

THE MISSIONARY REVIEW *of the* WORLD



"HE MADE OF ONE
EVERY NATION"
(ACTS. 17: 26 R. V.)

"ONE IS
YOUR MASTER,
THE CHRIST"
(MATT. 23: 10 R. V.)

VOLUME XLVII
NUMBER 7

JULY 1924

\$2.50 A YEAR
25 CTS A COPY

The MOSLEM WORLD

A QUARTERLY MAGAZINE

Published in JANUARY, APRIL, JULY, OCTOBER

EDITED BY SAMUEL M. ZWEMER, CAIRO, EGYPT

ASSOCIATE EDITORS:

REV. H. U. WEITBRECHT STANTON, Ph.D., London.
PROF. D. B. MACDONALD, M.A., D.D., Hartford, Conn.
CANON W. H. T. GAIRDNER, B.A., Cairo, Egypt.
REV. W. G. SHELLABEAR, D.D., Madison, N. J.

REV. W. ST. CLAIR TISDALL, Ph.D., London.
MR. MARSHALL BROOMHALL, London.
REV. E. M. WHERRY, D.D., India.
REV. ARTHUR JEFFREY, M.A., Cairo, Egypt.
REV. S. RALPH HARLOW, M.A., Smyrna.

THIS is the only magazine in English which gives first-hand contemporary information from the missionary point of view regarding the world of Islam as a whole. The current number contains articles by expert writers on A World Outlook from Jerusalem; The Church as a Home for Christ's Converts from Islam; The Mystic Letters of the Koran; Chinese Islam as an Organism; Mark E. Botham of China; Difficulties of Work Among the Javanese; Evangelistic Work in Old Cairo Hospital; A Mass Movement Toward Christianity in Abyssinia; Every Missionary a Colporteur; Islam as a State Religion.

Its Chronicle of Current Events is unique. Book Reviews and a Survey of Periodicals appear in each number.

Keep in Touch With Those Who Know

Send today for the latest number—the demand soon exhausts the supply.

Single copies 50c. Annual subscription \$2.00

In Combination with the REVIEW \$3.50

THE MOSLEM WORLD.

156 Fifth Avenue, New York City.

Gentlemen:

[] Enclosed find \$2.00, for which please enter my subscription to THE MOSLEM WORLD for one year.
[] Enclosed please find \$3.50 (foreign postage 60c additional) for which please enter my subscription to THE MOSLEM WORLD and THE MISSIONARY REVIEW OF THE WORLD.

Name

Address

City.....Country.....

PERSONALS

DR. FRANK MASON NORTH, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, has been retired on reaching the age limit, but is made "Consulting Secretary." Dr. Titus Lowe has been elected a bishop, and Dr. Ralph E. Diffendorfer, of the Committee on Conservation and Advance, and Dr. John R. Edwards have been made secretaries of the Foreign Board.

* * *

DR. MARY MILLS PATRICK, founder of Constantinople College and its president for thirty-four years, has resigned after having spent fifty-three years in educational work among the women of the Near East.

* * *

DR. A. G. ANDERSON, of the M. E. Hospital in Pyengyang, Korea, was honored on the recent occasion of the marriage of the Prince Regent of Japan by the gift of two hundred yen, a silver cup bearing the imperial crest and a certificate stating that the gift had been made for a long period of social service.

* * *

CHARLES STELZLE will make a study of economic and religious conditions in Russia, Germany, Greece, Italy and England during the coming summer.

* * *

REV. HARRIS E. KIRK, D.D., of Baltimore, Md., is expecting to address gatherings of missionaries in China this summer at the three hill stations, Kuling, Mokanshan and Peitaiho.

REV. JOHN H. RITSON, D.D., who has completed twenty-five years of service as secretary of the British and Foreign Bible Society, is spending six months in a world tour.

* * *

REV. F. B. MEYER, D.D., has resigned the principalship of the All Nations Bible College. James F. Arthur, the vice-principal, has also resigned.

* * *

MRS. THERESA WILBUR PAIST, a sister of the Secretary of the Navy, was re-elected national president of the Young Women's Christian Association at the recent convention in New York.

* * *

BISHOP LOGAN H. ROOTS, of Hankow, China, has resigned from the position of Secretary of the National Christian Council on account of the refusal of the Protestant Episcopal Church to sanction his acceptance, and returned to Hankow to live. He will, of course, continue to assist the Council as far as possible.

* * *

PAUL KANAMORI, sometimes called "the Moody of Japan," has been making an extensive tour in Australia and New Zealand.

* * *

REV. J. I. LANDSMAN, formerly of the Hebrew Christian Testimony of London, has been studying Jewish life in the vicinity of New York City and New Jersey.

(Concluded on page 491)

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Know What Leaders Are Saying and Doing

IN HOME AND FOREIGN MISSIONS

THE MISSIONARY
READ REVIEW *of* THE WORLD

Robert E. Speer (*Editorials*)
John R. Mott (*International M. C.*)
Samuel M. Zwemer (*Moslems*)
James L. Barton (*Turkey*)
I. Lilius Trotter (*Africa*)
Paul W. Harrison (*Arabia*)
Mrs. Henry W. Peabody (*Women*)
Mrs. E. C. Cronk (*Methods*)

Helen Barrett Montgomery
Charles L. White (*Home Missions*)
William I. Chamberlain (*India*)
Milton T. Stauffer (*China*)
Frank Mason North (*Miscellaneous*)
H. V. S. Peeke (*Japan*)
Amy Wilson Carmichael (*India*)
S. Hall Young (*Alaska*)

Some Good Things to Come

The Essential Christian Message Symposium
Modern Miracles of Missions Series
Why I Am a Missionary Series

America and Europe

The Papago Indians Mrs. F. S. Herndon
The Student Work in Europe Fred H. Rindge
Evangelistic Work in Belgium Mrs. Ralph Norton
Progress in Alaska S. Hall Young
Crown Jewels at Crown Point Henry Beets

Non-Christian Lands

Colombia—A Little Known Field A. M. Allan
An Afghan Martyr Alfred Zahir
Christian Laymen in Korea William N. Blair
The New Woman of India Charlotte C. Wyckoff
Through Eastern Laos Land Hugh Taylor
Pioneering in Arabia Paul W. Harrison

Do Not Miss the Special Number on China

(With maps, photographs and charts)

What Christ Has Done for the Chinese Arthur Rugh
The Unfinished Task in China Milton T. Stauffer
What Hinders Progress in China Frank Rawlinson
One Type of a Model Mission Station Du Bois Morris
Christianity in China Through Chinese Eyes David Yui
The Chinese as Christian Missionaries Mrs. F. D. Gamewell
The New Woman in China, Mrs. T. T. Lew
The Message That Brings Results Frank A. Keller

SUBSCRIBE NOW

Attach a check or money order for \$2.50 and receive a monthly dividend in the form of the most helpful and indispensable missionary magazine.

The Missionary Review of the World
156 Fifth Avenue, New York

Enclosed please find \$2.50 for one year's subscription beginning

Name

Address

Date.....

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

CONTENTS FOR JULY, 1924

	Page
FRONTISPICEE	
EDITORIALS	
RACE PROBLEM — WHAT IS MAN?	493
JAPANESE AND MISSION SCHOOLS IN CHOSEN	
RELIGIOUS CONDITIONS IN GERMANY	
THE WHITE WORLD AS SEEN BY THE AMERICAN NEGRO. GEORGE E. HAYNES	499
<i>A view of the race problem, in the light of Christian principles, as seen by an educated leader of the colored race.</i>	
A RACIAL GOOD WILL MOVEMENT	505
<i>The story of what has been achieved through cooperation between members of the white and Negro races in the Southern states.</i>	
RACIAL INTERMARRIAGE IN SOUTH AMERICA	513
<i>The Minister Plenipotentiary of Brazil tells the story of the effect of interracial marriage on the social and political life in the southern continent.</i>	
A PARABLE OF THE GOOD AMERICAN	515
<i>A vision of what might be the result of a truly Christian treatment of Jewish neighbors in residential districts in America.</i>	
REMOVING THE "MIDDLE WALL OF PARTITION"	517
<i>A Hebrew Christian discusses the barriers that prevent Hebrews from acknowledging Christ and the way in which those barriers may be removed.</i>	
A SOLUTION OF THE ASIATIC PROBLEM IN AMERICA	521
<i>Two brief stories from life show the influence of the practice of Christianity on Chinese and Japanese in America.</i>	
CHRISTIAN TREATMENT OF JAPANESE IN AMERICA	524
<i>The pastor of a Union Church in California gives the Japanese view of the actual and ideal relationships between Americans and Orientals on the Pacific Coast.</i>	
A KOREAN VIEW OF AMERICA	528
THE FUTURE OF THE RED MEN IN AMERICA	529
<i>The principal of the American Indian Institute in Kansas, for the training of Indian Christian leaders, describes the influence of educating the children of the Red Men to understand and practise the teachings of Christ.</i>	
THE CHRISTIAN SOLUTION OF THE RACE PROBLEM	553
<i>The president of an interracial educational institution in America discusses the fundamental principles involved in a Christian attitude toward those of other races.</i>	
COPEAC AND FOREIGN MISSIONS	538
<i>A delegate describes the significance of the conference on Christian politics, economics and citizenship in the light of foreign missionary problems.</i>	
BEST METHODS FOR PROMOTING INTERRACIAL SYMPATHY	
EDITED BY MRS. E. C. CRONK	541
• WOMAN'S HOME MISSION BULLETIN— <i>Race Relations</i>	
EDITED BY FLORENCE E. QUINLAN	551
WOMAN'S FOREIGN MISSION BULLETIN— <i>News from Woman's Colleges in the Orient</i>	554
NEWS FROM MANY LANDS	557
THE MISSIONARY LIBRARY— <i>Books on Race Relations</i>	577

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1924, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President	William I. Chamberlain, Vice-President
Delavan L. Pierson, Secretary	Walter McDougall, Treasurer
Publication office, 3d & Rely Sts., Harrisburg, Pa. 25c a copy	Editorial and Business Office, 156 Fifth Avenue, New York City
\$2.50 a year	

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONALS

(Concluded from 2d cover)

K. KAGAWA, the Christian labor leader and social service worker of Kobe, Japan, has been doing extensive relief work in Tokyo and recently has been holding evangelistic services there, both in tents in the slums and among college students.

DR. ALBERT SCHWITZER of Strasburg, theologian and musician, author of "On the Edge of the Forest Primeval" describing his work as a medical missionary in French Gaboon, has now returned to his work in Africa.

* * *

REV. PAUL FOX, pastor of St. Paul's Polish Church in Baltimore, Md., has been invited by the Methodist, Presbyterian and Congregational Churches to become director of Christian work among Poles in Chicago, which is, next to Warsaw, the largest Polish city in the world.

* * *

OBITUARY

REV. ALBERT NORTON, missionary to India for the past fifty-two years and director of the Boys' Christian Home Mission of India, died at Dhond, Poona District, early in April. His sons are carrying on the work which includes six Sunday-schools and a church with one hundred and twenty-five members.

* * *

BISHOP HOMER C. STUNTZ.—On June 3d, Dr. Homer C. Stuntz, Bishop of the Methodist Episcopal Church, died in Omaha, Nebraska, at the age of sixty-six. His death came as the result of a stroke suffered in Florida last winter. Bishop Stuntz was born at Albion, Pennsylvania, January 29, 1858, and served as a missionary to India from 1886 to 1895. Later he was appointed superintendent of missions in the Philippine Islands where he served from 1901 to 1907, when he was elected Field Secretary of the Board of Foreign Missions and subsequently was Assistant Corresponding Secretary of the Board, 1908 to 1912. He was then elected Bishop and went to South America where he remained until 1916. Since that time he has been General Superintendent of the Iowa-Nebraska Episcopal area.

* * *

REV. M. M. KINARD, D.D., LL.D., member of the executive committee of the Board of Foreign Missions of the United Lutheran Church, died in Winston-Salem, N. C., March 13, 1924.

* * *

MRS. HELEN C. BEEGLE, executive secretary of the Women's Missionary Society of the United Lutheran Church, died in Altoona, Pa., March 12, 1924.

* * *

MR. JOHN J. EAGAN, a well known and highly honored Christian business man and philanthropist of Atlanta, Ga., died at his home March 30, 1924. He put his Christian principles into practice in his business and was one of the chief backers of the Commission on Interracial Cooperation.

Gordon



A Graduate School of Theology of high scholastic standards and evangelical loyalty. Degree of B.D.

Theological, Missionary, Religious-Educational College course of four years, college standards, broad curriculum. Degree of Th.D.

NATHAN R. WOOD, President
GORDON COLLEGE OF THEOLOGY AND MISSIONS
 Boston, Mass.

HARTFORD

SEMINARY FOUNDATION

Hartford, Conn.

W. DOUGLAS MACKENZIE, President

Theological Seminary
 Dean, M. W. Jacobus

School of Religious Pedagogy
 Dean, E. H. Knight

Kennedy School of Missions
 Dean, E. W. Capen

Through these associated schools Hartford offers full training for

1. *The Christian Ministry.*
2. *Religious Education and Social Service.*
3. *The Foreign Field.*

Each school has its independent faculty and its own institutional life and together they form one interdenominational institution with the unity of a common aim and spirit.

The plan for a group of eight buildings for the Foundation, including dormitories, library, chapel, gymnasium, as well as separate buildings for each school, is being carried out. The first of these buildings, the Women's Dormitory, is now occupied under direction of the Dean of Women, Mrs. Lester McLean, Jr.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.



SUNDAR SINGH, SIKH



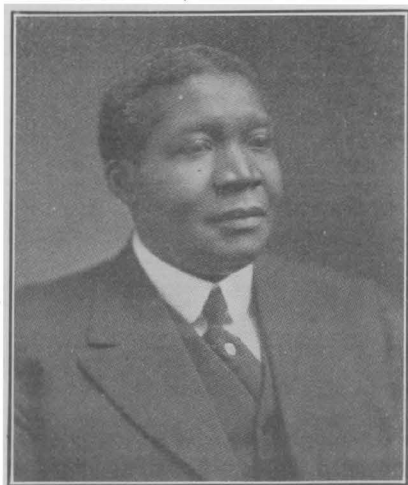
MICHAEL MANSUR, ARAB



RUTH MUSKRAT, AMERICAN INDIAN



DR. MARY STONE, CHINESE



ROBERT R. MOTON, AFRICAN



TOYOHICO KAGAWA, JAPANESE

"OF ONE BLOOD"—CHRISTIANS OF OTHER RACES

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVII

JULY, 1924

NUMBER
SEVEN

THE RACE PROBLEM — WHAT IS MAN?

WHY is there a race problem? That there is one, none can deny. Jews are not everywhere welcomed as neighbors, partners in business or comrades at a summer resort. Chinese, Japanese and East Indians are discriminated against in immigration laws, in naturalization and in school privileges. Negroes and mulattoes (in North America but not in South America) are not generally welcomed in railway coaches, churches or at the dinner tables of the white man. Intermarriage is considered more of a disgrace than interracial immorality. American Indians are placed on reservations and are treated as wards, but not as equals, by the American Government. In some mission fields, white missionaries have been criticized for unbrotherly treatment of Christian natives. In some countries dogs, cats and horses are treated with more consideration than are Negroes, Jews and Orientals. Why is it that human beings are separated into different political, industrial and social compartments?

The racial problem is not always the same. In ancient Egypt, Jews were called unclean. In Palestine, the Gentiles were classed with "dogs." In China, until recent years, Americans and British were called "devils." At times superior force has been required to produce a change of attitude in race relations.

Why is it that a difference in color of the skin, a difference in accent, in facial characteristics, or in ancestry is considered a greater barrier to brotherly fellowship than lack of physical cleanliness, intelligence or personal character?

This is the subject for home mission study during the coming year. Dr. Robert E. Speer has written the adult textbook—a thoughtful, basic study packed with interesting facts and conclusions. In this brief study, entitled "Of One Blood," he discusses the origin and nature of race and the idea of race superiority; the good and evil in race distinctions; the specific problems in America and their

solution according to the teachings of Christ. A new book, an enlargement of this study, will be issued in the autumn under the title: "Race and Race Relations."

While there may be many difficulties in attaining the ideal in our treatment of others differing from us in nationality, color, race or religion, the *Christian* attitude and purpose is to discover God's view of man and His way of dealing with those of different races. This way is revealed in the Bible, particularly in the life and teachings of Jesus Christ, the Son of God. *What is man* in God's view? Clearly "He hath made of one every nation of men to dwell on all the face of the earth... that they should seek God... though He is not far from every one of us; for we are His offspring" (Acts 17: 26 and 27 R. V.). Few Christian students today deny to all mankind a common ancestry. Genesis describes Eve as "the mother of all living" and Malachi asks, "Have we not all one Father?" God is the God of all mankind. He created man, before there was any racial distinction, in His own image — a spirit akin to God and with possibilities of becoming God-like in character and intelligence. Christ Jesus came into the world to save *all* and He is the Saviour of all, without limitations of race or color, but with limitations due to faith or lack of faith in Him.

This does not mean that God sees no distinctions among men. He called Abraham to be the father of a separated and peculiar people; Christians are today called to come out and be separate and sanctified. But this is not to be a separation because of race or color. It is to be a separation from contaminations and a setting apart to God's service. The company of God's redeemed is made up "of every tribe and tongue and people and nation." Men are divided by their attitude to Christ and God divides His servants according to the world's need and our readiness to use talents entrusted to us. All are parts of one Body, but there are varied functions — all carried out under the direction of one Head.

How, then, does this Christian ideal work out in a practical way? First, when we recognize all men as God's children, all are included in His loving purpose and in Christ's plan of redemption. Second, when we see men separated, not by race, or nation, but by their relation to God as revealed in Jesus Christ, His Son. Third, we may note a distinction among God's children, due to difference in office, in place of service and in authority. Fourth, mankind is divided into nations, into groups and into families — not that one may look proudly and disdainfully on another but that close unity and homogeneity of small companies may bring more effective service.

Members of a human family differ in intelligence, taste, characteristics and duties, but that need not prevent loving fellowship, mutual respect and cooperation. Man, of whatever race or nation, is a spirit, akin to God. Man's body is merely a temporary tent, in which the spirit dwells for a period of training and for service. The

tent may be brown or white, red or yellow or black — it matters not, but what does matter greatly is the condition in which the tent is kept, the use to which it is put and the degree of godliness in the spirit that dwells within.

THE JAPANESE AND MISSION SCHOOLS IN CHOSŌN

WHILE the Japanese Government in Korea has not opposed private schools founded by the Christian missions, it has strongly insisted on the separation of religion and general education, more than is done in America. The following territorial regulations indicate the Japanese attitude:

“For the establishment or abolition of a Common School, Higher Common School and Girls’ Higher Common School, whether public or private, and a Public Normal School, permission of the Governor-General of Chosŏn is required” (Art. 24—1922).

“With regard to a private school for particular education and all other educational undertakings, the Governor-General of Chosŏn is vested with discretionary powers in such matters as are not provided for in this ordinance” (Art. 26—1922).

For the establishment of private schools written application to the Governor-General must be accompanied by an account of the personal history of the founder, the object, name, location, and rules of the school, plans of building and grounds, estimates of annual expenditures, ways and means of maintenance with documentary evidence.

No one is allowed to become a founder, principal, or teacher of a private school who has been punished with imprisonment unless pardoned; a bankrupt who has not completed repayment of his debts; one who has been dismissed from office by way of discipline unless pardoned; one who has been dispossessed of his teacher’s license; or one who is known to be of bad character and conduct. Thus a private school is under the supervision of the Governor of the province in which it stands.

Mr. J. N. Rodeheaver, who has recently visited Korea, writes that “government recognition in Korea corresponds somewhat to being accredited in America, and since government schools are being rapidly developed, it is important that private schools obtain recognition, for a Christian school not recognized by the Government will be seriously discounted in the minds of many of the people. The failure of some schools to obtain recognition was not alone because of their refusal to omit religious teaching and exercises from the curriculum but in some cases because of their failure to meet other governmental requirements.”

Government schools in Korea cannot accommodate all the Koreans who wish to secure an education, and mission schools are needed to supplement Japanese education. The chief need for Chris-

tian schools is, however, to give the Christian teaching which is necessary for the highest intelligence, character and service to God and men.

In these respects the Japanese educational system has failed, both in Japan and in Chosen. The Bible is the authoritative textbook to reveal the way of Life and no other system of morals can take its place. The Japanese are discovering this and recent revisions of regulations pertaining to education admit the inclusion of Christian teaching in the regular curriculum. "By the revision introduced any private school may now include religion in its curriculum. It must be remembered, however, that this does not mean any change in the general principle followed by the Government for the separation of religion and education." (Manual of Education, p. 113.)

Some leniency has also been shown with regard to the use of the Japanese language in Chosen schools:

"As hitherto teachers in private schools are required to be well versed in the Japanese language, but they are not required to use it in teaching certain subjects.... In the teaching of Chinese classics, Korean and foreign languages, as well as that of technical and special subjects, better results may be achieved by not requiring Japanese only to be used." (Manual of Education, p. 113.)

The problem of mission schools in Chosen is not yet solved and in all mission lands is becoming more complicated as the national governments bring their schools to a higher degree of efficiency. The main thing to be remembered is that the first and most essential aim of Christian missionaries is to give the Gospel of Jesus Christ to all those to whom they minister.

RELIGIOUS CONDITIONS IN GERMANY*

IN THE religious life of Germany there is evident among the masses a setback in religious instruction and an open opposition to the Church, while at the same time there are signs of a new religious awakening and a deepening of religious life among some classes.

The German revolution following the war brought about a partial separation of Church and State. The Church still receives appropriations through the State, and religious workers have to look to the State for their meager support. Some religious leaders hope for the day of a complete separation of Church and State in order to produce a more vital religion and a more sacrificial living.

Religious instruction in state schools has practically been abolished, and nothing else has yet taken its place. Young people are, therefore, growing up without religious instruction. The new constitution declares that religious instruction shall remain a regular

*Notes from an article in *The Christian Work* by the Rev. Calvin Klopp Staudt, Ph.D., formerly of the American University of Beirut, who spent about five months studying religious conditions in Germany.

course of study in the schools, but it became evident, when this article was interpreted in the light of other provisions of the constitution, that the death-knell of religious instruction in the schools had sounded. The Association of Teachers put itself on record as being unwilling to assume the responsibility of teaching religion and to do so would place God the Father on a level with Wotan. The Saxon Government also required parents to file a statement if they desired their children to have religious instruction.

A new type of vocational schools, known as *Fach und Fortbildung Schulen*, have sprung up all over Germany especially in the industrial centers. All studies revolve around the particular trade or profession for which the pupils are being prepared and special textbooks are issued for each trade and profession. For the sake of efficiency and of making a machine out of a nation there is nothing in the educational world like it. This type of education gives no opportunity for the unfolding of life, but rather produces educational one-sidedness.

A still more serious situation in the religious life of Germany is the strong opposition to the Church and religion on the part of the Socialists and Communists. The "Reds" openly attack the Church and disseminate hostile literature. They attempt to show that religion is a myth and that the Church is the tool of capitalists and organized Christianity an economic burden to society. They have their Sunday-schools, but in them they teach not religion, but atheism. In order to hold the young people, at the completion of their atheistic catechetical instruction, they have a ceremony which is patterned after the confirmation rite in the churches.

There is also an out-of-the-Church movement into the ranks of Socialists and Communists or into the simple class of "freethinkers." Already there are twenty-five million Socialists and Communists in Germany. Statistics show that the withdrawals from the Church for the last few years average over three hundred thousand yearly—that is, from the Evangelical and Roman Catholic Churches, some of whom may, however, have gone into the dissenting sects.

The churches in Germany are having difficulties in these times, but they are free, separated virtually from the State and no longer connected with the aristocracy or subject to the ruling body. Ministers are beginning to speak in the pulpit without fear or favor. The great task of the Church in Germany today is to save the nation spiritually and to check the moral deterioration of the people. It is also to meet the attacks of Socialists and Communists. Before the war, the life of the Church was too easy and pampered. She must now put up a fight for self-preservation and for the salvation of the nation. In some there is a spirit of deep religious consecration and an intense longing for Christian fellowship. While breaking away from the conventional forms of religion, young people are seeking

the religious life and sometimes a practical expression in Christian service. The Christian Endeavor Societies in Germany have nearly trebled since the war began, and activities have multiplied in like measure. A new missionary *verein* has been founded to intensify spiritual life and do Christian work. The German Young Men's Christian Association is also in many places doing a noble work. The falling off of students enrolled in the Theological Department of the University is chiefly due to economic reasons—German clergy receiving only a pittance of a salary—yet some classes in theology and philosophy are crowded. The aspiring German youth has been driven to serious thinking about God and reality and seeks the guidance of men who have thought deeply on this subject.

The Bishop of Saxony recently declared to a large and attentive audience of students in the University of Leipzig, that our Christianity must become more ethical; a higher morality must take hold of the people; a finer spirit of brotherhood, of helpfulness and of service must be developed in the churches; and that we must live more deeply and vitally the Christian life.

A new note is also being struck in the teaching of religion and theology, by the introduction of Christian sociology. Studies which have to do with the Christianizing of the social order found no place in the curricula of former years. Professor Adolph Deissmann, of the University of Berlin, when asked about the religious life of Germany after the war, lately said: "We are less dogmatic, less destructive, I think. . . . Attention is also given to certain neglected sociological problems in the light of the New Testament and the necessity of the Christianizing of the political life." The rabid attack of the German Socialists on the Church has grown in large measure out of a one-sided interpretation of Christianity.

Germans need the power, the restraint and the unifying force of religion; and they need to learn the value and efficacy of Christianity in social and political life. Another encouraging feature is the establishment of a *Religionslehrer-Seminar*, a school of religion for lay workers, founded in Leipzig shortly after the war. It has a three years' course, and is supported by contributions from German people and by foreign gifts. The primary aim of this school is to train up men and women who can give the highest type of religious instruction to children who are now being deprived of religious instruction in the public schools.

Religion in Germany may again work wonders and become a great blessing to the people. As Professor Rudolf Kittel said in his opening lecture last winter to his students on the Book of Isaiah: "The godless will not heed, but the remnant who understand God will bring in a new life for the Fatherland. Nothing can help but God alone. It behooves us to serve God with all our might in the right way. And in the remnant lies the hope of the new nation."

The White World as Seen by the American Negro

BY GEORGE E. HAYNES, Ph.D., NEW YORK

Secretary Commission on the Church and Race Relations of the Federal Council of Churches

AMERICA has a number of national and racial groups that give color to her culture. The Negro group has been playing an important part in this drama of democracy. Frequently they do not reveal their inner selves to their white neighbors. In many periods of American history they did not dare do so openly and frankly, and today, in some localities, they must do or appear to be as their white neighbors wish and not as they desire. Negroes usually wish to please; not to offend. Often they listen with comprehension to their white questioner and respond in such manner as they think he wishes, while they hide the real promptings of their own hearts. We shall here attempt to set down some of the inner attitudes of the American Negro, not as a personal opinion, but as impressions and observations.

A percentage of Negro people has been so "Anglo-Saxonized," through American experience and education, that they move and think and have their being in the whirling world of American culture with its dominant note of commerce, finance and industry. As this element of the Negro group has become inoculated with the white man's philosophy of life, they have necessarily lost some of the dominant *motifs* of Negro life and character. By contrast, fortunately, there is no distinct aristocracy among Negroes based either upon birth or bank account. The group is democratic with an increasingly strong leadership in its schools, its churches and its press. The latter has achieved its place of the fourth estate under very difficult conditions.

The Negro regards his personal relations with his fellows as more important than any ties established by property relations. For example, if a Negro worker likes his "boss" and is happy with his fellow workmen there is a stronger bond to hold him than a full time-card or a fat pay envelope. Perhaps no other people in European or American history would have remained behind on plantations and taken care of helpless wives and children of masters who were away fighting to retain them in bondage; few would have remained to provide for the support of those same helpless families when the master did not return from the battlefield. This conduct did not arise from cowardice or lack of appreciation of liberty but sprang from the spirit of loyalty and from the capacity of the Negro so to love his friends that he lives out his life for them.

During the first fifty years after Emancipation the freedmen and their children were fortunate in that their education was provided by missionary schools organized and taught by Christian missionaries from most of the principal Protestant denominations. These teachers practiced the unusual art of plain living, high thinking, and exalted loving. Through them thousands of the Negro people felt directly the touch of the great humanitarian and religious emotions that surge through sections of American life. Out of this contact with Christian teachers there arose a band of unselfish racial leaders whose personality has often charmed those who have torn asunder the veil of dissimulation and prejudice and have seen them face to face.

Along with the school grew the Church. Some of these churches are independent bodies that have had the friendly counsel and financial support of white fellow-churchmen. Others have had increasingly less contact with white Christians. Some have been retained as integral parts of the parent organizations and while often in separate congregations have had fellowship in central counsels and the general organization. The friendly touch and the sympathetic ideal of brotherhood though sometimes tenuous has been maintained.

There has been, however, another group of contacts between white and Negro people in America probably involving more phases of their common life than the relationship of teacher and student or that of fellow-churchmen. Such relations, too, have involved millions of the masses of the white people who have never assimilated the liberalizing culture of the white world and millions of the Negro people who have never known the touch of the white missionary teacher or of the liberal churchman. These contacts are those of landowner and poverty-stricken, ignorant tenant frequently exploited; of the industrial employer prospecting principally for profits with little time or inclination to look beneath the swarthy exterior of the "hands" that handle the logs and timbers at his saw-mill or the cotton bales at his warehouse and compress, the pick and shovel on the public work or the brick and mortar in building the city skyscraper. A state-wide conference of Negroes of Georgia in 1923 cited low wages of farm labor, bad housing conditions in cities and rural districts, and bad working conditions on plantations of absentee owners among the principal reasons for the Negro exodus from that state. A similar conference of Negro leaders in Mississippi, and later a delegation before the legislature of the same State, cited low wages, bad housing, unfair distribution of public funds for schools and other institutions and insecurity of Negro life as producing similar results in migration.

There are white salesmen in the stores; or, in the streets and by-ways of the Negro neighborhoods, they peddle their wares of all descriptions to be paid for on the instalment plan. So often does

the Negro's part in these transactions prove unpleasant and unprofitable that he views with misgiving, as a Greek bearing gifts, any white person who comes to his door. Then, too, there are contacts with the many representatives of the law from the policeman on the beat to the judge on the bench and, like the disfavored generally, the Negro gets short shift. A community or a state in the South may be in commotion over some political question and the voters are called upon to decide; either tacitly or openly, as in a school election in an Oklahoma city recently, Negroes are not expected or allowed to vote. In Northern cities to which they are moving by hundreds of thousands many respectable families have had their homes bombed, their lives threatened or their peace otherwise disturbed when seeking to occupy houses with modern conveniences in blocks where fire, police, sanitation and other city facilities are provided.

In the majority of these contacts the Negro experiences little or none of that kindly consideration and brotherly spirit which actuates the benevolent-minded white man. In later years, as more than three fourths of the Negroes have learned to read, they see in the newspapers more information about the lynching-bee than about the colporteurs of Bibles; they read and feel more about segregation and about the determination of their white brethren to set them off as a thing apart than about brotherhood and good will.

Negroes are learning of and watching the efforts put forward to Americanize the foreigner. Not that they know any more about what Americanization means than other Americans, but they hear a great deal about making the alien a citizen and teaching him to exercise the rights and assume the responsibilities of citizenship. On the other hand, Negroes perceive that they themselves are not naturalized but natural-born Americans since the time of the Pilgrim Fathers. They have borne all the responsibilities of taxation and war service since they joined Colonial armies to fight against the injustice of taxation without representation. Yet, with the exception of the home missionary societies and a few philanthropists, nobody seems to them to have concerned himself about citizenship rights of Negroes. They have even found many white Americans extending every possible effort to block the feeble efforts the Negroes themselves put forth to enjoy the rights and perform the duties to which they have an inalienable claim. They recall such facts as the necessity for them to carry a nation-wide agitation to induce their own Government to give their educated young men who were ready to volunteer during the World War the chance to train and be commissioned as officers for Negro troops.

Many Negroes point out the exclusion from our histories of the facts and achievements of Negroes in America. They say that Negroes have played conspicuous parts in every war from the days of the Revolution to the World War; that they have probably con-

tributed more to American music than any other group; that the American cotton industry was built upon their labor; that some of the best American literature either directly or indirectly was their creation; that they have made substantial contributions to American science and invention; and yet the histories, if they mention Negroes at all, usually treat only of their degradation as slaves, their crimes, their weaknesses or their alleged incapacity.

Out of the combination of such experiences has come a definite attitude, not always an articulate conception, toward the Caucasian world. Some Negroes have been so affected by the discriminations and injustices the race has suffered that they have confused the two clearly differentiated types of the white world and confound the liberal-minded, democratic Christian spirits with the dominating, self-seeking class. They believe that here and there individual white persons are liberal and kind and just but they regard the great white world as cold and hard and often unjust. In later years there has been confusion in the minds of many Negroes between the ideals of Christianity itself and the practical interpretation that many of their white neighbors give to it. Such persons have expressed their doubts about the Christ-like qualities of their lighter-hued fellow Christians. Said a church official of a Negro denomination to the writer once: "It always makes me smile to see a white man with a Bible under his arm."

The tendency to attribute to the white man the evils which they suffer or see is not confined to educated Negro men and women. During the World War a white friend of mine was strolling out one day over the acres of a large Mississippi plantation. Unobserved nearby a Negro plowman wearily homeward plodded his way, singing:

"Boll weevil 's in de cotton,
Cut-worm 's in de co'n;
Debil 's in de white man,
War 's goin' on."

There is also apprehension and skepticism of the Negro about the ability of the white man generally to accord other groups a participation in the common life without domination or paternal condescension. Even uneducated Negroes, with that power of penetration for which they are noted, have such misgivings. An old colored woman in an Alabama country village listened with a quizzical countenance as another colored woman of education was explaining the advantages of the victory of the Allies. When her informant had concluded she replied, with a shrug of her shoulders, "Well, chile, there ain't much difference between one set of white masters and t'other." The same sentiment is often expressed in more elegant terms by Negroes whose hair is not tinged with gray and who have had the advantages of education and travel.

Sometimes this reaction to the white world goes farther and many experiences of discomfort, inconvenience or discourtesy are attributed to the prejudice of white people against Negroes when often it is nothing more than the impoliteness and uncouth conduct of an uncultured person. A Negro when purchasing a ticket at a railroad station was given an excessive amount of change in the transaction. He called it to the attention of the clerk who at first seemed offended that the accuracy of his calculation should have been questioned. When the mistake became evident to him the clerk took back the extra money but offered no thanks for the Negro's courtesy or apologies for his own lack of it. The Negro purchaser at first considered this an expression of a prejudiced racial attitude but his opinion was changed a few minutes later when a white woman was treated discourteously by the same clerk.

One of the striking developments of the last ten years has been increasing growth and strength of the independent Negro church denominations. In a discussion with one of the leaders of one of these churches recently with the view of getting his cooperation for some joint activity, he said: "They don't want us; if we go in there will be many of them who will show us by their action if not their words that they do not. If we cannot enjoy our association with them we can enjoy it among ourselves." To no small degree Negroes regard it true that white people have insisted upon segregation of the Negro groups and other racial groups on the ground that they are fundamentally different.

The foregoing brief recital of the Negro's present attitude may make clear the idea that there is today a "new Negro," growing in racial consciousness, in citizenship consciousness and in consciousness of personal and group values. He is increasingly critical of the white world about him. He is seeking more and more to find a firm foundation within himself and within his own group life upon which to build. Whenever he becomes articulate he tries to lead the white world to understand that he wishes to stand on his own feet and work out his destiny with his own hands in a democratic world where each man may do his own thinking and may speak for himself. In a current article in *The World Tomorrow*, a Negro man of the younger generation writes, "The Negro youth's bread and butter is at the mercy of economic shifts. He may be moved up a peg, or he may be side-tracked altogether. . . . One might naturally ask how is the young Negro going to work out a situation like this. Certainly it is in the final analysis the business of nobody but the Negro. The trap is already laid for him and new ones are being constructed; he is privileged to walk into them, which would be economic suicide, or build better ones himself. He must work out his own salvation."

During the last decade an increasing number of white Americans have perceived this rising tide of racial reaction to the hard and

unjust conditions that have faced Negro Americans. Many of these white people have been actuated by humanitarian motives, many by religious motives, some by high motives of allegiance to ideals of political democracy, and not a few have gradually perceived that the economic, social and spiritual progress of other Americans is linked with the opportunity of the Negro citizen of the community to share fully in the common life.

Leaders of both races have become awakened to the broad, deep chasm of separation which the erosion of prejudice, proscription and misunderstanding has made between the two races, as the relation of master and man and mistress and maid disappeared during the past generation. The new friendly relations upon the basis of man to man and woman to woman grow up slowly and often only in isolated situations. To meet this condition a few interracial-minded men and women of both races scattered here and there in churches and schools and occasionally in the busy market of business have set themselves to the task of changing the character of the contacts of everyday life between the millions of these two races. They have recognized and undertaken to remove many of the discriminations and injustices under which the Negro as an American citizen labors. To do this is doubtless a large order, because the Negro has been developing an aloofness and particularly because the crust of public opinion has discounted the capacities of Negroes, has shut them off from many opportunities of achievement and has used their limited achievement under the restrictions as proof of their lack of capacity to achieve.

The surprising thing, however, has been the remarkable success that has attended this "Interracial Movement" pioneered by a few real statesmen. It has penetrated the public school systems in the South and converted communities and states to the idea of public support for Negro education, following the lines and results of the pioneer work of mission schools which demonstrated the capacities of Negro children to measure up to all the tests of modern American education. In fact, much of the best in content and method of modern American education was first invented and first tried in Negro mission schools. It has penetrated the Church and religious organizations and today church denominations and these religious organizations are striving to give Negro members full participation in their rights, benefits and responsibilities. It is slowly penetrating industry as white workers and colored workers awake to their mutual interests and as white employers see the adaptable utility of Negro workers.

This movement has now focused itself in the Commission on Interracial Cooperation, with headquarters in Atlanta, Ga., and the Commission on the Church and Race Relations of the Federal Council as two agencies definitely formed to promote the ideal of applied brotherhood in these varied relations between the two races.

A Racial Good Will Movement

BY WILL WINTON ALEXANDER, ATLANTA, GEORGIA

Director of the Commission on Interracial Cooperation

PROGRESS in any line rarely comes from a single cause. For a long period many forces have been affecting race relations in America. Any effort affecting them, and any evaluation of such effort, must take into consideration the work of other movements.

The Commission on Interracial Cooperation has sought to influence tendencies that have been going on for many years, and to cooperate with individuals and efforts approaching American race relations from various angles. The Commission has assumed that right racial attitudes are a by-product. They come as a result of making known the facts, from proper contacts between persons of the races involved, and from cooperative effort in tasks that beget a sense of fellowship. Most white people in America, South as well as North, know little of the facts regarding Negroes and their development in America. Most of the thinking which white people do is based upon popular race dogmas which, though current everywhere, are not the result of observation or study but are based largely on prejudice and misapprehension. There is, therefore, much feeling and little understanding.

Much of the foundation work of getting a sufficient body of facts is yet to be done by anthropologists, biologists, sociologists and investigators of group psychology.

The Commission discovered on investigation that Southern colleges were giving very little attention to this subject. Two remedies for this situation seemed possible. The first and easiest was to introduce into college departments of history, economics or sociology some course which would open up the question for undergraduates, give them the general information available, define the problem, and acquaint them with sources of information. As a result of a series



THE LATE JOHN J. EGGAN OF ATLANTA
One of the chief promoters of the work of the
Commission on Interracial Cooperation



THE NEGROES' NEED OF BETTER HOUSING FACILITIES

A sample of unsanitary conditions in a Negro court in a northern city

of conferences running over the past five years, some sixty or seventy institutions in the South have begun to offer such courses. The number is increasing each year. Professors report encouraging interest on the part of the students. In Texas, the professors offering these courses have formed a simple organization and meet once a year for a day to discuss methods and materials. The first problem they confronted was to find sufficient suitable material for such a course. To supply this need, the men from institutions west of the Mississippi have worked with Dr. T. J. Woofter, Jr., of the Commission's staff, and those from the southeastern colleges with Dr. W. D. Weatherford. As a result, two books have been produced and will soon be off the press. One by Dr. Woofter is a brief, informational study, especially adopted for introductory courses. Dr. Weatherford's volume is a source book that will serve for a more comprehensive study.

Closely related to this study in the colleges is the question of research. Students, having taken these introductory courses, become interested and many are willing to make some phase of race relations the basis of graduate study. It is expected that, as a result of such graduate research, valuable material will be gathered on important phases of the question which up to the present have not been studied.

It has seemed necessary to do something, also, in the elementary and high school courses to give to future citizens a sympathetic

understanding of other races. Progress to this end, however, has been slower. More attention is given in elementary grades of American public schools to teaching humaneness to animals than in developing sympathy and understanding for humans of other races. A few experiments are being carried on which may develop effective methods of meeting this need. One Southern state has a committee of well-known educators at work preparing material on the Negro in America which they hope may be adopted as a part of the American history course in the public schools.

In making known the facts regarding Negroes and Negro life, the importance of the press has not been overlooked. As a result



TEACHING THE NEGRO TO BUILD BETTER HOUSES
In the Training Shops at Hampton Institute

of a series of conferences with editors, the following statement of attitude and policy has been issued by the editors of nearly a hundred of the most influential dailies of the South:

"In the attainment and maintenance of improved interracial relations in our Southern states, we believe that a policy of cooperation between the more thoughtful of both races is fundamental, this being the antithesis of antagonism and polemic discussion.

"Mutual helpfulness between whites and blacks should be encouraged; the better element of both races striving by precept and example to impress the interdependence of peoples living side by side, yet apart.

"The Negroes of the South are largely dependent upon the white press for current news of the day. It would be well if even greater effort was

made to publish news of a character which is creditable to the Negro, showing his development as a people along desirable lines. This would stimulate him to try to attain to a higher standard of living.

"We do not believe that education suited to the needs of the individual of any race is harmful. It is a generally accepted fact that in both races if the entire mass were educated, industrial problems would adjust themselves automatically and the less fit of either race would find the work and place for which he was best equipped. It has been authoritatively stated that the demand for Negro leadership would absorb all teachers, preachers, physicians and lawyers the schools may turn out.

"The influence of the thoughtful men of both races should be invoked in the effort to establish and assure equality before the law for Negro defendants in all criminal trials.

"Abatement of mob rule and its crimes is an aim to which all good citizens should pledge their support.

"In the harmonious cooperation of the thoughtful and exemplary men and women of both races lies the prospect of larger understanding and better interracial relations."

While the above statement may not be all that could be desired, it represents an interest and open-mindedness on the part of those who control the daily press and, in large degree, mold public sentiment. The Commission maintains an educational department which furnishes regularly to these papers items of interest relating to Negro life and development. This material is widely used. The genuineness of the desire of Southern editors to be helpful to race relations is seen in the increasing tendency to give prominent and dignified publicity to the achievements of local Negro schools, churches, and business organizations.

The "laissez faire" theory has been applied to all social situations. This attitude may be an inheritance from our savage forefathers who held a fatalistic philosophy of the world order. In American communities it is still the attitude of most persons to the situations which grow out of race contacts. Such situations are usually let alone till they become critical; then social surgery of a very crude and ineffective type has been resorted to. The Commission seeks to bring about intelligent and sympathetic consideration of these questions by the Christian men and women of each community. In the past, there has been much discussion by each race, but no conference between the two groups and consequently little understanding. The Commission has developed the habit of conference between white and colored leaders in many communities. This seems a small thing, but it has great significance. Not only has it resulted in the relief of specific situations, but it has brought hundreds of white and colored men and women of intelligence to know one another and to have a new appreciation of one another. Never since the Civil War have the thoughtful men of the two races in the South been so well known to one another. Between these groups there is developing a new spirit of frankness and sympathy, and, on

the part of whites, a growing appreciation of the splendid men and women who are to be found among the better trained Negroes in every community.

A special phase of these new contacts is seen among the women. In October, 1921, at the first conference ever attempted between white and colored women, there were present over one hundred white women, including leaders in many of the women's organizations of the South, and a group of representative Negro women. The Negro women presented a statement calling attention to the many heavy handicaps the race was compelled to bear and asking for cooperation for their relief. These handicaps include long and irregular work-



ONE OF THE RESULTS OF THE WORK OF THE COMMISSION ON INTERRACIAL COOPERATION

This is the high school for colored students at Atlanta, Georgia. One of the five new schools just erected at a cost of \$1,200,000, as the result of an agreement negotiated by the Commission

ing hours in domestic service, bad housing conditions, lack of facilities for wholesome recreation, necessarily neglected homes with resulting child delinquency, unjust and burdensome discrimination in the conditions of travel, lack of adequate educational facilities, unfair treatment by the press, lynching, and denial of the ballot.

To the above the white women replied as follows:

1. DOMESTIC SERVICE.

We acknowledge our responsibility for the protection of the Negro women and girls in our homes and on the streets. We, therefore, recommend:

That domestic service be recognized as an occupation and that we seek to coordinate it with other world service in order that a better relation may be established for both employer and employee.

2. CHILD WELFARE.

We are persuaded that the conservation of the life and health of Negro children is of the utmost importance to the community. We therefore, urge:

a. That day nurseries and kindergartens be established in local communities for the protection, care and training of children of the Negro mothers who go out to work.

b. That free baby clinics be established, and that Government leaflets on child welfare be distributed to expectant mothers, thus teaching the proper care of themselves and their children.

c. That adequate playgrounds and recreational facilities be established for Negro children and young people.

3. SANITATION AND HOUSING.

Since good housing and proper sanitation are necessary for both physical and moral life, we recommend:

That a survey of housing and sanitary conditions be made in the Negro sections in each local community, followed by an appeal to the proper authorities for improvements when needed.

4. EDUCATION.

a. Since sacredness of personality is the basis for all civilization, we urge:

That every agency touching the child life of the nation shall strive to create mutual respect in the hearts of the children of different races.

b. We are convinced that the establishment of a single standard of morals for men and women, both black and white, is necessary for the life and safety of a nation. We, therefore, pledge ourselves to strive to secure respect and protection for womanhood everywhere, regardless of race or color.

c. Since provision for the education of Negro children is still inadequate, we recommend:

That surveys be made of the educational situation in the local community in order that colored children may secure—

(1) More equitable division of the school fund.

(2) Suitable school buildings and equipment.

(3) Longer school terms.

(4) Higher standards and increased pay for teachers.

5. TRAVEL.

Since colored people frequently do not receive fair treatment on street cars, on railroads and in railway stations, and recognizing this as one of the chief causes of friction between the races, we urge:

That immediate steps be taken to provide for them adequate accommodations and courteous treatment at the hands of street car and railway officials.

6. LYNCHING.

a. As women we urge those who are charged with the administration of the law to prevent lynchings at any cost. We are persuaded that the proper determination on the part of the constituted officials, upheld by public sentiment, would result in the detection and prosecution of those guilty of this crime. Therefore, we pledge ourselves to endeavor to create a public sentiment which will uphold these officials in the execution of justice.

7. JUSTICE IN THE COURTS.

We recommend

That our women everywhere raise their voices against all acts of violence to property and person, wherever and whatever cause occurring.

We further recommend:

That competent legal assistance be made available for colored people in the local communities in order to insure to them the protection of their rights in the courts.

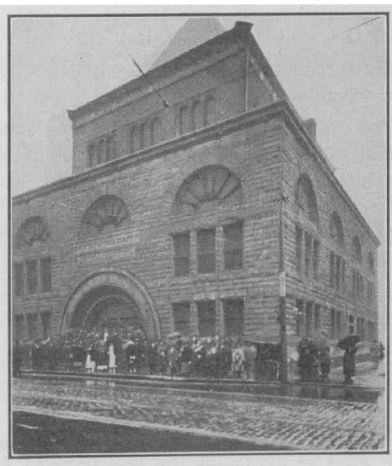
8. PUBLIC PRESS.

Since the public press often gives undue prominence to the criminal element among the Negroes, and neglects the worthy and constructive efforts of law-abiding Negro citizens, we pledge ourselves to cooperate with the men's committees in endeavoring to correct this injustice and to create a fair attitude to Negroes and Negro news.

These statements have since been adopted as the interracial platform of the Southeastern Federation of Negro Women's Clubs and of church and civic organizations of white women with perhaps a million members. Their essence has been written into the local programs of these organizations, and in many communities white and colored women are now meeting for frank and patient conference over common problems. The significance of this is seen in the frequency with which one now hears white women address or speak of a Negro woman as "Miss" or "Mrs."—titles which until recently the traditions of slavery had denied to all colored women, regardless of character or type.

Although conference gives opportunity for contact and produces better understanding, the most effective method of developing sympathy and good will is *fellowship in work*. The conferees have done much more than talk. They have set definitely to work to change conditions. They have worked together for better laws, for better community care of children, for better health, to make an end of lynching, to give legal protection to the helpless and to bring about greater consideration for Negro women and girls and the integrity and welfare of Negro homes.

These processes have begun to produce very tangible results. The movement for Negro schools has been going for many years. Its leaders were prophets and statesmen. They have worked with increasing success. The very recent years have seen a marked growth in state expenditures for Negro education. This undoubtedly has been stimulated by the sentiment developed by the Commission. There is an increased activity on the part of all welfare and health



A MODERN CHURCH FOR NEGROES

The Pilgrim Baptist Church, with 3,000 members. Pastor, Dr. S. E. J. Watson, Chicago

agencies on behalf of Negroes. The care of Negro children and the health conditions of Negro communities are receiving more consideration than ever before.

The lynching record for last year was reduced fifty per cent and was the lowest in forty years. A large share of credit for this must be given to the Southern women. The Commission has spent money and effort in securing evidence and able legal assistance in prosecuting mob members. In one state bills are now before the legislature looking toward police measures that have already proven effective in sister states where their passage was worked for by persons connected with the Commission.

But after all, the most important elements in race relations are intangible. It is attitude, at last, that counts, and attitude is a thing of the spirit. The most hopeful result of this work has been a slowly changing attitude toward this whole question on the part of Southern communities. This is reflected in the inaugural address of the present Governor of Mississippi, whose election marked the end in that state of the political career of James K. Vardaman, the bitterest enemy Negroes have ever had among Southern public men. The extracts quoted below from Gov. Whitfield's address fairly represent the South's awakening conscience on this subject:

"The Negroes still make up slightly more than one-half of Mississippi's population. Any plans for a new era, any change in our economic life, any reorganization of our agriculture or industry which leaves them out, is doomed to failure. If we would work out our own economic salvation, we must at the same time take their well-being into consideration. There is a definite relation between their happiness and prosperity, and that of the state as a whole.

"We must improve working and living conditions; look after the Negro's health, foster manual training and modern agricultural methods, and see to it that at all times the less favored black man shall get a square deal in his business relations and in the courts. Our own self-interest prompts it; humanitarian considerations demand it; our Christian duty as a more favored people enjoins this upon us.

"Wise leaders among the Negroes must be encouraged in their splendid efforts to aid their own people. Points of agreement between the races must be emphasized and points of friction minimized. Every man and woman in the state must see to it that the laws giving protection to Negroes in their lives and property are rigorously enforced; that the occasional white man who seeks to profit through the ignorance of his tenants or laborers be forced by the overwhelming weight of an aroused public opinion to give a square deal to all whom he employs regardless of race or color; and that there be the fullest cooperation between the white man and black, to the end that peace and harmony may prevail in the separate development of the races, and prosperity comes to white and black alike through cordial cooperation in the agricultural and industrial upbuilding of the state."

Racial Intermarriage in South America

BY DR. OLIVEIRA LIMA, WASHINGTON, D. C.

Minister Plenipotentiary of Brazil

SINCE the very beginning of the colonization of the New World in the sixteenth century, the Spanish and Portuguese adventurers freely intermingled with the aboriginal Indians and with the imported Africans. As a result, there was a fusion of the races and a mixed population grew up which precluded the existence of racial rivalry, animosity, or conflict.

Why, then, did not Latin America or, better, Ibero America either physically or morally become a colored continent, except in a few spots like Haiti? (There the purity of the black race was more or less maintained even by means of constitutional prohibition.) The answer is simple: It is a physiological and sociological reason.

The Indians were a race, if not individually weaker (read Fenimore Cooper), at least unprepared as a whole to resist the diseases, vices, brutalities and the strenuous life of the explorers. Their activity was not of a continuous type, but was intermittent, the periods of inter-tribal war being followed by periods of rest or of carousals, interspersed with hunting and fishing expeditions. Agriculture was only an unimportant and meagre occupation, consisting of the cultivation of maize. Nomads cannot carry on a regular husbandry. So the Indians have gradually been driven out by colonization. They have been absorbed into the new population, their features and sometimes their character in some cases reminding us of their previous independence. In other cases, as in Mexico and Central America, large bodies of them still remain as the basis of the national population. In time, however, they will vanish.

The Africans imported to America have proved to be a race of greater endurance. After three centuries or more of free intercourse, the slave trade was abolished and no more Negroes were brought over whilst millions of European emigrants entered South America. Many of these emigrants came from southern Europe, but some also from northern Europe, particularly Russians and Poles. The consequence is that the Negroes, who still are so abundant in the northern section of Eastern South America, become less and less numerous as we go southward. In the city of Sao Paulo we meet today fewer Negroes than in Lisbon. In Montevideo and Buenos Aires they are a rarity.

One of the first Presidents of the Argentine Republic and one of her most illustrious sons, Rivadavia, was a mulatto. In Brazil her foremost contemporary writer, Machado de Assis, with a true Athenian mind, was also a mulatto, as was one of the greatest states-

men of the Empire, Baron de Cotegeipe, a witty, far-seeing diplomat, not unworthy of Talleyrand's intellectual kinship.

The question of the relation of Negroes to Whites is one of the gravest with which the United States has to cope. The future of race relationships in North America is much more difficult to settle than was the abolition of slavery. We cannot foresee when and how the race problem will be solved since miscegenation is the exception, and even illegal contempt of race having been only slightly modified by the change of ideas and since the exodus of the black population it is today a practical impossibility.

Racial intermarriage, if permitted, might put an end to the "black peril," which may become a most pressing and serious one. Who can realize or even imagine the excesses of a Negro bolshevism? The white secret societies in some sections might be wiped out in an awful uprising or a bitter civil war. The Negroes are continually growing in numbers, as they do not attempt birth control.

South America is free from this menace. Social controversies may arise with the development of industries and the accumulation of wealth, but irritating racial problems do not trouble us. Intermarriage is extremely repugnant to the North American communities, but as a Brazilian white man I cannot help rejoicing that such a problem is not to be found in Hispanic-America and that from such intermarriage no evil consequences have resulted. White blood prevails in the fusion and white ideas also. The superior culture of the white predominates and moulds the mixed population. A reversion to savageness or to barbarism is possible only when there is a lack of strong impulse in the advanced race.

Intermarriage appeals to my sociological sense and to its biology presents no objection, but I admit that prejudice against it is not absent from my country and from other countries in South America. Some families would feel dishonored if Negro blood were to be mixed with theirs. But who can be sure that it will never be so or that it never has been so? Drops are imponderable and invisible and there are, in reality, no pure races. Even the Germans who, as Teutons, were proclaimed by Count Gobineau the purest, came to be called Huns, that is, Turanians.

In our continent Negroes will never be a dominant race, even in sections where they may surpass in number the white people. They are not backed by centuries of culture and are not a progressive race, though they make great progress. The most important thing is to open the way for a better understanding between social elements which in the United States are in conflict. The Christian doctrine teaches us that mankind is one. In South America our experience of centuries has taught us that there is no real understanding except the one that comes through the fusion of races. We have political and economic problems but no racial problem.

A Parable of the Good American

BY REV. A. M. ALLAN, BOGOTA, COLOMBIA

MRS. AUGUSTUS BELL SILVERTONE stepped lightly out of her car and was soon expounding the best methods of Americanization to a select group of club-women. She was warmly applauded as with felicitous phrases and levelling logic she shewed that aliens, especially Jews, must be brought out of their shell of exclusiveness, and be led to imbibe the ideals and free spirit of America.

Mrs. Silvertone felt that she had made a decided hit, but on her return to her pretty home, called "Altruista," at 101 Freedom Avenue, she was shocked when she arrived by the dreadful news that "Ivygreen," the adjoining cottage, had been bought by Moses Goldberg, who was preparing to move in next day with his large family. Mrs. Silvertone was so upset that she went at once to her room to plan measures of protection for herself and her two boys. A wall of exclusion must be built at once. She telephoned her husband to have a contractor come early next morning.

Mr. Goldberg and his family came, saw and understood. That wall kept the two families as far apart as Palestine and California, but it enabled Mrs. Silvertone to "pursue the even tenor of her way" and prepare speeches on Americanization, for which she was highly esteemed in three States. Occasional glances which Mrs. Goldberg shot at her when they met unavoidably on the street convinced Mrs. Silvertone that her new neighbor was lacking in Christian spirit.

A fortnight later, Mr. John B. Friendly, a business man who owned the house next to Mr. Goldberg on the other side, arrived home from his holiday with his wife and children. Seeing his new neighbor cutting his lawn one evening, he crossed over, shook hands, and told Mr. Goldberg about the best way to make grass grow on that ungrateful soil. John was a home man, accustomed to spend his evenings with his family, and when he brought home any new Victrola records, he often invited the Goldberg family to hear them. When Mrs. Friendly was ill, Mrs. Goldberg sent fragrant roses.

A month later, Moses was amazed and pleased when John invited him to accompany him to church. "No, dat iss not for me!" he replied. "Well," responded Mr. Friendly, "you know we who come from the East and the West are to sit down in the Kingdom of God some day with the children of Abraham, Isaac and Jacob, and we might as well begin now."

"I vill tink about it," said Moses, for he wished to consult his wife. She did not manifest the opposition he had expected, for she secretly longed for human society, and had a mother's desire to see

her boys brought under good influences. At one time she had a leaning towards Christian Science, but ever since Mrs. Levi Cohen's baby died without a doctor, she had turned against it. "I would not go to a Mission," said Moses to his wife; "but you see, Rebecca, this is not a Mission, it's a proper church where the folks go."

So it came to pass that a few weeks later, one Sunday morning, when his boy of eight was recovering from a fever, Moses Goldberg put on his best suit, crossed the lawn to the Friendlys' door and rejoiced his neighbor's heart by saying, "I vill go to church today."

The two men sat in the same pew and Moses, to whom, like most Jews, the synagogue was but a piece of antiquated boredom, felt instinctively drawn to the kindly atmosphere of the place, and the heartfelt, tuneful singing. Moses' soul responded as he joined in the reverent, dignified worship of the Almighty. What he and Rebecca and the boys lacked, these happy worshipers seemed to have, namely, an intangible, indispensable something which glorifies existence, relates man to his Maker and draws him closer to his fellowman.

The minister's sympathetic prayer "for those who are passing through sickness or bereavement" touched him deeply. Moses continued to attend, and in due time recognized Jesus of Nazareth as the Messiah. Like Zacchaeus, he immediately began to plan for restoration to those whom he had wronged. "I'll have those repairs made on that tenement right away. I must lower the rent of the rooms these two widows have in my house in Cheap Street; for Christ's sake I'll see if I can't give people better homes."

Time passed. The Goldberg family now miss few Sundays in church. Last May one of the boys received a prize in a Sunday-school competition and Mrs. Goldberg takes pride in decorating the church with flowers for the communion services. If anyone should question Moses about the date of his conversion, he would say unhesitatingly "De day Mr. John B. Friendly shake hands and help me with de lawn-mower."

RACE SUPERIORITY

The claim of superiority carries with it a proportionate obligation. "We that are strong ought to bear the infirmities of the weak." Position may bring power, but it also involves a duty and a privilege to use that power to help others. It is the small, weak natures that show themselves proud, arrogant and selfish when placed in positions of prominence. The great, noble natures will seek to serve humbly, cheerfully and unselfishly wherever they are. Americans profess to believe that "All men were created free and equal." When will we put that belief into practice?



A GROUP OF HEBREW CHRISTIANS IN AMERICA

Removing the “Wall of Partition”

BY AMOS I. DUSHAW, HICKSVILLE, LONG ISLAND

ST. PAUL, the converted Pharisee, laid aside his pride of blood, and in the spirit of Christ went out into the wide world to break down all racial barriers. He wrote to the Ephesians that in Christ there could be no such barriers: “For he is our peace, who made both one, and brake down the middle wall of partition.” How then, has the wall between Jew and Christian been built up, and what can be done to remove it? Christians know that there can be no triumph of the Kingdom of God with the Jewish race left out.

Race prejudice is world-wide, and is not confined to any one race. Wells says, “It is the almost universal bad manners of the present age which make race intolerable to race.” Mills said, “Of all vulgar modes of escaping from the consideration of the effect of social and moral influences on the human mind, the most vulgar is that of attributing the diversities of conduct and character to inherent natural differences.” All the Biblical writers are forerunners of such sentiments (See Acts 17: 26). The difficulty is not the prejudice of Gentiles towards Jews, but that Christians should be thus prejudiced when they are indebted to the Jew for the Old and New Testaments, for the clearest conception of God, and for Jesus Christ Himself. The attitude of anti-Semites is summed up in the striking words of Lloyd George:

"If they are rich, they are birds of prey. If they are poor, they are vermin. If they are in favor of war, it is because they want to exploit the bloody feuds of the Gentiles for their own benefit. If they are anxious for peace, they are instinctive cowards or traitors. If labor is oppressed by great capital, the greed of the Jew is held responsible. If labor revolts against capital, as it did in Russia, the Jew is blamed for that also. If he lives in a strange land, he must be persecuted and pogrommed out of it. If he wants to go back to his own, he must be prevented."

Many may be surprised to know that the triumph of the Church over the pagan world was not a blessing to the Jew. Dean Milman, referring to the attitude of the Church towards the Jew during the Dark Ages, says, "But the Church was their implacable enemy." Abbe Constant Fouard, referring to the condition of the Jew during pagan times, says, "They did not then lead the precarious existence to which they have often been subjected in Christian lands." Rabbi Kohler says, "He, Who has been a world Saviour, bore through His followers damnation to His kinsmen, and thus was rendered the chief cause of the persecution of the martyr-race of Israel." Brace, in "Gesta Christi," says, "Nothing in all history has been so stupid and cruel as the persecution, from the earliest ages, by nominal Christians, of a gifted race, united to them by many ties—the Jews. The best of Judaism—its humanity, as shown in the legislation for the stranger; its spirit of charity to the poor, its high morality, and its deep sense of the divine is contained in Christianity: and the latter is a reformed Judaism." Henry Ward Beecher said, "But how a Christian in our day can turn from a Jew, I cannot imagine. Christianity itself sucked at the bosom of Judaism. Our roots are in the Old Testament. We are Jews gone to blossom and fruit. Christianity is Judaism in evolution—and it would seem strange for the seed to turn against the stock on which it was grown." The words of these outstanding Christians go to show that the situation is not hopeless. When the rank and file of Christian teachers discover this, then anti-Semitism will die a natural death.

INFLUENCES THAT MAINTAIN THE BARRIER

A pastor in Germany said to me, in regard to the anti-Semitism of that country, "We magnify the vices of the Jews, and refuse to recognize their virtues."

In too many Christian churches more attention is given to the rejection of Jesus by some of His people than to the fact that many Jews accepted Him, died for Him, and were the first to carry His message to the Gentile world. The impression seems to be that when the Jewish nation rejected Him, the Gentile world accepted Him, whereas, for three centuries, Gentiles persecuted the followers of Christ.

Even Christian ministers speak of the Jews as chiefly lovers of money. Note, however, what the late Professor Franz Delitzsch,

said: "Up to the time of the dissolution of their national independence, agriculture and handicraft were their chief occupations; only later, in consequence of their dispersion and the narrow limits prescribed for their activity, they became a people of traders and usurers which took the place of the old Phœnicians. Handicrafts were so much developed, and held in such esteem, that towns were celebrated for skill and success in some branch. The Jews were in those days anything but a nation of mere buyers and sellers. In the sixty-three works of which the Talmud consists, there is scarcely a word in honor of trade; but much pointing out the dangers of money-making. Professional usury was contrary to the spirit of Judaism; for the Talmud places usurers on a level with gamblers, and declares both criminals unfit to bear witness in a court of law." We need to let in the blessed light of truth and the darkness of prejudice will disappear.

THE MOST UP-TO-DATE STUMBLINGBLOCK

Israel Zangwill has said, "Nationality is the ill with which the world is afflicted; the only remedy is to break down all barriers." This ill is a product of the sixteenth century Reformation. "Protestantism, in breaking up the universal Church, had, for a time, broken up the idea of a universal solidarity. Even if the Universal Church of the Middle Ages failed altogether to realize that idea, it had been the symbol of that idea." During the supremacy of the Roman Catholic Church, Jews, after baptism, were accorded full fellowship, and ceased to be recognized as Jews. But in the modern state, identifying nationality with race, Jews, even after baptism, were still considered Jews. This is in contrast to Mohammedanism, where Moslems of every race are at home in every Moslem land. It was the spirit of nationalism that produced modern Zionism with its strong Jewish national consciousness. Most of the European States said to the Jews: "You are Jews, and do not belong to us." Even within the Christian Churches Jews were denied full fellowship. This is equally true of the American Protestant Churches. The Greek Orthodox Church is owned by the Greek and Slavic races; the Roman Catholic Church by the Latin races; and the Protestant Churches by the Nordic races.

Ultimately, the Jewish race will discover Jesus, and interpret Him in its own characteristic way. That will be a red letter day for the whole world. They gave Christianity to the world in its pristine purity, in the Gospels and Epistles. Dickinson in "The Christian Reconstruction of Modern Life," says, "It is they (the Jews) who can understand Him as the Aryan cannot without their interpretation of the supreme Semite and human. In their growing appreciation of their own Jesus, there may be found at length the synthesis of the two leaderships of humanity, the domination of Aryan civilization by

higher spiritual forces, and its direction to transcendent ends." In the meantime, Christians by their regenerated lives, and Christlike conduct towards the Jews, can hasten the coming of that Great Day when all shall be united in Christ (Romans 11: 11-15).

CHRIST AND THE PARTITION

Jesus, Himself, a Jew, loyal to His race, a child of the synagogue, instructed in the Law, the Psalms and the Prophets, appreciated the historic mission of His race. Dr. Coburn says, "Many people seem to suppose that they may approach the subject as if the Lord Jesus Christ had appeared in Spain or China instead of Judea and Galilee." In giving His disciples a program for the evangelization of the world, Jesus said, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." His disciples, all Jews, were loyal to this command. When the cry came from Europe, "Come over to Macedonia, and help us," the Jew St. Paul responded to this S. O. S. call. And lastly, while on the Cross, Jesus said, "Father, forgive them; for they know not what they do." Shall Christians refuse to heed this divine spirit of compassion?

"The great antagonist of intolerance is knowledge" says Buckle. To meet and overcome the anti-Semitism of Germany, the late Dr. Franz Delitzsch established a school at Leipzig for the study of Jewish history and literature. He encouraged the students at the university, studying for the ministry, to avail themselves of this special department as an aid to a fuller understanding of the Jews and their contributions to religion. All who attended this school eventually freed themselves from anti-Semitism. They discovered the fuller sources of the Christian faith. Professor Strack did the same at Berlin, and with similar results. Thus they gave to Germany many ministers who became mediators between Germans and Jews. As a student at Leipzig, I availed myself of this department, and had for fellow-students Germans, British and Americans. Unfortunately, there are no such schools in America, save the Jewish theological seminaries.

This "Wall of Partition" will be removed when Christian teachers and ministers discover the truth about the Jews, and teach it to their people. Thus they may send forth into every department of society a vast host of intelligent and sympathetic mediators between Christians and Jews.

The advice of St. Paul to the Gentile-Christian Church still holds good: "That by the mercy shown to you they also may now obtain mercy."

A Christian Solution of the Asiatic Problem in America*

The Story of a Chinese Who Sought for Gold and Found Christ

BY COE HAYNE, NEW YORK

Author of "Race Grit," "For a New America," etc.

ONE night the idols disappeared from the Chinese temple on Mott Street, lower Manhattan. The members of the powerful Chinese Benevolent Association, led by their chairman, had decided that the joss was no longer necessary as a feature in their council hall. The shrines, with their tinsel, glitter and cheap gaudiness, were un-American and pagan. The man responsible for this change was Lee To, a Christian acquainted with the best in American social and religious life. He was a missionary of the American Baptist Home Mission Society and the New York City Baptist Missionary Society.

When Lee To was asked to accept the chairmanship of the Chinese Benevolent Association that held jurisdiction over all Chinese from Chicago to the Atlantic Coast, he told the nominating committee frankly that he was a Christian and would conduct the office, if elected, in a manner that accorded with his conception of Christian ideals. For many years the Association had sent to China for the best man available to head up the organization and in view of this custom, Lee To warned his associates that old country customs must yield to higher Western ideals.

For four years, this Christian clergyman presided at the conferences of the Chinese Benevolent Association. After the first two-year term, a long established precedent was broken when he was elected for a second term. Today he is consulted in matters of most vital interest by his countrymen, having been called even to Chicago and Minneapolis to give his counsel in matters relating to the dealings of Chinese with one another. His influence grows with the years. He is known in New York as the Mayor of Chinatown.

Lee To was born in Canton, China, and came to America in 1880. Ten years later he was converted in a mission in San Francisco. He says: "I came to this country to get gold, but was never satisfied. I found Christ and now am satisfied." In 1898 he entered the service of the American Baptist Home Mission Society and has been with it ever since. He has made a place for himself in the hearts of his countrymen by never refusing to leave his home or office, at any time of day or night, in answer to appeals for help.

* Used by permission from "The Road to Brotherhood," published by the Dept. of Missionary Education, Northern Baptist Convention.

He has taught many classes in English, using the Bible as a textbook, and has helped to establish Sunday-schools in the churches in Manhattan, Brooklyn and Queens Boroughs, and in Newark, N. J. Street preaching has been a large part of his ministry and some converts are members of the "Trust God Club," an organization of Christian Chinese, in which the initiation fee is \$100 contributed to the support of a mission in China.

Lee To has pled with the Sight-Seeing Bus owners that bring thousands of tourists into Chinatown to require their guides to tell the truth about the Chinese. The continual advertisement of Chinatown as the vice center of New York City is resented. Much harm has also been done by the misrepresentation of Chinese character in motion pictures.

Miss Mabel Lee, daughter of Rev. Lee To, is a graduate from Barnard College who was given the degree of Doctor of Philosophy by Columbia University in 1923. She hopes to devote her life to her people in China, and in March of last year she went to France to prepare more fully for work in her native land.

MEMORIES OF A JAPANESE CONSUL IN SEATTLE

BY ESTHER MARY McCOLLOUGH,* SEATTLE, WASHINGTON

A Worker in the Baptist Home for Japanese Women

AS my mind travels back to that home in Seattle wherein lived the Japanese Consul, Morinobu Hirota, his wife and their little five-year-old daughter, Nobuko, a series of moving pictures flash before my eyes. Many cooking-class lessons were held in their home as we strove to bring American and Japanese friends together around a table where minds as well as bodies were fed. Mrs. Hirota played beautifully on a grand piano for she had studied under the best masters. Mr. Hirota also loved music and played the violin.

On little Nobuko's first Christmas in America, when the American neighborhood children and a few Japanese were grouped around the long dining-room table decorated with Santa, his reindeer and sleigh, the excited children jumped around the loaded Christmas tree as a real Santa Claus distributed the gifts.

I went to Mrs. Hirota's home twice a week to teach her English and when I praised her for her perseverance in trying to speak English all the time she said, "I'm taking my courage in both hands." Often we sat around the fireplace gazing into the bright flames as we talked of the Bible and of faith. Mrs. Hirota would say, "I have faith, but I want my husband to have faith." Nobuko would draw up her little stool, bring out her little Sunday-school book and show me the pictures which she had so carefully colored. Mrs. Hirota

* The narrative is abbreviated by permission from "A Road to Brotherhood," published by the Department of Missionary Education, Northern Baptist Convention.

and her husband were always ready to share their talents and hearts with all alike because they longed to be democratic.

When sickness came into this home of happiness and refinement it was finally decided that they must leave their loved Seattle and return to Japan. When we went to see them depart, the rain fell steadily and seemed to find an echo in our hearts. Mr. Hirota, who had been too ill to see his friends for weeks, stood on the deck, the thoughtful considerate gentleman, faultlessly attired and with the same kindness shining from his eyes.

They went to Kamakura on the seashore where the wife, the nurses and the doctors made a strong fight against the dread disease. Mrs. Hirota wrote: "Mr. Hirota began to read his Bible, which he did not do in former days. Then he began to pray. He earnestly has tried to gain faith. He read religious books and sent for a Japanese Christian pastor to come and talk to him, which he is still continuing to do. The illness is a sad thing but in Mr. Hirota's case it turned out to be an incident in a religious experience. He would have remained an ordinary man had he not so suffered." Later we were shocked and saddened to hear of Mr. Hirota's death. In a letter, written three days before, Mrs. Hirota wrote: "Amidst the serious time of his illness, he was baptized in bed by a pastor of the Nippon Christian Association. It seems to me like a miracle, because he had never thought about Christianity, or even Buddhism until now. But since he has been to Seattle and had so many chances to know Christians and earnest Christians, his mind felt affection about religion. After he got the illness and experienced intolerable pain of body and mind, the poor stray sheep came to God's warm heart at last. I trust that God will save him and no doubt my strong faith will be approved by God some day. The greatest Healer has healed his pain and sufferings. I know he is safe in the arms of His Heavenly Father."



CHRISTIAN HINDU DELEGATES TO A STUDENT VOLUNTEER CONVENTION IN AMERICA

Christian Treatment of Japanese in America

BY REV. K. OGAWA, LOS ANGELES, CALIFORNIA

Pastor of the Japanese Union Church

FREDERICK DOUGLASS, the famous Negro orator once said Mr. Lincoln was the only white man with whom he ever talked for an hour who did not in some way remind him that he was a Negro. Abraham Lincoln was simply carrying out the Golden Rule, and this is the spirit which practical Christianity asks in the treatment of Japanese in America. The Japanese question is no more a question of immigration since the passage of the "Exclusion Law."

The question is not how to stop further immigration of Japanese, but how to treat those Japanese who are already in this country. Should they become the object of constant agitation and discrimination, being denied fair opportunity and justice, or should they be given the privileges granted to other aliens and their descendants?

The Japanese in North America number about 110,000, ninety per cent of whom are on the Pacific Coast. Two-thirds of them are in California. They are engaged in all kinds of useful occupations—commercial, agricultural, industrial, and so forth. They are here to stay rather than to return to Japan, not only for their own sake but for the sake of their growing children who are American by birth. The question is how shall they be treated.

Anti-Japanese agitators, prompted, no doubt, partly by semi-patriotic and partly by selfish motives, have thought the simplest way to deal with them was to discourage them from remaining in this country, and to put a stop to their further immigration. Their methods are wholly un-Christian, for they have sought maliciously to turn public opinion against the Japanese by appealing to race hatred and making false assumptions, and, by every means possible, seeking to arouse bitter animosity against them.

As an illustration, I may cite the following incident. On December 5, 1920, the Japanese young men of central California, meeting in conference at Fresno, passed the following resolution: "We, the Japanese young men of Central California, in consideration of the situation confronting us, declare that we shall do our uttermost for the Americanization of our people in America." On the following day, newspapers reported it as follows: "We are resolved that Central California, as the impregnable fortress of Japanese development in America, shall be defended to the death-blow at whatever sacrifice."

Anti-Japanese agitators have succeeded in passing many discriminatory laws in order to crush Japanese economic, social and

political ambitions. They have not succeeded in driving all the Japanese out of this country, for the majority have remained here in spite of agitations against them.

On the other hand, a host of friends of the Japanese, through their individual efforts and through organized agencies, have always stood for justice and fairness, not only for the sake of the Japanese, but for the sake of Christian America.

Here is a recent incident. When a little group of Japanese in Hollywood wanted to build a Christian church where they could worship God, and carry on active work for Christian Americanization among the Japanese, anti-Japanese agitators held a mass meeting, under the auspices of the American Legion, early in January,



REV. K. OGAWA AND CHILDREN IN THE JAPANESE UNION CHURCH, LOS ANGELES

to protest against the building of the Christian church. The house was "packed" with anti-Japanese sympathizers, and the speakers proceeded to vilify the Japanese in every conceivable way. One of the local pastors, who attended the meeting with two of his church members, sat in the back and when they started to leave, unable to endure further the unfair and untrue language of the speakers, were hissed and jeered as un-American. After an investigation of the anti-Japanese propaganda, the Brotherhood of the Congregational Church of Hollywood passed the following resolution, which was followed by a similar resolution passed by the Hollywood Presbyterian Church:

"WHEREAS, this community has recently witnessed and is still witnessing an effort to expel and exclude from its borders all resident Japanese; and whereas, this effort has been characterized by un-Christian and un-American means of enlisting popular assistance, means themselves productive of race hatred and subversive of the American ideals of equal rights and fair play;

It Is Hereby Resolved by the Brotherhood of the Hollywood Congrega-

tional Church, assembled in special meeting on this the 23d day of January, 1924, that the effort mentioned and the means employed for its achievement are not only deeply regretted, but condemned as at once dangerous to our Republic and unworthy the citizens of this community and country; and it is hereby recommended that the Hollywood Chamber of Commerce tender its offices without delay in the interest of dispassionate consideration and early disposition of any existing problem affecting differences among resident races. The Hollywood Congregational Church Brotherhood stands ready to cooperate to the fullest extent with the Chamber of Commerce and other organizations in their attempt to adjust this situation in the spirit of true Americanism."

The Japanese, under the protection and guidance of these American friends, gradually have raised their standards of living, established their homes, built churches, founded respectable communities, and have tried to cooperate with American neighbors as much as opportunity was given to them. Thus they have become permanent residents.

While some were talking about the non-assimilability of Japanese with the slogan "Once Japanese, Always Japanese," there arose a new generation, and we have now in America many thousands of second-generation Japanese who were born here and therefore are Americans to whom "non-assimilability" is an atrophied word. They are very quick to adopt and assimilate American ideals and standards of living, and they are growing innocently as straight Americans. Usually Japanese parents, knowing their own handicaps and limitations, wish to accomplish, through the second generation, what they themselves could not do, by giving their children the best education possible. But their future depends on the kind of treatment they receive. We cannot blame them as unassimilable unless we give them opportunities to be assimilated. Should they continue to be the objects of constant agitation and discrimination as in the past, it would become almost impossible to prevent them from becoming a race-conscious group, functioning distinctly and separately in business, in politics and in social life as Japanese-Americans rather than as straight Americans. Whether the Japanese in America are an asset or liability depends upon the treatment they receive—as mere aliens or as fellow-citizens. By the latter method, America has lost nothing but has gained an invaluable asset to this country by making them the real connecting link between the East and the West, the true interpreters of two great civilizations.

Booker T. Washington said, "You cannot pull a man down into a ditch without being in danger of going down with him yourself." It would be far better, therefore, truly to Americanize the Japanese rather than alienate them, by giving them a fair opportunity and justice rather than by constant discrimination and by creating prejudice against them.

The proposed amendment to the Constitution of the United States to deprive the right of citizenship to American-born Japanese

on the ground that they are born of parents who are not eligible to such citizenship ought not be considered for a moment for the sake of the fair name of America and for the sake of the high and noble ideals upon which this country was founded. As Rev. Paul Waterhouse pointed out, "It could only perpetuate forever the very problem we are seeking to solve and be a great stain on the wonderful ideals of democracy which America has always held up before the world. It would only complicate matters, for, in the first place, it would not affect the 30,000 American-born Japanese who are already citizens by birth and who, with their children, would always be citizens. Thus there would be two groups of American-born Japanese—citizens, and those who never could be citizens, no matter how well qualified they are to function as such. In case of marriage between the two groups of what country would the children be citizens? A class group, smarting under a feeling of unjust treatment, without a country, would be produced by such an amendment, estranged from American democracy and making it almost impossible to win them to Christianity. An impossible situation would arise with friction and confusion everywhere!"

The recent decision of the Supreme Court of the United States barring the Japanese in America from naturalization on the ground that the Japanese are neither Caucasians nor Negroes has been very unfortunate, for it denies all rights and privileges as American citizens to Japanese parents who must protect all interests and guard the future of their children who are growing up as American citizens. It also causes the Japanese in America to become the object of discriminatory laws directed against them, thus perpetuating racial hatred and class distinctions.

There are three possible solutions to this important problem. First, the Constitution of the United States could be so changed that the fitness for citizenship of any person permanently residing in the United States would be dependent on his character and personal qualifications rather than on difference of race or color. The present racial classifications are only arbitrary and therefore unsatisfactory, and moreover "it is wrong in principle to judge of a man's fitness for citizenship by his race or the part of the world he happens to come from, instead of his ability to comprehend democratic institutions, his personal qualifications and his loyalty to this country."

Second, if the change of the Constitution of the United States is too laborious a task, then a new treaty between Japan and America might be formed including the following item, as suggested by Dr. Sidney L. Gulick: "In respect to these nationals of each Government now residing permanently under the jurisdiction of the other, whether laborers or not, the privileges of naturalization and citizenship will be and hereby are extended to those individuals who will duly qualify under the law." This will give the Japanese in America, who are

qualified under the naturalization law, the privilege of citizenship and at the same time it will nullify all the local discriminatory laws against them.

Third, if citizenship cannot be granted to the Japanese in America in any case, then at least civil rights ought to be given to them, in all justice and fairness, in order that they may be assured of almost the same civil rights and privileges granted to all other aliens in this country. Nothing short of that could measure up to true American democracy.

For weal or woe, the Japanese immigration question is now practically settled. We can be well nigh satisfied that there will be no more Japanese immigration into this country, but those who are already here ought to be treated fairly and justly, (1) not only for their own sake, (2) but for the sake of America itself, (3) and for the sake of maintaining international good-will and friendship between Japan and America, (4) and also for the sake of the advancement of Christ's Kingdom on this earth; for the failure of such just and fair treatment of Japanese in America will always be pointed out by non-Christian Japanese people everywhere as evidence of the impotency and hollowness of the Christian religion. They will say, "How can you tell us that you love God, Whom you have not seen, when you do not love your brothers, whom you have seen?"

A KOREAN VIEW OF AMERICA

Alice Kim, a Korean Christian woman, who recently visited the United States, gives her impressions of America as follows:

1. *The plentifulness.*—Everyone looked well dressed and well fed. It seemed to me that every second place I saw was a place to eat or a place to buy food.

2. *The wastefulness.*—Riding by automobile through forests, I saw wood lying on the ground. I thought of my own Korean people cold and even freezing in winter for lack of fuel. The food left on the plate in America would feed many thousands of hungry people in Korea.

3. *The friendliness.*—The people are kind, especially to foreign students. I often wondered why people were so kind to me, but I know it was because they love Christ. The home life in America is a most potent influence, especially in the West.

4. *The Christian spirit* in America struck me very forcibly. Two years in America deepened my experience and my love for Korea and her womanhood. I got a new vision of woman's work in the world. It is because of Christ's love that womanhood holds its high place in Christian lands.—*The Korea Mission Field.*

The Future of the Red Men in America

BY REV. HENRY ROE CLOUD, WICHITA, KANSAS

WHAT part have the children of the Red Man in the America that is to be? In our body politic are those whose ancestry dates back to the dim past—whose ancient civilization on this Western hemisphere compares well with that of European nations. Shall not these contributions of race antiquity, distinctive arts and handicrafts, music and folklore, so colorful with nature, exquisitely beautiful, and a pride to any nation, help to make America what she should be?

The task of conserving what is distinctive in aboriginal American life is one which should engage the interest of every thinking citizen. The America of tomorrow will not have this inheritance of the first American if the boys and girls of this race are not adequately educated and trained in those qualities of character which stand the test of life's vigorous demands.

Compare, if you will, the ancient life and training of the Indian with that of today. The old-time Indian lived in reed wigwams, bark huts or tepees. The furnishings of this home were very scant, and its food supply uncertain. The boy and girl in this primitive home were taught early to be *thankful* for everything—the scarcity of food, clothing, weapons and all other creature-comforts naturally created an attitude of appreciation and thankfulness for every favor conferred, however insignificant in itself.

The conditions of life then demanded energy and resourcefulness. A buffalo hunt would be staged for the young hunter. All skilled hunters would withdraw, repair to some advantageous point, and watch the initiate kill his first buffalo. This was followed by public recognition, praise and honor.

From earliest infancy the Indian child was given Spartan-like training. He was given a piece of bass-wood stick, one point of which



REV. HENRY ROE CLOUD
A Winnebago Indian, graduate of Yale
University and Principal of the Amer-
ican Indian Institute, Wichita, Kansas

was charred for his own dedication to the fast and the search after the knowledge of the gods. He could not eat until the stick was entirely consumed. Repeated experiences of this sort taught the young Indian concentration of thought, hardihood, self-control and a belief in something supernatural.

Absolute obedience was required by rigorous punishments. By an elaborate system of taboo, reverence for Deity, respect for the aged and an insatiable ambition to know the mysteries were inculcated. The training, though primitive and uncouth, produced sound, lusty and majestic Indians like Massasoit, Cornstalk and Red Jacket.

The secret of the success of this early primitive training school is to be found chiefly in the very environment which surrounded the Indian. The greatest incentive to activity is the enforced struggle for existence. There is a constant tax on the resources of mind, body and soul, and in the exercise of these for self-preservation there results a development and growth in those qualities such as fortitude, faithfulness, patience, perseverance, hopefulness and skill in primitive arts. It is not claimed here that environment alone is responsible for the results achieved.

The wise old Indians rooted their educational system in the need of the masses—they created interest in work, they played upon the sense of pride and honor, hope of reward, inspiring ideals, such as a high seat in the world to come, and were uncompromising in their punishment of failure in duty. By invoking the aid of the Great Spirit they recognized the limitations of man, and his need for divine help.

Next to the practice of adapting their education to the needs of the people, they made provisions for the training of leaders, both by descent and by an elaborate system of ceremonial training. A leader had to excel in mentality and in feats of valor.

But a great transition period awaited this child of the original America. By the discovery of America and the rapid influx of a foreign civilization, the aborigines have had to change their mode of life entirely. No race has been required to make such haste in acquiring civilized standards of living as the Indian. Coming out of the school of hard experience, where the environment itself exacted every resource and capacity, the young Indian today finds himself in homes that know no necessity for the struggle for existence. Honors and rewards for effort expended have been swept away with the old order of things. In return for the injustice done him, a benevolent government has undertaken to feed him, clothe him, supply homes, hospitals, reservations and schools. Moreover, the Government has supplied agencies to look after all the business of the Indian, such as leasing and selling his lands, inheritances, employment, farming, care of the sick, etc. Nothing but praise and gratitude is due the government that undertakes to carry on such a gigantic

task. The motive actuating it is one of justice and altruism, and eminently American and democratic.

Everyone conversant with the facts, however, realizes that the effect of giving everything free to the Indian has been a political and economic error. Accordingly, the Government itself is eliminating the wards as fast as it can, through competency commissions, closing the free Federal schools for those tribes adjudged able to avail themselves of the public school of the country. This applies also to those of less than one-half Indian blood, as well as those full-bloods who are capable of paying for their schooling. It is confidently expected that in a decade or two most of the Indian population will begin life again upon a basis of self-support by the struggle for self-preservation. Anything done for the race then will meet with quick response and due appreciation. "The full soul loatheth a honey-comb; but to the hungry soul every bitter thing is sweet." Pride and self-respect will be built up in the race by the very fact of doing for themselves in those things which the Government has done for them in the past. They will have a new regard and a re-birth of respect for law and order, because as tax-paying citizens, they will be supporting that Government by law themselves.

There is grave concern in these days for the future America, because of the prevalence of ideas which are subversive of sound, good government. The right to property and the rewards of individual initiative are being denied. The sanctity of the home, the need of the public school for democracy and the right to existence of the Church are openly questioned.

The following facts must always be kept in view in all efforts for the Indian race. The economic changes necessarily carry with them the decadence of Indian religions. This in turn means the loss of a people's inspirations, conceptions of spiritual truths and certain fundamental hopes. The old home training of the young has passed away forever. There is now very little home training of the young. Children are early taken away to government institutions where organized religious teaching is forbidden owing to the difference in sects and doctrines. The Government can impart knowledge but cannot give religious instruction. Owing to this fact outside religious agencies are brought in, each in their turn, to influence Indian children as best they may. To make up this lack of definite religious training, organizations such as the Y. M. C. A., and Y. W. C. A., have tried to inspire the Indian students with religious ideals.

In the last year religious work directors have been placed in a few of the larger government schools with the hope of giving more definite religious instruction to government Indian students. There are approximately 312,381 Indians within the confines of the United States. Of this number there are about 83,633 children eligible for school. Of all these all but 20,869 are in school, either mission or

government. The mission schools, maintained by the Roman Catholic and Protestant Churches, enroll about 4,637. The Federal Government assumes the elementary education of the rest.

The emphatic attention of the Church is required for the strengthening of all its missionary program and church life on every reservation to the end that Christian homes may be multiplied and that the Indian child, like his white playmate may learn at his mother's knee to revere and love the Father who made him, and that he may learn something of his own obligation to his fellow man.

While the Indian youth needs knowledge in this trying transition period, he needs far more those qualities of character shown by men of faith. The disintegrating and demoralizing effect of this sudden economic change and a purely secular education must be met by a thorough-going character-building educational program. A broad-minded educational program will foster those unique contributions which the Indian alone can make to the future America.

A CHRISTIAN'S FINANCIAL CREED

ADAPTED FROM HARRIS FRANKLING RALL, GARRETT BIBLICAL INSTITUTE, CHICAGO

I believe and will endeavor consistently to act on the belief that

1. All that I have is held by me only in trust. It originally came from God and belongs to God as I do.

2. Money is not in itself "filthy lucre." It is stored-up power. It represents so much of myself that can be set at work in China or India or New York or Colorado.

3. God counts on the use of this money to do His work, to preach His Gospel and to build His churches; to train His workers and to send them out; to teach, to heal and to save His children; to help establish His Kingdom of righteousness, love and peace.

4. A right use of my income is one of my first duties as a Christian. Until I do this my prayers will be empty. I am saying "Lord, Lord," while I do not the will of my Father.

5. A definite proportion of my income should be set aside for the service of God in behalf of my fellow-men. This proportionate giving is an acknowledgment of God's sovereignty over all of my possessions. It also guards against selfishness. It is a business-like and Christian method. Giving by impulse and without system does not harmonize with the supreme importance of God's work.

6. At least one-tenth of my income should be used exclusively for God's work—as my personal "income tax to God." As I am receiving far more from God than did the children of Israel or any former generation so I ought gladly to give more than one-tenth if I am able.

7. I desire to have partnership with God in my business and in His work in the world. I should invest God's money at least as carefully for Him as I do in my temporal business. I should keep strict account of God's fund and not trust to guesswork. I should study the needs of the world field and of the Church and its work so that I may give wisely. I should give my prayers and myself with the money entrusted to me as a good steward of Jesus Christ.



TEACHING LOYALTY TO AMERICA — WHY NOT LOYALTY TO CHRIST?
A cosmopolitan quintet learning to sing "America." Left to right: Italian, Swede, Negro, Jewish and Chinese

A Christian Solution of the Race Problem

BY DR. FRANK L. ANDERSON, EAST ORANGE, N. J.

President of the International Baptist Seminary

THE race problem is as old as human society. It grows out of the biological, economic and cultural differences of men as they try to live on the same plot of ground, be it small or large. An American anthropologist speaks of "the biological drive behind the phenomena of culture." That "biological drive" means that race problems spring out of human nature, even out of that which is partially depraved or partially redeemed. Total depravity is not a necessary presupposition.

Christianity has been permeating the lump of human life for nineteen centuries, but the problem is not less acute now than when Jesus began to live and to preach good will to all men. Race strife is not less violent in so-called Christian lands than it is among the peoples who have not had the blessings of the Christian religion for centuries. Americans may pride themselves on being more democratic and more Christian than other peoples but the problem is still acute here. When we look at some facts in Christian nations, especially in our own nation, it seems almost to be a question whether even Christianity can solve it. If not can we still claim that Christi-

anity has the element of universality adequate to bring into one family all the peoples of the world, here as well as hereafter?

Christianity is the manifestation of a spirit, an attitude of mind, a dynamic for life. It is an ideal put into a human problem with a view to its solution. It is a power at work *within* the problem itself. It is not, then, primarily something *towards which* men move. It is rather something *with* which men progress in the direction of their possible achievement, individual and social. The Christian spirit must enter into the very men and women who are most obstinately antagonistic to other races and must change them into real brothers. The mountain vision must be made actual in the midst of imperfect people in the valley below.

The Christian solution of the racial problem must take all the facts of human nature and experience into consideration in order that betterment may result. Biology and history—all the past—are involved in that obstinate fact of race. There is a "biological drive," a cultural drive; there is also a Christian drive. These must co-operate in order to help our violent humanity to come more under the influence of good will to all men. The Christian spirit must solve the problem from within the facts of human nature, strife, bitterness, narrowness, or confess defeat. Otherwise it cannot even touch the hem of the problem. It must come down from the heavens and live *among* men in order that it may live *within* men. President Charles Cuthbert Hall once said that "theoretical belief in the unity of the race is unserviceable unless it survives in the presence of facts."

Why are there race prejudices? Many reasons and many factors must be considered. To understand the causes under which the problem arises will help in the solution. In a recent scientific book the authors say, "Race problems are becoming more and more pressing as the races of men are being brought more in contact. In the old days of race isolation there were no such problems, but complete isolation is no longer possible." Different races live in the same city, walk the same streets, ride in the same cars, attend the same movies, if not the same church. There was no Negro problem in the North till the black men began to settle in larger numbers in the same neighborhood with whites. Then property values went down and the problem arose. The Christians in the North do not now regard the people of the South as such haters of mankind as they did formerly.

Less than a hundred years ago foreigners from Europe began to make their homes in America, as the land for the oppressed of the Old World. But when the newer immigrants came by the thousands and tens of thousands we began to have a bitter anti-foreign movement manifested. We sent representatives to Congress who pledged to counteract the influence of the "hordes"—a favorite word today in the vocabulary of some "patriots"—from the Old World.

The problem, then, arises when races, black or white, break out of isolation and begin to make a living among other racial groups or even among the higher strata of their own kinsmen.

This is simply circumstantial. Next we consider the fact of color. Magazine articles and books are written on the effect of color on the relation of groups of men. In 1910 B. L. Putnam Weale wrote on "The Conflict of Color" and in 1920 Lothrop Stoddard gave his fear-inducing book "The Rising Tide of Color" to the world. Madison Grant closes his Introduction to Mr. Stoddard's volume with these sentences, "Democratic ideals among an homogeneous population of 'Nordic' blood, as in England or America, is one thing, but it is quite another for the white man to share his blood with, or intrust his ideals to brown, yellow, black, or red men. This is suicide pure and simple, and the first victim of this amazing folly will be the white man himself." Other men of this school claim that the future of the world depends on the purity of one branch of the whites, namely, the Nordics. This invidious comparison creates an inter-racial struggle—using the term white as a race characteristic in contradistinction to "brown, yellow, black, or red man."

Mr. Stoddard enumerates the racial statistics that from his point of view should cause the reader to feel the seriousness of the tide of color that is rising higher and higher. Here are the figures:

Whites	550,000,000
Yellow	500,000,000
Brown	450,000,000
Blacks	150,000,000
Reds	40,000,000

If the whites are not permitted to govern the world according to their ideals and practices what shall become of the other groups of millions upon millions—the vast majority—who cannot be classified as whites? The minority in the world must rule the majority in self-defense and for the good of the ruled. In case this minority does not rule then we must look for general degeneration among the peoples of the world. Furthermore, within the white group there is a minority that must control the whites, namely the Nordics. As the Nordics go, so the whites go, and as go the whites, the world goes.

The non-whites declare that this world is not a white man's world any more than it is a yellow or a black man's world. Mr. Stoddard quotes a Japanese scholar as saying, "The world was not made for the white races, but for the other races as well." Then he adds a quotation from a great Negro authority who declares, "These nations and races * * * are going to endure this treatment just as long as they must and not a moment longer. Then they are going to fight, and the War of the Color Line will outdo in savage inhumanity any war this world has yet seen. For colored folk have much to remember and they will not forget."

The issue is clear cut.* If force is to settle the difficulty, then there will be more than rumors of war in the near future. The colored people of the world are advancing rapidly. The nations and peoples who were regarded as backward and inferior have awakened and are relatively outstripping the more advanced people who have been proud of their superiority. Asia is determined to be self-governing and even in Africa the natives have been developing a self-consciousness that foretells greater autonomy. The colored races believe that they *can* rule themselves—and they have made up their minds to do it, cost what it may. The Great War was on the side of their dreams.

The white races have it in their power to allow peoples of other colors to “sink or swim” by their own free choices. The colored peoples will not accept as true that none of colored skin can be the equals of those of white skin. There can be no solution of the race problem so long as one group depreciates another group. Color is not a sign of superiority, nor of inferiority.

Space does not allow any discussion of such important factors as the bearing of economic status, cultural backwardness, or, perhaps, simply cultural differences, political institutions, heredity, and race purity, upon the problem before us.

What may Christian men and women do to help bring about the expression of good will among the races of mankind? We do not speak of “solving this problem” for we have no confidence in short cut methods of changing the world. We are all tempted as the Master was, to seek success by quick easy methods. He chose the costlier, the more difficult way. He built slowly, but He built solidly. It is the Christian and scientific method.

As the problem arises when divergent races live in the same neighborhood, so the solvent must be applied in the midst of the problem. To deport or segregate the races is folly. The author of “Physics and Politics,” speaking of the methods used by some powerful people in their treatment of the weaker groups says, “They enslaved the subject men, and they married the subject women.” In spite of the barriers, social and legal, against mixing whites and blacks in the United States we have not less than two million mulattos. Whatever solution is found must be applied where the difficulty lies. Exclusiveness is in no sense Christian. Separate schools for the whites and blacks may be wise expedients in the process of the solution. But all races mingle in America as they do in other countries. How, then, are they to treat one another when they meet? What is to be the spirit of the white towards the blacks; the Nordic towards the Alpine and Mediterranean? *Shall a spirit of superiority or a spirit of good will and helpfulness characterize those contacts?* That is the crux of the whole matter. The question of race superiority should not enter into the question. Grant that the whites are superior

as a race to the blacks as a race. Does that mean that the white man should discredit his Christian profession by not behaving as a Christian? *Jesus was superior to all around Him and He showed His superiority by being servant of all.* The Pharisee showed his superiority by thanking God that he was different from his despised fellow-men.

We need a clearer knowledge of the other races of the world. Most people are too provincial. Many an American judges the foreigners adversely because he has lived in isolation, mingling only with those of the same race or status with himself. Let us learn from foreigners in our midst and from contact with those of other races.

True Christian men and women welcome and encourage the progress of any race. To depreciate such is brutality. To underestimate the struggle these races are having is equivalent to making an alliance with ignorance or with the hosts of those who worship a lie. "Slow moves the pageant of a climbing race" writes Paul Lawrence Dunbar. Are we going to make that progress more difficult and still slower by our scorn, by our racial comparisons of superiority or inferiority? The Spirit of Christ forbids it. The problem can never begin to be solved as long as men do not squarely face the fact that the follower of Christ must re-live the spirit of the Master in all human relations. *He who would have men love their enemies cannot allow us to be unbrotherly to men because of color or because of economic or cultural backwardness.*

The Christian solution is indifferent to questions of race inferiority; I say it is indifferent to it because it puts the emphasis on the debtorship of power of any sort whatsoever. *The strong cannot avoid the service of the weak and still remain Christian.* The Christian spirit is not concerned with laws regulating the relations between the races, provided they are just. The Christian spirit recognizes the fact that the various groups of people in the world can make progress only as they seek to work together for the good of all, each serving the rest according to its capacity whether it be large or small.



RACIAL EQUALITY IN THE INTERNATIONAL CONVENTION OF THE Y. M. C. A.

Attending the Convention in New York last May: Mrs. Mendelson (Japan); Mlle. J. Bertsch (France); Lady Gladstone (London); Mrs. James S. Cushman (National Board); Miss Hasegawa (Japan); Mrs. Behrsin (Latvia); Mrs. Appasamy (India)

Copec and Foreign Missions

BY REV. JOHN M. MOORE, D.D., BROOKLYN, N. Y.

Chairman of the Administrative Committee, Federal Council of Churches

WHAT Edinburgh 1910 was to foreign missions, that it is hoped the Conference on Christian Politics, Economics and Citizenship (COPEC) will be to Christian achievement at home and abroad. This conference of British Christians (held at Birmingham, England, April 5th to 12th) was organized with twelve commissions each of which prepared and presented reports that were placed in the hands of the 1,400 delegates in advance. As Edinburgh took up the work of foreign missions from the point of view of the proclamation of the Gospel in the whole non-Christian world, "COPEC" stood for an intensive study of what the word of Jesus is today in relation to the complex social conditions in which the Church must work.

In 1920, two years after the close of the World War, a little group of English Christians representing many churches (with Bishop Gore as Chairman) met to consider the question of holding a conference on social questions. A council composed of 350 representative men and women was formed, questionnaires were prepared and about 250,000 were circulated, study circles and discussion groups were organized and an expectant and prayerful Christian public opinion was created. The basis of the conference on which the committee was able early to agree contained these words:

The basis of this Conference is the conviction that the Christian faith, rightly interpreted and consistently followed, gives the vision and the power essential for solving the problems of today, that the social ethics of Christianity have been greatly neglected by Christians with disastrous consequences to the individual and to society, and that it is of the first importance that these should be given a clearer and more persistent emphasis. In the teaching and work of Jesus Christ there are certain fundamental principles—such as the universal Fatherhood of God with its corollary that mankind is God's family, and the law "That whoso loseth his life, findeth it"—which, if accepted, not only condemn much in the present organization of society, but show the way of regeneration.

The conference held in Birmingham represented a serious attempt to discover what our Gospel has in the way of spiritual resources for our gigantic world task and what message we have to offer the non-Christian world as well as our civilized communities, which may be accepted with reasonable confidence that it furnishes the wisdom and power which the world needs today.

The subjects studied by the commissions are as follows: The Nature of God and His Purpose for the World, Education, The Home, The Relation of the Sexes, Leisure, The Treatment of Crime, Inter-

national Relations, Christianity and War, Industry and Property, Politics and Citizenship, The Social Function of the Church, and Historical Illustrations of the Social Effects of Christianity.

The bearing of these questions on the work of foreign missions was constantly emphasized since the grievous aspects of our so-called Christian civilizations have become so notorious in the awakening Orient.

While the conference was British there were fifty or more delegates from the United States, Europe, India and China. Mr. O. Kandaswami Chetty, of the Madras Christian College spoke of the reflex value of missions in religious education at home and of the new sense of unity among the home churches which foreign missions have created. Christianity is a very live thing abroad and is compelling the simplification of religion in its presentation by missionary workers. Mr. Chetty presented with great earnestness the plea that Christian merchants and government representatives should be sent to the East where contact with the other sort of Western representatives of commerce and government has so unfavorably affected the Oriental estimate of the meaning and value of Christianity. Mr. Chetty has not yet joined the Christian Church, on the ground that as a non-Christian in Hindu society he might do more toward bringing in the Kingdom of Christ. He asserted, however, that he is a Christian, having accepted Christ as "God's manifestation in the life and history of mankind."

Foreign missions folks will rejoice in the broadcasting of such a missionary philosophy as the Committee on International Relations expressed in these words:

The Church must aim at manifesting Christianity as what it essentially is—a world religion; and it must at the same time reveal it, as not only challenging everywhere those forces of 'the world' which its members renounce, but actually projecting and, as far as lies within its power, building up a social fabric constructed in despite of them. As regards the first point, it must be clear that if the Church is to win the world it can only be by conceiving and presenting itself as a Society to which every part of the world has a unique and essential contribution to make. Yet it is this ecumenical character that the Church has in recent ages so largely lost. Even the vast extent of missionary effort scarcely avails to qualify this statement, since the Faith and the ceremonies associated with it are offered to men of other races in a far too exclusively European, or even national form. Even when we succeed in interpreting our religion in an international sense, we are too inclined to stop short at the confines of the white race; we fail to carry it forward to that inter-racial conception which is alone adequate to express its true content. Yet the problems we are apt to describe as international are often more correctly conceived as inter-racial. And if the Church is to meet them, it must do so as an inter-racial body in the fullest sense. We have hardly begun to realize how greatly Christianity might be enriched by incorporating the spiritual experiences and intellectual qualities of other races than our own, to say nothing of the developments in liturgical expression and ecclesiastical art which a truly universal Church might be expected to manifest.

The Conference took notice of the frightful ravages of modern industrialism in the Orient by passing a resolution sponsored by representatives of the World Y. W. C. A. which expressed deep concern at the grave situation which had resulted from the introduction of Western industrial methods in the East where industry has become a menace to mankind through the absence of standards of protection of the workers.

The discussion of the report on International Relations gave an opportunity to explain the world-wide aspect of the Church's task. "The very center of Christianity is its universalism," declared the Chairman of the commission in introducing the report which in its recommendations emphasized the following principles:

The Christian faith is fundamentally opposed to the spirit of imperialism. From a healthy national patriotism should be evolved the spirit of international cooperation.

Moral principles accepted by Christians as binding between individuals in their political, economic and social relations should be no less obligatory on nations in their dealings with each other, and on the individuals of the same nation and community in their relations with those of another nation.

The Conference accepts the doctrine of universal human brotherhood and its implications.

In international as well as in national relationships, the methods and results of industry and commerce must be judged by their contribution to the service of mankind.

In relations between more advanced and less advanced countries, the governing principle should be that of trusteeship.

Doctor Julius Richter of Berlin, well known to readers of the REVIEW, was welcomed by the conference with great heartiness and spoke earnestly in connection with this report emphasizing particularly the place of the organized foreign missionary enterprise in the development of right international relations.

Edinburgh and Birmingham supplemented each other. Edinburgh unified and vitalized and made effective the work of foreign mission boards. The world tragedies of the intervening fourteen years made the Birmingham conference inevitable, and its findings as well as the spirit of inquiry which it has promoted will go far toward the understanding and preaching of a more dynamic Gospel at home and abroad. Preparations are under way for the holding of a somewhat similar conference in America within the next two or three years, to be known as the National Conference on the Christian Way of Life. Commissions are at work securing a wide discussion of Christianity and International Relations, Industrial Relations and Race Relations with a fourth on The Church and the Christian Way of Life.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 721 MUHLENBERG BLDG., PHILADELPHIA, PA.

THE SECRET OF INTERRACIAL SYMPATHY AND COOPERATION

OUR Lord said: "There is none other commandment greater than these—Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. . . . Thou shalt love thy neighbor as thyself."

If the Church of Christ, which professes to love God, would constantly practice Christian neighborliness, then inter-racial difficulties would soon vanish. The methods that have been actually tried by individuals, communities and churches and have been found successful, should encourage and inspire other individuals, communities and churches to give themselves with earnest endeavor to the discovery and the practice of methods for inter-racial cooperation.

NEW AMERICANS AND THE LOCAL CHURCH

BY REVEREND THOMAS BURGESS

Secretary, Foreign-Born Americans Division, Protestant Episcopal Church, and Chairman, New Americans Committee, Home Missions Council and Council of Women for Home Missions

The best method by which to reach our new American neighbors is scarcely a method at all. It is the simple practice of Christianity. Because we have spent our time seeking for elaborate methods, we have failed. A vast number of the 35,000,000 foreign-born and their children remain isolated from American life. Our country is in a serious condition, and the great responsibility rests upon the local churches throughout the country.

The purpose of each local church is not mutual edification but Christian practice, i. e., brotherhood and service to our neighbors in the Name of Jesus Christ, who is no respecter of persons, the Friend of *all* men.

Foreign-language missions, set off by themselves are necessary, indeed necessary evils, but they only touch

the border. Institutional neighborhood houses are most excellent where they exist, but most churches lack this machinery. What can the many thousands of local churches do? Until they act, but few can be reached.

The Protestant Episcopal Church has adopted the method here stated as a national policy. In the past four years over a thousand of our parishes have been stimulated and guided into successful action—persuaded to do the obvious. Other churches are doing the same more and more, and show a goodly number of parishes that have caught the vision. The examples here given are taken from several denominations.

The following six points are essential:

1. *The Pastor must be converted.* This hardly needs comment. A little mid-west mining town church was almost dying. A new minister came, and practiced brotherhood not only to the Anglo-Saxons but to all. By going about among all the unchurched people and becoming their friend, within a year his membership list doubled.

Twelve different nationalities worship and work together in the same way as the old Americans used to worship and work alone.

In a New England factory city it took several years to convert the pastor. Two laymen, one, president of a great mill concern, the other an employee, together won the confidence of the leaders of five different races by study, sympathy and service. The parish men's club took up the work, and the church is now a center of fellowship.

2. *One or more leaders must make the primary approach.* Tact, discernment and devotion are necessary in the beginning. One woman in a big parish in the center of a big industrial city made herself responsible. She became the mediator winning the confidence of the foreigners, and breaking the exclusiveness of the "Americans." Two foreign-language missions patronizingly accommodated for years by the parish were invited for the first time to hold union services with the big congregation. Their women's and girl's societies entertained one another. Thus all came to know and appreciate each other and work together. Also this woman organized a successful parish school for learning English for fifty adult young foreigners all the way from foreign university graduates to illiterates. Last year sixteen nationalities were represented, Poles, Armenians, Germans, Russians, Italians, Chinese, Hungarians, Ukrainians, Slovaks, Japanese, French, Lithuanians, Assyrians, Swedes, Turks and Greeks.

A devoted layman in another town took the lead in his church, and after quiet and unassuming fellowship with the many Albanians of the community he became their veritable father of the colony and has led many of them into his church.

In a small New Jersey city, almost entirely foreign, a paid trained woman worker accomplished the same results. She is called to all sorts of social and spiritual service by all sorts of people—including those of Italian,

Independent, Catholic, and Russian Orthodox groups.

In one of our greatest cities, the combined men's clubs of a denomination selected a corporal's guard of their number who took the leadership; the result is that many parishes are doing real service.

3. *Study local conditions.*—The picked leaders must know what are the races within the parish bounds, what are their needs, who their leaders are, what forces are working for their good, and what, for their ill. To learn these things a house-to-house survey is worse than useless. Those who already know should be consulted, the school authorities, the police, the welfare workers, the physicians, district nurses, and above all, their own racial leaders.

4. *Study racial and religious backgrounds.*—True fellowship can never be accomplished with a man until the ability to look at things from his standpoint is acquired. We Americans are a most provincial people. We must learn to appreciate the great gifts the New Americans bring with them for us, before we can offer gifts to them. Each race is different. The study must begin by books, and be followed by learning from personal contacts with the best people of the particular races. We must especially learn to respect the religious heritages of our foreign-born neighbors. Most of them are Christians, often far more devout than we. Never proselytize, but cooperate with their foreign churches where they exist, especially the Orthodox Greek and Russian, etc. Recognize and build on the faith they have—never tear down.

5. *Choose leaders of real Christian character.*—They must have two primary essentials, sympathy, which means, not pity but ability to put oneself in the other's place and "feel along with" him; and humility, which means sincere respect for one's neighbors. Self-opinionated zeal and patronizing condescension are fatal to fellowship.

6. *Convert the local church members.*—This, to our shame be it said,

is the hardest task of all, and must be brought about gradually by the pastor and the picked leaders. Sermons, lectures on the races by experts, stereopticon talks, study classes, distribution of leaflets, presentation of plays and pageants, and exhibits, and musical entertainments by the foreign-born themselves—all these help. Examples could be given where the devoted work of a few has won the confidence of a racial group, only to have it destroyed by the invincible and unchristian coldness or actual opposition of the rest.

FURTHER EXAMPLES.—A few more instances will suffice to demonstrate the success of this normal method. Given the above leadership and co-operation to establish contacts, Christian love and common sense will find the further ways.

1. In a Delaware rural village where the local church was doing nothing for the foreign-speaking folk, the superintendent of the Sunday-school of a church seven miles away carried a group of Hungarian children weekly to his Sunday-school, and became the beloved adviser of the foreign group, who, by the way, were intellectually superior to the native American stock.

2. In another New Jersey town a little church is dying of exclusiveness while one of the women of the church whose three sons were with the American army in France gave herself to the Italians of the vicinity, then took special training under her Home Mission Board and started several community centers for Italians and is doing one of the best pieces of work among the rural foreign-born in the country.

3. In a great church in Boston, largely through the work of a devoted woman during the past nine years 389 Chinese have been enrolled in the Sunday-school. Forty have become Christians and many have become communicants; some have returned to China and are doing good work spreading the Gospel there. This devoted woman has also maintained a successful day and evening school in her own home.

4. In Cleveland a church with an aristocratic congregation stood in the middle of a Slavic flood. The pastor, of Irish extraction, went among the Slavs with much success, started gymnasium classes, fought hard to obtain a sufficient budget, taught English, reached the children and employed a trained woman worker.

5. In a New York town the local church fostered for some time an Italian congregation and then gave it a church of its own. The pastor of the American church has been selected for the last twelve years because of his sympathetic and helpful attitude to the Italian work and the whole congregation is working in brotherhood.

HELPFUL PUBLICATIONS.—Most of the denominations have published books and pamphlets on the subject. These may be ordered from the Denominational Board. "A Program and a Challenge for the Local Church," Home Missions Council, 156 Fifth Avenue, New York, price 3 cents, details this same method, and gives a carefully selected list of publications.

FELLOWSHIP THE METHOD.—The aim is mutual understanding, mutual appreciation, mutual confidence, mutual service; the method is fellowship for the New Americans with the best old Americans. These latter assuredly are the American church people. Not uplift but fellowship is what is needed and longed for by the lonely foreigner and his ostracised children. Is your local church practising it? Are you? Our Christian slogan should be "For every American Christian—a foreign-born friend."

CONFERENCES FOR COLORED WOMEN

By MRS. W. C. WINSBOROUGH

"I have always wanted to help my people but never knew where to begin until I came to this Conference. Now I know exactly what I am going to do when I get home." This delegate, speaking in an open session near the close of one of the Colored Women's

Conferences of Alabama, voiced the experience and the determination of a large number of the delegates to whom she was speaking. All over the South in towns, villages and hamlets are to be found earnest Negro women who realize their community surroundings are not what they should be and yet who do not know where to begin to better them.

Realizing what summer conferences had done for their own membership in the development of leadership, the Woman's Auxiliary of the Presbyterian Church, U. S., decided in 1916 to bring together a group of colored women of potential leadership for a week's intensive training in Christian community work with a view to sending them home equipped and inspired to undertake the solution of some of their local problems. The success attending this venture was so great the Conference has met annually for eight years while similar Conferences have been established in nine other Southern states. Last year more than five hundred women were gathered into these meetings and the accomplishments of the delegates in community betterment work are remarkable. Since it is possible for any city or town of the South to have one of these conferences it may be well to go somewhat into detail regarding the program and method of conducting them.

When possible, it is better to hold the Conference in the State Capital city or at least the county seat because of the possible cooperation of the State Board of Health, the State Board of Education, the Anti-Tuberculosis League, the Visiting Nurses' Association and other civic and educational welfare agencies which have their headquarters usually in the state capital.

The Program.—The foundation of the program is the daily period of Bible Study which is usually taught by some white woman who presents clearly the fundamental truths of God's Word from the angle of practical living. A trained nurse, usually a Christian colored woman, from the Anti-Tuberculosis League or the State

Board of Health, gives a series of talks and practical demonstrations on sanitation, care of infants, etc. An extension worker among the colored people from the State Board of Health talks on Better School Buildings, Better Housing, Delinquent School Children and other phases of her work.

A series of five lessons is given by a practical sewing teacher, making it possible for the members of the class to establish a sewing school for girls on their return home. Sometimes a trained Playground Teacher from the public schools gives a daily exhibition of supervised play and teaches simple games. A Domestic Science teacher gives practical demonstrations in the preparation of simple nourishing meals from the products of the kitchen garden. Night addresses are given by educators, missionaries and lecturers on themes of interest to the Negro. One excellent course of lectures on "Negro Immortals" presented brief biographies of Negro poets, musicians and artists. The program, of course, may be varied to meet the needs of the Conference.

The Meeting Place.—It is usually best to hold the Conference in the dormitory of some colored school available for this purpose during vacation. The delegates are housed in the school just as students and are amenable to the rules necessary for efficient work. The conference sessions are held in the auditorium. The Conference lasts one week beginning Saturday night with a "Get Acquainted Social" and closing the next Friday night with a closing rally and "experience meeting."

How Financed.—Each delegate is charged \$10 for board and registration fee. Seven dollars of this is paid to the school for the room and board of the delegate, while the remaining three dollars are retained for overhead expenses. Each delegate pays her own railroad fare. In the conferences which are fostered by the Woman's Auxiliary of the Presbyterian Church, U. S., the local auxil-

iary in the town from which the delegate comes usually assists her in meeting her railroad expenses. Sometimes the missionary societies of the white churches of the town have united in paying the expense of a delegate.

It is amazing to learn some of the results which have accrued from the work of these delegates on returning to their home. Scores of sewing schools have been established permanently, several day nurseries are now operating under the care of the returned delegate, supervised playgrounds have been established during the vacation months thus keeping the Negro children off the streets. "Clean-up Day" was established in the colored quarter of a number of towns. Several delegates report the establishment of social centers for the colored people with a department for the children and one for the young people. Other delegates have been instrumental in building better schoolhouses or repairing the one they had. Churches have been repainted and re-carpeted, flower and garden planting encouraged and a quickened interest in the delinquent colored boy and girl has borne good fruit in several communities.

The good results, however, have not been confined entirely to the colored delegates. The white women who have been on the faculty of the conferences have gone home with a new understanding of the problems which face their colored sisters and with a strong determination to assist in their solution. One colored delegate in answering the question "What has this meeting meant to me?" on the closing night of her first conference said: "The best thing that has come to me at this conference has been to find out that the white women really care about us colored women."

As a method of practical interracial cooperation and Christian helpfulness, we would commend the Conference for Colored Women and wish that the coming year might see such a conference held in every important

city and town where the Negro is to be found in large numbers.

STUDENTS AND FRIENDLY RELATIONS

BY EDWARD H. LOCKWOOD

Executive Secretary of Committee on Friendly Relations among Foreign Students

The 10,000 foreign students in American colleges and universities, coming from all parts of the world to prepare for work they will later do in their home countries, offer the greatest opportunity the Christian man or woman has within this country for the extension of international good will. If we disregard the important group which comes from Europe we still have about two thirds of the foreign student group who come from the lands to which the churches of America are sending missionaries. It is an inadequate expression of interracial and international good will if we send missionaries to foreign countries and fail to extend friendship to those students who come from those countries to learn in our schools.

Foreign students are found in nearly every state of the union. Large numbers are in centers of population with smaller groups in most colleges. Plans in a metropolitan center will differ from the plans of a small college community, but beneath all such work the principle must be the same because the need of a foreign student in Iowa is much the same as the need of a foreign student in New York. This need can be met only by friendship unmixed with any feeling of superiority on the part of the American who seeks to be a friend of the foreign student. The American who wishes to help the foreign student must expect to learn from him and this presupposes a recognition of the admirable qualities in the life of the student from other countries. Without such an attitude the American can do little for the man from another country.

Granted this fundamental attitude, organization of the forces of good will in a community can follow. Even in schools where there is but a small

number of foreign students there is need for a committee responsible for friendly relations work made up of students as well as a committee of citizens of the community. The student committee will probably be related to the two Christian Associations and relate the foreign student to campus life. It should work with the committee of the community in relating students to the churches and to the homes of the community. The town or city hospitality committees have done excellent work in many places. There are homes in this country which are known around the world because of the friendship they have shown to foreign students. Foreign students can get within the home an interpretation of American life not to be had elsewhere.

In larger student centers, such as New York and Boston, there is need for more organization for in such centers personal contacts are not so easily made by the foreign student. In several cities there are Y. M. C. A. secretaries who give all of their time to this work and in other cities there are secretaries of the Y. M. C. A. and Y. W. C. A. who give part of their time to such work. In Philadelphia and New York there are separate buildings as headquarters for foreign students. For years the International House of Philadelphia has been the center of a friendly work because of its home-like influence. The new International House now being erected on Riverside Drive in New York will provide larger headquarters for the work of the Intercollegiate Cosmopolitan Club, the center for foreign students in New York City. The new building will cost about two and a half million dollars and will house five hundred students. In the larger cities those churches and individuals wishing to make friendships with foreign students should consult with the executives who are giving a great deal of time to work for foreign students.

Nationally the work for foreign students heads up in the Committee on Friendly Relations among Foreign

Students, which serves as a clearing house giving information to foreign students before arrival in this country and providing information regarding students to local workers, as well as maintaining a staff of secretaries of the different nationalities to serve national groups. It assists in the holding of conferences of foreign students in the summer and during the school year.

Friends of foreign students should realize the need of expecting the Christian foreign students to serve other foreign students and the people of America. The effect of such work is seen in the success of the Chinese Students Christian Association which has had a record of service among Chinese and Americans. There are similar Christian Associations of Japanese, Filipino, Korean and Indian students. Each of these groups, excepting the Indians, has a national secretary on the staff of the Friendly Relations Committee and by visitation, correspondence and bulletins keep the Christians of each group united for service. As an interpreter of his civilization the foreign student may be called a missionary to the Americans. These various national Christian Associations help to make the foreign student feel this responsibility both to Americans and to fellow nationals.

INTERRACIAL COOPERATION IN INDIANAPOLIS

By CHARLES O. LEE

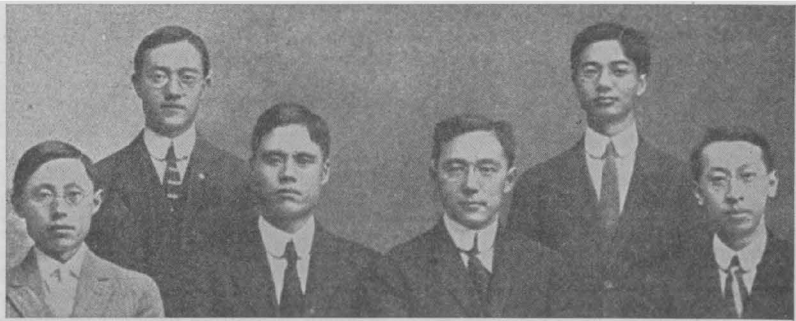
Superintendent of Flanner House

What might be termed the first definite attempt at interracial cooperation in Indianapolis was the formation of the interracial committee of the Church Federation about three years ago. The committee was composed of twelve men, seven white and five colored. The direct reasons for the formation of such a committee were

(1) The incoming of large numbers of Negroes from the South creating within their own race many problems of adjustment.



First C. S. C. A. Conference. In 1909 the Chinese Students Christian Association in North America was organized at Hamilton, New York, Sept. 2d to 6th. Few people realized at that time the significance of the organization and even fewer people realized the influence that was to come from the great men who were in the making in that group. Then they were comparatively unknown students. Now the unknown students are well known men. Among the officers elected in 1909 were Chen, Tsao, Kuo, Han, Yui, and Wang.



Dr. Chen is now First Secretary of the Chinese Embassy in London, Mr. Tsao, President of Tsinghua College, Peking, Dr. Kuo, President of Southeastern National University, Nanking, Dr. Han, Director of Government Forestry Bureau, Peking, Dr. Yui, General Secretary of the National Y. M. C. A. of China, Dr. Wang, Commissioner for the Rehabilitation of Shantung.



On March 7 to 9, 1924, this group of Christian Oriental students from the Colleges of Iowa representing India, China, Japan, Korea and the Philippine Islands, met in the State Conference of Orientals at Coe College, Cedar Rapids, Iowa, and were the guests of the people of Cedar Rapids.

Fifteen years from now another story will be written of who they are and what they have done.

(2) The increasing antagonism upon the part of large numbers of white people toward Negroes, especially those who were living within the pathway of the expanding colored districts and those who rode street cars which were becoming more and more filled with colored people.

To facilitate the work of the committee, four sub-committees were formed as follows:

Housing,
Law Enforcement,
Church Activities,
Recreation.

The Committee on Housing made a cursory survey of bad Negro homes and placed its findings before many groups in the form of exhibits and speeches. Comparisons with white rentals of the corresponding class revealed that the rents charged Negroes were higher and the conditions of the houses, worse. The City Council had before it at the time an ordinance to eliminate some of the most unsanitary conditions in the city. This committee by placing its finding relative to the unsanitary conditions of premises in the hands of councilmen friendly to the ordinance, was instrumental in getting the measure through.

The Committee on Law Enforcement has held a number of meetings with Negro and mixed groups in the interest of stricter obedience to the law. Appeals also have been made to the newspapers to weigh carefully the stories of Negro crime before they are published.

The committee was active through two brutal Negro crimes—both being murders of white women by Negro men. In each case Negro officers on the police force were the real apprehenders of the criminal and the newspapers were asked to give this fact prominent mention in their stories. By frequently stating the fact that these officers were Negroes and by inserting their pictures in the papers, we believe much feeling was allayed that would otherwise have arisen. We are striving to get the newspapers to publish more and more of the better

things connected with Negro life. They are responding generously and we believe this will do much toward creating a better feeling between the races.

The second venture in interracial cooperation was inaugurated by the Y. W. C. A. about one year ago. The Central institution in connection with its colored branch organized a group of women for a closer study of the problem in hand. The work of this committee has been largely educational and while we believe much good has been done, no specific results are apparent. Representatives of the Committee frequently appear before groups within the city to discuss with them the Christian approach to the problem.

The third step in interracial cooperation is just now being made. Members of both interracial committees named above have had the feeling that their membership was too restricted to do the largest amount of good. Many felt that such a committee ought to include Catholics and Jews as well as Protestants. It was also felt that such interests as the professions, Chamber of Commerce, Real Estate Board, etc., should be included. The problem of heading up the Committee was also considered. It was felt that the Committee could be of the largest service by becoming identified with the Council of Social Agencies and it was so formed. The membership was set at fifty with twenty-five white representatives and twenty-five colored. The Steering Committee endeavored to select the most representative people of the community. The selection of colored representatives was placed in the hands of the colored people themselves. A list of white people was also placed before them for their endorsement. The aim has been to get as democratic a committee as possible and to make it absolutely clear to colored people that it is not a white or colored controlled proposition, but an interracial committee. The working nucleus is to be an Executive Committee of nine members with a chairman

and secretary. Six functional committees are being formed as follows: Law Enforcement, Health, Housing, Education, Economic Justice and Public Opinion. It is the plan to hold the first meeting in May.

In addition to these committees much has been done by way of bettering the feeling between the two races by such organizations as the Family Welfare Society, Community Fund and the Flanner House. The Family Welfare Society employs two colored visitors and they are as integral a part of the staff as the white workers. This society works among colored as well as white clients. The Community Fund has encouraged active participation of colored workers in the Fund drives and these workers have been made very welcome at the noon luncheons. The Council of Social Agencies has colored representatives and these representatives are as welcome at the luncheon dinners of the council as the white members. The Flanner House is a Social Settlement working among colored people. For years its board has been made up of both white and colored members. The staff comprises 17 regular workers and 6 associate workers. Of these 23 workers, 7 are white and 16 are colored. Among the colored are one doctor, two nurses, one friendly visitor and one stenographer. The institution makes studies of the Negro in Indianapolis relative to population trends, economic status, interracial relations, etc., and places the results of these studies before the public as frequently as possible.

WHAT CAN BE DONE

BY BERTHA G. JUDD

In the great metropolitan areas many churches formerly at the very center of residence districts have found themselves practically abandoned by their erstwhile constituencies, by the removal of the grown-up children of the original families to other localities. One of these churches thus found itself surrounded by a

great and growing community of Italians. It was a young women's organization that first sensed the problem. "What shall we do for these folks right around us? Surely it is not enough to send money to home and foreign missions. There is actual work at our doors."

That led to the posting of an invitation to the Italian girls and young women to join a millinery class. The next winter another class was added for the making of shirt-waists. The friendliness was magnetic. A Bible School was opened. Today, there is a well equipped Christian Center in operation, and the old stately edifice, instead of being lost to its purpose, is meeting the needs of a new and appreciative group of those, who, coming as strangers to our country, have found the freedom that makes free indeed.

In Cincinnati a little woman grasped at an opportunity nearly lost. There came into the Bible School one day a group of five Chinamen plainly seeking instruction. A man tried to teach them and gave up in despair after the first day. The next Sunday another made the attempt with similar result. The Chinamen were advised to go to night school and learn English and then return to be taught religion. It was at this point that the little woman came to the rescue. She could not go on the quest herself, but she bade the men find them and bring them back. They came, and patiently the little woman set to work, teaching them her own language and the things they had come to learn. Within a year the class grew to twenty and failure gave place to victory.

The stranger throws his door wide open to friendliness. But it must not be forgotten that he is not long a stranger. Contacts of some kind are made quickly. Someone has said: "The first six months in America are the Christian's opportunity," especially in the industrial centers. The challenge is sounded for the produc-

tion of a board of Christians who exhibit the spirit of Christianity's Founder.

It is for the demonstration of this sympathy and understanding that friendly centers are being established by Christian churches from coast to coast. They not only acquaint the stranger with his American friends but also establish acquaintance between the various racial and national groups.

At a recent City Mission dinner, representatives of various nationali-

ties were invited as guests. After the dinner each group was presented in turn, one of its members made a brief response and then the entire group sang in its own tongue. After all had thus had a part, all joined hands with one another and with the entire assembly and joined in the hymn—"Blest be the tie that binds."

The stranger is here. He is asking, "What has America for me?" If the answer is "The bond of Christian love and fellowship," he and our country are safe.



PHILADELPHIA DINING FOREIGN STUDENTS

In the winter of 1924, the Philadelphia Chamber of Commerce gave a dinner to foreign students in the schools and colleges in Philadelphia and vicinity. The student-guests numbered 356 and came from fifty-six different countries of the world. The largest number from any one nation was in the Chinese delegation of seventy-seven. The members of the Chamber of Commerce bore all of the expense for themselves and their guests, who were assigned to members and their wives acting as their hosts and hostesses. This is the third year that such a dinner has been held and

the value to Philadelphia, to America and to all countries represented has been proved. The students from foreign lands have in this way become personally acquainted with leaders in Philadelphia, business, church and civic life. Many permanent friendships have resulted. Even from a purely commercial and selfish standpoint, the Chamber of Commerce reports that the influence of some of the young men in their home countries has improved business relations between Philadelphia firms and the commercial representatives of the Orient.

A College Course to Eliminate Race Prejudice

PROF. EDWIN L. CLARKE, a professor in Ohio University, has introduced in the department of sociology a course in "eliminating prejudice." All sorts of prejudices are studied,—religious, national, racial, occupational and political. One result of the course has been the formation of the Ohio Student Inter-racial Conference, for the promotion of better understanding between white and colored students.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK

THE WAY OF CHRIST IN RACE RELATIONS

By EDITH H. ALLEN

Chairman of the Joint Committee on Home Mission Literature

Each new series of home mission textbooks is but another effort to bring more light, more beauty, more moral cohesion into the way of human relationships—that is, of course, getting more of God, more of Christ and His principles, more of the Christly appreciations actually realized and expressed among men.

Long ago Sir Thomas Browne said, "Light is but the shadow of God." The new home mission textbooks on the general theme "The Way of Christ in Race Relations" have been prepared in the earnest hope that a light—a reflection—a shadow of God might so illumine men's souls and intellects as to release them from old trammels and hasten the progress toward the larger thought—the more Christ-like impulses in all that relates man to man and race to race in an essential kinship as children of one blood; that *only* through having the spirit of God we may feel ourselves true sons of God, whatever our racial background or personal status.

Dr. Robert E. Speer, President of the Federal Council of Churches of Christ in America and Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., is author of the leading book of the series, *Of One Blood*.¹ As might be expected, the book touches profound depths of truth, emotion and spirit. If its spirit alone becomes contagious, that would be the book's finest achievement. The range of its appeal is wide. It has a message for everyone. The casual reader or student will find delight in the readiness of the book to yield its treasures of mood, impressions and easily-assimilated though

deeply-significant facts and truths. The more serious student, with the academic viewpoint, will find it a marvellous piece of coordination of detail, a synthesis of some of the most fundamental scientific research on the question of race.

To the person of inward Christian earnestness it holds new sources of creative Christian thinking and effort. "The hands that believe and build" of missionary folk everywhere will gain new power through the deep service-benedictions of this book. *Of One Blood* has the feel of the flowing of deep waters—clear and ongoing toward some great new outlet of beneficence for humanity. The last paragraph of chapter four flings out this great affirmation: "Here is the solution of the race problem. If looking out over humanity, torn with race feuds and embittered with race hatred, we ask with Paul, 'Who can deliver us from the body of this death?' the answer is simple and clear, 'Christ is the Saviour of this body.'"

A notable bibliography incorporated at the back of the book provides additional resources for students and the separate pamphlet, *Suggestions to Leaders*,² will be helpful to those presenting the book to classes or audiences. *A Handbook-Bibliography on Foreign-Language Groups in the United States and Canada*³ compiled by Amy Blanche Greene and Frederick A. Gould is a valuable collateral aid, containing a wide variety of data regarding foreign-language groups.

A fortunate combination of literary and Christian viewpoint and experience contributes to the charm and flavor of the shorter book in popular style on this theme: *Adventures in Brotherhood*¹ by Dorothy F. Giles, Assistant Editor of *McCall's Magazine*. Here incidents of everyday life make vivid the realities of the general

discussion. The book is companionable and interesting as well as convincing. Many women's and young people's groups will find themselves at home in the friendly atmosphere of practical fellowship and helpfulness of this book and will be well remunerated for the time spent with it. *Suggestions to Leaders*² is provided.

For groups twelve to fifteen years of age — intermediates — eight splendid stories tell of men and women of different races who did fine things in a worthwhile way here in America. Margaret F. Seebach, author of this book of biographical sketches entitled, *The Land of All Nations*,¹ knows how to tell a story that sticks in the memory and draw a character with life in it. *Suggestions to Leaders*² also accompanies this book.

For boys and girls nine to twelve years of age to enjoy themselves there is *Uncle Sam's Family*,⁴ a reading book of stories by Dorothy McConnell.

Leaders of Juniors from nine to twelve years of age have *Better Americans; Number Two*,⁵ second volume of "The Better America Series," written by Miss Mary DeBardeleben. The author says in the introduction that the book is intended to furnish material for use in Junior Departments of Church Schools, Junior Missionary Societies, Endeavor Societies. Week-Day and Vacation Schools and similar organizations, the method of presentation being a combination of story and conversation, as much initiative as possible being given to the children. Very delightful devotional suggestions are presented through scripture lessons, brief stories, songs and prayers.

For the children, from the least ones up to nine years, varied and winsome material has been arranged. There are four sets in the Picture Sheets Series:⁶ *The Eskimos, Negro Neighbors, The Italians, Orientals in the United States. Playing Together*,⁷ is a new collection of Primary Picture Stories—six large pictures with a pamphlet containing a story to accompany each picture.

All the home mission publications are planned and issued jointly by the Council of Women for Home Missions and the Missionary Education Movement. Orders should be sent to denominational literature headquarters.

- ¹ Cloth, 75 cents; paper, 50 cents.
- ² 15 cents.
- ³ Cloth, \$1.50; paper, \$1.25.
- ⁴ Cloth, \$1.00.
- ⁵ Cloth, 75 cents.
- ⁶ Each set, 25 cents.
- ⁷ 50 cents.

BROTHERHOOD*

"We are all brothers between the Four Seas."—CONFUCIUS.

The One bethought Him to make man
Of many-colored dust,
And mixed the holy spirit in
In portions right and just;
Each had a part of mind and heart
From One Himself in trust.

Thus came the brown and yellow men
And black and white and red,
So different in their outer look,
Alike in heart and head,
The self-same earth before their birth,
The self-same dust when dead.

—Pai Ta-Shun.

NEGRO AMERICANS

By FRED L. BROWNLEE, *Chairman*

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions.

A splendid advance is taking place in Negro education by county and state departments in the South. This means advance in what we would call standardized or certificated education. It means more and better Negro schools, more and better equipment, and more and better trained and better paid teachers. It also means that the mission schools must meet the new standards set by the states.

But a young man or young woman can no more be truly educated without the culture of a broad, rich and meaningful religion than one can bake bread in the most up-to-date bakery without yeast. In a broad and true sense, missionary schools are Christian schools. When they cease to be this, then the quicker they are turned over to the state the better.

* Reprinted by permission of Dr. Frederick Peterson from "Chinese Lyrics" by Pai Ta-Shun.

The causes lying back of Negro migration seem to be chiefly five. First, economic conditions largely produced by the boll-weevil in the South and a demand for labor in the North. Second, poorer educational advantages in the South than in the North. Third, the lack of social and recreational opportunities. Fourth, a feeling of insecurity on the part of the Negro—that his life and property are not safe in the South and that he has no guarantee of justice should he get into the courts. Fifth, the constant reminder through various forms and placards that the Negro is a Negro.

To meet these situations, there is a decided humanitarian awakening on the part of Southern white people. Better schools, social advantages, and opportunities for justice in the courts are being steadily provided.

Facts which the Committee would emphasize are: First, migration is neither a new nor a distinctly Negro phenomenon. As Dr. George Haynes has put it, "This great movement is but a part of the tremendous migration of people and races the world over during the past half century. . . . Furthermore, the migration of the Negroes from the South is no new thing. . . . Again, we note that the movement of Negro population has been toward Southern as well as Northern cities." Second, and this is the outstanding fact, Negro migration, accentuated during the war, continues on a large scale. Third, we must make up our minds that Negroes, in large numbers, have come to stay in the North. Fourth, Negroes have successfully entered Northern industries, business and the professions.

In their train these facts carry many problems that the Church needs to take the initiative in solving. To quote Dr. Haynes again, "All the problems of health, education, government, vice and crime, interracial contacts and many others press for solution, North as well as South. The matter can no longer be regarded as a Southerner's problem or a Northerner's question."

A number of Negro institutions now doing college work have made such progress since the Phelps-Stokes reports were issued some eight years ago that they are eager to have their schools re-surveyed.

The Institute of Social and Religious Research has undertaken a study of Negro Theological Education in the South. This survey was eagerly desired by a number of denominational boards responsible for the theological schools.

NOTEWORTHY ADVANCE

This year the chairman of the Committee on Women's Church and Missionary Federations of the Council of Women for Home Missions and the chairman of the similar committee on local federations of the Federation of Woman's Boards of Foreign Missions is the same person. The two committees are functioning as a joint committee and plans have been formulated to make even more effective the service rendered by the national agencies to the local interdenominational groups.

The Council's Committee on Schools of Missions has been organized in a new manner this year. The chairmen of all affiliated Schools are advisory members during their tenure of office as chairmen. This, also, should yield fruitful results in effective correlation and interchange of ideas, methods and promotion.

It has been suggested to each School that during the session a Conference of representatives of Women's Church and Missionary Federations be held. This should prove mutually helpful to the Schools and the Federations.

All of the Schools affiliated with the Council, with the exception of Northfield, are for home and foreign missions and so it is eminently fitting that the two committees on Schools of Missions are now working in closest cooperation. The unification of the observance of the Day of Prayer for Missions has thus been forerunner to much coordination of Federation and Council activities.

Woman's Foreign Mission Bulletin

EDITED BY MISS GERTRUDE SCHULTZ, MISS ALICE M. KYLE

NEWS NOTES FROM THE WOMEN'S CHRISTIAN COLLEGES OF THE ORIENT

Isabella Thoburn College, India

BY FLORENCE L. NICHOLS

An hour and a half of gay-flowered Japan was transported into India on College Day, on the evening of January 19th, when ninety-five of the Isabella Thoburn College Students took part in a charming operetta "The Golden Amulet."

The singing and acting of the main characters was very well done, and on side platforms stood the choruses—smiling Japanese maidens, bowing over their fans and singing in plaintive or joyful sympathy with the actions of the play.

After the reading of the Principal's report, His Excellency Sir William Morris made a few remarks of congratulation on the building achievements of the college in the past year, the relief work students and staff were able to accomplish during the flood, and the high order of the evening's entertainment. This annual play the staff and students are eager to keep traditional, both as a training for themselves in dramatic art and a presentation to the community of Lucknow of the student body at its best in activities outside the classroom and examination hall.

We are getting toward the close of our college year and it has been a wonderfully successful one. The girls have been very happy and very good and our whole teaching staff has been congenial.

We are putting up a second dormitory. We absolutely had to have it because our first dormitory is full to overflowing and the three rooms which were built for Domestic Science have been used as an overflow Dormitory. With Miss Justin here we have opened

Domestic Science classes and we must have these rooms next July for the classes. One of them we are going to give to Miss McMillan for music.

The hostel building that the Presbyterians are to erect is also going up. We are short of room this year, and our enrollment is bound to be more next. We have also been permitted to add a course for teachers who have finished their college course; that will increase our numbers next year also.

We wish we could have our Assembly Hall and one of the wings on the administration building for the library. We also want a botany room over there as none of the biology rooms have any direct sunlight inside as I ordered.

Recently a new organization has been established in Chad Bagh known as the University Church for the people living in this part of Lucknow. This church has its own officers. Professor Cornelius has been selected as our regular honorary pastor and Miss A. Wells as secretary.

There are about one hundred members in this church. All of them belong to different denominations and still have connection with their own churches, but just for their college years they have enrolled their names with the membership of the church.

* * *

Vellore's Welcome to "Doctor Ida"

BY MISS LOIS C. OSBORN

Matron of the Nurses' Home, Vellore Medical School

The day that Dr. Ida Scudder returned was one of great excitement. For weeks the girls had been planning a welcome for her. The gardener had made an arch over the gateway and this was covered with bright leaves and colored tissue paper flowers. At the top of this was a big banner with

the word "Welcome" on it. Under the banner hung an American flag. It looked very impressive.

From the gate to Dr. Scudder's bungalow chains of leaves were fastened. The front entrance was beautifully decorated with palms, banana leaves, jasmine flowers and paper flowers. It is hard to get bright-colored flowers, and the girls are very clever in making the paper ones, and they did add the dash of color needed.

When the travelers arrived Dr. Scudder was driving her car, which had been taken to the station for her. She drove through the long line of students, which extended to the gate, all of them waving handkerchiefs. Clad in their white saris, with blue ribbons on their left shoulders the girls followed the car. They stood in front of the bungalow and, holding the Vellore banner, they sang a song to "Grandma Scudder." Then the president of the Student Government went up on the porch and put a garland of jasmine flowers about Dr. Ida's neck. A song was then sung to Miss Dodd and a wreath presented to her. After this they sang to Dr. Scudder:

"Doctor Scudder, lovely Doctor Scudder,
Doctor Scudder, we welcome you—
We would welcome you with songs,
Pretty songs, Oh!"

Beginning over again, the next verse sang of "Happy Smiles" and so on. Even Michael, Dr. Scudder's dog, was included in the welcome.

One night the girls gave a dinner to Dr. Scudder—a genuine Indian party. Indians do not feel that they are properly entertaining their guests unless they help in preparing the food. Consequently, while the girls had a man especially to do the cooking, they themselves were busy all day long. At night they put on beautiful fresh saris, and they loaned each of us one so that we might be properly dressed for the party, too.

The party was held out of doors, and everybody sat on the floor on mats. We were divided into two groups, one party sitting so as to form the letter S, and the other the letter

D, for Miss Dodd. We had a banana leaf for a plate, and we had rice which had been cooked with chicken, a real delicacy, curry, fried potatoes and curds! You could use a spoon, but the real way is to eat with your fingers. For dessert we had something that tasted like doughnuts.

After dinner we moved over to the verandah of the hostel (dormitory), and one of the girls read an address of welcome to Dr. Scudder. As Dr. Scudder and Mrs. Scudder and Miss Dodd were mentioned each was given a garland of jasmine flowers.

To close the evening's entertainment Tagore's play "The Post Office" was given by the girls—and they are born actresses. After this was all over we stood in a large circle and sang our "Alma Mater" which is to the tune of "America the Beautiful."

* * *

Dedication of Ginling College

BY MATILDA C. THURSTON

Ginling College is a delight in three respects: first, that it has taken a long look into the future. Land and equipment have been bought for a large campus and substantial buildings planned, with room for an increase up to 400 students. In addition to this the architecture is a triumph.

The third feature is that Ginling is holding back unprepared applicants, so that true college standards may be established. Only forty out of sixty candidates for the freshman class were admitted this year.

Dedication Day was a day of rejoicing. It was also a day of ceremony. It began at 9 o'clock in the morning with the reception of guests, and serving of tea followed by an inspection of the buildings. Nanking dignitaries sat on the platform at the formal exercises—the Civil Governor with his rich silk robes, the President of the Law School, who is a returned student from America; officials representing the government University, the police and merchants, besides American bishops and college presidents with the gay colored hoods of academic procession. The customary

greetings and addresses of a Chinese occasion were given in two languages.

On successive evenings two banquets were given, one in American style, the other a typical Chinese feast served in courses of four bowls each with the famous "eight precious puddings" as the middle course. Americans used their chopsticks much more awkwardly than the Chinese had used knives and forks the previous evening.

The opening of the new campus is a great event for China. When one realizes what it means for 96 girls, representing thirteen provinces, to have broken with tradition and climbed up the educational ladder thus far, it seems the promise of a great future, when Chinese women will take their share in the responsibilities of this great nation.

The program was rather long, but as a rule the Chinese like long programs. The historical statement was made in English and Chinese, with variations, by the President and Miss Hoh, alumnae member of the faculty, member of the class of 1920. Miss Hoh addressed herself more particularly to the Chinese officials who have not known very much about Ginling. The President's remarks were addressed to the English-speaking section of the audience. The Civil Governor spoke and two other Chinese brought greetings. The English address was by President F. L. Hawks Pott, President of St. John's University, Shanghai, the oldest of our brother colleges in China.

Wednesday evening we had an official banquet. Thursday was celebrated as Founder's Day and was given over to Alumnae and Student functions. At the Chapel exercises Dr. Hodgkin spoke. Thursday night was Founder's Day banquet in the gymnasium. We had fourteen alumnae (more than one third of our total) and with faculty, Board of Control and students, over 150 were present.

Friday afternoon we were at home to Nanking people and over 400 inspected the buildings.

Saturday we had our biggest crowd. We invited all the students in colleges

or institutions for men, University of Nanking, the Southeastern University, Conservatory College, Law College, the Theological Seminary, along with girls from the Government and Christian Middle Schools.

* * *

Union Medical College for Women

BY FRANCES J. HEATH

Tsinanfu, Shantung, China

The new buildings of the Union Medical College are fine and will give very good service. There is ample room for 60 girls in the main dormitory and by crowding as we did in Peking, I think we could put in 70 girls. It is a great joy to have a modern building with plumbing and electricity and the rooms are all cheerful and sunny. The architect's slogan is "not a bad room in the house." As you know from the plans all the rooms face either south or east.

The grand move was made in two sections; on January 30th the janitor, coolie, amah, and three carloads of laboratory supplies, books, furniture, charts, models and baggage left Peking and three days later reached Tsinanfu. The students had moved the day before to the hospital at the Presbyterian Mission. Then followed a two weeks of operations (it seemed as if all North China had a premonitory lapse into surgical ailments in anticipation of my getting out of reach!) and transfers of work, and then the final transfer. On February 12th, 15 students, 53 parcels, umbrellas, the school mascot, and I crowded into two compartments, and rode together in peace, harmony and amusement for twelve hours, arriving here at 10 P. M. the same night.

The medical school of the Shantung Christian University is a bi-lingual school. The instruction is in the vernacular but the students are supposed to have a reading knowledge of English. There are people who believe that the future of medical education in China is with the vernacular school and they look forward to a large opportunity and great influence for the Shantung Union Medical School.

NEWS FROM MANY LANDS



NORTH AMERICA

Solving Race Problems

THE plan of conference and cooperation as a means of adjusting race relations, developed in Atlanta, Ga., and promoted throughout the South by the Commission on Interracial Cooperation, is attracting nation-wide attention and is being studied earnestly abroad. This commission, organized in 1919, now has branches in every Southern state and in 800 counties. No effort has been made by the Commission to organize in the North; but in many Northern cities interracial committees have sprung up spontaneously, in the effort to meet situations created by the recent heavy Negro migration. The Federal Council of Churches has its Commission on the Church and Race Relations, officered by Southern men and working throughout the nation in close harmony with the Southern movement. A state race relations commission was recently appointed in Pennsylvania by Governor Pinchot, and a movement for such a body is on foot in New Jersey. General Smuts, Governor of British South Africa, after making careful inquiries relative to the plan, announced his purpose to make it in future the basis of British efforts in behalf of the natives. Noted educational and religious leaders from South Africa have also been recent visitors to the Commission's headquarters for the study of the movement.

Virginia's "Racial Integrity"

THE Virginia Legislature in its last session passed a bill "to preserve racial integrity," which defines a white person as "one with no trace of the blood of another race, except that a person with one sixteenth of the American Indian, if there is no other

race mixture, may be classed as white." W. A. Plecker, M.D., State Registrar of Vital Statistics, says: "It is estimated that there are in the State from 10,000 to 20,000, possibly more, near white people, who are known to possess an intermixture of colored blood, in some cases to a slight extent it is true, but still enough to prevent them from being white. In the past it has been possible for these people to declare themselves as white or even to have the Court so declare them. Then they have demanded the admittance of their children into the white schools, and in not a few cases have intermarried with white people. . . . The intermarriage of the white race with mixed stock must be made impossible. But that is not sufficient, public sentiment must be so aroused that intermixture out of wedlock will cease."

Race Problems in Mississippi

THE cause of good will and cooperation between the races took a step forward in the organization in Jackson, Miss., in May of a strong State Interracial Commission, which entered immediately upon the task of improving conditions in the state. The organization meeting was called by Bishop Theodore D. Bratton, and was attended by more than twenty white and colored leaders. Bishop Bratton was elected chairman, Blake Godfrey, of the State Y. M. C. A. was made recording secretary, and Hon. Francis Harmon, assistant attorney-general of the state, was made executive secretary, backed by a strong executive committee. The colored leaders present emphasized especially the need of better educational facilities. Prof. Bura Hilburn, State Supervisor of colored schools, made a sympathetic response, pledging his

department to the continued improvement of educational conditions for colored people and pointing out the rapid progress already being made in that direction. The executive committee was authorized to organize the whole state as rapidly as possible. R. W. Miles, field representative of the General Interracial Commission, was immediately sent out on this mission and within the week had interested leading citizens and formed the nucleus of committees in three other cities. Sentiment over the state is said to be more favorable to this work than ever before.

For Japanese in California

THE home mission work of the Free Methodist Church among the Japanese extends over the Pacific Coast states, but its chief activities are in central and southern California. Rev. A. Youngren reports on the activities in various centers. For instance, he says:

"The work in Berkeley is now supplied by George S. Yamamoto, a local preacher, who has a good education, speaks English well, and is a fine Christian man. The activities of the Berkeley church include, besides the weekly preaching services and prayer meetings, a weekly service at San Lorenzo, a Sunday-school, Bible classes in Japanese, women's meetings and house-to-house visiting. Some of the members of this church spurn the idea of Christians giving only one tenth of their earnings to God. They give practically all they earn, except the amount necessary to pay their bills.

"Los Angeles County has by far the largest number of resident Japanese of all the Japanese settlements in the state. Here the center of our work is in Los Angeles. Ten denominations are carrying on religious work among the Japanese in this city, and most of them are supplying their mission churches with both missionaries and Japanese workers."

Mexicans in California

DR. R. L. RUSSELL, of the Home Department of the Southern Presbyterian Church, who keeps in constant touch with the situation, says: "So rapidly are the Mexicans moving into Los Angeles, that there are now, it is said, more Mexicans in that city than in any city in the world

except the City of Mexico. Two new locations have recently been bought for Mexicans in that city and we hope the money will soon be available to erect some chapels on these lots at an early date. We have an almost unlimited opportunity to work among these Mexicans, who are fleeing their country for a place where they can find rest and quietude. Our work among the Mexicans in the United States is growing so rapidly that it is not in our power to take care of it. We must have more money and more preachers."

Armenians in California

THE Pilgrim Armenian Church in Fresno, Calif., has an enrolled membership of 336 and 250 in the Sunday-school. In 1884 a few Armenian Christians who had come to Fresno had been attending the Congregational Church there, turning naturally to the denomination that they had known in Asia Minor. But many of them were not familiar enough with English to feel at home in the services, and in 1901 their own Armenian church was organized with thirteen families. Eight years ago they secured as pastor the Rev. Manasseh G. Papazian, who had been a pastor in Aintab in Asia Minor, and then pastor of the Armenian Congregational Church in New York City for several years. In 1921, when the First Presbyterian Church of Fresno offered its property for sale, the Pilgrim Armenian Church purchased the well-equipped buildings for \$100,000.

An Immigrant Protestant Church

THE Church of All Nations and Neighborhood House, at 9 Second Avenue, New York City, has erected a new building with the Methodist Centenary gifts. Its new six-story structure is a beacon light in the congested section of the lower East Side where it has been consecrated to service for men, women and children of foreign tongues and many races. Its eighty classrooms, club rooms, gymnasium, auditorium and chapel give

great opportunity to influence the life of these people.

Mr. William S. Woods, Editor of the *Literary Digest*, says: "This determined assault of the Church of All Nations and Neighborhood House on the seething sin of the great East Side is to my mind the finest thing that New York Methodism is doing today."

This service is given through Sunday-schools, Epworth Leagues, and services of worship in the different languages spoken. Kindergartens, community service, Boys' Clubs and Girls' Clubs help. Bowling, tennis, swimming, baseball and gymnasium are a part of the program. Russian and Italian Forums, Jewish Clubs, Chinese and Italian Girl Scouts, choirs for old and young, Russian Clubs and Daily Vacation Bible School provide instruction and recreation. Mothers and babies use the roof garden. Students from Cooper Union use the gymnasium. Religious, educational and recreational classes are provided for the different races in their own tongue to bring Jesus Christ and His teachings in concrete form to thousands of men, women and children of alien tongues who have not learned to know Him in their previous contacts with life.

The Methodist General Conference

THE Quadrennial Conference of the Methodist Episcopal Church (North), which met in Springfield, Massachusetts, in May, brought together 858 delegates from North and South America, Europe, Asia, Africa and the Philippine Islands. Among the important expressions of conviction voiced by the conference (representing over four million Americans) were opposition to war, enforcement of prohibition, participation in a world court, and union with the Methodist Church South (two and a quarter million). Several Methodist Boards were united in a new Board of Education, and a World Service Commission was formed to take the place of the Council of Boards of Benevolence.

Among the new bishops elected was Dr. Titus Lowe, for two years secretary of the Board of Foreign Missions. Dr. F. M. North, the senior secretary, was retired and made "consulting secretary." The two new General Secretaries elected are Rev. Ralph E. Diffendorfer of Chicago, who has been active in the educational division of the Committee on Conservation and Advance, and Rev. John R. Edwards of Baltimore, who has been superintendent of the Washington District, and a member of the Board. The heavy debt of the Foreign Board is to be funded in short term bonds and a sinking fund is provided from World Service receipts.

The General Conference also put time limitations upon the terms of office of missionary bishops, who are not eligible for re-election; the ordination of women was authorized (without admission to the General Conference); the general ban was lifted from worldly amusements, such as dancing, cards and theatre-going; examination on special doctrinal questions may now be omitted for adults uniting with the church; belief was reaffirmed in the teachings of the Bible and teachers in Methodist pulpits and classrooms were urged to remain true to the basic beliefs of the Methodist Church.

Methodist Students at Louisville

COLLEGE students of today are not satisfied to be directed, inspired and helped. They wish to direct their own course. At Indianapolis they had a hand on the machine, but felt a stronger hand steering. Therefore, Methodist students called a conference in Louisville, Kentucky, April 18th and 19th, under the leadership of Stanley High. Their main purpose was to discuss life problems and life service—in politics, in business, in society, in the home or in a profession. They agreed that ideally loyalty to Christ and His teachings must take precedence over loyalty to any denomination or any field or form of work. They made an effort to reach conclusions as to how to express right

relationships with man even before establishing right relations with God. War, race and industry took precedence over religion, but religion was to be manifested in our attitude on these subjects. Idealism was manifested in the discussion, even if experience and wide knowledge were often lacking. Definite, rather than general statements and standards were demanded and resolutions were adopted that were courageous and of a practical nature.

The Louisville Conference called for a united Christian student movement in America to include the Y. M. C. A., Y. W. C. A., S. V. M., and other movements of all denominations and all departments of Christian life and service. This student conference was a conspicuous sign of the times. Prayer is needed for these students that they may be led in their idealism to follow fully Christ's Way of Life.

Vote for Methodist Union

EFFORTS for the union of the Northern and Southern Methodist Episcopal Churches have been under way for many years. The practically unanimous vote of the General Conference of the M. E. Church on May 7th for unification with the M. E. Church South has brought that union in sight, for favorable action on the part of the Southern General Conference is expected. In that case the question will be sent for ratification to all the 165 annual local conferences in the Church North and the conferences in the Church South. If two-thirds of each branch vote for the unification it will go into effect immediately thereafter. The united church will have 8,270,704 members.

The plan of unification provides for one general conference and two jurisdictional conferences.

Jurisdiction No. 1 shall comprise all the churches, annual conferences, mission conference and missions now constituting the Methodist Episcopal Church, and any other such conferences and missions as may hereafter be organized by its jurisdictional conference, with the approval of the general conference.

Jurisdiction No. 2 shall comprise all

the churches, annual conferences, mission conferences and missions now constituting the Methodist Episcopal Church South, and any other such conferences and missions as may hereafter be organized by its jurisdictional conference with the approval of the general conference.

The Bishops of the two churches as at present constituted shall be Bishops of the united church without further action.

Presbyterian Foreign Missions

THE Board of Foreign Missions of the Presbyterian Church in the U. S. A., with its budget of over \$4,000,000, supports 1,600 missionaries and 8,960 native workers. The foreign church membership is 210,000 and the Sunday-school pupils number 349,000. The money contributed to clear the deficit came from some 2,000 individuals and 172 presbyteries. There was one gift of \$25,000 and others ranging from \$5,000 down. The Finance Committee of the Executive Council calls for \$11,381,270 during the coming year. Of this missionaries and native work require \$3,290,298 and property estimates \$6,850,372. The budget actually called for, however, is \$4,060,282, omitting property appropriations and other items. Administration and appropriation expenses amount to \$485,000 and New Era assessment, Interchurch debt and cooperative work to \$208,344.

Congress of Disciples Church

THE Annual Congress of Disciples of Christ this year held its sessions in Lexington, Ky., from April 28th to May 1st. Formerly the procedure has been to select two speakers on opposite sides of a given controversial subject and let them open its discussion with prepared papers. This season the procedure was to select speakers of authority on great, live issues and, following their own presentations, to subject them to a fire of questions and discussion from the floor. The Congress is not allowed by its constitution to pass resolutions. But it was felt that some expression of conviction should be formulated on the war issue which the Christian conscience now at last confronts. An extra-congressional assembly was

therefore called and, after voting approval of Judge Clarke's world court resolution, found itself launched upon a discussion of the question of the Church's attitude toward war.

Y. W. C. A. National Program

THE biennial national convention of the Young Women's Christian Association, held in New York City from April 30th to May 6th, planned a progressive program. The basis of membership in local Associations was changed so that any woman or girl may qualify as an elector who will take this pledge: "I desire to enter the Christian fellowship of the Association. I will loyally endeavor to uphold the purpose in my own life and through my membership in the Association." This amendment must be again passed by the next biennial convention before it finally goes into effect. Further provisions of the amendment safeguard control of the Association in Protestant evangelical hands, for it goes on to provide that "three fourths of the board members, including three fourths of the officers of the Association shall be members of churches eligible to membership in the Federal Council of the Churches of Christ in America," and that three fourths of each local delegation to the national convention shall be similarly constituted. The amendment is in every sense an alternate provision. Even if it eventually is written into the constitution it will not be compulsory but optional. Any local Association that wishes to continue the present basis of membership will have the right to do so.

In 1923 over \$400,000 was expended in foreign work. Because of lack of funds it will be necessary to withdraw American support from Y. W. C. A. work in France, Rumania, Russia and the Malay peninsula in 1925, and from the Baltic states beginning in 1926. The overseas work will continue in South America, Mexico, Asia Minor, India, China, and Japan, and the work in the Philippines will take priority over all other responsibilities outside the United States.

United Brethren Belief

THE Foreign Missionary Board of the United Brethren Church adopted some time ago the following resolutions:

"Resolved, That we, as a Board do, here and now, reaffirm our unwavering belief in the inerrancy of the Scriptures as man's only rule of faith and practice; in the Saviourhood and Lordship of Jesus Christ; in his substitutionary sufferings and death; in his bodily resurrection from the grave; in his exaltation at the right hand of God as man's intercessor, and his final personal return to earth in power and great glory. And we hereby give assurance to the entire denomination, and to all other Christian bodies, that no missionaries will be sent out as representatives of this Board who do not accept these doctrines without reservation, and give assurance of their willingness to faithfully preach the same."

Huguenot-Walloon Celebration

JEAN RIBAUT, sent out by the great French Huguenot, Admiral Coligny, founded the first Huguenot colony at Mayport on the St. John's River, Florida during the first week of May in 1562. Three years later the Spaniards massacred the settlers and wiped out the little colony. The Florida Daughters of the American Revolution dedicated a shaft on the site on May first. The following week the Huguenot Society of South Carolina dedicated a memorial tablet in the Huguenot Church, Charleston. The Huguenot-Walloon Society of Pennsylvania celebrated the tercentenary at Valley Forge on May 14th. The Huguenot League, representing all the Huguenot societies of the United States, met in New York May 15th. On May 18th the Reformed Church in America (Dutch) dedicated the National Huguenot Memorial Church at Huguenot Park, Staten Island. The Huguenot Pilgrimage to Europe began on June 15th. In addition to the Huguenot half dollar, the Government is issuing special one, two and five

cent stamps in honor of the tercentenary.

LATIN AMERICA

The Montevideo Congress

PLANs are progressing for the great congress on Christian missions in South America, to be held under the direction of the Committee on Cooperation in Latin America in Montevideo in April, 1925. Twelve commissions, whose reports will be the basis of the discussions at the conference consist of Mission Board representatives and missionaries, thus ensuring that the work will be considered from both the point of view of Board administration and actual operations on the fields. Their subjects are: Unoccupied Fields, the Indians, Education, Evangelism, Social Movements in South America, Medical Missions and Health Ministry, Church in the Community, Religious Education, Literature, Special Religious Problems, Cooperation and Unity. The Congress will be composed of about 200 delegates, half of them members of churches in South America. The presiding officer will be a South American. Following the Congress, regional conferences will be held in Rio de Janeiro, Buenos Aires, and possibly other cities. In 1926 a conference will be held in Mexico, to consider Christian work in the northern part of Latin America.

Real Unity in Santo Domingo

THE May REVIEW referred to the favorable report on the union evangelical work in Santo Domingo, made by an interdenominational group that recently visited the island. Bishop F. J. McConnell of the M. E. Church, a member of that group, says that when a Dominican convert accepts the Protestant view of Christianity he is admitted simply to the evangelical church and hears nothing of Methodists, Baptists, Presbyterians or Disciples, although representatives of all these bodies are engaged in this united service.

Evangelism in Guatemala

THE Presbyterian Church in the U. S. A. reports 323 services in 69 different places for one missionary in Guatemala City, a large part of the work of organizing the Evangelical Church of Guatemala which consists of 5 organized churches with 1,000 communicant members. In addition, Dr. and Mrs. Burgess, in cooperation with Mr. and Mrs. Peck, have been carrying on a unique work among the non-Spanish-speaking Indians of Guatemala. This is a pioneer work which requires great faith and courage and patience. A hymn book containing twenty hymns in the Quiche language has been published, and a part of eight chapters of John also translated into this language. Other work is carried on among the Mam Indians.

Moravians in Nicaragua

THE seventy-fifth anniversary of the founding of the Moravian Mission in Nicaragua was celebrated in March by appropriate ceremonies at Bluefields. The circumstances of that founding were recalled with interest. Mosquito became a British protectorate in 1655, and British rule became increasingly popular as time went on, so that Queen Victoria was called by the people, "Mother of the Indians." One king, who ruled from 1834 to 1842, was somehow under the impression that Great Britain was a teetotal country; he desired to see his subjects total abstainers, and, thinking that if a few Britons would settle in Mosquito, they would teach his people the dangers of drink, he granted a small parcel of ground to two British officers. In order not to offend the king, they accepted his gift; but, having no capital to work it, they determined to sell it. Having tried in vain to find purchasers in England, they offered it to two German noblemen, Charles of Prussia and the Prince of Schoenberg-Waldenburg; and the latter, who had long been a friend of Moravian Missions, suggested to the Moravian Mission Board that the time had come for a mission to the Mosquito Indians.

Earthquake in Costa Rica

A WRITER in the *Latin American Evangelist* describes a severe earthquake which occurred in Costa Rica in March, and says of its effects: "It has been estimated that ninety per cent of the houses in the capital have been damaged, but that seems to be an exaggeration. It is true, however, that the majority of buildings are more or less seriously damaged. Hundreds of houses have to be taken down and among these are included the principal government buildings and the churches. The great cathedral is so badly cracked as to render it quite unsafe, and the Archbishop's palace is labeled 'dangerous.' The cities outside the capital in the track of the seismic movement have proportionately suffered more. Some of them are completely ruined. The Pacific Railway was badly cut up in sections, nor is uninterrupted communication with the coast yet established. However, the horrors which usually accompany earthquakes have mercifully been absent from this disaster. Only one or two lives have been lost and there has been no lack of food supplies or of light and water except temporarily in some of the towns. If nothing worse comes—and we are still having anywhere up to sixty shakes a day—Costa Rica may be very thankful."

Civil Laws in Colombia

IN spite of the energetic opposition of the clerical elements the Government of Colombia has passed what is called the law of Civil Register, and in future all births, deaths and marriages will have to be registered before the civil authorities under pain of fine in case of neglect to comply with the law. Henceforth evangelicals and any others so desiring can be married before the corresponding civil authority. "This," says the *Latin American Evangelist*, "will be a very great boon to evangelicals in Colombia who have up to the present suffered the most humiliating annoyances and delays from the priestly authorities who con-

trolled everything, and to whose pride and power this new measure is a big blow. Colombia is lining up with free republics of South America in shaking off the shackles of clericalism."

Baptists in Bolivia

CANADIAN Baptists hold in trust a farm of between 800 and 1,000 acres on the shores of Lake Titicaca in Bolivia, about sixty miles west from La Paz. On this farm there are forty-two families with approximately 250 Indians. Each of these families has a house and section of land around it, the full proceeds of which they receive in return for farming the Mission's section free. The Canadian Baptist Board has a school among these Indians, of which Miss Alice Booker is now director, assisted by Mrs. L. N. Vickerson. Last October the Board sent to Bolivia a fully trained agricultural missionary, Mr. L. N. Vickerson, who died very suddenly after he had been in Bolivia less than three months. His successor has been found in a Baptist graduate of the University of British Columbia, who will proceed to Bolivia in the fall. The intention is that he shall teach the Indians how to raise a sufficient crop on this farm, which is at an altitude of 12,500 feet and on which there is grown potatoes, some small seeds used for food, a very poor kind of corn and barley which never really ripens. Through the school and the farm it is hoped to reach the Indians in such a way that the evangelistic appeal made to them will be stronger than it otherwise would be.

Fight for Liberty in Peru

THE struggle in Peru for religious liberty has been followed with interest by the REVIEW, which reported in January the expulsion from the country of the brilliant young evangelical leader, Haya de la Torre, who has been the idol of the liberal political forces and who is also an earnest Christian. The *Latin American Evangelist* states that in his journey to Mexico he was received and hon-

ored at every port. The Student Federations of Panama and Cuba gave him a great ovation, the latter making him an honorary president of their Federation. In the same order of events which resulted in his expulsion from Peru, an order was issued for the arrest and deportation of Rev. John Ritchie, editor of *Renacimiento* and noted evangelical leader. The British Minister, with the aid of the Peruvian Minister of Foreign Affairs, was able to arrange finally for Mr. Ritchie to remain. The same order was issued against Dr. John Mackay of the Free Church of Scotland Mission, under whose influence Haya de la Torre had accepted the Gospel. He was then on his way back from a trip to Argentina and Uruguay. On his arrival the Government forbade him to land, but after a few hours and owing to the same good offices he was permitted to disembark, though his luggage was held.

EUROPE

Missions at the British Empire Exhibition

THIS great exhibition at Wembley, London, offers a wonderful educational opportunity. Those who visit the "Christian Service" exhibits cannot fail to be impressed with the evidence that Christian missionaries are a great civilizing force in every country where they work.

They have been pioneers in caring for lepers.

They have been pioneers in medical work for the neglected.

They have been pioneers in education of women.

They have been pioneers in work for out-castes.

The missionaries, inspired by the ideals, example and command of Christ, go about doing good and proclaiming "Good News." A visit to the exhibition gives clear evidence of the missionary influence and ideals in India and West Africa. There are photographs and models of mission schools of all kinds; of hospitals and dispensaries. There are pictures of churches built by African labor and of Indian scouts and of Wolf Clubs;

samples of work from industrial missions; literature printed in the vernacular. It is a great source of education for those who wish to learn.

World Alliance at Oxford

THE World Alliance for International Friendship Through the Churches now brings together every year a group of the most distinguished representatives of all the churches of Europe, Asia and America. Two years ago the full International Committee of two hundred and fifty was assembled at Copenhagen. Last summer the Management Committee of thirty met at Zurich. This year the Management Committee met at Oxford for four days early in May, and besides the thirty members there were twenty guests, heads of various sub-committees or representatives of special great Church movements. Dr. Frederick Lynch, one of the secretaries of the Alliance, writes:

"It was easy to discuss general questions such as disarmament; the League of Nations and the use of force; the use of history textbooks to incite contempt of and hatred of other peoples; sympathy of the Western churches for the persecuted Eastern Orthodox Church in Constantinople and Russia. These questions were discussed very thoroughly and many points of view were represented, although on the whole there was a rather surprising unanimity on some of them. Almost every one present seemed to feel that the League of Nations was going to depend less and less on force, more and more on the united conscience of Christendom."

Peace Convention in France

DELEGATES from France, England and Belgium, who met recently in Lille, France, under the auspices of the World Alliance for Promoting International Friendship Through the Churches, adopted two important declarations. The first read in part:

Believing that present circumstances offer to the French, Belgian and British peoples special opportunities to lead the world into the way of peace and good-will, the conference asserts that it is the urgent duty of all Christian people in these states to use their influence to encourage that their governments act in a spirit of reconciliation, tolerance toward and friendly cooperation

with all races, and a readiness to refer to peaceful arbitrament all international differences; and, in particular, to cooperate loyally and whole-heartedly in bringing all peoples into the membership of the League of Nations, and in assuring its authority and that of the Permanent Court of International Justice as at present the chief instruments for establishing and maintaining the peace of the world.

The second resolution read:

The conference addresses to the Christians of England, France and Belgium a pressing appeal to use their influence with the press to secure, as far as possible, the publication of information favorable to international friendship, and to correct inaccurate and mischievous statements likely to cause discord Lastly, it begs the ecclesiastical authorities in their parishes to promote a courageous and enthusiastic propaganda in favor of the League of Nations—the last hope of Europe in her distress.

Gospel Work in Belgium

THE Belgian Gospel Mission, whose work was last referred to in the April REVIEW, reports the following "eight results of five years' effort":

(1) Twenty-four preaching and evangelizing posts in seven of the nine provinces. (2) Two Bible schools, training workers in the two languages of Belgium (French and Dutch) for work in Belgium and fields abroad. (3) Over 2,000,000 Scriptures and tracts distributed. Several workers give all their time to this work of Scripture distribution. (4) Street preaching conducted in scores of cities and villages. (5) Through two gospel tents the Gospel has been preached to thousands in many towns of Belgium. Many conversions and several new permanent groups of believers thus established. (6) Buildings already purchased in ten different centers. (7) Fifteen Sunday-schools established. (8) Translation of books and tracts into both Dutch and French.

The Mission appeals for a building fund of \$200,000, to meet "the imperative and immediate opportunity."

German Missionary Magazine

THE well-known *Allgemeine Missions Zeitschrift* founded by the late Dr. G. Warneck, was forced to go out of existence because it could no longer cope with the financial situation in Germany. The November and December issue of 1923 completed the fiftieth anniversary of its founding,

and the bulletin contains a farewell report. In January, 1924, the *Neue* (New) *Allgemeine Missions-Zeitschrift* appeared, edited jointly by Professor D. Richter of Berlin, and Director of Missions Dr. Schlunk of Hamburg. A list of associate editors representing the various German missionary boards will launch the new enterprise by publishing the contributions made from various circles. It is hoped that thereby the bonds of international missionary activities will be strengthened.

Bible Shut Out of Russia

W. B. COOPER, secretary of the British and Foreign Bible Society, writes:

"A good deal of scepticism must be felt, not to say suspicion, in reading of favorable missionary prospects in Russia. Mirages waylay the unwary. If there are missionaries at work in that country, they are in large measure helpless; for it is a truism that unless missionaries are able to circulate the Scriptures among their people, they are unable to accomplish their mission. It is only a dribble now and again that can be got in—even then with immeasurable pains. To lead a camel through the eye of a needle is as easy as to penetrate Russia at present with the Scriptures. The British and Foreign Bible Society has its representative on the spot with the experience of twenty-eight years in Russia behind him. If anyone can surmount the barriers determinedly maintained, he, with the prestige of his associations, will succeed. But the Soviet have made it all but impossible to send Scriptures into the country—absolutely impossible to send them in any quantity. They have speciously removed one barricade only to build up another practically insurmountable. An unheard-of rate of customs duty is an effectual barrier. An example will show its working. Mr. Prokhanoff, the well-known evangelical leader in Russia, explained to our Society that he will do his best to *buy out* from the customs one by

one, the cases of Scriptures sent to him by our agent from Finland. One case at a time, his own property, at incredible cost, he may succeed in ransoming."

Sunday-schools in Greece

WHEN the ten Greek and Armenian students preparing for Christian service in the School of Religion, located in Constantinople, were forced to leave because of their nationality it looked as though their life plans were seriously frustrated. It was another case, however, of man's extremity being God's opportunity. These students, with two of their professors, found an open door in Athens, Greece, where they could continue their studies without molestation. When Dr. W. G. Landes, General Secretary of the World's Sunday School Association, visited Athens recently while en route to the general conference on Religious Work in Moslem Lands which was held in Jerusalem, he met these students and was able to arrange with the Sunday-school Committee located in Constantinople to send these well equipped young men into the refugee camps located in and around Athens that definite Sunday-school work might be carried on. They will give their entire time to this activity during June, July, August and September. Two hundred and fifty thousand refugees are located in these camps. The Greek Government has erected shacks for day school work and permission has been given to use these buildings for Sunday-school work too, as well as for other forms of Christian educational work.

Bolshevism and Religion

A religious paper in Germany quotes from the Russian newspaper *Isvestia* an account of a Greek church in Moscow, which was given to the Communist young people's organization. A correspondent writes about the new decoration of the church as follows: "In the open door, which leads to the holiest, stands the monu-

ment of Karl Marx; on the holy wall they put the portraits of Trotsky, Lenin and Liebknecht. On the high place before the altar stands a table covered with a red tablecloth. The door on the north side is covered with a red flag, and on the places where before have been ikons, opposite the door which leads to the holiest they have a motto, 'Proletariat of the world, unite.' On the platform is a piano. A member of the organization plays a polka, and the girls of the society dance."

AFRICA

Egypt and the Caliphate

MOSLEMS in Egypt feel much disconcerted by the deposition of the Turkish Caliph. Some favor King Hussein of Mecca as his successor, but do not like his being under British protection. The Egyptian Government issued a prayer for use during Ramadan, omitting all reference to the Caliph (for the first time since Islam conquered Egypt). Prayers are to be offered instead for "His Majesty, Fuad I, King of Egypt and the Sudan." Some newspapers favor offering the Caliphate to King Fuad, but he is not an Arab, and is not considered religious. Complete independence is the one aim of Egyptians, but Great Britain does not propose to release control of the Sudan.

Fellowship of Unity in Egypt

IN the autumn of 1921 the Fellowship of Unity started in Egypt by holding a conference at Helwan. Members of the following Churches were present; the Coptic, the Greek Orthodox, the Armenian, the Syrian, the Abyssinian, the Presbyterian (Egyptian, American, and Scottish), and the Anglican. From the very first an atmosphere of brotherhood was created in which the members were able to talk quite freely about things of common interest and concern. St. Augustine's dictum, "Unity in essentials, and love in all things," was taken as a motto. At the conference of 1922 an executive for the

Fellowship was formed and placed on a working basis, the headquarters of the central branch being in Cairo. Branches have since been formed in Alexandria and Khartum. Last year, the clergy and ministers of the Christian Churches in Egypt and the Sudan were asked to form branches of the Fellowship of Unity in each church, and to invite the members of their congregations to join the Fellowship as members or associates. The Fellowship organizes and holds an annual two-day conference in or near Cairo, together with half-day meetings two or three times a year. These meetings are unique in Egypt, nothing resembling them having ever taken place, or even been attempted in this land.—*The Living Church*.

Races in South Africa Confer

THE editor of a Dutch newspaper, who attended the Conference on Native Affairs held at Johannesburg some months ago at the call of the Dutch Reformed Church, was very much impressed by it. He says in the *South African Outlook*:

"It was unique in that it was the first at which natives along with Englishmen and Dutchmen sat down at a 'round table' to discuss together the interrelation of the races, not only on religious matters, but also social, educational, economic and political. It was remarkable especially for the spirit that prevailed throughout. These men had met to try to solve racial problems by viewing them from a Christian standpoint and dealing with them in a Christian manner. They were frank yet sympathetic, critical yet practical and constructive. There was a remarkable agreement. Dutch, English, black and white, were all at one on most points in the great and intricate problems. One can say truly that the conference forms a turning-point in the history of the interrelation of the two races in this land."

Paganism Doomed

THE Bishop of Lagos in an interesting article in the *Church Missionary Outlook* for May on "The Opening-up of Nigeria," says that paganism is doomed in West Africa, and that independently of the direct work of the missionaries, the heathen worship is dying and losing its devotees. Belief in witchcraft and other

of the old ideas may remain, rooted in the hearts of many of the people even after they profess Christianity; but paganism, as a system of religion, is fast passing away. The Bishop adds that the religious festivals of the pagans are now little more than plays.

Idols in the Belgian Congo

MISS W. G. HALL, of the M. E. Church South, writes from Wembo-Nyama, Congo-Belge: "There are at present only eighteen Methodist missionaries and five missionaries' children in this vast field. We are maintaining five stations. How it delights my heart to see these children fearlessly pick up and play with an idol which their fathers have worshipped for generations. It is sometimes difficult to teach the old people, but it is comparatively easy to teach children that their wooden and metal images are powerless. Civilization is slowly but surely coming to these people. The question is, are we going to Christianize it? The Belgian Government is requiring the natives to burn their idols, but what if they have nothing better to take the place? Are you and I not responsible? If you are absolutely sure that this is not the field where our Father would have you work, then pray with us that someone else who should be in this work will answer the call to service."

Gifts of African Christians

THE report for 1923 of the Frank James Industrial School in Elat, West Africa, contains much information of interest about the Christian community in general: "One of the greatest marks of promise among the men is their increased interest in missionary giving. An appeal was made to them early in the year when Evina Zambo, who had spent two years in Bafia, returned to his home for vacation. He told the men of the paganism of the Bafia people and how they were turning to the Lord. The response of the men was surprising. More than 140 pledges were made, which have been paid monthly. Many

of the apprentices who receive only six francs a month have pledged fifty centimes to a franc a month. The pledges total 104 francs a month, which is sufficient for the support of at least three native workers. Two men have been assigned to their support to date. Evina Zambo has written the men every month telling of his work during the preceding month. These letters are awaited with eagerness and read with much interest. Often when the letter is a little late, and their monthly missionary meeting is therefore postponed, the men come to inquire about the letter. A spirit of generosity seems to have followed the newly awakened interest in missions."

Recent News from Uganda

THE wonderful success of the mission of the Church Missionary Society in Uganda is a familiar story. The statistics of the mission for the past year have just been received and show that during 1923 the number of adherents has been increased by more than 15,000. The number of baptisms recorded during 1923 was 15,786, of whom 12,412 were adults; and the number of scholars in the mission schools and colleges was 137,000, an increase of 20,000 during the year. These scholars themselves contributed some £6000 in the year in school fees. The C. M. S. leaders realize that the Society cannot hope permanently to hold its own in the educational field in Uganda without more serious effort to supply a trained European staff. The evangelization and the Christianization of the country ultimately depend on the schools; yet in some parts of the country schools have had to be closed for want of European staff.

Centenary of Lovedale Press

THE year 1923 marked the centenary of the Lovedale Institution Press, for the pioneer missionaries working in the Tyumie Valley imported a small hand press and some type in 1823, and printing was commenced at Neera Station, the original

Lovedale. On December 19, 1823, fifty copies of the Kafir alphabet were printed. It is difficult for us fully to appreciate the vision and faith of the men who introduced the art of printing to what was then an uncivilized country and a barbarous people entirely without letters. But that faith has been justified abundantly. Compared with many other presses in their centenary year, the progress Lovedale's has made may seem slow and inadequate, but the circumstances have been exceptional. The wonder rather is that the Lovedale Press survived, for of the considerable number of mission presses begun in South Africa in the course of these long years nearly all have long since disappeared. Among the books published this centenary year is a translation into Xosa of Stalker's "Life of Christ."—*South African Outlook*.

NEAR EAST

Petty Turkish Persecution

DR. W. S. DODD, who has spent thirty-eight years on Turkish soil, has been able to continue his work in the hospital in Konia, in spite of the expulsion of many other Christian missionaries from Turkey. Recent reports, quoted in *The Continent*, state, however: "As Moslem fanaticism grows more rampant, signs appear that this great surgeon's honest friendship for the Turks is being forgotten in a petty persecuting animosity, intended apparently, without actual orders for his expulsion, to make it impossible for Dr. Dodd and his faithful wife to remain in Turkey any longer. Present tactics do not show any inclination to use violence. The method preferred is rather an irritating annoyance under legal forms." The latest news from Tarsus reports that St. Paul's Institute, which has been in session without interruption during the past two or three years, was suddenly closed by the officials. The reasons given are: first, that one of the buildings was painted with the Greek colors, blue and white; second, that one of the teachers, an Arabian, was objection-

able to the Government; and third, that the school was giving religious instruction. Mr. Nilson, the acting President, has been very careful to comply with all Turkish laws, but it is evident that the Turks intend to secularize all foreign schools.

The Future of Polygamy

A CALCUTTA newspaper recently stated, "The best thought everywhere in the East is strongly against the continuance of polygamy as a legally tolerated institution." This pronouncement was made in connection with the following report:

"A recent meeting of several hundred women prominent in the social, literary, artistic, and political life of Constantinople petitioned the Angora government to pass a law abolishing polygamy and effected an organization to press the matter upon public attention. It has been known all along that in many hundreds of upper-class Turkish homes the institution of *pardah* is no more than a loosely observed social convention and that many Turkish ladies, though educated at home, were well trained in the graces (and often the petty vices) of European society. What is happening now is that the women of these classes have come to desire as a right what they have hitherto possessed as a privilege; and that they wish the same right to extend to their less fortunate classes. In the Constantinople meeting the statement was made that polygamy has scarcely existed in Constantinople in the past fifteen or twenty years; but it may be assumed that a thorough survey of Turkish society, even in the former capital, would not entirely bear out the assertion."

American Church in Jerusalem

THE American Episcopal Church is to be permanently represented in Jerusalem. The Rev. Charles T. Bridgeman, who for four years has been the assistant secretary of the Foreign-born Americans Division of the Department of Missions, has been appointed by the National Council for beginning this task, and sailed in May. He will teach in the seminaries of the Greek and Armenian Churches in Jerusalem, and help train up spiritual leaders for these great Eastern Churches, now so terribly stricken by the war and its results. "Such a work," writes Rev. Thomas Burgess, "will be assistance on the inside, not

missions from the outside. It is the helping the Eastern Churches to help themselves in their own way under their own authorities, not the imposition upon the East of Western ways by means of the establishment of Western institutions." — *Spirit of Missions*.

Persian Public Appreciative

IN Zenjan, a fanatical Moslem city of 40,000 inhabitants, work was begun last year by Dr. Ellis and Rev. Charles R. Pittman of the American Presbyterian Mission in Tabriz.

Delegations from the Mullah class and the merchants thanked Dr. Ellis for operations he had performed and this excited the fanatical element, who took the opportunity to complain against the native evangelist. The missionaries, however, continued to work quietly until the six months for which they had come were over.

When it was generally known that they were actually preparing to leave, a petition signed by over thirty officials and other representative men was sent to the Mission in Tabriz. Part of this reads: "Mr. Pittman and Mr. Ellis have rendered services with extreme sincerity and beauty of character. A number of our sick and important patients have been treated and operated on with great success and a great number have been restored to life. The general public are most appreciative of their excellent conduct. It is regrettable that the time for their departure has arrived and they are just about to leave. For this reason we are requesting that you approve of their remaining here and inform them and thus oblige us. If you do this, the general public will be very grateful."

Fanatical Moslems in Arabia

THE situation in Arabia is still very complicated, according to the *Neue Allgemeine Missions Zeitschrift*. In part of the kingdom ruled by Ibn Saud along the Persian Gulf there is a Wahhabism as irreconcilable as that of the eighteenth century. Its de-

fenders call themselves *Ikhwan* (the brethren), and all who do not share their peculiarly radical form of Islam—though it may be the Sherif of Mecca or the Caliph himself—are regarded by them as infidels, who must eventually be exterminated by the sword. Among their observances smoking, for instance, is banned as a mortal sin. Whereas in other Near-Eastern lands Islam has lost much of its rigorism, notably in Persia, this movement in the Arabian interior is settling into a mould of unrelenting, reactionary Moslem fanaticism, which is trying wherever possible to exclude any traces of that modern culture which, coming from the coast, is attempting to permeate the interior. In this connection even medical missions are next to impossible, so that no great results can be expected in this field for the immediate present.

INDIA

Latest Census Figures

ACCORDING to the Official Report of the Census of India, including Burma, which was taken in 1921 but has only recently been published, the enumerated population was 318,942,480, of whom 163,995,554 were males, and 154,946,926 were females. The increase in ten years was only 1.2 per cent. According to classification by religion, Hindus numbered 216,734,586; Mohammedans numbered 68,735,233; Christians numbered 4,754,064. In the decade Hindus decreased by 4 per cent; the Brahman section decreased .5 per cent; the Jains decreased 5.6 per cent; Mohammedans increased 3.1 per cent; Parsis increased 1.7 per cent; Sikhs, 7.4 per cent; Christians 22.7 per cent. The Hindus have been steadily lessening for several decades. In 1881 they formed 74 per cent of the population. Now, they constitute only 68 per cent. One reforming and aggressive Hindu sect, the Arya Samajists, show an increase of 92 per cent in the last decade. The proportion of literate men is 161 per 1,000, compared with 140 ten years earlier. The number of

women who can read and write is 23 per 1,000, instead of 13 per 1,000 in 1911. Among Christians the figures are: Men, 355 per 1,000; women, 210 per 1,000. The large numbers of illiterates whom the mass movements have brought into the Christian community have lowered Christian literacy as compared with that of the Parsis and Jains.

Gandhi's Position Today

IN a letter to his friend, Mr. C. F. Andrews, quoted in the *Christian Century*, Gandhi makes plain his present program for the regeneration of India. He stands for five purposes, which he summarizes in this concise manner: "Removal of the curse of untouchability among the Hindus. The spread of hand-spinning and hand-weaving and the advocacy of the use of hand-spun and hand-woven cloth, to the exclusion of all foreign cloth and even cloth woven in Indian mills. Advocacy of simple life and, therefore, the avoidance of intoxicating drinks and drugs. The establishment of unaided national schools, both for the purpose of weaning students from government institutions as a part of the non-cooperation struggle, and of introducing education, including industrial training, in keeping with the national problems. Promotion of unity amongst Hindus, Mussulmans, Christians, Parsees, Jews, and so forth." Out of all these Gandhi is centering his strength on the effort to rid India of the control of Western materialistic civilization. "My own motive," he says, "is to put forth all my energy in an attempt to save Indian—that is, ancient—culture from impending destruction through modern—that is, Western—culture being imposed upon India."

The *Missionary Herald* quotes the following recent utterance from Gandhi:

I still believe it possible for India to remain within the British Empire. I still put implicit faith in non-violence, which, if strictly followed by India, will invoke the best in the British people. My hope for the attainment of Swaraj (Home Rule) by non-violence is based upon an immutable be-

lief in the goodness which exists deep down in all human nature We need not hate Englishmen, though we hate the system they have established. They have given India a system based on force, by which they can feel secure only in the shadow of their forts and guns. We Indians, in turn, hope by our conduct to demonstrate to every Englishman that he is as safe in the remotest corner of India as he professes to feel behind the machine gun.

Social Service for Women

THROUGH its "Home Education Department" the St. Columba School for Girls, conducted by the United Free Church of Scotland in Bombay, is seeking to meet the new and growing demand for the systematic training of Indian women as social workers. Miss D. Lorimer writes: "The course on its theoretical side includes the following subjects: English, Scripture, Handwork, Hygiene, First Aid, Home Nursing, Mothercraft, Social Psychology, Social History, Social Study, Current Events, Speakers' Class. There is also a reading circle on Indian classical literature. On the practical side the pupils visit each week some institutions in the town connected with social work, e. g., factories, Salvation Army work, sanatorium, almshouses, Blind School, etc. Once a week the pupils, in couples, attend the clinic of a child welfare circle and visit the homes of some of the babies with the welfare nurse. Others visit regularly in the Women's Hospital. In the future the pupils hope to help with classes for working mothers by giving a series of simple health talks. It is hoped also before long to open a play center for children."

Gospel Story Welcome

FROM Mukti Mission, which was founded by Pandita Ramabai, this report comes: "Evangelical bands have been hard at work in all the surrounding villages, often starting off at four in the morning; many hamlets and villages have been reached with the gospel message. Then, too, bands have gone out for two or three weeks camping, thus reaching distant places that we do not often get to.

The doors have been wide open in most places, and people have listened eagerly. In one house a very old man wanted to know what was being said, but he was too deaf to hear, so his son, who seemed to be the only one who could get him to hear anything, repeated what was said very slowly, and he said, 'What a sweet story! Why don't you come and tell us again and again?' How gladly we would go oftener if we could, but we rejoice that these souls do hear of Jesus sometimes."

Two Kinds of Religion in Burma

IN the magazine published by Ewing Christian College, Allahabad, India, an Indian member of the faculty describes among his other impressions on a recent trip to Burma, these two: "Burma is full of religious priests. In Mandalay alone it has been calculated that one in every fourteen is a 'Poonji' who in many respects resembles the Indian Sadhu. When I asked a learned Burmese traveler about them, I was quietly told, 'We are men of the world. It is impossible for us to give all the attention to religious concerns that we should, and in order to secure a better birth for ourselves it is necessary that we should earn merit. We use the Sadhus as our proxy, and feed them and support them in every way so that they may perform the religious duties for us.'... Christianity has made wonderful progress in this land where caste has no meaning. It was a great sight to see Karen Christians worshipping in their churches. One morning I spoke to a crowd of 2,000. In one district they have put up a two-story building at a cost of seven lakhs of rupees, the money having been given by the Christians of the district."

CHINA

Light and Shade in China

THE China Inland Mission gives the following summary of the present social and political conditions throughout the country: "Crime and lawlessness are not prevalent over all

China, although it must be recognized that this condition is true of the greater part of the country. Perhaps the most disordered provinces are Szechwan, Kweichow, Shensi, Hunan, Kwangtung, Kwangsi, and—till quite recently—Honan. In another group of provinces conditions are not so grave, and yet there is a great deal of robbery and brigandage, also a certain measure of uncertainty to life and property owing to troops. This group comprises Shantung, north Kiangsu, considerable parts of Anhwei, Kiangsi, Chekiang, Fukien and Kansu, though it is true there are areas in each of these provinces which may be regarded as tolerably quiet and secure. This latter description may, probably, be applied as well to Chihli, and also to Shansi, where the government under Governor Yen stands out in bright contrast to the rest of China."

Chinese Home Missions

AT a meeting in Canton in March of the fifth General Synod of the Protestant Episcopal Church, women representing nine of the eleven dioceses took an important step in organizing "the Women's Missionary Service League." While the women have long been active in their respective dioceses, this means that there is now a national organization. Most interesting of all the matters with which the Synod was concerned was the mission work of the Chinese Church. The members of the Synod met on one day as the Board of Missions. The Missionary Society was organized at the Church's first Synod, in 1912. A most encouraging report was presented of the work accomplished during the last three years in Shensi, the province wherein the Chinese mission work is carried on, and a budget presented asking an advance in contributions from \$7,000 to \$8,500. After discussion the increase was carried enthusiastically, several dioceses voluntarily agreeing to give more than their share. The newly organized women's

league promised to raise the amount to \$10,000.

Communion Service for Lepers

DR. W. H. DOBSON, Presbyterian medical missionary in Yeung Kong, South China, since 1897, describes a communion service in a leper village which he says was twenty years ago a village of death, a place without hope. "The villagers greet us with blessings and bring out a table on which we spread newspapers and place the cakes and grape juice for the service. While the Chinese pastor is breaking the cakes the villagers assemble outside the gate, sitting on the steps and on stools. About thirty-five Christians and a few others are present. The pastor and the preacher examine five candidates for baptism; they are accepted and the service begins. We have no organ but I give the pitch and, if you call it so, we sing a hymn, 'The Sabbath Day.' The preacher reads the lesson; the pastor gives a short sermon, makes a brief prayer, and receives the candidates; they sit on a bench at one side. A cup of water from the drug closet is used as the baptismal font, the service and responses of these sufferers being as earnest as any at home."

Progress in Chinese Church

THE report of the Committee on the State of the Church, presented to the General Synod of the Episcopal Church in China, reveals a great advance all along the line during the last three years. For example, there has been an addition of forty Chinese clergymen, a 25 per cent increase; an addition to the number of confirmed Christians of 3,349, a 14 per cent increase; an addition to the number of unconfirmed Christians of 4,124, a 20 per cent increase; an addition to the total constituency (which includes the catechumens under regular instruction) of 14,736, a 27 per cent increase; and an addition to the offerings for Church purposes during the year of \$30,716, a 35 per cent increase.—*The Living Church*.

"No Room for Gods"

THIS heading appeared in a Canton newspaper, describing an incident which occurred during the recent confiscation of temple property by Sun Yat Sen, to increase revenues. In the northern part of the city a temple had been torn down, but a number of people carried an especially fine representation of the Goddess of Mercy, Kwan-yin, to a neighboring monastery. Meanwhile friends of the monastery strongly protested against this arrangement, fearing that the monastery would thereby be classified under the temple ruling and also seized by the state. During the night the image was carried out into a shed along the street. The owner of the shed, fearing the loss of his property, called together a few people who carried the image into an open space where, through popular subscriptions, a small amount was raised to pay for the erection of another shed to house the goddess temporarily.

China's Northwest

MRS. HOWARD TAYLOR has recently published a book entitled "The Call of China's Great Northwest." The editor of *China's Millions* thus analyzes the nature of that call: "It is a call to the frontiers of China, where mingled races, Mongol, Tibetan, Chinese, Aboriginal, even descendants of the ancient Huns, jostle each other along that Asiatic 'North-West Passage,' 'the Great Road,' a trade route of centuries reaching from China to eastern Europe. It is a call, not to luxurious life in a flowery land of easy journeys and 'all the comforts of civilization,' but a call to the courageous Christian youth of our homelands to endure hardness as good soldiers of Christ Jesus, crusading and preaching under the banner of the Cross where it has rarely been planted before. It is a call, too, of victory, telling of the most cheering conquests already achieved there by little bands standing steadfast in the name of Christ, against odds and difficulties. It is a call to

prayer, that we should not be outdone by the rites of the Moslem, or the prayer repetitions and prostrations of the Tibetan, but should be unceasingly upon our faces before God that this as well as other portions of the earth should give honor to Him through belief in His Son our Saviour."

Christian Books for Tibet

MR. T. G. HITCH of the Tibetan Mission, Payenjungko, Kansu, China, reports that on a trip into Tibet in July he distributed considerable Tibetan Christian literature which was readily received. The heads of two lamaseries received them favorably. His Tibetan teacher, lama of the Bon Bon sect, has publicly announced his faith in Christ.

An article in the *Bible Society Record* for March describes an interview with Rev. J. Huston Edgar, F. R. G. S., who in the border town of Tatsienlu, Szechwan, is disposing of Tibetan and Chinese Scripture portions by the thousands. He said:

Traders and others of all social positions from distant parts of the Tibetan uplands visit the town. In satisfying the curiosity of the nomads by showing them through our premises, by visiting the trading depots, and accosting almost every man I meet, it is possible to get in touch with almost every man who comes to town. As a rule, they are all very friendly. The inquiries for Bible portions have become so frequent and insistent from inland regions like Golo, that Chinese are suggesting buying up loads of books to take in as an article of barter.

JAPAN-CHOSEN

Kanamori's Prayer Answered

AMONG the many stories of earthquake experiences the one told by Paul Kanamori, the evangelist, is unique. He says in the *Japan News Letter*: "I was preaching in Okayama the day before the earthquake. After the meeting, I prayed. I prayed as I always do, that my children may be safe from earthquake, fire, robbers, and pestilence. I believe in praying concretely, for just what I want, not merely 'God bless my children.' Then I went to sleep in peace." He went on to tell how the news of the

disaster came the next morning, and how he went to Tokyo at once with some supplies. He found both his family and his home uninjured, and he said: "Such a surge of thankfulness came over me and then a surge of shame. I had prayed, but still I had come to find my children because I doubted that God had taken care of them. Here I had found them unhurt, and my home not damaged at all. Fire had laid waste the surrounding houses, but my house was untouched. Robbers had looted freely but had passed over my house. Sickness had come to others, but my children were happy and well."

A Great Christian Hospital

SINCE Dr. R. B. Teusler went out to Japan in 1900, St. Luke's International Hospital in Tokyo has had a record of steady growth and increasing service. Since the earthquake it has done its work first in tents and now in what is known as "the shack hospital," but the construction is now under way of the large and thoroughly equipped structure which, had it not been for the earthquake, would have been nearly completed by this time. Some of the characteristics of the hospital which led Baron Goto to say of it, "St. Luke's is in a class by itself," are these:

It has stood for many years as the only hospital in Tokyo, and indeed in all of central and northern Japan, where Europeans and Americans, as well as Japanese, could be properly cared for. It is the only hospital in Tokyo that has gone beyond the point of a place where disease is treated, and has entered broadly upon the study of preventive medicine; it has established a modern training school for nurses, which has never before been done in Japan, and is annually sending to various parts of the Empire hundreds of young women equipped with the special training necessary for the proper treatment of the sick. It is the only hospital in Tokyo that is conducting post-graduate work for physicians along modern lines. The most noted physicians and surgeons of Japan are glad to serve in a consulting capacity in the work of St. Luke's, as the Japanese Government likewise has given practical demonstrations of the value it attaches to the institution by the manner

in which it has cooperated in a score of ways in promoting Dr. Teusler's plans.

After a visit to St. Luke's on March 10th Prince Tokugawa sent a contribution of \$12,500 on behalf of the Emergency Relief Society.

—*Spirit of Missions.*

A Japanese Girl's Heart

A nineteen-year-old Japanese girl, now a student in the Bible Women's Training School in Tokyo, has given this charming account of her inner life, which is quoted in *World Call*: "I like to look at the sky, so that I have taken great interest in heavenly bodies. I have been told many stories about the stars, the moon and the sun. I also like to watch the clouds which move in the blue or the ashy-gray sky. I have been sensible always to the mystery in them. I also love flowers, mountains, pictures, music, writings, reading, church, family and friends. I dislike to embarrass others or to hate. These doings seem too cruel. I am a Christian. I was baptized on September 30, 1917. That night a terrible storm arose, with flashes of lightning. Oh! It was terrible! But there was somehow serenity in my heart. I have attended Sunday-school since I was about five or six years of age. I give glory to God in the highest. I wish I may be a good servant of God. This is my hope. I want to become a Bible woman. I am a woman of insignificant character but I will try to do my best. I will try to make my life the strenuous life. I wish to live a real honest life."

From Saké to Condensed Milk

A large condensed milk business has been carried on for a number of years by a prosperous Japanese Christian, who before his conversion was a manufacturer of *saké*. American condensed milk was just being introduced into Japan in the '80s, when Mr. Hanajima joined the church, and since previously, he said, he had manufactured a product which injured men's bodies, so now it would

be fitting for him, as a Christian, to manufacture an article that would build up and give strength to men's bodies. Since the beginning of the prohibition régime in the United States, many stories have appeared of the changed purposes for which former brewery properties are now being used, but nowhere has the transformation been more complete than in Mr. Hanajima's establishment. He gave up a part of the first floor of his main factory building for a meeting place for the church people, and the rest of the first floor and the second story of the building for a girls' school. From the staves of the huge vats in which *saké* was brewed church pews were made and from the hardwood crushing machinery a pulpit was made—still to be seen in the Mishima Church.

Korean Presbyterian Growth

THE minutes of the last general assembly of the Presbyterian Church of Korea—a body including the work of the American, Canadian and Australian Presbyterian missions—show that there are now 2,097 church buildings, all but twelve or fifteen of them built by Koreans; 4,423 meeting places of every kind; 209 new churches built last year; 234 ordained pastors in active service; 1,372 elders; 183 ordained deacons; 559 paid unordained men workers and 273 paid women workers; 10,565 persons baptized last year; 13,485 catechumens enrolled; a total of 193,850 church adherents, 161,299 children and adults in 2,402 Sunday-schools. Last year's giving totalled almost a million yen. The vigor of the church is said to be in large measure due to the fact that 27,072 men and 45,182 women enrolled in Bible classes lasting from four days to one month in length.—*Christian Century*.

Severance Medical School

THE first contribution from the alumni of the Severance Medical School in Seoul, Korea, was from a member of the first class, Pak, once a

butcher's son, who is now carrying on a hospital among Koreans in Manchuria. The gift recalled not only his own interesting story, but also the difference between the conditions when he entered the college and those today. It had but one teacher in 1908, it has now a staff of fifteen Westerners, several Japanese, and fifteen graduate Koreans besides many Korean lay-assistants and a group of over sixty medical students. The institution, now a union medical college, hospital and nurses' training school, in which six missions join, has graduated 118 doctors and 54 nurses. The Medical College now has a character from the Government which has just given its graduates the right to receive license to practice without State Examination, on presentation of their diplomas, a recognition never before granted to a private medical college in the Empire of Japan.

ISLANDS OF THE SEA

Pacific Conference in Hawaii

REPRESENTATIVES from China, Japan, and the United States who attended the world conference of Y. M. C. A. workers among boys held at Portshach, Austria, in May, 1923, voted at that time in favor of holding in Honolulu a conference of laymen and Association employed officers, "to consider the problems of the Pacific from a Christian standpoint." Plans for this conference, to be held July 1-15, 1925, have been approved by the Y. M. C. A. National Committees of all Pacific countries and are being promoted in New York by a committee including Dr. G. A. Johnston Ross, Mr. James M. Speers, Fletcher Brockman, Mr. Galen Fisher and Jay A. Urice. Suggested problems to be discussed include the following:

- (1) What can Christian men about the Pacific do to help maintain permanent peace on the Pacific?
- (2) How can Christian men about the Pacific foster a better understanding in each country of the aims and motives of the other countries?
- (3) How Christianize race contacts and avoid possible race conflicts about the Pacific?

(4) How can men of various nations about the Pacific cooperate to make the spirit of Jesus obtain in commerce and industry?

(5) How can the Christian leaders in these countries enlist the spiritual resources of the Pacific lands in behalf of solution of Pacific problems?

(6) How can these countries cooperate in the exchange and development of leadership?

(7) How can the interchange of students be safeguarded and made to contribute to the highest life of each country?

GENERAL

Another Golden Rule Sunday

THE success of the observance of "Golden Rule Sunday" last year for the benefit of the Near East orphans and destitute has led to the proposal to observe Sunday, December 7th, in a similar way this year. At a recent luncheon in New York, Dr. John R. Mott gave his impressions of the efficiency and importance of Near East Relief work and its relation to the establishment of peace, truth, righteousness and brotherly love on the earth. Now is the time to build character and ideals for the future. Plan to make Golden Rule Sunday universally observed. EDITOR.

The Wealth of Nations

THE per capita wealth of France and Great Britain has shown little change as the result of the World War, according to a study made by the research bureau of the Bankers Trust Company, recently completed, and quoted by the *United Presbyterian*. The wealth of the United States, however, has greatly increased and the per capita wealth of the United States today is \$2,090 against the per capita wealth of Great Britain \$1,489 and France \$1,484. Taking the twenty odd nations that engaged in the World War, the compilation finds that the aggregate pre-war wealth was \$630,000,000,000. The present wealth of these same nations is now estimated to be about \$319,000,000,000, the loss

in the aggregate having been attributed chiefly to the losses suffered by Germany. The pre-war wealth of the British Empire, including Great Britain, the Dominions, India and the Crown Colonies, was approximately \$140,000,000,000 and today the total is around \$149,000,000,000. The wealth of France before the war was a shade under \$60,000,000,000 and is estimated to be practically the same today. The pre-war wealth of the United States was \$200,000,000,000 and today is \$230,000,000,000.

WORLD ACQUAINTANCE TOURS

A few years ago, world tours by Christian laymen visiting mission fields of the Orient had a tremendous influence on the attitude of business men toward missions, and resulted in many large gifts to missionary work in the Far East. Similar tours are now being planned by women for women. (But husbands, sons and brothers may be included.)

Miss Harriet Taylor, for many years connected with the Young Women's Christian Association, Mrs. J. W. Enrich, well-known in connection with the Near East Relief, and Miss Ella Schooley, formerly Executive of the Finance Division of the National Y. W. C. A., are planning to lead two parties to the Near East and the Holy Land and to the Orient during the coming year. The cost of the former tour will be \$2,000 and the latter \$2,700.

These tours will be of special interest to those interested in Christian missionary activities. Not only will the arrangements for the tours be first-class, but instructive lectures will be given en route and arrangements are being made to secure the cooperation of missionary leaders in each of the fields visited. The Federation of Women's Boards of Foreign Missions, the Missionary Education Movement and other similar organizations are cooperating in making these arrangements.

The Mediterranean Tour is limited to twenty and will occupy about two months and a half. The party leaves New York September 27th and is to return before Christmas. The Oriental Tour is to occupy three months and a half and will leave October 9th, returning about February 1st. They will visit Japan, Korea, China, Philippine Islands and Hawaii. Further information can be had by addressing World Acquaintance Tours, 416 West 122d Street, New York City.

THE MISSIONARY LIBRARY

SOME BOOKS ON THE RACE PROBLEM

Christianity and the Race Problem. J. H. Oldham. 8vo. 265 pp. 7s 6d. Student Christian Movement. London. 1924.

From a sane, Christian point of view, Mr. Oldham, Secretary of the International Missionary Council, thoughtfully discusses the present problem, its causes, its relation to immigration, marriage, politics and industry. He suggests practical steps for the solution of the problem, especially as it affects the British Empire. This study emphasizes spiritual elements and Christian principles.

Race and Race Relations. Robert E. Speer. To be published in the autumn by Fleming H. Revell Co.

This is an expanded consideration of the subject, presented in Dr. Speer's Mission Study Textbook "Of One Blood," and includes much valuable material nowhere else available.

The Racial History of Mankind. Ronald B. Dixon. \$6.00. Charles Scribner's Sons. New York. 1923.

Mankind at the Cross Roads. Edward M. East. \$3.50. Charles Scribner's Sons. New York. 1923.

Race Prejudice. Jean Friot. Translated by Florence Wade-Evans. \$3.00. E. P. Dutton. New York. 1907.

A very clear and thoughtful study of race determination, deprecating racial discrimination.

The Trend of the Races. George E. Haynes. 75 cents. Missionary Education Movement. New York. 1922.

A fair-minded study from an American Negro point of view.

Mankind and the Church. By Seven Bishops. Edited by H. H. Montgomery. \$2.75. Longmans, Green Co. New York. 1909.

The Rising Tide of Color. Lothrop Stoddard. \$3.00. Charles Scribner's Sons. New York. 1920.

A popular argument for white supremacy which presents the dangers arising from racial antagonism.

The American Race Problem. Alfred H. Stone. \$2.00. Doubleday, Page & Co. New York. 1908.

Race Problems in the New Africa. 15s. Clarendon Press. Oxford, England. 1923.

The Clash of Color. Basil Mathews. A study in the problem of race. \$1.50. Missionary Education Movement. New York. 1924.

The Mind of Primitive Man. Franz Boas. \$2.00. Macmillan Co. New York. 1913.

A clear presentation of some problems of race development.

The Negro Problem. Compiled by Julia E. Johnsen. \$2.25. H. W. Wilson and Co. New York. 1921.

A brief, just and kindly series of articles presenting aspects of the Negro problem in America.

The Jews. Hillaire Belloc. \$3.00. Houghton, Mifflin Co. Boston. 1922.

The Japanese Problem in the United States. H. A. Millis. \$2.25. Macmillan Co. New York. 1908.

Land of All Nations. Margaret R. Seebach. 12mo. 154 pp. 50 and 75 cents. Council of Women for Home Missions and Missionary Education Movement. New York. 1924.

In this series of popular biographical sketches, we have interesting studies of Americans of different races—a Negro, an Italian, a Chinese, a Japanese, a Syrian, a Greek, a Mexican, and a Jew—in relation to the white race in the western hemisphere. The sketches make good reading for the family or for mission circles.

Adventures in Brotherhood. Dorothy Giles. 12mo. 184 pp. 50 and 75 cents. Council of Women for Home Missions and the Missionary Education Movement. New York. 1924.

This junior mission study book on the race problem very skillfully undertakes to give an insight into the lives and minds of men and women of other races as they arrive in America, as they establish homes, seek employment, go to school, come into contact with the churches and with Christ, the Saviour of all races.

Bolshevist Persecution of Christianity. Captain Francis McCullagh, author of "A Prisoner of the Reds." Price, 18s net. John Murray, London.

Those who are interested in Christian work in Russia will wish to read this book. Captain McCullagh is able to speak with the authority of personal knowledge from the inside. His book on "Bolshevist Persecution of Christianity" is divided into three parts. The first deals specifically with "The Attack on the Russian Church." Details are given of the trials of various persons charged with refusing to give up the property of the Church to meet the needs of the Government. He thus summarizes the facts: "In the prosecutions instituted in connection with the disturbances that arose on the occasion of the confiscation of Church property, persons of secondary importance were first prosecuted, and then those who were regarded as the ringleaders." Next fifty-four persons, including seven archdeacons and several priests and deacons, were brought before the courts. Afterwards came the trial of Bishops "Nikander and Ilarion, the members of the Supreme Church Administration, and the most eminent representatives of the Moscow priesthood. The trial of the Patriarch was to come last of all."... "The result of the trial was that eight priests and three deacons were condemned to death." Six of the death sentences were afterwards commuted.

The account is given of the intrigues which led to the formation of the so-called "Living Church," an institution which does not seem to deserve the epithet "Living" in any spiritual sense.

The second part of the book is largely devoted to a description of the celebrated trial of the Roman Catholic Archbishop Cieplak, with fourteen priests and one layman, on the charge of "resisting the execution of the law on the use of the churches, and of the decree on the confiscation of Church valuables." Captain McCullagh was present throughout this notable trial, which lasted five days. In reading

one cannot fail to see the irreligious bias of judges, prosecuting counsel, and spectators. Baptist churches had all to make the acknowledgment that the church premises belonged to the Government, as the condition of obtaining the use of the buildings. The Catholics appealed to the Pope for permission to sign the acknowledgment. Permission was tardily granted just before the trial, and perhaps should have averted it. They refused to obey the decree which prohibited the teaching of religion to persons under eighteen years of age.

Thirteen defendants were sentenced to periods of imprisonment ranging from three to ten years' duration. Archbishop Cieplak was sentenced to death, which, after the outcry made against it in this and other countries, was commuted to imprisonment; but according to most recent information he is dying. Monsignor Budkiewicz was sentenced to death, and was subsequently shot.

The third part of Captain McCullagh's volume is entitled "The Present Position of the Christian Churches in Russia." He says: "Both the Baptists and the Methodists are very active in Russia, and especially in Petrograd; but the principal Protestant leader is a Pastor Fetler, an Evangelical."

Captain McCullagh makes then an unfortunate slip when he speaks of "Pastor Prokhanoff" as Pastor Fetler's "representative in Petrograd." Mr. Prokhanoff is the leader of the Evangelical Christians in Russia, but is not in any sense a representative of pastor Fetler.—(*Friend of Russia.*)

The Kingdom of God. By Francis Asa Wight, D.D. 8vo. 256 pp. Fleming H. Revell Company. New York. 1923.

This book is frankly premillenarian in its teaching but is not open to the criticism of being pessimistic concerning the day in which we live. The author takes a broad world-view of progress and holds that present world movements are preparatory to the coming of the King. He makes a careful Biblical survey of the Theocracy

and Kingdom of the Jews and his argument is intended to show that the Kingdom of God began at Pentecost. He teaches that this Kingdom will be succeeded by the Kingdom of Glory or the Millennium. This final Kingdom is not to be brought about by the activities of the Church but its growth will be continuous until: "this Gospel of the Kingdom is preached in all the world for a witness." He holds that the Lord will then come and set up the Kingdom of Glory. The development of Kingdom ideals, and success rather than failure, characterizes Dr. Wight's viewpoint of the present dispensation. This makes it a missionary book and its teaching is constructive on all lines of Christian activity.

The book is up-to-date in that it is written in the light of events connected with the recent war. In the discussion of the standpoint of the Apostle John and also in the summary, there is a little tendency towards time setting. No day or year is mentioned but a definite attempt is made to create the impression that the prophecies are all to be fulfilled within the next few years. His interpretation of Scripture and his reasoning along these lines is interesting but many will hesitate to take his position. Upon the whole the book is well worth careful reading and Dr. Wight's viewpoint concerning the progress of events as preparing the way for the Second Coming of Christ is worthy of careful consideration. M. T. S.

The Character of Paul. Charles E. Jefferson. 12mo. 381 pp. \$2.25. The Macmillan Co. New York. 1923.

Three striking studies of Paul have appeared in recent years, "The Life of Paul" by Benjamin W. Robinson, "Epochs in the Life of Paul" by A. T. Robertson, and this study by Dr. Jefferson, pastor of Broadway Tabernacle, New York. Each of these is of value, though they differ in many ways. Dr. Jefferson's volume is a book of excellent sermons that have not been preached. Dr. Robinson gives little of the historic background of Paul's life, but he does give a thor-

ough analysis of those traits of character which made Paul, next to Christ, the outstanding figure of the first century.

Twenty-one of Dr. Jefferson's twenty-six chapters on Paul are devoted to such sub-topics as "His Sincerity," "His Sanity," "His Weakness," "His Strength," "His Pride," "His Humility," etc., etc. Each of these chapters is like a flashlight photograph of Paul as seen through the appreciative eyes of one who has absorbed the very spirit of the apostle by daily sympathetic study of his letters. Critical problems do not enter into the study, and they need not. We know enough of Paul with absolute certainty to justify a portrait such as this, and we owe it to ourselves to confront it, for doubtless "his name is above every name except the name of Jesus," and "no one of us is what he would have been if Paul had not lived."

Dr. Jefferson is Pauline in his passion to interpret Christianity to his contemporaries. The Christianity he proclaims is not an emasculated gospel, a mere enthusiasm for humanity. He knows, none better, that it requires more than a Moonlight Sonata to save a sinful soul, and more than a belief in "man's moral supremacy" to steady the world in this trying age of reexamination and readjustment. To Dr. Jefferson Christ is at once the soul's most pressing problem and the only solution of it, religion's highest symbol and intensest reality.

C. C. A.

Ignatius Loyola: An Attempt at an Impartial Biography. By Henry Dwight Sedgwick. xiii, 399 pp. New York: The Macmillan Company. \$3. 1923.

Though there are said to be more than two hundred biographies of this distinguished Romanist, the foregoing is only the second one of any importance written in English. Many translations of lives of Loyola are in the spirit of a French author of the eighteenth century who wrote of the Jesuits in general: "This Society has a plan, framed at its very birth, to

do away entirely with the teachings of Jesus Christ, to destroy His religion, and overturn crowns and kingdoms, in order to build up on their ruins an absolute despotism." The present author does not belong to that school of misrepresentation. Instead, he has been at pains to examine carefully a large mass of material bearing upon Loyola, contained in fifty important volumes now accessible to scholars. From these authoritative documents he has taken his colors and has placed before us a picture of one of the great men of the Christian Church, set in a background and frame of contemporaneous history, and done as impartially as profound admiration for this soldier of Jesus Christ would permit. The Protestant who can forget the implications of the word Jesuit and who will read this volume, will be amazed at the strength of Christian character and devotion to the absorbing purpose of the motto of the Order, "*Ad Majorem Dei Gloriam*," displayed by its famous founder. Students of history know what his Order did for Canadian civilization; the history of Christian Missions has few more striking pages than the achievements of the Jesuit fathers in Paraguay and their marvelous Reductions. Educators know how eminent the European Jesuits were for two centuries; while we in the United States have only to visit their colleges in Boston, Worcester, and Georgetown to realize that the master mind who planned such an educational work was a prophet and a pedagogue of great ability.

This volume gives in great detail the events entering into Loyola's career, from the days of his youthful warring and wounds, convalescence from which allowed him to read and digest Ludolf of Saxony's converting "Life of Christ," including its lurid description of hell, to the last Friday of July, 1556, when soon after sunrise he entered into the glory of God, made "greater" by his ascetic and unceasing labors to promote that end.

Mr. Sedgwick is not an advocate induced to defend a society pictured

twenty-five years ago in a Spanish volume as "The Jesuits—their mode of life, their habits, adulteries, assassinations, regicides, poisonings, and other peccadillos committed by that celebrated Society." He is an apologist of the historical type who makes history and contemporaneous documents supply the facts and wipe out the stains added by those later Romanists who proscribed the Society. He shows that other defects due to the Order itself in later times were not according to the views of its founder.

But the author's constructive work is even more important from the Christian point of view. "The Charter" chapter shows us a group of ten men steeped in prayer and unitedly desiring to frame this document, with its detailed account of the soul life of its members, the plans for education, obedience to the most spiritual leaders of the time, world-wide evangelization and other items of its program, solely to enhance the glory of God and magnify it beyond the scope of the opening answer of the Westminster Shorter Catechism. The chapter dealing with the rules and counsels for religious practices, Loyola's "Spiritual Exercises," though in many respects utterly opposed to Protestant theory and practice, nevertheless enables the reader to understand how his divine vision was imposed upon his disciples. Its passage upon "The Two Standards" is a key to the early missionary zeal inaugurated by Francis Xavier and later displayed by thousands of Jesuit missionaries. Mr. Sedgwick makes those early men of the Society live again as they go forth to "bring all countries of the infidels under" the sway of Jesus, from Europe into Asiatic wildernesses, through teaching, holy living and heroic dying typified by Parkman's portrait of Jean de Brébeuf of a later period whose horrific death at the hands of Hurons of La Nouvelle France outdoes the physical sufferings of Calvary. In a word this volume will be a revelation to readers who have never known the whole truth about one of

the greatest and most devoted servants of Christ of the Christian centuries and will also enable them to appraise the values and defects of his Society in a Christian way.

H. P. B.

William Carey, D. D. Fellow of the Linnaean Society. By S. Pearce Carey, M. A. Illus. xvi, 428 pp. New York: George H. Doran Company. \$3.50. 1923.

For many years the *Life of Carey*, by the late Dr. George Smith, was the standard biography of the English "Father of Modern Missions." Now this volume, written by a great-grandson of the pioneer missionary, will take the place of the earlier record. It is the product of years of research and of personal visits to the scenes of the missionary's life and work, and is embellished by excellent half-tones.

The result of the author's patient search through endless literary sources is rewarding and of fascinating interest. Dr. Smith gave the world a picture of Carey the man, the Baptist Missionary Society's interesting beginnings and of India as influenced by Carey. The present life history is essentially a life, vital and forceful on every page. The former biography left the reader in a hopeless chronological maze; this one conducts us step by step through the thirty-two years of English life and missionary promotion followed by subsequent forty years of service for the Kingdom of God and the uplift of India.

About one-third of the volume is given to Carey in the making and as the cobbler laboriously reared the Society which furthered his work and unconsciously influenced other missionary societies to come into being—Carey's contribution to the history of missions, often forgotten. The author's treatment of the epoch-making pamphlet, "The Enquiry," and his chapter entitled "The Deathless Sermon," with its two undying exhortations, "Expect great things from God. Attempt great things for God," are windows into the inner life of a great and lonely seer as he looked out into the almost unknown harvest fields of

his time. The sketch of Thomas who preceded Carey and who called him to India as he was directing his eyes to the South Pacific Islands, and especially his discussion of the first Mrs. Carey at home and after she had reached India and lived her demented years in the Tropics, do justice to two persons whose heroism and devotion are little known.

Throughout Part II, William Carey is seen in every phase of his broad life, with emphasis naturally upon his polyglot labors as Bible translator, in which work he and his immediate colleagues are unsurpassed in mission history. No author hardly makes enough of Carey's contributions to botanical science to justify its being mentioned in the title of the volume, though some idea of his work in that direction is given in chapter xxxi. The great values of this biography, aside from our interest in a pathfinder in missions, is its vivid picturing of the versatility of occupation, the devotion of mind and soul to a great cause, the importance of Bible translation and the underlying greatness of a man who made the spiritual life and the scriptural foundation of Christianity the two foci of his symmetrical life. Some missionary volumes are hard to read; this volume is a difficult one to lay aside after it has once been tasted.

H. P. B.

Indische Missionsgeschichte. Julius Richter. Second Edition. 557 pp. C. Bertelsmann, Gutersloh, Germany. 1924.

Dr. Julius Richter published the first edition of this *History of Missions in India* in 1906 as an illustrated volume of 445 pages. He was then a pastor in Germany and is now professor of Missions at Berlin University. The second edition of this book contains no illustrations and has been enlarged by adding 190 pages to the third chapter in order to bring the history up to date. While it is evident that the author's point of view is that of a German teacher, his investigations have been thorough as far as he has gone, and his work is that of one whose heart and mind are in

accord with the high and holy purpose of Christians in every hand to whom the missionary command of Christ involves a mandate from the Most High God, the Father in Heaven. Those parts of the book which deal with descriptions of conditions and with discussions of policies are especially good. G. D.

India Pie. By Several Authors. 56 pp. Illus. 1s. Church Missionary Society. London. 1923.

An attractively printed and well illustrated book, with a judicious use of red ink, which will make the life of children in various parts of India more real and interesting to children in the home lands.

The Great Seal of the Gospel. Edited by Alex. Marshall. 12mo. Pickering & Inglis. Glasgow.

By true stories and significant facts, various writers testify to the reality and power of the Gospel in all lands and many walks of life. They form good illustrative material for evangelistic services.

Christianity and Economic Problems. By Kirby Page and others. 12mo. 120 pp. 50c. Association Press. New York. 1923.

Of the reality and importance of present-day economic problems there can be no doubt. Probably no Christian will deny that Christian principles should be applied to their solution. The difference of opinion comes in answer to the question—How? Some believe a knowledge of the facts and an urging of men and women to strive for the ideal are the most important factors. Others believe that only a full surrender of the individual to Jesus Christ will bring either the desire or the power to correct the wrongs of the world—social, national and individual. This is a series of studies, of facts and of Christian principles concerning poverty, luxury, work, competition, profit, and the general relation of labor to capital and to the government. It lacks the final authoritative note of a Bible study although it has many Bible quotations. God's blessing will rest on any who heal these grievous

sores in our body politic. It can only be done by the touch and power of Jesus Christ.

Christian Stewardship. By Rev. B. T. Kemmerer. Pamphlet. National Council. New York. 1923.

The Protestant Episcopal Church has put out these helpful studies to explain the meaning and importance of stewardship and to suggest starting points for the practice of the stewardship of life, including time, talents and money. The studies have a Christian basis and are illustrated with facts and incidents.

One Hundred Best Sermons for Special Days and Occasions. Compiled by Rev. G. B. F. Hallock, D.D. 8vo. 552 pp. \$2.50 net. George H. Doran Co. New York. 1923.

A difference of taste in sermons is a great strain on friendly relations. No doubt, these are not the "best" sermons preached on special occasions, such as New Year, Missions, patriotic holidays, special Sundays of the calendar, Mothers' Day, Rally Day, Election Day, etc. But, they are good sermons, interesting, and, for the most part, particularly helpful and are supplemented with sermonie illustrations. Most of them are from modern preachers such as Jowett, Albertson, Cadman, Conwell, Kelman, Van Dyke, etc. Many famous names are omitted—such as Spurgeon, Chalmers, MacLaren, Quayle and therefore the collection is less satisfactory. The volume may be helpful in its suggestions if not used as crutches for weak, lame or lazy preachers.

The Kachins, Their Customs and Traditions. By Rev. O. Hanson. Illus. 8vo. 225 pp. 5s. American Baptist Mission Press. Rangoon, Burma. 1913.

This informing story of the Kachins of Northern Burma was published ten years ago but is still the most authoritative work on this interesting people. They probably came from the tableland of Central Asia; they now live under a patriarchal form of government; they have traditions of creation, a great flood, of the Tree of

Life and a lost Book. They have strong faith in the invisible powers and evil spirits, in divination and magic. They are gradually changing in their beliefs and customs under the influence of Christianity and of modern civilization. It seems strange that very little is said in the volume about Christian missionary work and its results, although work has been carried on among the Kachins by American Baptists for a number of years.

Francois Collard. By Edward Shillito. Map and portrait. 8vo. 235 pp. \$1.50 net. George H. Doran Co. New York. 1923.

Not enough is known of this remarkable French Protestant missionary and his work from 1857 to 1904 in Basutoland and on the Zambezi River. He came of French Huguenot stock, was early left an orphan and in poverty, was apprenticed to a gardener but used his spare time in reading and study. He was converted at seventeen and two years later began to prepare for the mission field. He went to Africa in 1857 and four years later married Christiana Mackintosh, a Scotch lass who made him a remarkable wife and coworker. The story of their loving, romantic, adventurous and fruitful life among primitive blacks is sympathetically and charmingly told with the help of many extracts from diary and letters and from the biography written by Miss C. W. Mackintosh. Many interesting facts and incidents are told concerning Khama, the land and people, missionaries and natives, Lewanika, Livingstone, Moffat and others. The story enlarges our horizon and our hearts.

In China Now: China's Need and the Christian Contribution. By J. C. Keyte, M.A. Illus., map, 160 pp. New York: George H. Doran Company. \$1.50. 1923.

The author began his career in 1904 as an English Baptist missionary in the ancient western capital of Hsi An Fu. Now, as minister of the Peking Union Church, he supplies mission study classes of Great Britain with

this excellent textbook, not a page of which is dull or without value.

His opening chapters upon the Old China and the New Order are descriptive, the first too brief, the second comprehensive but excellent, especially in the section upon "Social Changes." These constitute the presentation of China's Need; the remainder is Christianity's contribution to meet these varied needs. In three chapters the author gives in a very vivid way a picture of what the evangelist, the teacher and the medical missionary are doing for China. We do not recall seeing in any volume so concise and attractive a presentation of these themes as we find here in 71 pages.

"The Home of All Good Men" is a mystic title for the last chapter. This means the Chinese Church, the true home of all good Chinese, some of them of the highest grade, as page 143 lists most strikingly some of them. What a fine passage to follow up with an appeal to young Christians of Britain and America, as Mr. Keyte so skillfully did! Then come the closing pages in which he speaks plain but forceful words about the great desideratum of a reunion of the churches of Jesus Christ.

H. P. B.

When the East is in the West. Maude Madden. 153 pp. \$1.25. Fleming H. Revell. New York. 1923.

Was it Coleridge who said "No, I do not want to meet that man for if I did I might like him?" It is always dangerous to know people really well for most people improve upon acquaintance. People we do not know are nearly always more or less suspected and feared and this is more especially so if this distance from us is accentuated by race and more especially color. To a child the first black man is a source of terror and when Livingstone would walk into an African kraal where no white man had ever been, they fell on their faces in fear and would not be appeased until they felt his hands and face and saw him eat and knew that he was a man as they were. Most hatreds and

prejudices grow out of ignorance and misunderstandings.

Just now the Yellow Race is being held up as a menace. If you are determined to hate the Japanese, then do not know him. If you are determined not to get this friendly touch, do not read "When the East is in the West" by Maude Madden. Here is a human document. The author does not try to argue the case through and it is not a document which could be placed in the hands of the Congressional Committee on Immigration for to them human sentiment and human feelings are ruled out as "incompetent, irrelevant and immaterial" as the lawyers say, even if they are to be admitted as possible behind a yellow skin. They know that the tables in their hands say there are so many Japanese here, they own so much land, they rent so much more, they raise so many cantaloupe and strawberries and compete with so many "Nordies." Always you must talk of a race and not of individuals if you will be hard of heart. "Get down to cases" and you are lost just as Lothrop Stoddard would have been and he would not have written one of the most inhuman and pernicious books of the last decade "The Rising Tide of Color."

Miss Madden "gets down to cases"—real humans, women with little children, fathers with families and fathers' hopes, ignorant immigrants, ignorant of American ways and bewildered; lost ones who have turned aside from the path of virtue (not exclusively a Japanese characteristic) and then those who have been touched by the hand of Jesus and led back. And above all (at least to these one-hundred-per-cent-Americans it will seem above all) these who have come and yearn for Americanization and long to be taken into the great and fearfully diverse American family.

G. L. C.

Twelve Great Questions about Christ. Clarence E. Macartney. 12mo. 221 pp. \$1.50. Fleming H. Revell. New York. 1923.

This striking and timely apologetic deals with twelve aspects of Christ's

life and work. It begins with the inquiry—Was Christ born of the Virgin Mary? Other typical questions are: Did Christ work miracles? Was Christ the Son of God? Did Christ die for our sins? etc. The treatment is of a popular order but satisfying in its clear, concise presentation of facts which go to show the essential reasonableness of the orthodox claims and the immeasurably greater difficulties in the way of accepting prevailing popular theories. The argument gains much in force because of the author's moderation and self-restraint in presenting his case and because he holds strictly to the main issues. The style is marked freshness of treatment and discriminating use of vivid illustration.

The book will prove of especial value to young students of the Bible who are perplexed because of the issues which have been raised in the present theological controversy. It will also prove helpful, reassuring and of tonic value to all Christians who feel the need of a firmer footing for faith in the great underlying truths of Christianity.

H. R. M.

The Frontier Spirit in American Christianity. Peter G. Mode, A.M., Ph. D., Associate-Professor of Church History, University of Chicago. 196 pages. The Macmillan Co., New York, 1923.

The author's thesis, for which he claims no originality, is that in the United States the forms adopted by the Christian religion have been largely moulded by the existence of a frontier region toward which and into which it has taken its westward way. He shows this historically in connection with revivalism, the establishment of small colleges, the cleavage into numerous sects, their rivalry and cooperation, the tendency to centralization, the enlargement of the missionary horizon and the increasing attention to what have been called "the by-products" of the Christian faith. His last chapter is entitled "The Challenge of the Heroic." The spirit of the book is eminently fair. Nothing of a controversial nature is intro-

duced. No one can read this book without a deepening sense of the power of the spirit of Jesus Christ to meet the need of every type of human soul in every age and place.

W. G. H.

Two Thousand Miles Through Chile. By Earl Chapin May. 8vo. 462 pp. \$3.50. The Century Company, New York. 1924.

Here is a travel book, pure and simple. For once, the reader escapes all "problems." In racy journalistic style, Mr. May tells what he saw and experienced in a trip from the nitrate region of the North to the charming lake region of the South of Chile. One who has visited this country will meet delightful old friends, while others will be introduced to many attractive Chilenos and Chilean scenes. The chapter on President Alessandri tells something of the prohibition and social principles of this admirable character. Chile resembles California in scenery, fruits and flowers. The climate and isolation, the author says, have helped to give Chile national ideals similar to those of North America. "Chileans resemble Texans in temperament, they are fascinating, delightful. But first, last and all the time they are Chileans." S. G. I.

A New Home Mission Magazine.

The American Missionary has appeared in new dress and enlarged size as the official organ of the Congregational Missionary Societies for the Home Mission Fields of America. Under the able editorship of Dr. S. L. Loomis, it is published under the auspices of the American Missionary Association, the Home Missionary Society, the Education Society, Church Building Society, Sunday-school Extension Society and Board of Ministerial Relief—all of the Congregational Church.

The magazine is attractive and informing, there being contributed articles of general interest and each society being responsible for a section of the magazine. The regular price is seventy-five cents a year or fifty cents in clubs of five or more, and twenty-five cents in clubs of one hundred. 289 Fourth Avenue, New York City.

NEW BOOKS

African Life. W. H. Overs. 146 pp. \$1.00. Edwin S. Gorham. New York. 1924.

Hausa Phrase Book. Allan C. Parsons. Revised by G. P. Bargery. 117 pp. \$2.50. Oxford University Press. New York. 1924.

My Children of the Forest. Andrew F. Hensley. 221 pp. \$2.00. George H. Doran Co. New York. 1924.

Souls, Sounds and Scenes of an Egyptian Village. Arthur Y. Steele. 1s 2d. Egypt General Mission. London.

Open Door Policy. En Tsung Yen. 191 pp. \$2.00. Stratford Co. Boston. 1923.

Layman's Confession of Faith. P. Whitwell Wilson. 208 pp. \$1.50. Fleming H. Revell Co. New York. 1924.

New Invasion of Belgium. Philip E. Howard. 208 pp. \$2.00. Sunday School Times Co. Philadelphia. 1924.

Romance of Home Missions. S. L. Morris. 250 pp. Presbyterian Committee of Publication. Richmond, Va. 1924.

Home, the Saviour of Civilization. J. E. McCulloch. 632 pp. \$3.00. Southern Co-operative League. Woodward Building, Washington. 1924.

The Bible or the Church. Robert Anderson. 260 pp. 3s 6d. Pickering & Inglis. Glasgow. 1924.

Character and Happiness. Alvin E. Magary. 214 pp. \$1.50. Charles Scribner's Sons. New York. 1924.

Handfuls on Purpose (Series V). James Smith. 302 pp. 4s. Pickering & Inglis. Glasgow.

Informing Your Public. Irving Squire and Kirtland Wilson. 168 pp. \$1.50. Association Press. New York. 1924.

In Troublous Times (Sequel to Lacked Ye Anything). George Swan. 94 pp. 2s. Egypt General Mission. London.

Pharisees. R. Travers Herford. 239 pp. \$2.00. Macmillan Co. New York. 1924.

Religious Certitude in an Age of Science. Charles A. Dinsmore. 102 pp. \$1.50. University of North Carolina Press. Chapel Hill, North Carolina. 1924.

Unique Historical Value of the Book of Jonah. W. C. Stevens. 88 pp. \$1.00. Fleming H. Revell Co. New York. 1924.

Islam at the Cross Roads. A Brief Survey of the Present Position and Problems of the World of Islam. De Lacy O'Leary. 218 pp. 6s, 6d. Kegan Paul, London. Dutton, New York. 1923.

Christianity and the Religions of the World. Albert Schweitzer. 3s, 6d. Allen & Unwin. London. 1923.

TRY A SUMMER IN EGYPT!

Summer in Egypt? Oh dear no! Winter? Yes! Of course everybody worships at the shrine of Tut in the city of Luxor during the winter; but what happens the first week of April? Why, everyone leaves; you cannot expect much work during the scorching summer months when the shade temperature stands at anything from 90° to 110° F.

Really! Is That So? Then When Does the **NILE MISSION PRESS**

do most of its literary work? Why, precisely at *that* period, i. e. during May, June, July, August and September. Less visitors, less committees, all this makes for efficiency of literary work. Ask to see our list of over 450 Arabic publications, 90% of which have been personally edited (in Arabic) by the Director. The following list gives some idea of editorial and authorship work during the hot months. (*The dates refer to publishing after the MSS. are ready*):—

April	Scripture Selections for Memorising (Mrs. Shepard).	August	Times of the Gentiles (Blackstone).*
April	Florence Nightingale.	Sept.	The Outcasts' Hope.
May	Brands from the Burning.	Sept.	What God Hath Used (English).
May	Sir Wm. Willcocks "Prophets."*	Sept.	Stolen Jewels.
June	Simpson's Christ-Life.	October	Heavenly Light on Daily Life (Trotter).
June	Life of General Feng.	October	Selections from the Word of God.*
July	Burder's Village Sermons.	November	Essay on Islam.
August	Foundation Studies.	November	My Pilgrimage to Mecca.
August	The Gospel in Shilluk Language.*	December	"John's Gospel" (Speer).
		December	What the Bible Teaches (Torrey).
		December	Livingstone, the Pathfinder (Mathews).

* Private Publications.

We work in coöperation with the American Christian Literature Society for Moslems and are most grateful for their grants in aid. For further information apply to **Arthur T. Upson, General Director, NILE MISSION PRESS, CAIRO.**

DR. SAMUEL M. ZWEMER

Plans to visit India this summer, to return to America next autumn, and to visit South Africa in the next year.

YOU can go to these fields with him, by proxy, and can help give the Gospel to Moslems by sending your contribution to the work through

The American Christian Literature Society for Moslems

cooperating with the Nile Mission Press and with International Committees on the field to give the Gospel Message through the printed page in

Egypt
Morocco
Algiers
Tunis

Syria
Palestine
Turkey
Arabia

Russia
Persia
India
Malaysia .

China
Java
Sumatra
South Africa

THE BOARD OF DIRECTORS

William I. Chamberlain, Ph.D., President

Dr. Robert E. Speer, Delavan L. Pierson, of New York, Vice Presidents

Rev. S. M. Zwemer, D.D., Cairo, Honorary Field Secretary

Dr. James L. Barton

Mrs. William Bancroft Hill

Mrs. Finley J. Shepard

Dr. Frank Mason North

Dr. William B. Anderson

Mr. Fennell P. Turner

Mrs. William Borden

Miss Anna A. Milligan

Mrs. D. L. Pierson

Send your contributions to MRS. E. E. OLCOTT, Treasurer, 322 West 75th Street, New York City.

Apply for information and literature to MRS. JAMES M. MONTGOMERY, Secretary, Box 888, New York City.