thousands who have received his spirit.

Additional Reference :

John Ruskin, Social Reformer. J. A. Hobson. Chapters 10 and 12. (James Nisbet & Co. 10s. 6d.) From a library.

A NOTE FOR LEADERS.

These three lessons may form a fascinating study of a great Victorian, but, unless care is taken, they may overlap. The first is intended to give an outline of Ruskin's life, with some of the influences that moulded him. Emphasis may be laid on the fact that there are men in modern times with the true prophetic gift who speak to their age as the Hebrew prophets did in their day.

In the second try to concentrate on the way in which his love of art and beauty led him to a deeper love for humanity and to the proclaiming of a social gospel both by teaching and by example.

In the third try to understand his religious inspiration and his zeal for education as the motive forces of all his work. See how far you think our Adult School view of both these things is in harmony with his.

Marshall Mather's book is very readable, but if you *must* save time and cannot read it fully, then read the small pamphlet issued by the Fabian Society. It is quite good and unprejudiced.

December 22nd.

THE POETS AND CHRISTMAS.

NOTES BY GWEN PORTEOUS, M.A.

Bible Readings : Luke 1. 46-55 ; Luke 2. 1-20.

Other References :

A Christmas Anthology. (Benn Bros. 6d.)

Every Man's Book of Sacred Verse. (Mowbrays. 4s. 6d.)

Suggested Hymns : 442, 439, 440.

Aim of the Lesson : To appreciate with the poets the beauty of the Festival of Christmas.

Notes on the Lesson.

1. Recapturing the Magic of the Story.

Our Bible reading is so familiar to all of us that we may well miss its great beauty. Of all the Gospels that of Luke is the most beautifully written, for Luke had imagination, and it made him an artist. After the death of Jesus, thinking of his power and of the miracle of his life, Luke may well have felt that all men should bow down to divinity at its birth. And so, writing of the coming of Jesus, Luke makes the event as beautiful and significant as possible. Here is the truth of Beauty. "Beauty is truth, truth beauty."

Notice how Luke himself becomes a poet. In moments of exaltation of feeling men's thoughts seem to leap rhythmically to tune. The intellect gets left behind and we find ourselves in the world of pure feeling. So it must have been with Luke. Let us try to re-create the picture for ourselves; the blue, star-lit Eastern sky, clouds, may-be, drifting quietly along overhead like angel's wings, the peaceful landscape, shepherds and sheep with their little lambs; the tired woman, glad to take rest in a stable, and her great joy when she lays her baby in the manger. It is not difficult to fill in the picture; the angel host echoing the song in the heart of the mother and the poet :

"Glory to God in the highest, and on earth
peace, good will towards men."

If we are to "recall the magic of that Glory," we must walk to-day with the children and the poets, for they are the "seers."

Listen to one of them :

THE DESCENT OF THE CHILD.

Who can bring back the magic of that story,
 The singing seraphim, the kneeling kings,
 The starry path by which the Child of Glory
 'Mid breathless watchers and through myriad wings
 Came, with the heaven behind Him slowly waning,
 Dark with His loss, unto the brightening earth,
 The young, ennobled star, that He, so deigning,
 Chose for the heavenly city of His birth?
 What but the heart of youth can hold the story,
 The young child's heart, so gentle and so wild,
 It can recall the magic of that Glory
 That dreamed Itself into a little child.

SUSAN L. MITCHELL,

in *The Golden Treasury of Irish Verse*. (Macmillan. 3s. 6d.)

2. What lies behind our love of Christmas?

Surely it is not merely our desire for a good time for ourselves and our friends. Is it, perhaps, our ever-recurring sense of wonder and joy in new life? No mother ever questions the singing of angels, for do not angels always sing for her a song of welcome to her little child? Once a child was born who showed the world a new way of living, and gave to men life and life abundant. And so, whenever a child is born, we think of the divinity possible to men.

“ My soul doth magnify the Lord,
 And my spirit hath rejoiced in God my Saviour,
 For He hath regarded the low estate of his handmaiden.”

This is a very human experience, and we might well to-day try to enter imaginatively into the essentially human side of the experience of Mary and so renew our wonder at the miracle of human birth. This is beautifully expressed in Mrs. Alice Meynell's poem :

ADVENT MEDITATION.

No sudden thing of glory and fear
 Was the Lord's coming; but the dear
 Slow Nature's days followed each other
 To form the Saviour from His Mother
 One of the children of the year.

The earth, the rain, received the trust,
 The sun and dews, to frame the Just.
 He drew His daily life from these,
 According to His own decrees
 Who makes man from the fertile dust.

Sweet summer and the winter wild,
 These brought Him forth, the Undeiled.
 The happy Springs renewed again
 His daily bread, the growing grain,
 The food and raiment of the Child.

Alice MEYNELL,

in *The Poems of Alice Meynell*. (Burns, Oates and Washbourne. 6s.)

3. Becoming as little Children.

At Christmas time most of us make an effort to recover the natural joy in life, the spontaneity and artless simplicity of the little child. That many of us fail so lamentably is, perhaps, a warning of how far off we are from the Kingdom. It is rather sad to see the manner in which many people try to enjoy Christmas, and it must be confessed that many of us do not know how to enjoy simple things. Why did Wordsworth in manhood long for the vision of the child?

“ When meadow, grove and stream,
 The earth and every common sight,
 To me did seem
 Apparell'd in celestial light
 The glory and the freshness of a dream.
 It is not now as it hath been of yore ;
 Turn wheresoe'r I may,
 By night or day,
 The things which I have seen I now can see no more.”

Apparently we need for the health of our souls to be brought back to the real world which is the world of the poet and the child, “ to be so little that the elves can reach to whisper in your ear,” “ to believe in love, to believe in loveliness, to believe in belief.”

Isn't it worth while to be reminded of this secret at least once a year? That we all long to believe it true is but an expression of our real belief that these things show the ultimate meaning of life.

Here is Thomas Hardy's expression of our own desire. He is referring to an old legend that at midnight the oxen all knelt before the child in the manger.

THE OXEN.

Christmas Eve, and twelve of the clock.
 “ Now they are on their knees,”
 An elder said as we sat in a flock
 By the embers in hearthside ease.
 We pictured the meek mild creatures where
 They dwelt in their strawy pen,
 Nor did it occur to one of us there
 To doubt they were kneeling then.

THE WIDE HORIZON

So fair a fancy, few would weave
 In these years! Yet, I feel,
 If someone said on Christmas Eve,
 "Come; see the oxen kneel

In the lonely barton by yonder coomb
 Our childhood used to know,"
 I should go with him in the gloom,
 Hoping it might be so.

An ancient story; but human imagination will for ever perceive its deep truth, and every image of the Christ child is a beautiful and lasting symbol of all the things by which men live.

4. The Light of the World.

It is difficult for us, even to-day, to realise the significance of what happened two thousand years ago; to see how, as Jesus grew up from childhood into manhood, in the very heart of life he achieved divinity, and became "The Light of the World." We, looking back on the story of the years which separate us from him, with all they should have taught us, have hardly realised the implications of his message. If we had, the world would be other than it is. It may be that we ought to ponder over this thought this Christmas Sunday. We may, at any rate, join in this beautiful prayer of George Macdonald's:

THAT HOLY THING.

They all were looking for a King
 To slay their foes and lift them high:
 Thou cam'st, a little baby thing
 That made a woman cry.

O Son of Man, to right my lot
 Naught but Thy presence can avail;
 Yet on the road Thy wheels are not,
 Nor on the sea Thy sail!

My how or when Thou wilt not heed,
 But come down Thine own secret stair,
 That Thou mayst answer all my need—
 Yea, every bygone prayer.

GEORGE MACDONALD,

in *The Oxford Book of English Verse*. (Oxford University Press. 8s. 6d.)

December 29th.

RETROSPECT AND PROSPECT.

NOTES BY GEORGE PEVERETT.

Bible Reading : Deut. 26. 1-11.

Other References :

Ecclesiasticus 6. 18-37.

Adult School Lesson Handbook for 1930. (N.A.S.U. 2s. 6d. and 1s. 6d.)

Suggested Hymns : 94, 113, 314, 317, 365.

Aim of the Lesson : To review and sum up the experience of the year now ending and to look forward to and plan for the tasks of the New Year.

Notes on the Lesson.

A Note to Leaders.

It is suggested that, wherever possible, every member should have in hand for this lesson a copy of this Handbook and also a copy of the Handbook for 1930 ; further, that the first half of the available time should be given to a review of the year now ending, and the second half to some examination of the contents of the new Handbook, with planning as to how to get the utmost value of what it has to offer. You will see that the following notes contain a fair number of questions. Pick out these questions and get members to answer or discuss them.

Looking Backward.

You may remember that we started our year's studies with some consideration of that curiously-worded question : " What purpose (if any) burns within our hearts ? " If we may assume—may we?—that part, at least, of our agreed purpose was to make good use of the lessons in this Handbook, we may well spend some time now in thinking over how far we have been able to carry out that purpose.

Memory may be refreshed by looking back through these pages, or by turning to the Contents Table at the beginning of the book. Suppose that each one of us speaks frankly about what each particular series of lessons has meant to him or her. Did the

first series, on "Profession and Practice," launch us with a clear determination to make the best of time and material for study? If so, how have we fared as the weeks have gone by?

There was that series on "Science and Everyman," with its invitation to us to "gear on to the will that moves the stars and made the world so beautiful." Did it have that effect on us? Or did we get to the end of it with a gasp of relief, as escaping from something that has certainly inspired others, but that left us cold to its appeal? Whatever our individual answer may be, it will be well to follow up with the question, "Why?"

Take each series in turn, and ask similar questions about them. Here we are, at the end of a year in which we have given a total of many hours to the professed study of many subjects. What have we to report, to ourselves and our fellows, as to the fruit of those hours? Have we learned anew (or for the first time) the appeal of Poetry, of Song, Colour, Form and Picture? Have we been led to read poetry for our own enjoyment? so, what? Have we scrapped any pictures, or added any at home or in the School? Did we put enough into those subjects to get something worth while out of them?

David, who in "rough old days," won his way to kingship, and Jesus, who trod rough ways to the Cross, have been presented to us for a fresh appreciation of their lives and characters, of what they have meant and mean in human history. With what result? John Ruskin, of England, and Michelangelo, of old-time Florence, have invited our attention. Have we somehow managed to get from them something of the spirit that impelled them to great work for their fellows and their God?

What use did we make of the great amount of material offered on the vast subject of "India"? That was a subject which called for much reading, thought, time and care—not less than for sympathetic approach. If we found it all too difficult for enjoyment, wherein lay the difficulty? Self-examination will be well in this case, especially if we failed to get our imaginations fired or our interest keenly aroused. If, on the other hand, and happily, those lessons captured imagination and stirred thought, then just how have they equipped us to take keener interest in the great issues that are before Britain and India?

We may give some little time to consideration of the methods we have used—or failed to use. There were sections where we certainly needed the help of people with special knowledge. Did we seek and obtain such help? What was its special value? There were lessons for keen discussion, lessons on which we all had some knowledge and on which we were competent to speak. Which lessons were most suitable for this method

of treatment? How did they work out? There were lessons where ordinary discussion was out of place; where the purpose should have been to open our minds and hearts to appreciation, so that we became more sensitive to beauty—beauty entering in by eye and ear; did we use the right methods in treatment of those lessons? There were lessons which dealt specifically with “our part” in social life; how did we treat them—so as to find out the way to lend a hand, or so as to decide just what was the other fellow’s duty in the matter?

What, in sum, is the result of our year together in class and study? We have ranged over wide fields—what have we harvested and garnered?

Looking Forward.

Before commencing discussion of the second part of our subject, have the following extract read carefully and well by all of the members. It is Ecclesiasticus 6. 23-27 (R.V.); the advice of Jesus, the Son of Sirach, on the seeking of wisdom:

“Give ear, my son, and accept my judgment, and refuse not my counsel, and bring thy feet into her fetters, and thy neck into her chain. Put thy shoulder under her, and bear her, and be not grieved with her bonds. Come unto her with all thy soul, and keep her ways with thy whole power. Search, and seek, and she shall be made known unto thee; and when thou hast got hold of her, let her not go. For at the last thou shalt find her rest; and and she shall be turned for thee into gladness. And her fetters shall be to thee for a covering of strength, and her chains for a robe of glory. For there is a golden ornament upon her, and her bands are a riband of blue. Thou shalt put her on as a robe of glory, and shalt array thee with her as a crown of rejoicing.

“My son, if thou wilt, thou shalt be instructed; and if thou wilt yield thy soul, thou shalt be prudent. If thou love to hear, thou shalt receive; and if thou incline thine ear, thou shalt be wise. Stand thou in the multitude of the elders; and whoso is wise, cleave thou unto him. Be willing to listen to every godly discourse; and let not the proverbs of understanding escape thee. If thou seest a man of understanding, get thee betimes unto him, and let thy foot wear out the steps of his doors. Let thy mind dwell upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart, and thy desire of wisdom shall be given unto thee.”

Turn now to the new Handbook, with its fresh scheme of study, its call on us to go once more over ground with which we are more or less familiar, as well as to stretch our minds in grappling with new subjects. These notes must be written when the 1930 scheme exists only in merest skeleton. You will have the Handbook in your hands. Look at the contents page and the summarised scheme of study for the year. If you find

there such names as those of William Morris, the English artist-craftsman, Handel, the mighty maker of music, who was born in Saxony and who spent more than half his life in England, Leonardo da Vinci, the Italian artist of four hundred years ago, whose picture of "The Last Supper" is one of the world's masterpieces—how will you regard them? Those names are a challenge to us all. Those men wrought great works which have influenced countless lives that have followed them. We shall all be the richer if we gain some new appreciation of the men and their works. How shall we best do that?

What Isaiah meant to his day and generation, and what he means to us to-day; that is well-tilled ground that will be well worth fresh cultivation. The life and history of the people of another great part of the world will call for the best attention that we can give to it—just what will be the best way to gain the utmost value from such a subject?

By no means least of the subjects before us will our be study of the teaching of Jesus. A well-worn subject, do you say? Yes, that is true; well-worn because ever since Jesus walked the paths of Palestine men have been arrested by the challenge of his teaching, have felt somehow that it held the answer to many of the problems that perplex them, have examined and re-examined it, finding ever new possibilities of application, finding also courage and light and hope as they have dared to turn those possibilities into realities. Well-worn—and well worth while; demanding of our sincerity a freshness of approach, a putting aside of outworn phrases, a testing of our faith and courage.

Any review of a new year's work, however full or cursory it may be, should lead to careful planning of how it is to be tackled. Let us engage in such planning, here and now—the whole School or class turned into a "programme committee." What old and well-tried method will suit this series of lessons, or that? What new venture shall we make, to get the best out of this series, or that? There is the immediate task of arranging for, say, the first three months; there is the long-distance arrangement for later periods of the year. What part is each one of us prepared to play in making the new year's work and fellowship of the greatest possible value to each and all now in the School, and to those who may be brought into it in the coming days?

A decorative border of repeating floral motifs surrounds the text. The motifs are small, stylized flowers with leaves, arranged in a continuous line around the page.

ADULT SCHOOL

AIMS

1. To make and develop men and women and to teach them the art of life.
2. To study the Bible frankly, freely, reverently, and without prejudice.
3. To establish an unsectarian basis for Christian effort and unity.
4. To bring together in helpful comradeship and active service the different classes of society.
5. To stimulate and educate public spirit and public morality.
6. To teach the responsibility of citizenship.
7. To encourage whatever makes for International Brotherhood.
8. To advance as far as may be the equality of opportunity.
9. In short, to help men and women to understand and to live the life of Jesus Christ, and to encourage them in their personal allegiance to Him.

DAILY READINGS FOR 1929.

THE MONDAY'S SELECTION IS USUALLY THE LESSON (in whole or part)
FOR THE NEXT SUNDAY.

I.—PROFESSION AND PRACTICE.

JAN. Have We a Purpose ?

- 1 T—Rev. 3. 14-22; Phil. 3. 13-16.
2 W—Rev. 3. 1-6; James 1. 2-12.
3 Th—James 2. 14-26; 3. 13-18.
4 F—James 4. 7-17; 5. 7-11; Matt. 5. 8.
5 S—2 Tim. 2. 1-21.
6 S—Luke 13. 23-30; Acts 11. 19-24;
13. 43; 14. 21, 22.

Our Way of Thinking.

- 7 M—Luke 11. 37-52.
8 T—Matt. 7. 15-23; Luke 18. 9-14.
9 W—Mark 8. 11-21; Luke 12. 54-57.
10 Th—Matt. 18. 1-14.
11 F—Matt. 23. 13-26; John 9. 39-41.
12 S—Rom. 1. 18-25; 2. 1-11.
13 S—Rom. 2. 11-29.

Our Way of Speaking.

- 14 M—Ps. 15; Eph. 4. 1-3; 4. 17-5. 1.
15 T—Eph. 5. 1-21.
16 W—Eph. 6. 10-23.
17 Th—Prov. 11. 9-14; 12. 17-25.
18 F—Prov. 15. 1-7; 23-26; 17. 7, 9, 14.
19 S—Prov. 17. 17-28; 18. 4, 13, 17, 21.
20 S—Prov. 26. 18-21; 28. 13; 31. 8, 9;
Isa. 50. 4; Ps. 51. 15.

Self and Personality.

- 21 M—Luke 9. 23-25; Rom. 8. 5-17.
22 T—Rom. 8. 14-29.
23 W—Luke 15. 11-32.
24 Th—Luke 19. 1-10.
25 F—Phil. 3. 1-21.
26 S—Rom. 6. 12-23.
27 S—Rom. 7. 5 to 8. 2.

As Others See Us.

- 28 M—Matt. 5. 13-16 and 46-48; Luke
11. 33-36.
29 T—Rom. 12. 6-21.
30 W—Rom. 13. 8-14; Matt. 22. 35-40.
31 Th—Rom. 14. 1-19.

FEB.

- 1 F—Rom. 14. 19 to 15. 13.
2 S—Gal. 5. 13 to 6. 2.
3 S—Titus 2. 1-14.

II.—SCIENCE AND EVERYMAN.

FEB. Science and Everyday Life.

- 4 M—Luke 12. 54-57; 1 Chr. 12. 35;
Isa. 28. 23-29.
5 T—Matt. 16. 1-4; Job 36. 22 to 31;
14.
6 W—Job 37. 14-24.
7 Th—Job 38. 1-27.
8 F—Job 38. 25-41; Ps. 104. 21-24.
9 S—Prov. 8. 1-21.
10 S—Prov. 8. 22-36.

Making Visible the Invisible.

- 11 M—Mark 10. 46-52; James 1. 7
1 John 1. 5.
12 T—Gen. 1. 1-18.
13 W—Gen. 1. 20 to 2. 3.
14 Th—Gen. 9. 8-17; Rev. 4. 2.
15 F—Ezek. 1. 1-14, 24-28.
16 S—Ezek. 1. 28 to 3. 3.
17 S—Ezek. 3. 4-27.

Wider Horizons.

- 18 M—Ps. 19. 1-6; 1 Cor. 13. 9-12.
19 T—Isa. 40. 12-31.
20 W—Ps. 8; Ps. 144. 3-12.
21 Th—Ps. 111.
22 F—Ps. 139. 1-18.
23 S—Rev. 4.
24 S—Rev. 5.

Towards Unity.

- 25 M—1 Cor. 12. 4-31.
26 T—1 Cor. 12. 29 to 13. 13.
27 W—1 Cor. 14. 1-19.
28 Th—1 Cor. 14. 20-23, and 39-40.

MARCH

- 1 F—1 Cor. 16. 1-18, and 23-24.
2 S—Eph. 4. 1-7, and 11-16.
3 S—1 Peter 3. 8-13; 4. 7-11.

Science and Religion.

- 4 M—John 1. 1-5; 8. 31-36.
5 T—Col. 1. 1-18.
6 W—Col. 1. 19 to 2. 3.
7 Th—Col. 2. 6-19.
8 F—Col. 2. 20 to 3. 11.
9 S—Col. 3. 12 to 4. 1.
10 S—Col. 4. 2-18.

MARCH New Wine and Old Bottles.

- 11 M—Matt. 9. 14-17; 5. 17-20.
 12 T—Matt. 5. 21-24; 27-28; 33-42.
 13 W—Matt. 6. 1-18.
 14 Th—Matt. 6. 19-34.
 15 F—Matt. 7. 1-12.
 16 S—Matt. 7. 13-28.
 17 S—Ps. 92.

III.—POETRY.**The Art of Poetry.**

- 18 M—Job 34. 2-4; Ps. 148.
 19 T—Deut. 31. 30 to 32. 12.
 20 W—Deut. 32. 11-29.
 21 Th—Deut. 32. 29-47.
 22 F—Deut. 33. 1-17.
 23 S—Deut. 33. 18-29.
 24 S—1 Sam. 2. 1-10.

Poets and the Message of Easter.

- 25 M—John 20. 1-14.
 26 T—John 20. 19-30.
 27 W—John 21. 1-14.
 28 Th—John 21. 15-25.
 29 F—Luke 23. 25-49.
 30 S—Luke 23. 50 to 24. 12.
 31 S—Luke 24. 13-47.

APRIL "The Ancient Mariner."

- 1 M—Ps. 104. 1-24.
 2 T—Ps. 104. 24-35.
 3 W—Ps. 107. 1-16.
 4 Th—Ps. 107. 17-31.
 5 F—Ex. 15. 1-18.
 6 S—2 Sam. 22. 1-20.
 7 S—2 Sam. 22. 31-51.

Poems by Living Authors.

- 8 M—Ps. 98.
 9 T—Ps. 30.
 10 W—Ps. 31.
 11 Th—Ps. 33.
 12 F—Ps. 34.
 13 S—Ezek. 27. 1-10, and 25b to 36.
 14 S—Isa. 25.

IV.—THE WAY THE MASTER TROD.**Why Study this Life?**

- 15 M—Luke 1. 1-4; John 21. 25; 1 John 1. 1-7.
 16 T—Heb. 1. 1 to 2. 4 (Greater than Angels).
 17 W—Heb. 2. 5-18 (Greater than Angels).
 18 Th—Heb. 3 (Greater than Moses).
 19 F—Heb. 4. 1-13 (Greater than Joshua).
 20 S—Heb. 4. 14 to 5. 10 (Greater than Aaron).
 21 S—Heb. 7. 11-28 (Greater than Aaron).

APRIL The Good News in Galilee.

- 22 M—Mark 2. 13-28.
 23 T—Mark 7. 1-23.
 24 W—Matt. 11. 25-30; John 5. 39-40; 6. 35-37.
 25 Th—Luke 5. 1-16.
 26 F—Luke 5. 27-38.
 27 S—Luke 6. 1-12.
 28 S—Luke 7. 36-50.

Living as a Son of God.

- 29 M—Matt. 3. 13 to 4. 17; 5. 48.
 30 T—Matt. 8. 1-17.

MAY

- 1 W—Matt. 8. 18 to 9. 8.
 2 Th—Matt. 9. 9-17 and 27-37.
 3 F—Matt. 12. 1-23.
 4 S—Matt. 14. 13-33.
 5 S—Matt. 17. 1-20.

Ploughing and Sowing.

- 6 M—Mark 3. 1-19.
 7 T—Mark 3. 20-35.
 8 W—Mark 4. 1-9 and 33-41.
 9 Th—Mark 5. 21-43.
 10 F—Mark 6. 1-13 and 30-31.
 11 S—Mark 6. 31-56.
 12 S—Mark 8. 11-26.

A People's Hope.

- 13 M—Mark 1. 1-11; Luke 7. 16-23.
 14 T—Isa. 8. 22 to 9. 7.
 15 W—Isa. 11. 1-10.
 16 Tu—Isa. 40. 1-11; 42. 1-4.
 17 F—Zech. 9. 9-10; Ps. 118. 22-27.
 18 S—Luke 1. 68-79.
 19 S—Acts 10. 34-43.

Sacrifice.

- 20 M—Mark 8. 27-38; 10. 32-34.
 21 T—John 11. 47-52; 10. 7-18.
 22 W—Mark 10. 35-45.
 23 Th—Mark 10. 46 to 11. 11.
 24 F—Mark 11. 12-33.
 25 S—Mark 12. 1-17.
 26 S—Mark 12. 28-44.

"The Dark Power has its Way."

- 27 M—Mark 14. 1-16.
 28 T—Mark 14. 16-42.
 29 W—Mark 14. 43-65.
 30 Th—Mark 14. 66 to 15. 5.
 31 F—Mark 15. 6-21; John 19. 16-18.

JUNE

- 1 S—Mark 15. 22-41.
 2 S—Mark 15. 42 to 16. 8.

JUNE

Victory.

- 3 M—John 18. 33-37; Luke 23. 32-47.
 4 T—Luke 12. 1-9; 21. 10-19.
 5 W—John 10. 14-30.
 6 Th—Heb. 2. 14-15; 10. 4-14.
 7 F—Heb. 11. 24 to 12. 2.
 8 S—Acts 2. 22-36; Phil. 2. 5-11.
 9 S—Acts 3. 12-26; 4. 11-12.

V.—MICHELANGELO: "THE
 DEATHLESS ARTIST."

Michelangelo (1).

- 10 M—1 Cor. 3. 1-16.
 11 T—1 Cor. 3. 18 to 4. 16.
 12 W—Ex. 31. 1-11; 35. 30 to 36. 1.
 13 Th—Ex. 36. 2-8; 37. 1-9.
 14 F—2 Chron. 2. 1-16.
 15 S—1 Kings 7. 13-23; and 38-45.
 16 S—1 Kings 7. 47 to 8. 11.

Michelangelo (2).

- 17 M—1 Cor. 15. 53-58; Phil. 3. 12-14;
 Ps. 71. 17-21.
 18 T—1 Cor. 9. 16-27.
 19 W—2 Cor. 4. 1-15.
 20 Th—2 Cor. 4. 16 to 5. 10.
 21 F—2 Cor. 5. 11 to 6. 10.
 22 S—2 Cor. 6. 11 to 7. 4.
 23 S—2 Cor. 7. 5-16; 1 Cor. 7. 17-24.

VI.—OUR PART IN SOCIAL REFORM.

Our Part in Temperance Reform.

- 24 M—Prov. 23. 19-21; 29-35; Eph. 5. 18.
 25 T—Lev. 10. 8-11; Isa. 5. 11-24.
 26 W—Isa. 28. 1-16.
 27 Th—Hosea 4. 6-11; 5. 15 to 16. 6.
 28 F—Habakkuk 2.
 29 S—Habakkuk 3.
 20 S. Rom. 14. 1-21.

JULY. Our Part in Penal Reform.

- 1 M—Matt. 18. 15-35.
 2 T—Matt. 5. 7-20; 38-48.
 3 W—Luke 15. 1-10; Matt. 18. 10-14.
 4 Th—Luke 15. 11-32.
 5 F—Ezek. 34. 1-16.
 6 S—1 Pet. 2. 13-17; 4. 14 to 5. 4.
 7 S—1 Thess. 5.

Our Part in Industrial Reform.

- 8 M—Matt. 20. 1-16.
 9 T—Amos 1. 1; 3. 1-15.
 10 W—Amos 5. 1-15.
 11 Th—Amos 5. 16-24; 6. 1-6.
 12 F—Amos 7. 1-15.
 13 S—Amos 8.
 14 S—Amos 9.

JULY Our Part in Public Health.

- 15 M—Lev. 13. 1-6; 45-46; Luke 17
 11-19.
 16 T—Lev. 14. 1-11; 19-20; Matt. 8
 1-4.
 17 W—Ex. 15. 22-26; 23. 25; Luke. 13
 10-17.
 18 Th—Luke 10. 1-9 and 17-20.
 19 F—Matt. 9. 27 to 10. 8.
 20 S—Acts 3. 1-16; 5. 12-16.
 21 S—Acts 10. 34-38; 14. 8-18; 20. 7-12.

Our Part in Government.

- 22 M—Rom. 13.
 23 T—1 Pet. 2. 9-17; Titus 3. 1-8.
 24 W—Ex. 18. 1-27.
 25 Th—Ex. 22. 28 to 23. 9.
 26 F—Deut. 1. 3-18; 16. 18-20.
 27 S—2 Chron. 19. 4-11.
 28 S—Neh. 5. 1-15.

VII.—FROM NATURE TO ART.
 Song.

- 29 M—Isa. 42. 10-12; 44. 21-23; Ps. 6
 30-36.
 30 T—Isa. 49. 1-13.
 31 W—Isa. 49. 13-23.

AUG.

- 1 Th—Leut. 31. 14-22; 31. 30 to 32.
 2 F—2 Sam. 1. 17-27.
 3 S—Ps. 81.
 4 S—Ps. 66. 1-4; 95. 1-7a.

Colour.

- 5 M—Rev. 21. 9-23.
 6 T—Song of Songs, 2.
 7 W—Ex. 24. 1-15.
 8 Th—Ex. 24. 15 to 25. 22.
 9 F—Ex. 26. 1-14; 31-37.
 10 S—Ex. 28. 1-29.
 11 S—Ex. 28. 31-41.

Form.

- 12 M—Ps. 104. 1-24.
 13 T—Ps. 104. 24 to 105. 4.
 14 W—Ps. 36. 5-12; 66. 5-13.
 15 Th—Ps. 68. 15-16; Ps. 132. 1-11.
 16 F—Ps. 94.
 17 S—Ps. 96.
 18 S—Ps. 97.

How to Look at Pictures.

- 19 M—Luke 12. 22-34; Phil. 4. 8.
 20 T—Job. 37. 14-24.
 21 W—Job. 38. 1-27.
 22 Th—Rev. 7.
 23 F—Rev. 10.
 24 S—Rev. 14. 1-13.
 25 S—Rev. 14. 14 to 15. 4.

VIII.—THE ROUGH OLD DAYS.

AUG. Wanted : A Leader.

- 26 M—1 Sam. 9. 1-25.
 27 T—1 Sam. 9. 26 to 10. 16.
 29 W—1 Sam. 11.
 29 Th—1 Sam. 13. 19-23; 14. 1-15.
 30 F—1 Sam. 14. 20-46.
 31 S—1 Sam. 16. 1-13.

SEPT.

- 1 S—1 Sam. 17. 1-31.

A Covenant of Friendship.

- 2 M—1 Sam. 17. 32-54.
 3 T—1 Sam. 17. 55 to 18. 16.
 4 W—1 Sam. 19. 1-18.
 5 Th—1 Sam. 20. 1-23.
 6 F—1 Sam. 20. 24-42.
 7 S—1 Sam. 21; 22. 1-2.
 8 S—1 Sam. 24.

From Outlaw to King.

- 9 M—1 Sam. 23. 1-18.
 10 T—1 Sam. 25. 2-44.
 11 W—1 Sam. 26.
 12 Th—1 Sam. 31.
 13 F—2 Sam. 2. 1-7; 5. 1-7.
 14 S—2 Sam. 7. 1-9; and 18-29.
 15 S—2 Sam. 9.

"Thou art the Man!"

- 16 M—2 Sam. 11. 1-27.
 17 T—2 Sam. 12. 1-15a.
 18 W—2 Sam. 12. 15b-25.
 19 Th—Ps. 32.
 20 F—Ps. 51.
 21 S—2 Sam. 23. 8-23.
 22 S—Ps. 18. 1-19 and 30-35.

The Crisis.

- 23 M—2 Sam. 15. 1-29.
 24 T—2 Sam. 15. 30 to 16. 14.
 25 W—2 Sam. 16. 15 to 17. 23.
 26 Th—2 Sam. 17. 27 to 18. 23.
 27 F—2 Sam. 18. 24 to 19. 8a.
 28 S—2 Sam. 19. 8b.-23.
 29 S—2 Sam. 19. 24-39.

The City of David.

- 30 M—2 Sam. 5. 6-12; 6. 1-19.

OCT.

- 1 T—Ps. 48.
 2 W—Ps. 50. 1-15 and 23.
 3 Th—Ps. 122 and 125. 1-2.
 4 F—1 Chron. 28.
 5 S—1 Chron. 29. 1-20.
 6 S—2 Sam. 23. 1-5; Ps. 87.

IX.—INDIA.

OCT. India : the Land and the People.

- 7 M—Matt. 28. 16-20; Isa. 40. 17-31.
 8 T—Isa. 41. 1-20.
 9 W—Isa. 41. 21 to 42. 4.
 10 Th—Isa. 42. 5-17.
 11 F—Isa. 43. 1-13.
 12 S—Isa. 43. 14 to 44. 5.
 13 S—Isa. 44. 6-23.

Religious and Social Life of India.

- 14 M—Eph. 5. 1-17; Rom. 8. 5-10.
 15 T—Rom. 1. 1-25.
 16 W—Rom. 2.
 17 Th—Rom. 3. 9-31.
 18 F—Rom. 4.
 19 S—Rom. 5.
 20 S—Rom. 6.

India : Caste and Women.

- 21 M—Luke 4. 14-22; 10. 38-42.
 22 T—Isa. 61. 1-3; Eph. 5. 15-33.
 23 W—Isa. 65. 1-7 and 17-25.
 24 Th—Isa. 66. 1-13.
 25 F—Prov. 31. 10-31.
 26 S—Rom. 16. 1-16.
 27 S—Ps. 144. 12-15; Gal. 3. 25-28;
 Phil. 4. 2-7.

Britain and India.

- 28 M—Ps. 24.
 29 T—Ezek. 36. 16-38.
 30 W—Ezek. 37. 1-14.
 31 Th—Ezek. 37. 16-38; 11. 19-20.

NOV.

- 1 F—Isa. 55. 6 to 56. 8.
 2 S—Isa. 57. 15 to 58. 12.
 3 S—Isa. 59.

The Government of India.

- 4 M—Prov. 21. 1-8; Luke 12. 42-48.
 5 T—Matt. 25. 14-30.
 6 W—Matt. 25. 31-46.
 7 Th—Lam. 3. 19-57.
 8 F—Ps. 89. 1-29.
 9 S—Ps. 102. 12-28.
 10 S—1 Cor. 13.

The Aspirations of the Indian People.

- 11 M—Isa. 61.
 12 T—Jer. 29. 1-13; Matt. 5. 43-48.
 13 W—Jer. 30. 18 to 31. 14.
 14 Th—Jer. 31. 23-40.
 15 F—Jer. 32. 1 and 6-27.
 16 S—Jer. 32. 26-44.
 17 S—Jer. 33. 1-16.

A Man who Loved India :

NOV. William Carey.

- 18 M—Isa. 54. 1-13.
 19 T—Isa. 54. 11 to 55. 5.
 20 W—Matt. 28. 16-20; Luke. 24. 44-52.
 21 Th—John 20. 19-30.
 22 F—Rom. 10. 1-15.
 23 S—Rom. 15. 14-29.
 24 S—Eph. 3.

X—A PROPHET OF THE WIDER HORIZON.

John Ruskin ; "Lest We Forget."

- 25 M—Ezek. 33. 21-22; 30-33; Zech. 8. 16-17.
 26 T—Prov. 3. 1-24.
 27 W—Prov. 3. 25 to 4. 9.
 28 Th—Prov. 4. 10-27.
 29 F—Prov. 6. 1-23.
 30 S—Prov. 9. 1-10; 10. 12-22.

DEC.

- 1 S—Prov. 11. 1-14; 24-30.

From Art to Social Reform.

- 2 M—Isa. 24. 1-15.
 3 T—Isa. 24. 21 to 25. 9.
 4 W—Zech. 7.
 5 Th—Zech. 8. 1-17.
 6 F—Zech. 8. 18-23; 9. 9-10; 10. 1-6.
 7 S—Prov. 2. 6-9; Ex. 35. 24 to 36. 3.
 8 S—1 Cor. 2. 11 to 3. 9.

DEC. The Liberation of the Spirit.

- 9 M—Deut. 30.
 10 T—Mal. 2. 17 to 3. 12.
 11 W—Mal. 3. 13 to 4. 6.
 12 Th—John 8. 12-30.
 13 F—John 8. 28-36; Rom. 8. 1-4.
 14 S—Gal. 5. 1-6; 13-25.
 15 S—Letter to Philemon.

THE POETS AND CHRISTMAS.

- 16 M—Luke 1. 46-55.
 17 F—Luke 1. 57-80.
 18 W—Luke 2. 1-20.
 19 Th—Luke 2. 21-40.
 20 F—Isa. 8. 16 to 9. 7.
 21 S—Isa. 11. 1-10.
 22 S—Isa. 32. 1-2; Jer. 23. 5-6; Ps. 72. 5-11.

RETROSPECT AND PROSPECT.

- 23 M—Deut. 26. 1-11.
 24 T—Deut. 4. 1-14.
 25 W—Deut. 4. 25-40.
 26 Th—Deut. 6. 1-19.
 27 F—Deut. 8. 1-18.
 28 S—Deut. 10. 12-21.
 29 S—Deut. 11. 1-25.
 30 M—Acts. 20. 16-38.
 31 T—2 Tim. 3. 14 to 4. 18.