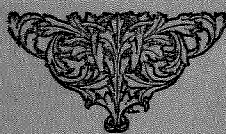
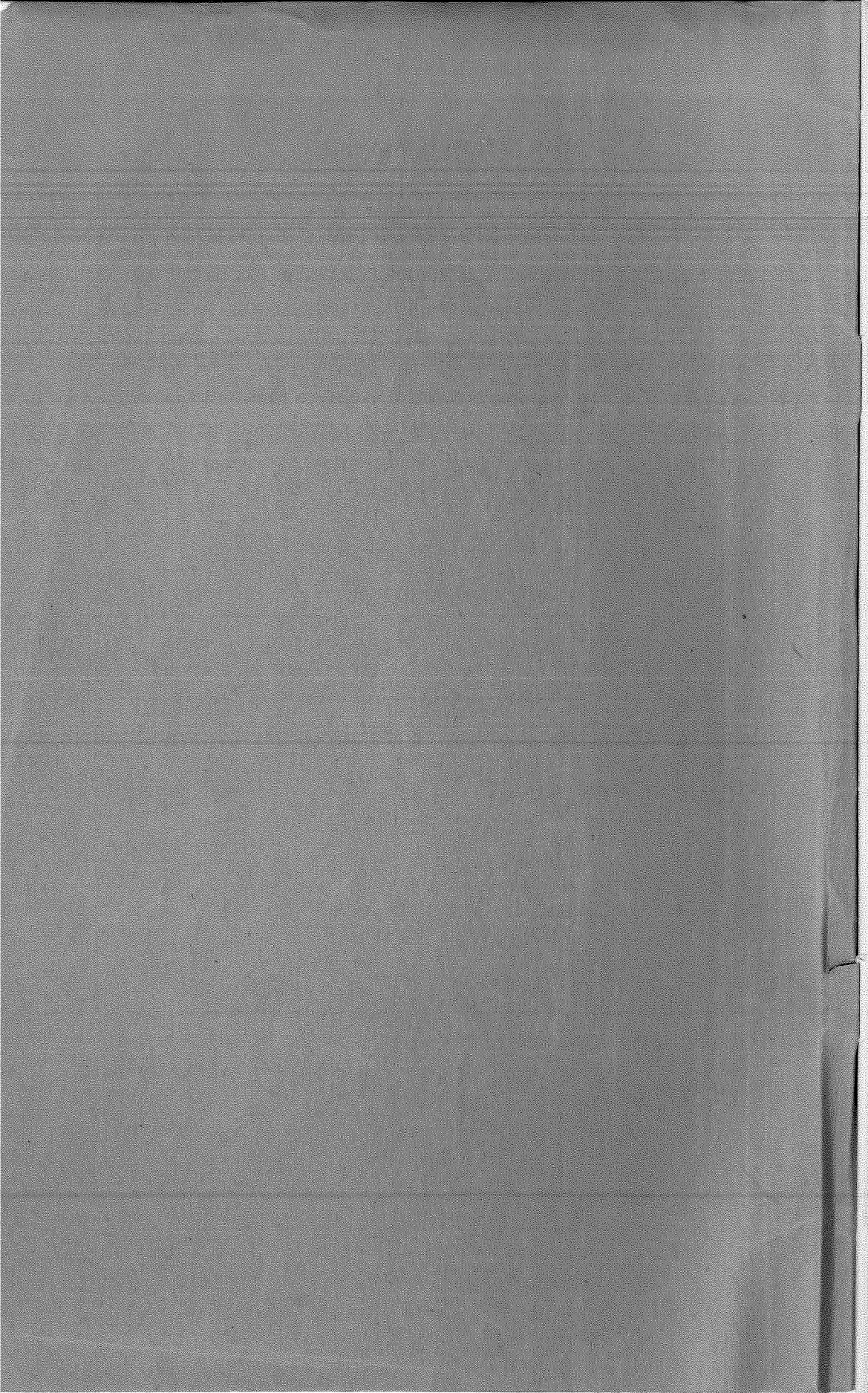


CHURCH REVIEW



STANLEY

JULY, 1942.



The Church Review.

Married Quarters.

This publication is intended to supply the need for information about the Church and its activities in Stanley.

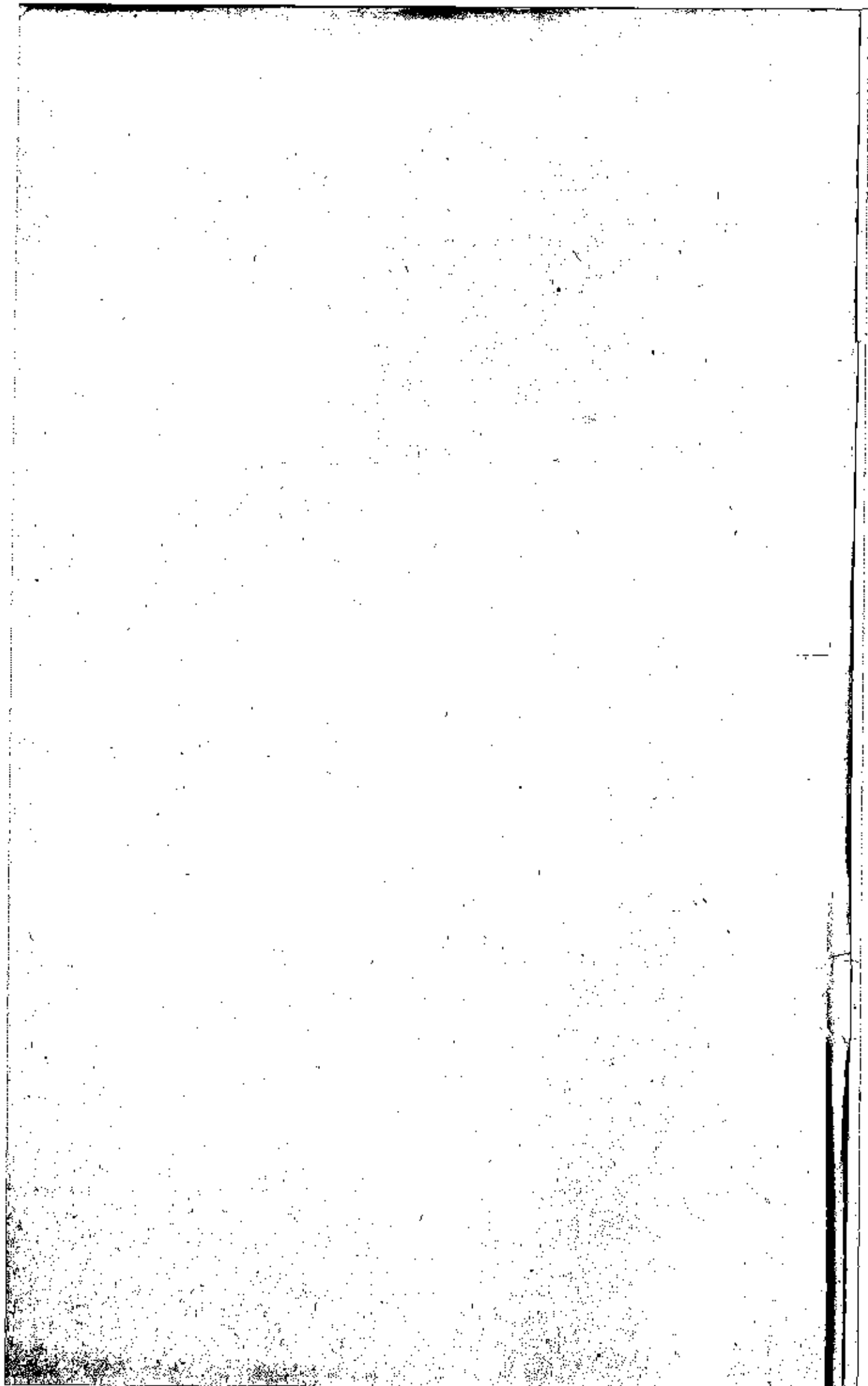
The various articles have been written in the Camp.

As there are only five copies of the Review it is necessary to limit the time during which a copy can be retained to two days, after which it should be returned to the librarian of the block.

L. FORSTER,
Editor.
26. 6. 42.

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Church Review

Church Notes And Notices.

ORGANIZATION OF DIVINE WORKSHIP IN THE CAMP.

IN the early days of internment the problem of the organization of services presented itself most sharply in the presence of over forty ordained (non-Roman) clergy and ministers in the Camp. Services were arranged for the first Sunday of internment (January 25th) and then a meeting of all ministers and clergy called as a continuation and extension of the body already existing in Hong Kong, i.e. the Ministers and Clergy Fraternal. The primary object of the first full meeting (January 27th) was to consult together to discover whether services of worship could be made a united effort, and to discover what other matters could be undertaken in co-operation. As a result, in spite of some difficulties and hitches, a programme of international united services was agreed upon and has been maintained ever since, arrangements for which have been put in the hands of an executive committee of what has come to be called "The Stanley Ministers and Clergy Group".

The arrangements for services have naturally been conditioned by the character and commitments of the various churches whose ministers and clergy participate in the united work. The ministers and clergy are not free agents; they are representatives of churches which have rules, disciplines, traditions, customs, usages, and in some cases, liturgies, each with their own distinctive character. Such special responsibilities that each has to his own church may not be over-ridden or neglected. They are no more free to decide within the camp, on the constitution of the church, its order and worship, than they are to decide the form of civil government they will adhere to. Hence it is misleading to speak of a United Church of Stanley. Such a body, if it existed, would immediately hinder rather than help the final unity of the churches by setting up a body in communion with no other church. The measures of co-operation in work and worship which obtain here in Stanley have already been tried and approved by responsible authorities in the more normal church

life of pre-war Hong Kong. The chief difference is in the frequency with which such united services are held here as compared with what happened formerly in Hong Kong, when they were reserved for special occasions such as the annual United Week of Prayer. Nevertheless there has been a spontaneous expression of the underlying unity of the separate churches in the united services, which, had it not in the first place been willing and spontaneous, would soon have proved to be expedient, if not a necessity. For even had it been desired to hold services for ten or twelve denominations of few nationalities, it would have been quite impossible to find rooms and times and the material of worship, such as hymn books and music, to hold them.

Hence what is united is a programme of services which will best satisfy, with the means available, the needs and desires of the several congregations constituting the interned community, whose ministers and clergy participate in the united scheme. All have to sacrifice something of their own, if not in the interests of charity, then because of necessity. But to many, if not most, the gain in fellowship with members of other congregations, in sharing in forms of worship and expressions which are the particular genius of denominations other than their own, more than compensates for the loss of a full Sunday's programme of worship conducted strictly according to their own denominational traditions and the more familiar customs of the particular congregation to which they owe their first loyalty.

In the arrangement of services and appointment of celebrants, preachers and conductors of services, consideration is taken of the special responsibilities of the Hong Kong pastoral clergy and ministers. These divide the noon services between them, Mattins on the first and third Sundays, a non-liturgical form on the second, fourth and fifth Sundays. Holy Communion or the Sacrament of the Lord's Supper is arranged as follows: order according to the Prayer Book, with Anglican celebrant, is used on all Sundays at 9 a.m. except on the third Sunday, when an order according to one of the Free Churches is used. On the third Sunday there is a Prayer Book Holy Communion at 12.45 p.m., and on the fourth Sunday the Sacrament of the Lord's Supper is administered according to a Free Church order. In the afternoon Evensong is the order used on the second and fourth Sundays, and Free Church forms on the first, third and fifth Sundays, the latter five times being reserved for types of service not provided for

by those services under the direction of the Hong Kong pastors. All services are open; any admitted to the Holy Communion who share our faith and are in love and charity with their fellow men.

The arrangement of the details of the programme of united worship must be left to the ministers and clergy, but the scheme would not have been pursued without the approval of the laity. This has been given fairly conclusively and whole-heartedly, not only by their attendance at the services, but also by the general concurrence of the church bodies to whom the specific question has been referred. In addition there have been numerous personal endorsements of approval.

Figures are not very good guides in these matters, but it is worth mentioning a few. There were 400 communicants on Easter Day and over 1,000 attended Church services at one time or other. The average number of communicants on Sunday is over 100, at week day celebrations 7-15, in the Hospital 7. At morning worship the congregation numbers 300, in the afternoon 100-120. Open air services provide for another 100-120. Finally the Ward Services in Hospital serve some 20-25 patients and staff.

There are some inevitable weaknesses of the scheme. There is a lack of definiteness in Church teaching of any Church, and a certain slackening of church loyalties. There tends to be lack of continuity and plan in the services regarded as a series. And there is a certain loss of intimacy and vigour which comes from the absence of a number of smaller congregations, each with its own organization and services of worship. These weaknesses, one hopes, are outweighed by the strength of the unity of fellowship and witness of the present plan.

Easter Day. The programme for Easter Sunday is given as a specimen.

7 a.m. Sunrise Service (in the open air) conducted by the Rev. Mr. H. Gates. (American Presbyterian).

8.15 a.m. Holy Communion. Revs. H. A. Wittenbach, D. M. Richards, F. R. Myhill, C. Brown. (all Anglican).

- 9.00 a.m. Holy Communion. Revs. A. P. Rose, E. W. L. Martin, (Anglican) F. Short (Congregational), E. P. Beaver (Evangelical & Reformed Church of America).
- 10.00 a.m. Holy Communion. Revs. C. A. Higgins (Episcopal Church of America), A. P. Rose (Anglican), C. Brown, G. E. S. Upsdell (Anglican).
- 12.00 noon. Morning Worship. Revs. J. E. Sandbach (Methodist), K. Mackenzie Dow (Presbyterian).
- 12.45 p.m. Sacrament of the Lord's Supper. Rev. K. Mackenzie Dow (Presbyterian), and Rev. J. E. Sandbach (Methodist).
- 4.00 p.m. Evensong and Sermon. Rev. F. Short (Congregational), A. P. Rose and C. A. Higgins (Anglican).

NEWS OF THE CHURCHES.

We understand that services are continuing in many of the Hong Kong churches. A list recently published in the newspaper indicates that the greater part of the places of worship have been given permission to conduct services.

In the Cathedral services are apparently being held in English, Norwegian, and Cantonese, where Bishop Mok is assisted by the Rev. E. E. Low for the Chung Hua Sheng Hui (Holy Catholic Church of China) and the Lutheran side by the Rev. Pastor Nielson and occasionally the Revs. G. Reichelt and Thelle. To these Norwegian pastors we owe a deep debt of gratitude for their continued help in these difficult times. The Cathedral roof seems to have been repaired; and considerable congregations of a cosmopolitan character gather for worship. Particular thanks are due to Dr. C. J. Harth, Bishop's Secretary, for his work in connexion with the Cathedral, for which he is acting as Trustee for Mr. P. S. Cassidy and Prof. L. Forster.

As far as can be discovered St. Andrew's Church is unharmed but remains closed. Christ Church has lost its furnishings and also remains closed. Of the Union Church, Kowloon there is no certain news. The Union Church, Hong Kong and the Methodist Church in Wanchai were both damaged during the War.

FORTHCOMING SERVICES.

The Services for July are not to hand as these notes go to press. A Sunday School Festival has been arranged for the last Sunday in July.

MARRIAGES.

January 27th, 1942.

Alexander McGregor Mitchell and Amy Matilda Mary Elizabeth Halliday

May 1st, 1942.

Eric James Kennard and Dorothy Margaret Deakin.

BAPTISMS.

February 16th.

Grace Evelyn Kilbee

March 29th.

Valerie Dorothy Harris

May 10th.

John Alexander Bremner

May 24th.

Jean Gittins.

June 7th.

Madeleine Jeanette Owens.

June 7th.

Barbara Ann Hume.

RECEPTION INTO THE CHURCH.

May 24th.

Oriana Elizabeth Barrow.

Farewell To The Rev. Charles Higgins.

A FAREWELL party was held at the end of the American Block on Friday, June 19th, in order to say Good Bye to the Rev. Charles Higgins and Mrs. Higgins on their departure for America. Tea was served by the ladies in spite of the shortage, and speeches were made. There was no black-wood screen to present, and no silver plate, but on the other hand sincere regret was expressed at the departure of our Assistant Chaplain to the Cathedral.

Charles Higgins has done a good piece of work and done it well, in circumstances that can only be described as very difficult. His service in this part of the world has been a rich and rare experience for him and under it he has matured in thought and manner. He is the kind of priest we are extremely sorry to lose.

The following letter conveys the feelings of the Council :—

STANLEY CIVILIAN INTERNMENT CAMP.

The Council of the Cathedral Church of St. John, Hong Kong, on accepting the resignation of the Rev. Charles Higgins, hereby records its deep appreciation of the services he has rendered during his ministry at the Cathedral. Mr. Higgins came to Hong Kong from China where he had won a splendid reputation for himself by his devoted service as a missionary and as a social worker, and that reputation he has greatly enhanced by the excellent work he has done while assisting the Rev. A. P. Rose, Chaplain in Charge of the Cathedral in Hong Kong.

Mr. Higgins by his general disposition has gained the goodwill and affection of the whole congregation. Because of his varied experience in the interior of China, his high spiritual quality and his deep religious knowledge, based on wide study, his addresses from the pulpit have always been thoughtful, alive, direct and ably expressed.

During the past six months his services have been given under conditions that have been a severe test for Clergy and laity alike, for after nearly a month of warfare there followed the internment in Stanley.

In this difficult and dangerous period the Council is happy to testify to the ungrudging and courageous service, both spiritual and physical, which Mr. Higgins rendered to the community, and sincerely hopes that his sterling qualities will receive full recognition when he returns to the United States. Mr. and Mrs. Higgins and their son take with them the best wishes of the Council and congregation of St. John's Cathedral for their future welfare.

(sgd.) P. S. CASSIDY,

L. FORSTER,

*Trustees of the Church of England in
the Diocese of Victoria, Hong Kong.*

Ye Are The Light Of The World.

A SERMON PREACHED IN ST. STEPHEN'S HALL.

JESUS applied this description to his disciples, and here in this camp, because his spirit is working in you, he would say again, "Ye are the light of the world."

The Archbishop of Canterbury said once, "There isn't much goodness in the world, but 95% of what there is is due to Christianity". The same is true in this camp. I will tell you what I have seen happening :—

(1) The Christian has continued steadily in his usual manner of behaviour, tenor of life and mode of work, not greatly perturbed or thrown off his balance by the reversal of fortunes which we have suffered. Nor is he discouraged or thwarted by the limited resources and conditions of this kind of life, for he has a place for it in his philosophy of life and is ready to meet it.

(2) The Christian carries about with him an inner standard of morality which does not collapse when external sanctions are removed and conventions are suspended. Nor will he allow his standards to be lowered because others forget themselves. For he has a way of life which he values and follows for its own sake, unmoved by fear of punishment or hope of reward. And to this way of life he holds fast in all circumstances, because it has been tested by his Master, and not found wanting.

(3) The Christian shows a reliability and trustworthiness in the jobs he has undertaken, not asking first whether he is doing more than he need, nor seeking for the jobs which carry with them perquisites, but accepting and performing arduous tasks, reckoning that they are indeed blest who have work to do.

(4) They have displayed their knowledge and skill in the art of living together—an essential art to practise in crowded living conditions and with restricted material resources. It is an art which requires display of the virtues of patience and toleration, forgiveness and sympathetic understanding, and the attitude which despairs of no man, but finds the good in one's immediate neighbour and builds on that.

(5) They are making the best of the present and do not spoil their lives by taking thought for the morrow, and refusing to consider anything as important except the date of release and the task of keeping alive until life begins again. They do not consider this section of their lives a waste, but rather thank God for His present mercies as well as His past benefits, and count among the present mercies much happiness and contentment which comes from a simple and carefree life, with many opportunities for service, for the development of inner resources and the spiritual life—in short, for the discovery of eternal life.

(6) They have accepted with equanimity the loss of worldly possessions, perhaps of a lifetime's careful and cherished accumulation. They have not left their hearts in a ruined house or a suspended business, because they have heavenly treasures on which their hearts and affections are set; their riches are laid up where thieves do not break through and steal.

(7) Though separated from wives and husbands and children and close relatives, they know they have communion and fellowship with them in spirit and in prayer; a fellowship of love which they know neither time nor space can break, and so look forward to a happy reunion with them, if not in this world, then in the next.

I could go on to describe further characteristics of the light you have shed, and with which you illuminate this camp. These I mention as a few outstanding features I have noticed myself.

Jesus goes on to say to His disciples, "Let your light so shine among men that they may see your good works, and glorify your Father which is in heaven". That is to say, we must do something to show that the Christian quality of life which we display is not due to us alone, but to God. And this means we must have two further aims:—

(a) We must ensure that the light we give does not go out when we are gone, that provision is made for its continuance whether we individually are here or not: and

(b) We must let men know that the Christian quality of life is due to the possession of, or sharing in, the Christian

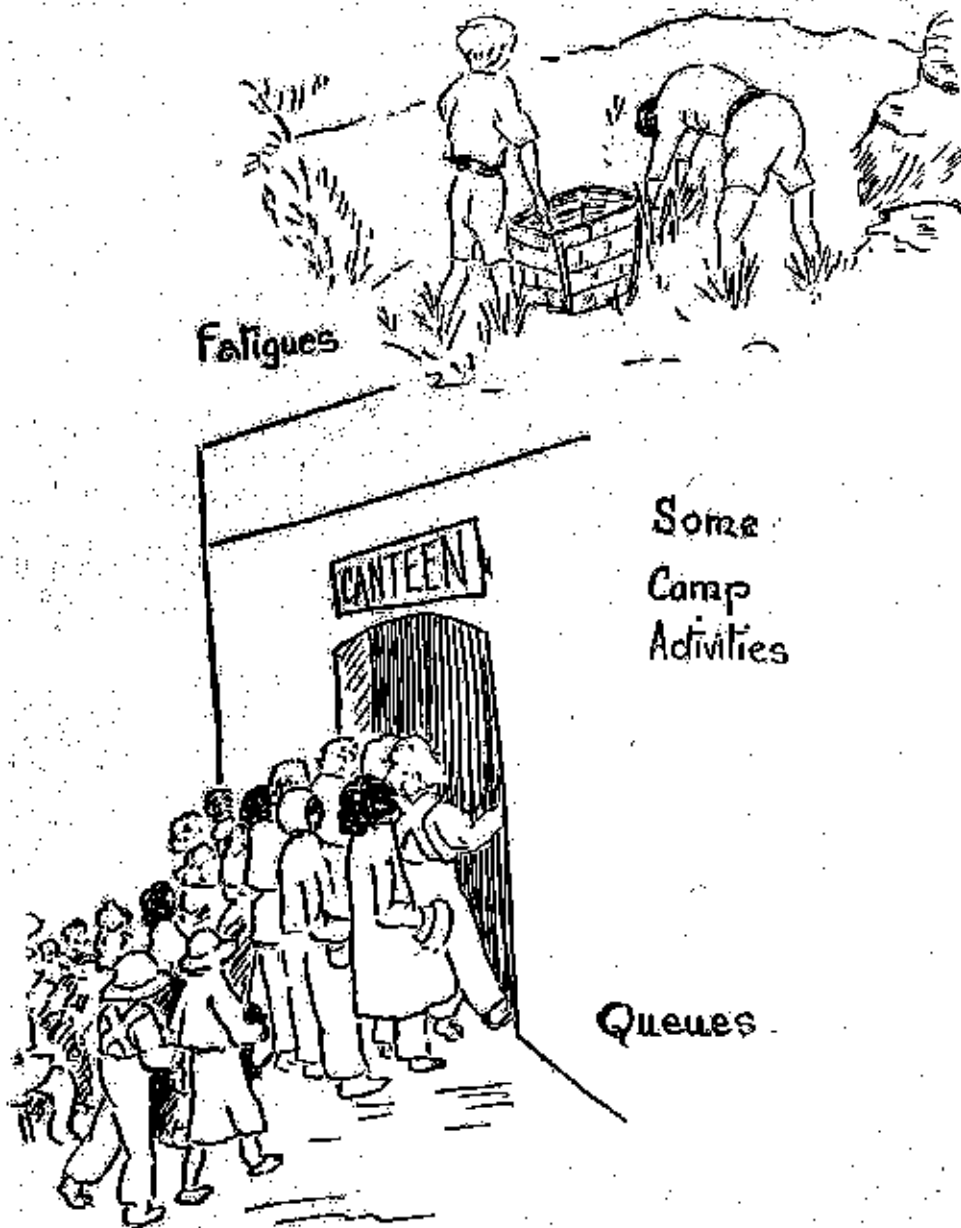
Faith, a faith which is a rational and integrated philosophy, interpreting the universe, a living and inspiring and informing ideal, drawing its inspiration from that Spirit in man which is also that of God and Jesus.

We cannot hand on and impart to others a Christian quality of life by simple contagion: that is a serious fallacy which has obtained deep root in the minds of this generation, and which is doing much harm. But we can impart our *faith* because it is teachable, rational and intelligible. And we *must* hand it on to others because it is only lent to us. This is a duty which we must all perform; we cannot delegate it entirely to professionals. To my mind this is one of the omissions amongst us. To us have been delivered the talents according to our several ability, and upon us all falls the duty of putting that which God has entrusted to us into circulation, that it may be multiplied. To keep your faith to yourself, to acquiesce in the lie that 'the sensible man never speaks about his religion', is to be on the way to merit that terrible rebuke, "Thou wicked and slothful servant"

The remedy is to know and understand the Christian faith yourselves, so that you can give a reason for the faith which is undoubtedly in you, and need not stand silent and ashamed on the occasions when you should speak with point and confidence a few well chosen words of witness to your faith. Deepen and enlarge your understanding of the faith by regular attendance at divine worship, by study of your Bible, especially the Gospels, Epistles and Prophets. Meditate on the great doctrines enshrined in the Creeds, pray in private as well as in public, and talk about your religion to selected people. (Remember that it was in so doing that Christ first made His appearance after the tragic Good Friday to some of the disciples on the way to Emmaus). By so doing you will ensure that the light you shed will go on shining, and that the glory will be ascribed not to you, but to God. And your part in the end will be to receive that commendation of our Lord, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

A.P.R.

Searchlights.



CAMP LIFE.

The average Britisher is perfectly happy if from time to time he is able to register some tangible improvement in his surroundings. No matter at what level he starts, and no matter how meagre his resources are, he must have before his eyes some signs of progress, for he is a forward working animal. Unlike the average Chinese scholar who contemplates the past in contrast with the present with regret, he views the future always with hope.

In this camp we started practically from zero and yet after a few months the place has become organized and the community is settling down to a decent routine. The kitchen arrangements are better, there is better and more varied cooking, the tiresome queues have been, if not abolished, at least reduced in length, while the change from eternal rounds of rice and dough rings to bread and rice has been a veritable Godsend. Baths, where needed, have been constructed, and communal gardens planted. There is now less private cooking, probably because of shortage of rolled oats, sugar and milk, but that means the trees have been spared. Anti-malarial measures have reduced the number of mosquitoes which most internees feared might be a serious menace to health. They have been surprisingly few in camp and as yet there is no sign of an epidemic of malaria. The community as a whole has benefited by these improvements and now takes them for granted, with the result that more time is available for dealing with other obvious defects. The individual, like the community, also demands improvements. This is where the practical man comes into his own and really shines. Shoes are made out of rope, darning needles out of the keys that open airtight tins, scissors are made from a steel spring, one match is neatly cut into four matches with a razor blade, or the match is dispensed with altogether if the sun is shining and the smoker has a magnifying glass. The amount of ingenuity and skill that goes into the making of such things as chessmen is quite astonishing. Those who cannot create things of this kind are creating plans for the future; there is no evidence whatever that anyone is grieving over what has been lost, but much evidence that everyone is thinking constructively about the future and only looking into the past in order to get suggestions for future developments.

In other words, though loss of freedom is the severest of penalties, there is some compensation if these opportunities are taken in the realm of active physical and mental work, and if Shaw's definition of a gentleman is realised, as one who contributes more in the way of service to the community than, in the way of benefits, he gets from that community as an individual.

" Sweet are the uses of adversity
Which like the toad, ugly and venomous,
Wears yet a precious jewel on its head ;

And this our life, exempt from public haunt,
Finds tongues in trees, books in running brooks,
Sermons in stones and good in everything."

But we, unlike the Duke, would not hesitate to change it.

DEBIT AND CREDIT.

The Englishman has a greater capacity than most people for being discontented, for grumbling and for criticising. This is merely another way of saying that he has a keen eye for the defects of his lot in life and a dull eye for the advantages. It is not only in his physical surroundings that he seeks improvements, but in his relations with his fellows, whose faults he is far more conscious of than their virtues.

Being thrown into such intimate contacts as we are here, it is inevitable that friction should arise, for most members of the community have occupied positions of authority in some form or other, where they have been accustomed to point out faults in servants, rather than to have their own revealed. It is a shock then after all these years to learn that they are not perfect, that they have feet of clay, of mud in fact. Their behaviour is under intense scrutiny, for it is an important part of the mental activity of their associates that they should examine and severely criticise others, for it is the only means of escape from themselves. There are no newspapers, no wireless, no world news, just rumours and their neighbour's conduct to attend to.

But this process soon exhausts itself; few people are capable of altering their way of life late in life. So we have got to come to terms with what cannot either be ended or mended. That at any rate is the sensible thing to do. As the intensity of our gaze diminishes when our feelings subside, and our lot is accepted, we begin to reflect that after all there is a credit side as well as a debit. There are no telephones to distract our attention, breaking in rather insolently just when we do not wish to be interrupted. There is no need to keep a diary of engagements, and to write letters of apology for not attending those innumerable meetings at 5.30 p.m. No letters are received and therefore no answers are required. We have not to worry over the dates of payment of bills, rates and taxes. Life has become simplified, almost elemental as far as the physical side is concerned, but on the other hand it has for some been

enriched by these opportunities for discovering and dwelling upon the beauties of nature, even of human nature in some cases. The stars in their courses may not be fighting for us, but the sun and the moon and the stars have certainly done their best to add to the amenities of life in camp in the last few weeks. Never have there been more magnificent colouring in the heavens or more resplendent sunsets.

Never has the coastline, the wide expanse of ocean and the innumerable islands been so carefully surveyed and their form and beauty more appreciated, for now we have the time to meditate as never before.

“ What is this life if, full of care,
We have no time to stand and stare? ”

THE SCHOOL.

The school was opened on February 9th with the great goodwill of the parents and teachers, and with scarcely anyone else's.

The education of the 160 children of school age in camp could not be possibly neglected, even though it was felt that many of them ought to have been elsewhere. The sins of the fathers should not be visited on the children in this case.

The school carries on its work in St. Stephen's Hall where there are no desks, maps, pictures, kindergarten apparatus or anything else, except blackboards, chalk and cocconut matting on which teachers and children sit in oriental fashion to carry on their work.

There is the pleasing hum of school activity in the morning, which seems to suggest that in spite of all handicaps, obstacles and criticism this normal part of community life goes on. The psychological effect of this is considerable. The advantage to the community as a whole is obvious, for it relieves the pressure on the congested room during the day. At the same time the school has proved a great success in that it is an example of successful international co-operation, for not only have the American children as well as the Dutch joined the school, but we are indebted to the American Community for supplying us with several teachers. The scholars have been medically examined and, as was to be expected, there was evidence of the serious effects of underfeeding in some cases.

As a result of a gift of food from Hong Kong, the International Welfare Committee has been able to supplement the children's diet by the addition of fruit juice for the junior and kindergarten people, and of porridge and milk for the senior scholars.

The senior class is working towards a matriculation examination to be held in December, and for that reason their summer vacation will be shorter than that of the rest of the school.

It is easy to indicate the improvements that are necessary, but the difficulty is to get the means and the material for bringing them about.

STANLEY, June 24th, 1942.

Prof. L. Forster,
PRESENT.

Dear Prof. Forster,

The American Communal Council has requested me to express its appreciation to you for the important service which has been rendered to the children of the American Community by the School which has been conducted at St. Stephen's Hall. We wish also to thank all the members of the School Staff who have had part in this valuable work, and we are particularly grateful to you and Miss Gibbins for all that you have done in connection with this undertaking.

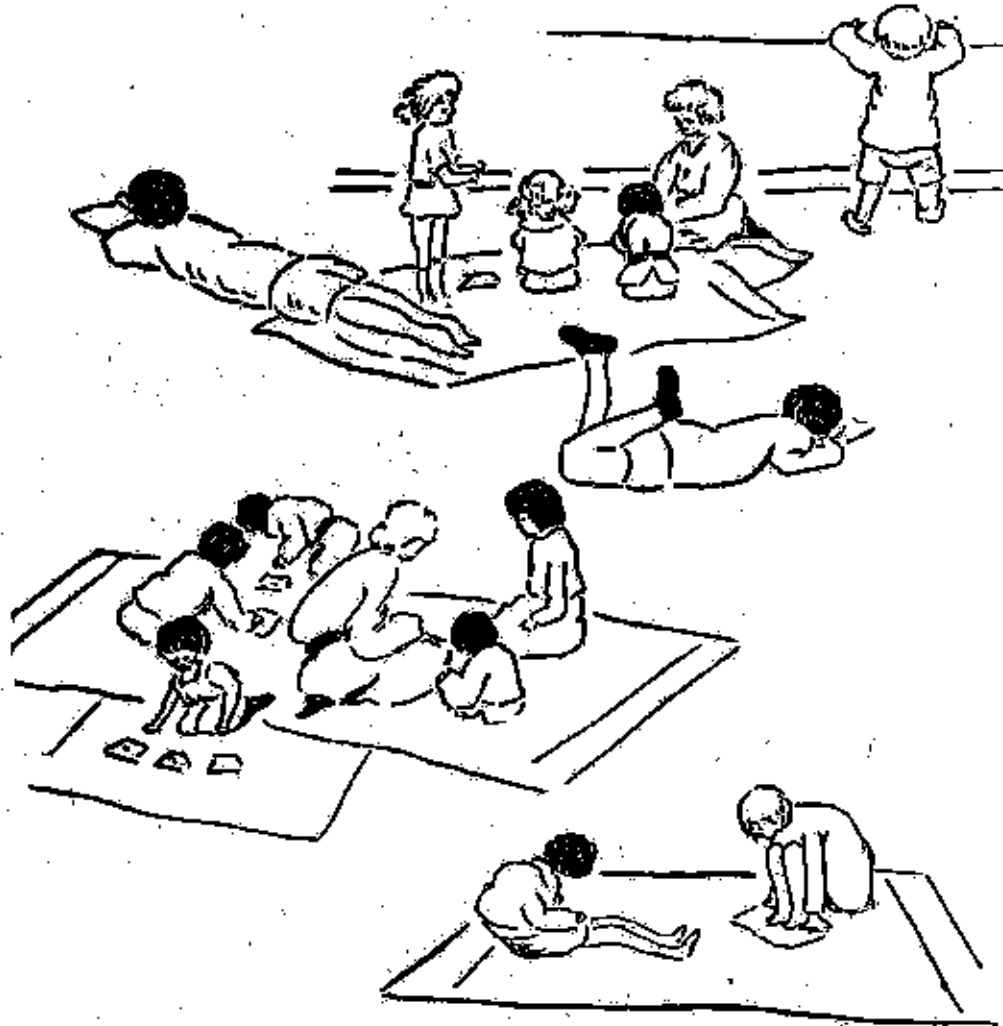
We realise that the British Community have borne almost the entire responsibility for this School and we appreciate the privilege of having the children of our Community receive the benefits of your services.

Very sincerely yours,

(sd.) R. T. RANKIN,

Vice-Chairman,
American Communal Council.

Community Junior School



RUMOURS.

One of the most persistent and interesting phenomena of this camp is the rumour. Where there is no access to the outside world it naturally follows that the thirst for knowledge is intensified. More books are read, encyclopaedias consulted and lectures attended than in ordinary conditions, but this kind of knowledge relates to the past and fails to satisfy the appetite for the knowledge of the present which is the only sort of knowledge that really matters. The absence of real news increases the zest for

it, and in response to this demand there seems to arise spontaneously the supply of information that is most welcome, close confinement stimulating the imagination in which we all take refuge. It is a sphere in which we control the elements, and can shape the future according to the heart's desire. We can arrange the arguments by ignoring or slurring over the adverse factors and by giving undue weight to the favourable ones, and so we arrive at the desired conclusion. It is impossible in war, when one's future is so dependent on the issue, to be impartial or unbiased. It is foolish to expect in situations like the present that calm frame of mind which weighs evidence dispassionately. Wishful thinking is wrong when it is only an escape from the unpleasant realities of the present, but if it is based on reasonable information and associated with the determination to bring about the desired result as far as lies in our power, then it is quite laudable. "We can because we think we can", is not a bad frame of mind in which to enter a contest. But "There will always be an England" is true in so far as the spirit which created it continues to inform it. Wishful thinking or optimism has justification, then, when it gives expression to something more than mere empty platitudes about past greatness, and when it assumes that past achievements will in some mysterious way repeat themselves while we look on complacently but do nothing at all to bring about success.

Rumours are always assumed to be wrong or such distortions of the truth as to be quite unbelievable. Yet they are listened to and repeated with real pleasure. Openly we do not of course accept them as truth. It is the mark of the superior mind to be sceptical of everything in this camp except the rising and setting of the sun, the inadequacy of the food and the unpleasant proximity of our neighbours. Yet on the side of the feelings there is longing, a strong hope that the pleasant, even the extravagant rumour which is contrary to common sense may have some substratum of truth in it. Rumour mongering then is a game which amuses the internees, for by the time the better ones have been exploded others even more delightful have taken their place. At any rate the wishful thinker is not to be condemned any more than the individual who goes about mournfully bewailing his and everyone else's lot. Neither can we do much about it. Perhaps they cancel each other out.

Conference On Evangelism.

Doctrine.

IT is well that at Whisuntide we should, in this camp, turn from the consideration of things edible to the contemplation of things credible. We are prevented from achieving things, and therefore we are thrown back upon thinking about them. The average Englishman (by that I should like to be taken as meaning the English-speaking person) does not concern himself very much about the nature of doctrine. He takes it for granted. There are two reasons for this: one is that he is more interested in the practice or application of doctrine than about the principles: and secondly he is afraid to face the issues involved. The Englishman is one who wishes to see theories work; he is an empiricist, a pragmatist and a materialist. When Grundtvig, the Danish philosopher, was in England in 1882 and was criticising English policy, he was always and immediately asked, "But what do you *do* in Denmark?" "Never", he says, "shall I forget that question, 'What do you *do* in Denmark?'" Now in addition to their desire to act rather than to do, there is the fear of upsetting traditional belief if the basic doctrines are examined, but the price paid for such reluctance is that we are charged with being insincere and hypocritical in our religion. An American philosopher, Santayana, says, for example; "The Englishman resolutely turns to the east and recites the Creed without in the least implying that he believes one word of it". He does this quite mechanically and does not think about it. It is, from his point of view, a good tradition, one that has worked well, and moreover he feels that he is setting in outward behaviour a very good example. But this, as I have said, leads to the charge of hypocrisy, and to the exclusion of a vast number of individuals, who believe that true religion does not demand this sacrifice of truth and honesty. Moreover we must not think that pretence and hypocrisy can exist in one department of the mind, and that the most important, without the whole being infected. The mind is one and indivisible. The greater danger, however, when action becomes remote from doctrine, is that emphasis is placed on right action and good works as the end and aim of Christian teaching; in other words we seek to be justified by good deeds alone, but this is contrary to the teaching of the Church. It is safe to say that

if anyone consciously makes good deeds the criterion of the Christian life, then he is not a Christian. There is the story pictorially related in Punch about a year ago of the wealthy lady who returned to England after a long cruise in the Mediterranean, and at once resumed her social work in the East End of London. She went down in her Rolls Royce with her usual parcels, but to her surprise found when she got there that the grimy tenements had been swept away. "John", She said turning to her chauffeur, "Do you see they have cleared away my slum?" It is this smug self-righteousness, this conscious self-satisfaction in doing good, that is utterly alien to the Christian doctrine, and it is this which Christ denounces again and again. It is the besetting sin of the Pharisee. It means that what should be an act of pure benevolence becomes a means of benefiting the doer. It is a form of investment, the idea being to accumulate merit for oneself rather than to go to the aid of another in distress without counting the cost and without being aware that there is a cost. Good conduct is the fruit of right Christian doctrine. It is the secretion of the right faith working within. It is the necessary consequence of being familiar with the life and thought of Christ himself. The true Christian acts rightly and does good, without being aware of it, and without being able to act otherwise. He can do no other. His action is the outward and visible sign of the inward grace: it is the concrete expression of the spiritual activity within. The quality of the act is related to the nature of the spiritual life. The Christian therefore becomes the unconscious instrument of God when he is rooted in the right faith, and as such is distinguished from his fellow. Now the problem is: What is the true faith?

Now the present position is that the Christian doctrine which is the wider conception of the Church's teaching, found in the Bible, in the tradition and teaching of the Fathers, wins on the whole the allegiance of men's minds, but that the narrower teaching known as dogma, and regarded as the irreducible minimum for Church membership, does not.

In the past the pious Christian could say, "Credo quid absurdum", but that is just exactly what he cannot say today, for in the true scientific spirit we refuse to go beyond the evidence. Scepticism and hesitation then have replaced enthusiasm and religious ecstasy. Scientific method is the keynote of education today. That being so, it follows that

all questions will be submitted to the test of reason, and as this is the highest gift God has bestowed upon man it is reasonable to suppose that He intended us to use it in the study of the spiritual as well as the material sphere of life. I am not going to assert that reason is the only process by which we arrive at the truth, for the poets and the prophets have taught us otherwise, but it is a wholesome check upon extravagant and fanciful beliefs.

Now it has been said that religions are founded by laymen and organised by priests. They begin by being simple and wholesome and are closely in touch with everyday life, but the priests tend to overlay the original doctrine with a heavy ritual and seek to enlarge their importance by the addition of the miraculous, the magical and the mystical. This leads to degeneration, to such things as the veneration of relics, the worship of innumerable saints, the superstitious use of icons and badges, and final collapse, as in Russia, for by this time the religious system has become divorced from the daily life and serves only the vested interests of the clergy, who are too remote from life to understand what is happening. What has occurred in Russia, Spain, and Mexico, to a lesser extent in France and Belgium, is a warning of the danger to which I have referred. God never intended that truth should ever be sacrificed in order to placate or maintain an established order, or out of tender regard for ancient and ill-founded beliefs. If new knowledge throws a new light on old problems it must not be rejected. If the story of the miraculous draught of fishes is capable, as H. V. Morton shows, of a very simple explanation, or if the feeding of Elijah by the ravens is proved by the scholars to have another interpretation which does not entail the use of the miraculous, and so with Jonah and the whale, then we must not pretend and go on as if this new knowledge did not exist. We do this, however, because Man is naturally a lazy animal and hates to have his cherished traditional beliefs upset. Moreover, he is afraid that if part of the citadel is yielded, then the whole will collapse. Hence his demand for infallibility of a Pope, or the authority of a verbally inspired Bible. But religion was never meant to remain static and become stagnant; the doctrines must continually be subjected to the searching tests and be strengthened, not weakened as some think, by the adjustments that are from time to time necessary. How many Churchmen, for example, felt relieved when the recent report of the Archbishops' Committee made it quite clear that the

belief in the virgin birth, or the resurrection of the physical body, were no longer an essential part of the Church's doctrine. This, then, is the best form of evangelism in that it keeps within the Church the most thoughtful members by making the doctrine correspond with the highest and best thought of the times. It also wins over those who as at present can find no place in the Church, because of the narrow uncompromising attitude with regard to the Christian doctrine.

As I have said, we are obsessed with the idea that if we allow one single part of the doctrine to be removed we shall endanger the whole fabric of the Church. It is because of this simile we are frightened. Would it not be truer to say that the building would be strengthened by the removal of the dry rot? In the long run a doctrine can only find acceptance if it corresponds with and gains the assent of the highest and best in the conscience. When Moses brought down the Tables of the Law from the mountain they were recognised as laws that God had already written on the fleshy tablets of the heart. "Two things I am certain of", says Kant, "the starry heavens above me and the moral law within me".

This question of a doctrine and a dogma that win the allegiance of men is of the highest importance, since such doctrine determines the style of our life. This is best illustrated by contrast between the religious theory and its application in the east and in the west. The Buddhist considers his relation to the Infinite as passing from one form of life to another. He inevitably suffers, and these sufferings proceed from passions and desires, and therefore his business is to annihilate all passions and all desires, and to pass into Nirvana or state of peace, purity and union with the Infinite.

The Christian doctrine does not make such extreme demands, for it was always meant to be part of a normal life. The fisherman Peter, the carpenter Joseph, the rich man Joseph of Arimathea, the scholar Gamaliel, the tent maker Paul, the civil servant Matthew, all were Christians. Christ was present at a marriage feast, He added to the catch of fishes. He went about among the people healing and counselling. He denounced excessive love of money but did not require that kind of asceticism we associate with some of the eastern religions. In practice perhaps we have allowed

human desires to find expression probably to a far greater extent than is good for the spiritual life. This contrast has been graphically illustrated by reference to the fraction 'x' over 'y' where 'x', the numerator, represents our desires, and 'y', the denominator, the means of gratifying them. Unity and peace of life are obtained by 'x' and 'y' are equal. In the east then this is achieved by restricting 'x' to the minimum, whereas in the west, where we allow 'x' full scope, we have to attend to 'y' and make it as large as possible. It is because 'y' is so small in this camp, and because it cannot be increased, that we fail to achieve that peace and unity which a Buddhist in similar circumstances would find.

Perhaps one more illustration will bring out the great importance of doctrine as the determining factor in our scheme of life:

In the 39 Articles you will find the following comment on man's nature. "As the offspring of Adam man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into the world, it deserveth God's wrath and damnation, and infection of nature doth remain, yea in them that are regenerated". In the Chinese code Mencius says that the tendency of man towards goodness is like the tendency of water to flow downward. These are two diametrically opposite doctrines and they have a profound effect upon conduct. In China life is on the whole gracious, courteous and polite, while in the west it is full of checks, criticism and harsh discipline. I remember a Chinese student telling me after a course of training in Edinburgh that while he was there he felt he was always having to obey somebody, or some rule or regulation, and that he did not belong to himself.

If doctrine then determines our style of life it is highly important that it should be inculcated in the early stages, when the mind is most impressionable and receptive. The Roman Catholics say that it takes three generations to make a Christian in China: by that they mean that the conversion of the adult is rather a half-hearted formal affair. At the first they win his sympathy, and outward conformity to their requirements, and this to a greater extent they secure from the family. It is only when they get the children of the third generation in the school that they can be sure of

instilling the doctrine and of winning a new adherent to the faith. They stress the importance of education, and other activities are subordinate to that; for the fashioning of the mind is a great privilege, as it is a source of great power. Thus such things as hospitals are not very much to the fore in Roman Catholic missionary effort, but schools and children are. We saw how tenaciously they held on to their schools in England, when our clergy were quite indifferent in many cases as to what happened from 1904 onward.

The idea that a child should be so brought up that he will be free to make his own choice later is rather foolish. In the early years the child must be attached to the tradition of the race in all its forms, and that includes the spiritual as well as the intellectual and moral. The child must be at an early age provided with models on which to pattern his own conduct, but it is very important that the teaching should be of such a character, and imparted in the spirit in which it was intended. It must be such that it will stand the critical tests the child will apply to it when he becomes grown up. Samuel Butler in his book "The Way of All Flesh", and Edmund Gosse in "Father and Son", have left us records of their experience, and of their reaction and revolt when they were in a position to study the religious question for themselves. In the adolescent stage there is this awakening period of generous impulses and of the assertion of independence in thought, yet there is a willingness to co-operate voluntarily in good causes. When this emotional outpouring comes, it is a tragedy if the early teaching has not provided the moulds into which they can flow. From this point of view it is highly desirable that confirmation should be postponed as long as possible and not take place before the years of discretion, as is so frequently the case today. This early inculcation of the right doctrine is important, for we are living at a time when the old enthusiasms are dead, and are replaced by a narrow selfishness. The scientific spirit which governs the age scoffs at the expression of the emotions even in the best form. Poetry and music perish as a consequence and religion becomes discredited. This want of zest in these spheres is characteristic of all. Instead of undivided and unquestioned loyalty for a cause, whether national or international, we have self complacency and self satisfaction because the material conditions of life have proved so pleasant. Those who are worried about doctrine and religious faith generally turn in fear and in hope to those forms which claim

infallibility and offer a sure anchorage. This, however, is not a sign of spiritual health but of anaemia in the body of the Church. If the fires are to be rekindled and a burning faith is to be revived, then we must modify our educational system as a whole and our religious teaching in particular.

The conclusion of the matter then seems to be this. The Christian doctrine is the pattern of life in all its aspects. It is simple, yet beautiful; it has to be apprehended and possessed and become familiar to the mind which is absorbed almost entirely by it. Life then consists in weaving the garment, as Goethe expresses it, in accordance with this Christian design. As it occupies the mind to the exclusion of all other designs our behaviour is governed by it alone if we are really Christians. We cannot act otherwise.

"In being's flood. In action's storm
I walk and work above, beneath,
Work and weave in endless motion
Life and death an infinite ocean.
A seizing, a giving the power of living
'Tis thus at the roaring loom of life I ply
And weave for God the garment thou seest Him buy."

L. FORSTER.

Methods Of Evangelism.

MOST of us shy away instinctively at the word "Evangelism". This is mainly because, both collectively and individually, we have a guilty conscience about the whole subject. We know the final command of Jesus was to "preach the Gospel to all nations", and we know, too, very well that 1900 years later that task is incomplete, and even where, to some extent, it has been accomplished, this has been done only with lamentable errors and mistakes.

Failure to propagate a belief must lie either in something wrong in the belief itself or in the way it is presented to the world. In such a conference as this, which, I take it, is composed of people who agree in the truth of Christianity, there is no need to prove the point that there is nothing wrong with Christianity. We know perfectly well the cause of failure, past and present, lies in the presentation of Christianity by those who have claimed to be followers of Christ.

I would like first to emphasize again the importance of Christian doctrine. Much of the indifference to, and even the antagonism to Christianity is, I am convinced, due to ignorance of the teaching of Christ. By doctrine I mean what the facts of the History of Jesus are. What the teaching of the Church is about how the Holy Spirit acts in our own time. Regular churchgoers and professional people do not realise how ignorant the majority of our own people are as to what we believe. This is partly because we allow our beliefs to be obscured. Christ walked in the open streets and in the homes and workshops of ordinary men: the Church has sometimes so withdrawn itself from common life that its teaching has had no bearing on life at all. As, for instance, in the twelfth century when theologians wasted their time in argument as to how many angels could stand on the point of a needle. Too often a cowardly fear to expose its doctrine to the test of new truth has made the Christian church impose limitations on its thinking. This is true of the mediaeval church's treatment of such brave scientists as Galileo, and unfortunately very often again in the attitude of the church towards scientific advance from the eighteenth century to the present time, and has alienated many honest thinkers from Christianity. Again the church has allowed itself to become identified with national or political factions, and here too has often been playing the safe game, fearing to encourage experiment. It is only too well known also, how much evangelistic work has been hampered, especially in Asia, by the identification of Christianity with European imperialism, and by the attempt to impose Christian doctrine in Western forms.

Let us get clear in our minds from the start that the faith we wish to spread is the faith of Christ—a universal faith—for all time and all nations. We must employ our greatest thinkers to apply Christ's teaching to the problems of our day, Communism and Fascism, Economic Reconstruction and the rest of them. We must welcome the advances in science and in psychology as new knowledge about the world and mankind as created by God, and use them. We must be courageous enough to ask for and act on the Guidance of the Holy Spirit, so that our teaching may be that of a living faith:

Another great weakness lies in the failure of Christians, both corporately and as individuals, to prove in practice the theories they profess. There are few people who do not acknowledge the beauty and desirability of carrying out the

teaching of Jesus. They say, however, that it is an impossible counsel of perfection, and they point to the life of the Church and of individual Christians to show that Christianity does not work in practice. We know that there are exceptions, but we also know with shame how true many of their accusations are. We are probably, in fact, too ready to admit failure. We are certainly too lukewarm in our efforts to reform.

Let us take the Anglican Church. Our finance needs reform. Some years ago a pamphlet was drawn up by a Committee including the Bishop of Bristol, pointing out the discrepancy between Christian teaching and the raising and distribution of church monies. We should criticise a secular business company severely for the injustices and amateurishness of our church finance. Although our Liturgy is beautiful it probably does not fulfil the need of the man in the street. We are in danger, by selfishly clinging to old ceremonies and liturgies, of laying ourselves open to Christ's rebuke to the Scribes and Pharisees that "they bind heavy burdens and grievous to be borne and lay them on men's shoulders". This is not the place to elaborate this point further. We all know there is much to reform.

We barely need examples to prove that the life of individual Christians proves a stumbling block to entrance to the Church. It is presumptuous for me to talk about it at all; it is all so obvious and there are so many people here better qualified than I am to do it. There are one or two points I should like to remind you of:

First of all we need to draw closer into the presence of God. It is curious how often preachers remind us that we must not expect to live for ever on the Mount of Transfiguration. Over-indulgence in meditation and worship are surely not the besetting sins of our generation. At any rate, I am sure myself that I am often too lazy to climb the mountain, and when I get there I am almost afraid to look at the Vision, and I am afraid of the demands it will make on me.

It is only as we do this that we shall find ourselves able honestly and in practice to put the claims of the kingdom of God first. The more we grasp the vision of the loving fatherhood of God, the more we shall sincerely regard the rest of mankind as our brethren and desire their spiritual and material well-being as much as our own.

I have spent a long time on this, but I think before we get down to actual methods of Evangelism we must be clear in our own minds what we mean by Evangelism, because our methods are really determined by our interpretation of this term. Charlemagne, or the Spaniards in Mexico, or the Mohammedan hordes of the seventh and eighth centuries, meant by Evangelism a mass acceptance of faith. So they used the method most calculated to bring mass acceptance of anything, fear and the point of the sword. Some people by Evangelism mean an acceptance by the emotions, so they use methods best calculated to get this response. I would like to take Evangelism in our consideration this evening as the teaching of the doctrine of Christianity both in theory and practice in the belief that men will find this faith reasonable and satisfying, that they will determine to adopt it as their way of life, and that they will be overpowered by the vision of the love of God.

Our task then is to see that the teaching of Christ is made clear and accessible to everyone. The most natural way of learning it is in the home. The point has already been made that Christian parents should not be afraid to instruct their children in what they believe themselves. Victorial dogmatism produced unpleasant reactions because it was a closed faith. If we have a living faith, welcoming new truth about God and the universe, we need not be afraid to hand it on. Our faith is a poor thing if we dare not trust it for the next generation.

There has been a great improvement made with regard to religious education through schools. Divinity and Scripture, instead of being elbowed out of the school time table, are receiving more attention, and there is a demand for specialised teachers and a much higher standard in school prayers and services. Much still has to be done, because the best of this teaching is confined to the few who attend Secondary Schools; the mass of the school children of England still leave school in early adolescence.

There is more need to be concerned about direct instruction given by the Church. Junior Sunday Schools have enormously in the last few years, but our efforts with the adolescent and the adult still seem to be amateur. For many people, development in religious thinking stops at about the age of fourteen when they leave Sunday School and are confirmed. The churches, at their best, offer voluntary guilds

or study groups; at their worst they offer nothing but an occasional instructive sermon. We have still failed to learn the lesson given by Hitler and Mussolini. If you want to win people's allegiance, you must not offer them something soft and easy, but something hard and difficult. Up-to-date technical knowledge should be a definite part of our religious duty, and the Church should provide us with the means of obtaining it. Worship is obviously a great part of the direct work of the church, but understanding must go with it. It would be interesting to set an examination in the main beliefs of Christianity for the people who come to St. Stephen's Hall on Sundays; the results would be surprising. Examiners and examinees would be so appalled by many of the answers that sermons, lecture courses and study would result.

Church libraries again are usually rather amateur little affairs, and too often consist of missionary magazines and throw-outs. We need a religious library scheme like the National library scheme in England, which would supply all churches with the best religious books.

There is a school of thought still which is afraid that too much concentration on the aesthetic side of worship may divert the mind from God. There is a danger of keeping people away from God by too much beauty. There is a far greater danger of keeping them away from God by too much ugliness. There has, again, been some improvement, but a greater determination is needed among Christians to discard all that is second rate and tawdry in the way of music, art and literature connected with the Churches or religion in general. Actually again of course a revival in understanding and in life will bring a revival in religious art. You will not improve it by saying we need a higher standard in art; it will come only when the soul is so filled with the joy of the Kingdom of Heaven that it must find its outlet.

Many questions come up with which there is no time to deal adequately. Are we going to differentiate between work in so called Christian and so called non-Christian countries? There is less need to do so now than formerly, because in so called Christian countries Christianity is no longer synonymous with respectability, and the dead weight of nominal Christianity is slipping away. There is a chance therefore of Christianity coming with a freshness not possible fifty years ago. Although untold damage has been done in the past by failure to value and understand different languages, customs

and traditions, and perhaps greater damage still has resulted from the very poor showing put up by so called Christian countries in their imperialism and international and domestic politics; these dangers are at least receiving general recognition, and unless we adopt the view—which would certainly not be following the example of the early church—that we should put our own house in order before we embark on evangelistic work, the basic process of evangelism is surely the same—the setting out in theory and practice of a reasonable faith.

Christians very often think of themselves as in a sort of charmed inner circle—with non-Christians outside—some fairly near the fence as it were, and some a good way off. Evangelism to them is the process of drawing inside those that are outside. I still remember the uncomfortable feeling I had at about the age of seventeen, that some doubtless very well-meaning missionaries were trying in some way to catch me and drag me inside the close circle. — If we could only gain and hold fast to the vision of God the Father of all men, longing that the human race should find the glorious truth of His purpose for it, entering human life to show his love and purpose more nearly, and yet all the time leaving men free to accept Him or reject Him, this idea of catching people into one circle would go. We do not want to drag people in and bind them with our ceremonies and conventions and mistakes; our part rather is to get them, through the beauty of worship, through the conviction of truth, through the proof of example, to see for themselves.

There has been a good deal of emphasis lately on evangelism through teams and groups. There is much good sense in this. Much time and nervous energy have been wasted in the past by isolated efforts and by distributing personnel too thinly. We need to have the courage sometimes to concentrate our energies and man-power on the vital spots in the field. There is danger, however, that small teams and groups may develop into charmed circles such as I have been describing. The group or association becomes more important to its members than its original object, to bring people closer into touch with God. It develops into a sort of self-admiration society with its own standards and its own language; one might almost say, with its own cant.

Too many people regard Evangelism as referring only to mass appeal. They think of big evangelistic meetings and

missions, of wireless appeals, services in cinemas, and film shows. Nobody would deny that some people have found their way to the Christian faith through this medium. It should not, however, I am sure, be overstressed. Certainly when our consciences begin to prick about the subject of evangelism we should not feel that the first thing to do is to get up a mass meeting. First we must set ourselves to examine and improve our worship, our knowledge of the faith and our way of living. Remember Peter's Whitsunday mission address did not come until the Jews were so amazed by the joyous conduct of the Apostles that they accused them of being drunk early in the morning. It would seem as if the time for mass meetings comes when there are so many enquiries that there is no other way of dealing with them.

There is much ground I have left uncovered. There is, for instance, the important question of the connection between Evangelism and medical and social work. Too often both Churchmen and non-Churchmen have a confused idea that Medical and social work are branches of Evangelism. Sometimes evangelists have tried to make them so; the result has been the production of Rice Christians. I am sure this is a very wrong idea. Jesus did not say, "Heal the sick and distribute to the poor so that you may persuade them to accept the Gospel". To Him, as it should be to us, it was natural that where we saw our fellow men suffering or wanting we should relieve their wants. This should be an automatic Christian duty and privilege with no ulterior motive at all.

Another fascinating problem is that of the evangelism of those countries like Germany and Russia, where Christianity has been either debased or banned by the Government. Again there is no time to go into this in detail.

I hope I have made clear that there is no short cut, no process of swift salesmanship, by which we can press people into the church of Christ. Some methods will prove more expedient at one time than another, to one group than another. One would naturally approach differently a group of university undergraduates from a mining village, or a group of Chinese scholars from a group of South Sea Islanders. But in all cases our task is the same, to preach the Gospel; that is, to make sure that all men get a chance to hear for themselves the facts of Christianity, exposed to the bright light of modern research, and standing firmer than ever; and it must be very clear that our task is not complete unless we do more than

present the theory. We must show in our lives and in the life of the Church as a body that Christianity is a faith which can work in practice.

E. M. GIBBONS.

Pages From A Letter Home.

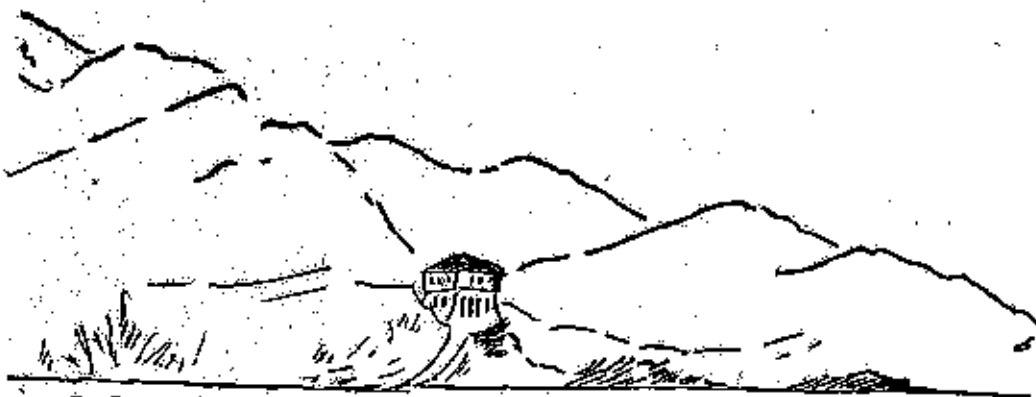
WRITING letters from here gives one a curious feeling. There is little likelihood that they will ever arrive, and yet, every time there is a chance to write, one takes it, because it is a way of breaking a way into the barrier outside. To most of us, one of the real privations of this place is being cut off from authentic news and communication. Not only is it galling not to know exactly what is taking place at the moment, but I think we all have a fear of coming back to England in six months, or a year, or two years, or whatever it is, as Rip Van Winkles.

We are getting used to being here now. I suppose most of us, when we were told we were going to be interned, visualized, as I did, something of the "Pastor Hall" variety—a great deal of barbed wire and the more sensational forms of persecution. Although there has been some increase in the barbed wire lately, very little else has run true to type. If we may be said to suffer, it has been from a rather low and monotonous diet, from over-crowded conditions and lack of privacy and, above all, from the half-tone character of our existence—what Stephen Spender calls "the gradual day".

The absence of real event means that we seize on anything which will serve to punctuate the day. The first appearance of eggs in our rations provided speculation, discussion, argument and dissension for a week or more. The sight of a single aeroplane furnishes material for a squadron of rumours. The most nearly satisfying sensation up-to-date, however, has been the Tiger.

I first heard of him on Saturday morning when someone came up from the Hospital and said that three tigers were loose and that we were warned not to go about alone. The next person who came in reported five tigers. I treated all this with what I considered to be suitable scorn. I was still sceptical later in the morning when two small children told

me the tale up at St. Stephen's and pointed out what was reputed to be the tiger's body floating in the water. By the afternoon, however, the fact was established—one tiger had really been killed and at least another was still at large. On the Sunday morning I watched my first tiger hunt. True, there was no kill but, for an hour or so, we expected to see the principal character make his appearance. Since then a skilled butcher has actually been to town to skin the first tiger and the reality of the other one is brought home to us by the information that the authorities do not consider it safe for us to bathe until he is caught.



"The Castle of Chillon"

I often wonder what it will feel like to get back to traffic-laden roads. Here our life is entirely pedestrian and the road is almost free from cars. The prison gates spring open for an occasional van, two or three times a day a lorry rattles up the hill to the administration block; that is all. I have a longing to travel in a swift moving vehicle. Probably when we get out of here, we shall become speed-fiends.

The English, as a race, have always been accused of being able to talk about little else except the weather. Here we are more weather conscious than ever, because slight changes affect our petty routine. If it is cool the water boiler takes longer; if it is wet the meals are late because the firewood is damp; when the sun comes out life is upset by the completely

justified practical people who insist that the moment is ripe to air our blankets and all our winter clothes at once. However, even these minor inconveniences sometimes bring new delights. Although I have always agreed in theory that the early morning was the best time of the day, it has been the necessity to secure a place in the queue for the family's hot water jug which has made me experience in practice its freshness and variety. Again, crowded rooms force us out of doors, and we have time to study, probably as never before, the changing beauty of hills and sea.

The Idle Internee and the Pertinent Poet.

"THERE is nothing either good or bad, but thinking makes it so," was Hamlet's opinion, and could we bend our minds to that faith, we might suffer internment less hardly. Hamlet—a prince, young, free—found Denmark a prison; Colonel Lovelace, in prison, rejoiced in his spiritual freedom, and boldly asserted that,

"Stone walls do not a prison make,
Nor iron bars a cage".

and it is not fanciful to suppose that the "innocent and quiet minds" might in truth find in internment that hermitage for reflection and self-collection of which the cavalier poet so well sang. We can all say with the Chinese poet,

"I am free from ties, and can live a life of retirement", and though our internment is not voluntary but forced, there is no reason why its fruits should not be the same. Of such fruits, not the least is the looking at things from new angles. A change in our way of living, so sharp, so sudden and so complete, lends a new force to many a tag and shred of literature, and in one of many idle hours I found amusement in summing up lines and passages of the poets, whose bitter truth the reality of internment sharply underlined.

In the talk and thoughts of Stanley internees, no subject has bulked so largely as food. Not one of us but might say with the Chinese poet, T'ao Ch'ien:—

"I tried hard
To fill my belly
And even a little
Seemed a lot,"

or to whom would not apply the remark of Job: "He wandereth around for bread, saying, where is it?" Few here that, pressed by hunger, have not tried to quench its pangs by imagination, with effects as negative as found by Bolingbroke in Shakespeare's Richard II:—

"O who can hold a fire in his hand
By thinking on the frosty Caucasus?
Or cloy the hungry edge of appetite
By bare imagination of a feast?"

That the English are more than other races dependent on good food, and quickly wilt when deprived of it, has been an opinion more than once put out by continental observers. Shakespeare took note of this, and in Henry VI we find the Duke D'Alençon sneering to the Dauphin at the famished condition of the English army besieging Orleans:

"They want their porridge and their fat bull-beeves;
Either they must be dieted like mules,
And have their provender tied to their mouths,
Or piteous they will look like drownd mice."

Porridge and beef; no two articles of food can have been more sadly missed by us here than these.

Porridge brings us to the thought (and possibility) of breakfast. The Englishman has always enjoyed and made much of this meal. Hazlitt, in his essay "On the Want of Money", said that it was harder to miss breakfast than to miss dinner. ("It is hard to go without one's dinner through sheer distress, but harder still to go without one's breakfast").

We can take leave of this subject of food by echoing the pathetic lines of Byron's prisoner in the most moving sermon against the cruelty of imprisonment ever preached by poet:—

"Our bread was such as captives' tears
Have moistened many a thousand years,
Since man first pent his fellow men
Like brutes within an iron den."

To the civilized man the too near propinquity of his fellow men is a trial little less severe than that of actual hunger, on which matter the last and all-sufficient word was said by Trinculo:

"Misery acquaints a man with strange bed-fellows."

Your internee enjoys to a heightened degree his mental pleasures, the former entirely pleasurable, the latter only partly so: looking forward, and looking backward. In moments of depression, he compares *then* with *now*. Devouring his all-too-closely trimmed ladleful of rice, he reflects that like the old man in "As You Like It":—

"True it is that we have seen better days,
And have with holy ball been knoll'd to church,
And sat at good men's feasts"

But the twofold thought of looking backward and looking forward has not been better expressed than by the Chinese poet Po Chu-I, one-time Governor of Soochow:

"Alas that the feasts and frolics of old days
Have withered and vanished, bringing us to this!
When shall we meet and drink a cup of wine,
And laughing gaze into each other's eyes?"

An anonymous Chinese poet of the 1st century B.C. has four highly pertinent lines:—

"I am a prisoner in the hands of the enemy,
Enduring the shame of captivity.
My bones stick out and my strength is gone
Through not getting enough to eat."

The poet Tso Ssu, in his poem "The Scholar in the Narrow Street", might seem to the curious-minded to have been glancing prophetically at our own Communal Council when he wrote:

"He composes a memorial, but it is rejected and unread.
He is left stranded, like a fish in a dry pond.
Without—he has not a single farthing of salary:
Within—there is not a peck of grain in his larder."

To conclude this paper. The subject of food, or rather the absence of food, has probably rarely been more minutely dealt with than it is in the famous 17th century Spanish novel "The Life of Lazarillo de Tormes", of which it has been said, "It treats of only one subject, that of eating, or rather the possibility of living without eating. Famine is here framed

into an art, and feasting is banished far hence..... The here's time and thoughts are taken up in a thousand shifts to procure a dinner; and that failing, in tampering with his stomach till supper time when, being forced to go supperless to bed, he comforts himself with the hopes of a breakfast next morning; of which being again disappointed, he reserves his appetite for a luncheon, and then has to stave it off again by some meagre excuse or other till dinner. The quantity of food necessary to keep body and soul together is reduced to a minimum."

What better description exists in literature of those "eating cares" against which (though in another sense) Milton prayed he might be "lapped in soft Lydian airs"?

In a situation whose main demand upon us is for a certain endurance, the thoughtful person will fall back upon the greatest of English stoic poets, and if in moments of depression he echoes the words of banishment that fell so harshly on the ears of the unlucky Duke of Norfolk:

"The sly slow hours shall not determinate
The dateless limit of thy dear exile",

he will comfort himself with the noble words of Satan in Paradise Lost:—

"To suffer as to do,
Our strength is equal, nor the law unjust
That so ordains."

B.G.B.

The Temple Of The Three Gods.

THE BIRTH OF A LEGEND.

FAT old Granite Liu counted out the copper coins, making caustic remarks about her last customer as she did so. I usually changed my money at her stall and, although I rarely bargained, she never gave me less than the market price. She must have been the largest Chinese woman in Chengtu, but although her body was slow in its movements her tongue and brain were quick. She held her own with her customers, and her fat fingers were very nimble as they flicked the copper coins packed in rows on the tray.

Grannie Liu, the only woman among the money-changers seated by the tunnel which was the south gate of the city, was one of the best known figures in Chengtu. Never, however, did I imagine that she was going to play a part in the growth of a modern legend, belief in which spread with a rapidity equalled only by the development of a rumour in a concentration camp.

When, after absence, I returned to Chengtu in 1941 the city gates and tunnel had gone, blasted by bombs, and then levelled to make a wide and easy exit for refugees in time of an alarm. Dollars no longer changed for fluctuating numbers of coppers but for cents, so old Grannie Liu had deserted her stall and appeared only at such times when shortage of small money made it worth while to charge a commission for changing large notes.

A few weeks later, thirty li away in the country, across the fields of golden rape and sweet smelling beans, Mrs. Tao was left alone on her tiny farm, as her husband and two children had gone off to market. About noon she was attracted by shouts from the door, outside which stood three wounded soldiers in tattered clothes.

"Hey! Farmer's wife, may we rest here awhile?" asked the first, whose head was wrapped in a bandage all bloody and grimed.

"I cannot walk much further" said the second, who limped with a wound in his leg.

"We should indeed be grateful for a little rest in your shady yard," said the third soldier, who had his arm in a sling.

With the courtesy which is common among country folk the woman bade them come in, and brought trestle stools for them to sit beneath the green bamboo plumes.

"Please rest and play a little", she invited them, while she bustled indoors to prepare some noodles for them to eat. As she fanned the fire and seasoned the boiling noodles she kept calling to her guests to be patient, as soon her "poor and tasteless food" would be ready. At last she emerged with the three steaming fragrant bowls, but she stopped short in the doorway with an amazed exclamation. The soldiers were not there.

The trestle stools were empty, but on one was a piece of paper, held by a stone. On the paper words had been written, but Mrs. Tao could not read them. It was not until her husband had returned that he and his children together were able to make out the message.

"We could not wait, but in reward for your kindness go to the south gate of the city and seek out the fat woman money changer." What could it mean? Was it a trick? Late into the night they discussed the strange event and sought in vain for an explanation.

Next day Mrs. Tao, dressed in her best, set out at day-break for the city. It was nearly noon when she got there, but the money changers were not by the roadside. However, it was easy to find old Grannie Liu in a nearby teashop. She listened as Mrs. Tao unfolded her story, but the fat old woman had no explanation to offer.

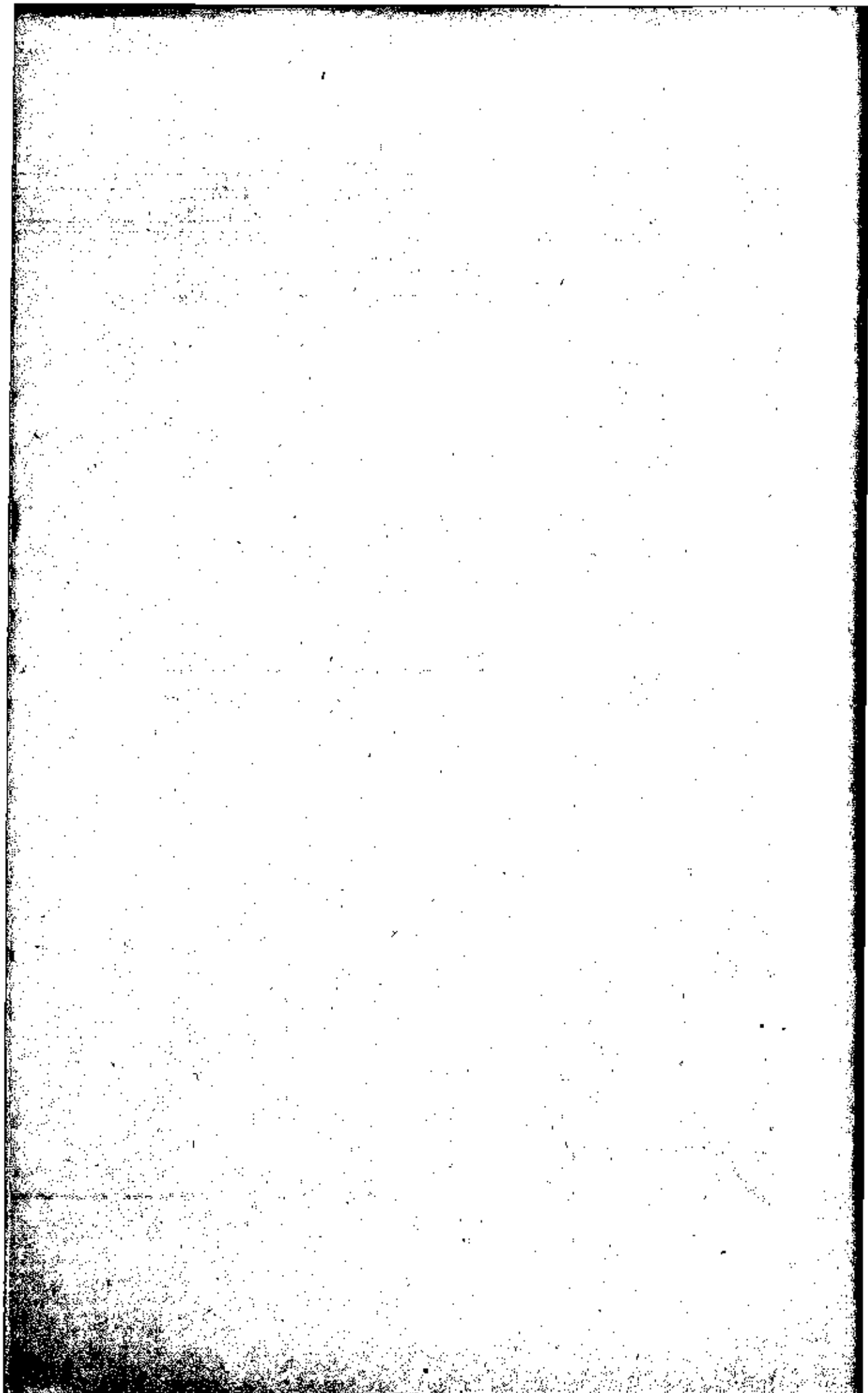
"I tell you what", she said after they had sat awhile over their bowls of tea. "There are some new priests round the corner. They are wise and they may know." So the two women went to seek the priests.

When the South Gate had been levelled some devoted Taoists had started to build a small temple to three local guardian deities. They had not done very well, however. Money was not easy to find: benefactors were few and the sale of incense hardly brought in enough to feed the priests. Only intermittent wafts of perfume were offered to please the half-made gods. Also one of the air raids had caused damage to the place before it was complete.

As Mrs. Tao entered the little temple court she gave a sudden cry of surprise. She looked at the three gods, their paint still fresh over the straw and plaster. One had been hit by a bomb splinter in the head, another in the arm, and the third in the leg. Here were her three soldier visitors.

Great were the blessings which came to the woman, her family and tiny farm as a result of this visit from the three holy ones. Even greater were the blessings which came to the Temple of the Three Gods which speedily became the centre of pilgrimage, gaining wealth and prestige. Its small court was constantly dimmed by the blue haze of incense, which rose before the three whose "wounds" were left unhealed. Throngs of men and women bowed before them seeking some blessing to help them to travel the hard road of life.

WM. G. SEWELL.



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