

## After You Have Gone—What Then?

Who is to administer your property?

Whether you have little or much, in any case, it is a trust that God has committed to you during your lifetime. You may administer it conscientiously and wisely, but your responsibility does not end with your summons into the Master's presence.

You must pass on your trusteeship to others.

You may do this in such a way that your property will continue to help carry out God's plan for the salvation of men or you may leave the money behind so that it will become a curse to those who misuse it and to others who come under their influence.

*Have you ever thought of making the Board of Directors of the MISSIONARY REVIEW OF THE WORLD administrators of at least a part of that money with which you have been intrusted?*

The REVIEW is a missionary educational institution of nearly half a century standing. It has proved its value in service to the cause of Christ at home and abroad.

The REVIEW keeps over 10,000 Christian leaders informed as to the needs and progress of mission work in all lands.

The REVIEW stimulates Christians to pray for the fulfilment of Christ's program for the world.

The REVIEW inspires men and women to give of themselves and their substance to help carry out Christ's great commission.

The REVIEW enables pastors and other leaders to instruct their people and to work effectively for missions.

The REVIEW keeps missionaries on lonely frontiers in touch with the thoughts and experiences of workers in other fields.

Money invested in the REVIEW thus continues the work of Christ in these and in other ways. The Board of Directors are members of various branches of the Church, and are accustomed to administering such funds. They take their stewardship seriously.

*(Concluded on page 579)*

# THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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## PERSONALS

SAM HIGGINBOTTOM, Principal of the Ag-  
ricultural Institute in Allahabad, India, has  
been awarded the degree of Doctor of Phil-  
anthropy by Princeton University.

\* \* \*

MRS. GEORGE CADBURY, of the well-known  
British Quaker family, has been elected  
President of the National Free Church Coun-  
cil of Great Britain for this year.

\* \* \*

REV. DR. FRANCIS E. CLARK, founder,  
and, for forty-four years, president of the  
United Society of Christian Endeavor, has  
recently retired from this position, and will  
be succeeded by Dr. Daniel A. Poling, of  
New York. Dr. Clark is seventy-three  
years of age. He will retain the Presidency  
of the World's Christian Endeavor Union.

\* \* \*

REV. E. STANLEY JONES, whose address at  
the Washington Convention made a deep im-  
pression, has returned to India after a  
year's furlough.

\* \* \*

MRS. HELEN BARRETT MONTGOMERY was  
made an honorary doctor of laws by Welles-  
ley College during the recent Commencement  
season.

\* \* \*

DR. D. TAGAWA has been elected to suc-  
ceed Dr. Ibuka as President of Meiji Gaku-  
in, the well-known college in Tokyo.

\* \* \*

REV. BENTON T. BADLEY, D.D., the new  
Bishop of the Methodist Episcopal Church  
for Western India, returned to Bombay  
early in April.

\* \* \*

DR. SHERWOOD EDDY sailed for Europe on  
June 27th with another party to spend the  
summer in a study of European problems.

\* \* \*

DR. HOWARD BUCHANAN, United Pres-  
byterian missionary in the Sudan, has re-  
turned to America blinded by an African  
sandstorm through which he passed when he  
was responding to a call for medical help.

\* \* \*

REV. WILLIAM J. LEVERETT, Board of  
Foreign Missions, Presbyterian Church, U.  
S. A., stationed in Hainan, China, now on  
furlough, was badly injured when his auto-  
mobile was hit by a train.

## OBITUARY

MRS. LOIS LEE PARKER, the widow of  
Bishop E. W. Parker, of the Methodist  
Church, died in India on June 1st. She was  
91 years old, the oldest missionary of that  
church, and had served for 67 years in India.  
She was the last survivor of the eight women  
who organized the Women's Foreign Mis-  
sionary Society of the Methodist Episcopal  
Church.

\* \* \*

C. R. DAS, long one of the outstanding po-  
litical leaders of India, recently died at  
Darjeeling.

*(Concluded from page 577)*

### **Why Leave a Legacy to the Review?**

Let your money continue to work for these objects after you have gone.

Like other educational and missionary work, the REVIEW needs an endowment or capital fund, the income of which will supplement the receipts for subscriptions and advertising.

These receipts are not sufficient to pay the cost of publication any more than tuition fees in a Christian college can pay all the running expenses and enable the college to be effective.

The REVIEW gives more value than is paid for by the subscribers. It furnishes a volume of 1,000 pages with maps and illustrations, postpaid to any address for \$2.50. A commercial publisher would charge \$12.00 to \$15.00 for the same sized volume.

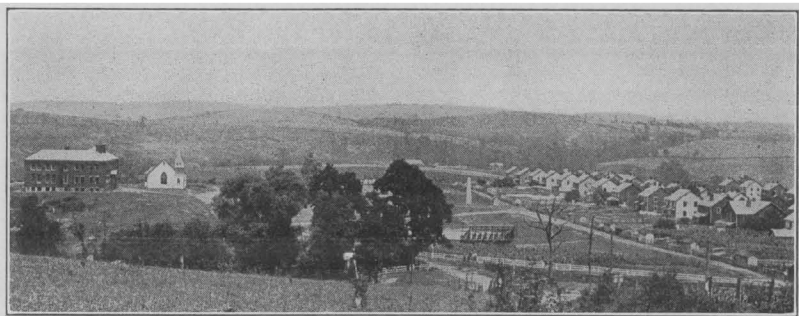
Missionaries, ministers and women workers cannot pay such a price, therefore, the REVIEW needs an endowment of \$200,000 the income from which will meet this deficit.

Are you a Christian steward of God's bounty? You may make a gift outright to the endowment fund of the REVIEW; you may purchase an annuity that will pay you regular interest during your lifetime, or you may make the REVIEW a beneficiary in your will, so that the Directors will administer the legacy for the benefit of Christian missions. Provision may be made to pay the principal to any other Board or benevolent cause in case the REVIEW should at any time cease to carry on its missionary work under the present auspices.

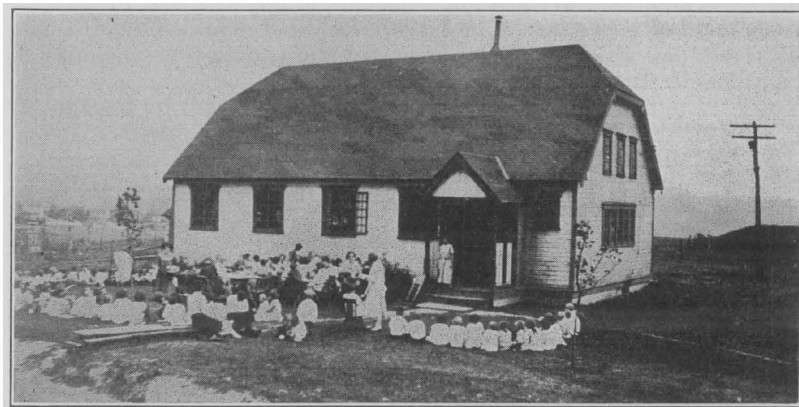
Will you think this over? Pray it over. Act on the suggestion now!

### **Form of Bequest**

I, ..... give and bequeath to the MISSIONARY REVIEW PUBLISHING COMPANY, incorporated in 1916 under the laws of the State of New York, the sum of ..... dollars for the purpose of publishing the MISSIONARY REVIEW OF THE WORLD as an interdenominational, Evangelical, Christian, Missionary magazine. The receipt of the Treasurer will be a sufficient discharge to my executors for the payment of this bequest.



ONE OF THE BETTER TYPE OF COKE VILLAGES IN PENNSYLVANIA



AT A CHRISTIAN COMMUNITY HOUSE IN PENNSYLVANIA COKE FIELDS



SOME DESCENDANTS OF JAN HUS IN PENNSYLVANIA COKE FIELDS  
MISSION SCENES IN THE PENNSYLVANIA COKE FIELDS  
(See page 613)



# THE MISSIONARY REVIEW *of the* WORLD

VOL.  
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AUGUST, 1925

NUMBER  
EIGHT

## AMERICA—A MIXING BOWL OR A MELTING POT

WHEN one million immigrants enter America in a year and are added to the twenty or more million foreigners or children of foreign-born parents already here, it becomes a serious question what America will do with them or what they will do with America. When we realize that these immigrants come speaking many different languages, with customs and ideals often out of harmony with American institutions, with political experiences and ideas far removed from those of a true democracy, and with religious conceptions and practices that include much ignorance and superstition, it is clear that the problem is complicated.

Considering the Slavic races alone, will these Czechs, Slovaks, Poles, Serbs, Croatians, Slovenians, Ruthenians, Russians and Bulgarians merely mix together in America, like peas, corn and beans in a bowl—young and old, good and bad, maintaining their own characteristics or contaminating their neighbors by constant contact? Or will these varied elements gradually become assimilated with the inhabitants already found in America? Will they take the best characteristics and ideals of Christian America, gradually eliminating evil, weakness and ignorance, while the best traits of the Slavic races are given an opportunity to develop and to make their impress on American life and progress?

It is self-evident that this is a question of great importance to America and to the world. Therefore, the committees on home mission study for the coming year have wisely chosen the subject of "The Slav in America." The first requisite for understanding and solving the problem is to know the facts, to become acquainted with the people themselves in their original habitat and in their new home. This is made possible through the recent study books: "Peasant Pioneers" by Kenneth D. Miller; "High Adventure" by Fjeril Hess; "Better Americans" by Herbert W. Gates, and other liter-

ature published for all ages under the auspices of the Missionary Education Movement and the Council of Women for Home Missions.

The contribution that these Slavic peoples may make to America and to the world, when they are given an opportunity for education and development under favorable auspices, is shown in the story of such men as Prof. Michael Pupin (a Serb) of Columbia University and others who have become prominent in American intellectual, industrial, business and political life. When education takes the place of ignorance, when intelligent Christian faith displaces superstition and when Christian ideals are injected into sluggish dispositions—in short, when the living Christ takes possession of these stalwart peasants from Europe—then they will become living stones of great importance in the building of the nation and the Church.

The articles in this number of the REVIEW deal with present-day facts concerning the Slavs in America, especially showing what they are contributing to the Christian life and progress of America. Other stories will follow dealing in the concrete, rather than in the abstract, and taking up the Mexicans and Spanish-speaking peoples in the United States as well as the Slavic races.

#### MISSIONARY PROBLEMS AND NATIONAL PROGRESS

EVERY American problem has always been and will ever be a home missionary problem. At first it was the frontier, for the Christianization of whose people the missionary societies and boards of the United States were organized in the early part of the nineteenth century, when the population of the country was approximately only ten millions. The frontier was then in the Mississippi Valley. Work among the people of that frontier made it natural for missionaries to establish missions among the Indian tribes. The problem of the North American Indian was instantly a missionary problem. Next came the problem created by the migration of Americans to Utah and other western territory. Then followed the Mexican problem, growing out of the war with Mexico. The Negro problem emerged when President Lincoln emancipated the slaves. New problems came with European immigration, first from Germany, then from Scandinavian countries, later from the Slavic populations, Southeastern Europe and the Near East, creating the foreign-speaking problem in the United States. The Spanish problems in Cuba and Porto Rico are consequent upon the Spanish-American War. We became strongly conscious of the problem of Central American peoples after the completion of the Panama Canal. Then came the problems, growing out of the World War, in Haiti and other parts of the American sphere of influence in the Caribbean Sea. The education required for Christian leadership among the racial groups in America and the preparation of such leaders for work in other lands has resulted in the establishment

of seminaries for the Christian training of foreign-speaking leaders in the United States. All of these are complex Home Missionary problems calling for spiritual statesmanship.

It is gratifying to recall that, in the solution of these problems, our national Home Missionary agencies have enjoyed the blessing of God, the hearty cooperation of the various denominations and increasing gifts from their growing constituencies. The prayers and consecrated labors of a great host of men and women in the churches, through succeeding generations, have made possible the missionary work in America which, in its diversity and complexity, in national and international importance, has never been exceeded in the history of the Christian Church. With such a history, with such a heritage, with such open doors of opportunity which no man can close, our national Home Missionary societies each year are facing a great number of new types of Home Mission work which, under the blessing of God, should see their labors doubled, their resources greatly multiplied, and their cooperative undertakings largely increased.

C. L. W.

#### CHINA STILL IN TURMOIL—A WAY OUT

**I**T IS difficult to revolutionize the life and thought of a nation of over four hundred millions, especially when they are not homogeneous, are largely illiterate and have no strong central government. The problem is complicated when conflicting outside influences are striving, selfishly or unselfishly, to influence the nation's thought and action. On the one hand, the Christian missionaries are seeking to teach the Chinese to think clearly, to understand God's way of life, to recognize their responsibility to God, to themselves and to their fellowmen. The ambassadors of Christ are holding up high ideals of liberty, righteousness, peace and unselfish service that do not harmonize with existing conditions.

On the other hand, political, industrial and commercial interests from abroad often exploit the Chinese for personal gain; foreign governments are interfering with the sovereignty of China; radical soviet emissaries from Russia are stirring up the people to revolt against Christian teaching and against selfish capitalists. Among the Chinese themselves, there is disunion, selfish rivalry, banditry and civil warfare. With all this, it is astonishing that conditions are not worse and that any education, business or Christian work can be conducted. Fighting in and about Shanghai, Canton and Swatow has resulted in the death of a few foreigners and Chinese, the temporary cutting off of supplies, strikes, and a general interference with business. Our deep sympathy is with the Chinese in these troubles.

If the Chinese can be saved from the domination of selfish agitators from outside, they will more quickly adjust their own

differences. They are gradually learning to understand and appreciate their resources and powers, are advancing in education, are growing in the spirit of independence and show a desire for justice and self-determination. There is reason for Chinese dissatisfaction with present industrial conditions, with corrupt politics, and with foreign interference and exploitation.

Most Chinese are still unable to distinguish clearly between Christian propaganda and foreign aggression, between the teachings of Christ and the policies of so-called Christian nations and business firms, so that it is not surprising to find students and other agitators proclaiming that "the Jesus doctrine is the advance guard of foreign aggression." Added to this is the teaching of the radicals from abroad that all religion is superstition and an opiate administered to keep the masses in subjection.

At a recent meeting of Chinese and foreign leaders in Paotingfu, China (June 10th), the following statement was made in regard to the causes of the present agitation against foreigners (especially the British and Japanese):

1. Frequent foreign aggression on Chinese territory.
2. Deep Chinese dissatisfaction with the present continued application of unequal treaties that were forcibly arranged with China as a result of wars. Conditions having greatly changed, treaties should be accordingly revised.
3. The extraterritorial rights of foreigners in China, with no similar reciprocal rights for Chinese in foreign countries.

We earnestly desire that the Chinese and foreign governments at once undertake:

1. To bring about an equitable settlement of the present affair.
2. To abolish unequal treaties, such as those establishing foreign concessions and extraterritorial privileges.
3. To follow the lead of the Washington Conference in its undertaking to remove fundamental causes of international friction.

We firmly believe in the equality and brotherhood of men, regardless of race or class, and so earnestly oppose:

1. Race prejudice of any sort.
2. Imperialistic aggression of any nation towards a weaker one.
3. Exploitation of one class by another.

We would pledge ourselves to united effort for the promotion of international goodwill, and for just and generous treatment of the weak and the oppressed.

Reports state that near Canton nearly all of the missions, schools and churches have been disturbed and some property destroyed. Many Chinese student organizations have joined in the attack on all foreign institutions. In Shanghai, nearly six hundred students have vowed never again to study in a Christian school. The arguments advanced against Christianity include the following:

- (1) Christianity is a foreign religion.
- (2) Missionaries are advance agents of foreign governments that aim at the subjugation of China.

(3) Christianity and capitalism are in league.

(4) Chinese Christians are subservient to foreign capitalists for commercial or political ends.

(5) Students in missionary institutions are not patriotic, being under the influence of foreign teachers.

(6) Modern science and Christianity are antagonistic and many Christian doctrines are absurd.

(7) Foreign control of Chinese schools and churches is degrading to the Chinese and prevents independence.

These arguments reveal an ignorance of Christ's teachings and of the aim and spirit of Christian missions. They show the opposition that ambassadors of Christ must meet in China today. The Christian ideals, program and methods must be made clear and must be adjusted to meet victoriously this new attack. The basic Christian principles and message are permanent and invincible. They are universal and spiritual and do not belong peculiarly or exclusively to any one nation or race.

The American Government has taken steps to bring about a stabilization of China through an agreement with Great Britain, Japan and France as to customs revenues and extra-territoriality. It is believed that this program, if adopted, will convince China of the good faith of foreign governments, will provide the necessary revenue for the national government, and will help to pacify the student agitators.

The position of the Protestant missionaries and officers of mission boards is shown in the following statement recently signed by officers of the American Mission Boards:

The representatives of the Signatory Powers were agreed when they met in Washington (1921 to 1922) that it was desirable "to safeguard the rights and interests of China"; and to this end the Treaties relating to China were concluded. . . . The prolonged delay in bringing about the arrangements for the relief of China contemplated in the Washington Treaties and Resolutions has created serious misunderstandings on the part of the Chinese people. . . . We record our conviction that a permanent settlement of the difficulties existing in China will be effected, not by the use of (or, by the show of) force, but by friendly conference between those concerned.

While believing that China's greatest and most difficult problems are within herself and that their solution involves the establishment of stable and just government, the realization of national unity, and the adoption and enforcement of enlightened laws, we believe justice to China demands the readjustment of the treaty relations between China and other nations as suggested at the Washington Conference; and that, until these Treaties are readjusted, there will inevitably continue to be misunderstandings between China and other nations. We identify ourselves with those who are endeavoring to secure justice for China in all her relations with the other nations because it is the simple and inalienable right of China.

Wise missionaries and Chinese Christian leaders are ready to meet the present attitude of the Chinese. They sympathize with the Chinese in their wrongs; they do not denounce Chinese institutions as such, but are ready to acknowledge every good point of Chinese

philosophy, character or custom. They do not denationalize converts but instill a spirit of loyalty to China's best traditions and interests. They do not seek to maintain foreign control but urge the Chinese to assume leadership in churches and schools. They denounce industrial oppression, social sins and foreign aggression. They advocate a revision of foreign treaties with China and emphasize the need for Christian justice and good-will. They are helping in many ways to advance China's highest interests in education, in national health, in stabilizing the government and in bringing about independence of all foreign control. If the missionaries in China can unite in this policy, can everywhere manifest the Spirit of Christ and can show their independence of foreign gunboats, they will do much to commend Christ and His Gospel to the Chinese.

### INDEPENDENCE AND COOPERATION IN JAPAN

**P**ROTESTANT missionaries in every land aim at the establishment of indigenous Christian churches, to become independent of foreign support or control. There is practically no disagreement as to this purpose and plan. The foreign missionary desires to decrease, that Christ and the National Church in each land may increase. The only points of disagreement are as to when a young church is ready to stand alone and as to the use of foreign funds to subsidize self-governing but non-self-supporting native churches. The missionary seeks earnestly to develop Christian leaders in each country so as to make them dependent only on God.

In the April REVIEW, a statement in regard to the late Dr. Uemura of Japan might be misunderstood to imply that he sought and secured church independence against missionary opposition. This, of course, is not true. A correspondent, Rev. S. M. Erickson of Takamatsu, writes:

"The Church of Christ in Japan has been independent since its organization.....The missionaries have always pressed self-support.....The word 'cooperation' in the minds of the church leaders in Japan has a technical meaning.....referring to the supervision and control by the native leaders of the work done by the missionary....."

Dr. J. G. Dunlop, in the *Japan Evangelist* for February, writes as follows:

"No other gift of his (Dr. Uemura's) to his denomination has been of more value than the spirit of independence of foreign aid. He stood for this from the first in his congregation, in his journal, (*Fukuin Shimpō*) in his seminary, and in the home missionary society of the Church of Christ. Three years ago there began a wavering from that policy in regard to the home missionary society work, for which it seems impossible to lay the responsibility on the shoulders of Uemura or of any other person in particular. One of the last public acts of Uemura's was to reject a form of cooperation with

the two Presbyterian and two Reformed Missions which had been under contemplation since 1921.

"The plan would have brought under virtual Japanese control (nominally half Japanese and half missionary but with a staff of Secretary, Treasurer, Assistant Treasurer, all Japanese) a budget of nearly Yen 200,000 yearly, more than 90 per cent of it from the cooperating missions.

"To the amazement of both Japanese and missionaries, Dr. Uemura suddenly began to work for its rejection and it was rejected. Part of his explanation was that it was not *fair* to the American churches to receive so much from them while the Japanese denomination was to contribute so little.

"There are those who more than hinted that it was anti-Americanism, due to the recent U. S. immigration legislation, that dictated this *volte face* on Uemura's part. This was indignantly repudiated by Uemura's spokesmen in the Synod; and the writer has it from the lips of a wise and strong Japanese Christian, Ex-Chief Justice Watanabe, that it was the original and consistent Uemura who spoke and acted when *unequal* and *less than creditable* 'cooperation' was unceremoniously turned out of doors."

### CHURCH UNITY AND UNION IN CANADA

A NEW epoch is looked for in the Christian life of Canada through the merging of Canadian Presbyterian, Methodist and Congregational Churches into the United Church of Canada. This union is no mere outward amalgamation for it is the result of a quarter century of agitation and negotiation. It was finally accomplished by vote of the several churches and by act of the Dominion parliament. When it became effective on June 10, 1925, the day was celebrated by the participating Churches at a meeting of the first General Council of the United Church in the large arena at Toronto, when over eight thousand people gathered for prayer and praise and the celebration of the Lord's Supper.

This movement is an effort to harmonize and unite the three forms of church government and doctrine while leaving individual Christians and churches free to respond to the independent leadership of God's Spirit. The doctrinal basis of union is conservative and consists of the tenets on which Presbyterians, Congregationalists and Methodists agree. Officers of the United Church are required to assent to the following questions:

Do you believe the Scriptures of the Old and New Testaments to be the Word of God and the only infallible rule of faith and practice?

Do you sincerely receive and adopt the Statement of Doctrine as set forth in the Basis of Union of the United Church of Canada as being founded upon and agreeable to the Word of God, and do you promise faithfully to adhere thereto?

Do you approve of the government and discipline of the United Church, and do you engage to maintain and defend the same?

The purpose of this union movement is to discard the old unimportant controversies inherited from the past and to emphasize the oneness of Christians loyal to Christ and His service. The first

General Council of the United Church is now undertaking to organize for effective work at home and abroad.

According to official returns made to the General Council, the new united Church will have in Canada 8,806 churches and preaching stations. These are made up of 174 Congregational churches with 12,220 members, 4,797 Methodist churches with 414,047 members, and 3,835 Presbyterian churches with 266,111 members. Thus the united membership is 692,838, over which there are 3,839 ministers (85 Congregational, 2,085 Methodist and 1,669 Presbyterian).

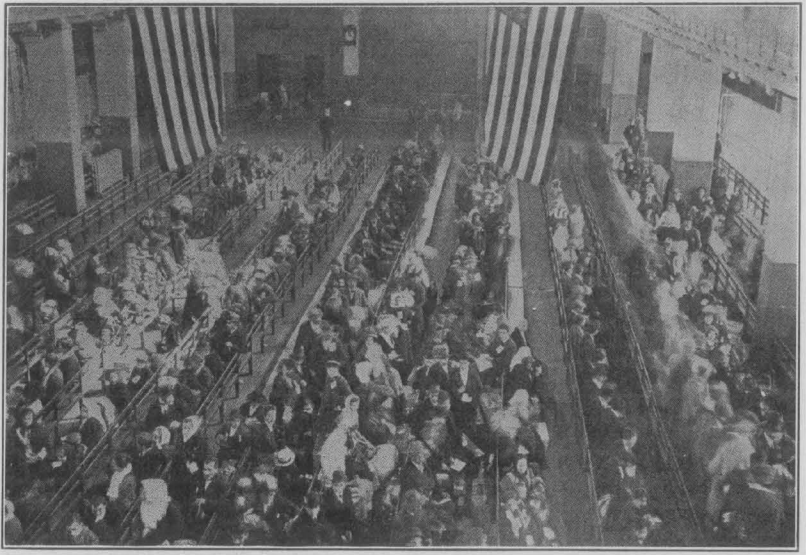
The missionary work of the United Church will be a great and far-reaching enterprise, with 667 missionaries and 1,300 native workers on the foreign field in China, Japan, Korea, Formosa, India, Angola (West Africa) and South America. The foreign missionary budgets of the three Churches have aggregated about one million dollars a year. The Methodists have recently completed their national campaign by securing over \$4,000,000. The Presbyterians last year received the largest budget income in their history. The United Church will publish as its official organ a weekly paper called *The New Outlook*, to include both home and foreign work. Two monthly magazines will represent the general organizations and women's work.

The motives for the formation of this United Church included desire to avoid overlapping and rivalry in missionary work, to evidence Christian love by harmonious cooperation, to promote economy and effectiveness in service at home and abroad. In the evangelization of the Canadian Northwest, it was found that cooperative or community churches were most successful where there was no need or disposition for rival congregations. Hundreds of these union congregations joined the movement.

While all Methodist churches and practically all Congregational churches have joined the United Church, about one fifth of the Presbyterian congregations declined to cooperate and have formed a new "Continuing Presbyterian Church of Canada." These non-cooperating Presbyterians include nearly 700 congregations, with 368 ministers, 15 or 20 missionaries and about 80,000 members (largely in Ontario). The question of church property will be decided by a special commission; the land, buildings and equipment of Knox College, Toronto (a strong theological school) go to the "non-concurring" Presbyterians, but the charter and name go to the United Church.

If the Body of Christ is to be one organically, it must first become one spiritually. Emphasis must be placed on united loyalty to Christ and His teachings, harmony in all that is essential as to Christian character and conduct, agreement as to the truth of Jesus' claims to be the eternal Son of God and the One Divine and All-Sufficient Saviour of all who believe and follow Him.





AT THE GATE OF THE "PROMISED LAND"—HOW ABOUT FULFILMENT?

## Two Methods of Approach to the Immigrants

*Some Results of Conventional and Unconventional Ways  
of Working*

BY REV. KENNETH D. MILLER, NEW YORK

Department of City, Immigrant and Industrial Work, Presbyterian  
Board of National Missions

**T**HE most characteristic fact about most American cities of today is that they are not so much American as they are foreign. And the incoming of such large numbers of foreigners has presented to the city church of our generation an insistent challenge and a remarkable missionary opportunity. Although the Church has by no means squarely met the challenge nor fully taken advantage of the opportunity, nevertheless some very significant work has been accomplished and we now have behind us sufficient experience to enable us to take stock of results and chart our course for the years ahead.

The Protestant churches have adopted many different methods in their ministry to immigrant groups. Many of these are the same methods which the Church utilizes in ministering to its native American constituency. The preaching of the Word, the organization of churches and Sunday-schools, pastoral visitation and the distribution of Christian literature have proven as valuable in bringing the Gos-

pel to many newly arrived immigrants as they are in reaching the native American. The many successful foreign-language churches and missions bear witness to that fact. The results of this method of approach are illustrated in the record of the Jan Hus Bohemian Presbyterian Church of New York City, which now has a history of over fifty years.

This work was started by a man who knew nothing of the Czech language, but who was so impressed by the need of a gospel ministry to the Czechs of New York City that he inaugurated missionary work among them even though he had to speak through an interpreter. His first convert was his interpreter, Vincent Pisek, then a lad of fifteen years. Young Pisek became a Sunday-school teacher, and later studied for the ministry. Upon the death of the missionary, Dr. Pisek took charge of the work and, although but a student, soon had several flourishing Sunday-schools and preaching stations in the various sections of the city where the Czechs then lived. When the Czechs began to congregate in large numbers in the East Seventies, their minister followed them and, with the help of generous American friends, erected a large church building on Seventy-fourth Street. With the congregation adequately housed, the work grew until the membership numbered five hundred and the Sunday-school twelve hundred. Dr. Pisek gathered many students around him and trained them for missionary work while they were pursuing their studies at the Seminary, and they later went out to other sections of the country to take up work which Mr. Pisek had initiated there under the auspices of the Board of Home Missions of the Presbyterian Church. In 1915, with the aid of the Church Extension Committee, a splendid parish house was erected adjoining the church to care for the week-day activities of the church and Sunday-school, and today the Jan Hus Church and House is one of the outstanding examples of a well-rounded church work among the Slavs.

Some of the results of this work of fifty years' standing are the following:

1. The breakdown of the free-thinking movement of the Czechs in New York City.
2. The Christian education of thousands of Czech children from un-churched homes.
3. The enlistment of nineteen men and thirteen women in Christian service for their countrymen in the United States and abroad.
4. The cultivation of an appreciation of the church and the value of a religious training. A neighboring American Protestant church has nine hundred Czech children and young people in its Bible School. This would not have been possible but for the pioneer work of the Jan Hus Church.
5. The preservation and cultivation of the artistic gifts of the Czech people through the musical and cultural work of the Jan Hus House. This church has three trained choirs, all of which make a specialty of Slavonic folk music.

The membership of the church and Sunday-school is not as large as it once was. Many are moving out to better sections of the city. Many of the

young people are joining American churches. But the church has sown good seed, even if the full fruitage is shown in the membership of other widely scattered churches. And even today the church is rendering a notable ministry to the 30,000 Czechs still remaining in the community, and the influence of its veteran pastor is increasing rather than diminishing as the years go by.

The methods employed by Dr. Pisek and his assistants in building up this work have not differed widely from those employed in any American church. But it must be remembered that some of the Czechs were Protestants in the old country, and of the others the majority is out of touch with the Roman Catholic Church. When a church has to minister to a strongly Roman Catholic or Jewish group, the problem is far different; and when, in addition, these groups are alienated from the Church by socialism and radicalism the task is made much more difficult.

### AN UNCONVENTIONAL APPROACH

Nevertheless, the Church has not hesitated to attempt a ministry to such groups, and we can point with pride to the success of many such ventures. One of the outstanding examples of a successful ministry to the alien industrial workers is that of the Labor Temple in New York City.

Located at the corner of 14th Street and Second Avenue, in the heart of a polyglot community in which Jews and Italians predominate, for the past fifteen years Labor Temple has been doing much to bridge the gap between the Church and Labor. In endeavoring to interpret the Church to the industrial workers, Labor Temple has reached thousands of people of that community with the message of good will, personal righteousness and social reconstruction proclaimed by Jesus and the prophets.

Some unconventional methods of work have been adopted. An Open Forum is held every Sunday night at which political, economic and religious problems of current interest are discussed from all angles. The forum is often attended by people of radical tendencies, and they have come to realize that the Church has a vital interest in the problems which so concern them. Some of the topics discussed in a recent year were: "Labor and the Press," "The Outlawry of War," "Shall We Recognize Russia?" "The Ethics of the Strike," "Cooperation Between Jew and Christian."

In recent years a Labor Temple School has been inaugurated which aims "to give adult industrial workers the opportunity to acquaint himself with the best of the world's thought in those fields which will most fit them to understand the life and society of today. The school has no particular philosophy or creed of its own; it is purely cultural." Over eight hundred men and women are enrolled each year. The demand of the East Side masses for worth-while lectures is shown by the fact that over 600 paid 25 cents apiece for

one of the lectures on Beethoven. This school is entirely self-supporting.

The Labor Temple has also made its facilities available for meetings of labor unions, and by this service the good will of organized Labor has been secured and many valuable contacts with labor leaders made. These unions are now staunch friends of the work, and are contributing to the new building fund.

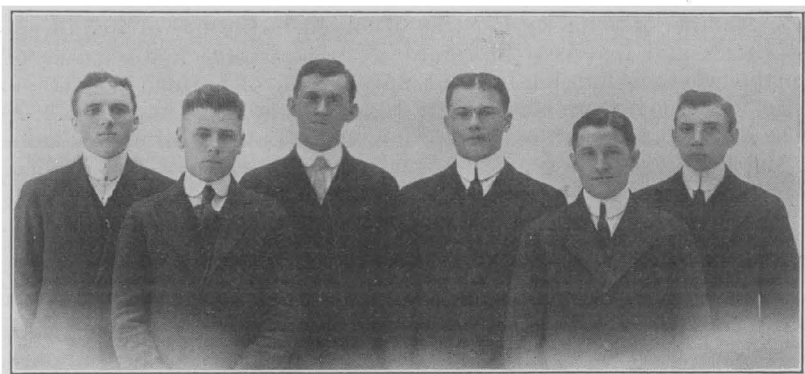
But Labor Temple has used more conventional methods also. A settlement program of clubs and classes has been carried on. A Sunday-school attended by several hundred boys and girls is a regular feature of the program. Preaching services are held every Sunday evening, the attendance averaging over three hundred. An Italian minister preaches to a good-sized group of his countrymen. An American International Church of three hundred members includes men and women of all nationalities, and is a real going concern, which is not in any sense overshadowed by the other activities of the center.

The whole enterprise has now become so large and effective and has so gained the good will of the community that a new building has become necessary. A \$700,000 structure is now in process of construction and will be ready in September. Funds to build have been realized by an advantageous business arrangement by which all space not used for the work has been leased for stores and offices.

The future policy of the Temple was indicated in the remarks of the present able Director, Rev. Edmund B. Chaffee, on the occasion of the laying of the cornerstone. "Labor Temple intends no change of policy.....In the old building we preached the gospel of good will proclaimed by Jesus and the prophets. You will hear the same in the new. The privileges of the old building were open to all on equal terms; race made no difference; nationality made no difference; class made no difference; political belief made no difference; religious belief made no difference. The new building will be open on the same terms."

Some of the outstanding results of this unconventional attempt to minister to those who labor and are heavy laden are the following:

1. A community which fifteen years ago was hostile to the Church and religion is now favorable. Labor Temple has the confidence of the people.
2. Definite contacts between the Church and organized Labor have been established.
3. A strong church of 311 members now exists at a place which the Church was ready to abandon as hopeless fifteen years ago.
4. The labor world now knows that here at least the Church is interested in Labor, ready to fight its battles and to minister to its needs as Jesus did.



SLOVAK STUDENTS IN ALLENTOWN PREPARATORY SCHOOL AND MUHLENBERG COLLEGE

## Successful Missions to Slavs in America

BY REV. A. L. RAMER, PH.D., ALLENTOWN, PA.

Superintendent of the Lutheran Immigrants Mission

**A**MERICA represents the land of hope and prosperity to the European peasants and has offered especial attraction to the Slavic immigrants. The closing decade of the nineteenth and the first decade of the twentieth century witnessed an unprecedented influx of immigrants from these countries. To visualize this vast domain, let us draw a line from Venice in a northeasterly direction across Europe to Leningrad. The territory to the east of this imaginary line is the home of the Slav. The little country of Hungary lies, like an island, in this vast expanse of Slavdom. The Russians, numerically the largest group, live in the eastern portion; the Czecho-Slovaks and the Poles occupy the central and the Jugo-Slavs the southern section. If these various smaller groups were united into a coherent national group, occupying as they do, so large a contiguous territory, then the apprehension of Pan-Slavism would not have been without foundation during the pre-war period.

The number of immigrants in America in 1920 from Czecho-Slovakia was reported by the United States census as 362,436, whereas the number of Czech immigrants was given as 234,564, and the Slovaks numbered 274,948. This discrepancy is accounted for by the fact that the several subgroups that constitute ethnically the Slav race are: Russians, Polish, Czech, Slovak, Ruthenian Croatsians, Serbs, Slovenian, Bulgarian and the Wendish. There is a strong resemblance in the language used by these several groups. The Lithuanian and Lettish, although classified with the Slavs under the caption of "Mother Tongue," have very little in common with the Slav dialects.

Another peculiarity must be observed in the use of immigrant statistics and that is with reference to parentage and country of birth, whether foreign-born or native-born of foreign parentage. The total of foreign-born of the Slavic group in America in 1920 was about two and a quarter million, whereas the total of this same group that used the Slavic mother tongue was almost five million. From the viewpoint of mission operation among the Slav immigrants it is evident that we have to deal with about five million of this race.

#### RELIGIOUS AFFILIATION OF THE SLAV IMMIGRANTS

The Slav immigrants are affiliated with various religious organizations. The Russians are practically all adherents of the Greek Orthodox Church. The Poles are predominantly Roman Catholics, as are most of the Czechs (Bohemians), Slovaks, Slovenians, Croats. The Serbs belong to the Greek Orthodox Church. The Ruthenians use the Greek liturgy, translated into the old Slavonic language, but hold their allegiance to the Pope. Their priests are allowed to marry. In Jugo-Slavia, the Croats are Roman Catholic and use the Latin alphabet, while the Serbs are adherents of the Greek Orthodox Church and use the Cyrillic alphabet. The Bulgarians are affiliated with the Greek Orthodox Church.

Since the war there has been such an upheaval in religious affairs that it has largely disturbed, in many countries, long established relations. Owing to the revolution in Russia, the national foundations of the Greek Orthodox Church have been thoroughly undermined. In Czecho-Slovakia a movement of national scope, especially among the Czechs, has been initiated which aims to establish a distinctive national Church, using the vernacular in all its liturgical forms, introducing modifications and eliminations in the doctrinal basis of Catholicism. This movement has severed all relations with the Papacy and has assumed a rationalistic trend in its doctrinal development. The Ukrainians have suffered bitter persecution under destructive Bolshevism. More than half of the intellectuals have been either killed or expatriated.

#### AMERICA'S SLAVIC MISSION PROBLEM

The American Protestant Church has not considered sufficiently serious this phase of home mission enterprise. The first and outstanding difficulty for effectual mission operation has been the lack of properly trained ministers able to use the foreign languages. The overwhelming number of these immigrants are adherents of the Catholic faith. They are widely scattered throughout the United States, and generally lacking native leadership. The many sub-groups, requiring pastors able to use the various dialects, heightens the barrier of successful approach. While the percentage of Protestant immigrants hailing from Slav territory is comparatively small, nevertheless there are a few Protestants among them. Those

among the Czechs are usually members of the Reformed Church. An appreciable number of Lutherans are found among the Slovaks, Letts, Lithuanians, Wendish, and a few Poles. The matter of efficient, intelligent oversight has not been sufficiently stressed.

#### THE APPROACH BY THE LUTHERAN CHURCH

During the closing decades of the nineteenth century, when there was a large immigration from the Scandinavian countries, particular provision had to be made to meet the spiritual needs of that class of immigrants. The requirements were quite different from those needed in the later Slav immigration. Immigrants from Germany and the Scandinavian countries were frequently accompanied by a native ministry. Their destination was generally to the rich farm-lands in the middle and northwest. It was characterized predominantly as a community movement, in family groups. The immigrants hailing from northern Europe were, in the majority, of the Lutheran faith, thus minimizing the difficulties both of language and religious fellowship.

When the Slav invasion began, it took some time for the Church to find her bearings and equip herself for the new mission problem.

The coal fields in Pennsylvania were the chief destiny for the earlier Slav immigrants. At first there were but few families, and these established large boarding houses where the single men found a shelter among their own compatriots. The fathers and sons first braved the venture to the new world. Owing to the fact that there were no special ties that held the immigrant laborers to any particular locality, seeking the best opportunity of labor conditions and high wages, their abode was uncertain and transitory. Gradually when the men-folks had gained sufficient experience and money, they sent for their families and established homes. The overcrowded condition of these boarding houses was appalling, the men sleeping in two shifts.

The foreign language constituted a barrier to ready approach. It was soon discovered that the old methods of mission work were impractical and ineffectual among these immigrants. An effort was made to secure ministers, trained in the homelands, to come to



SUMMER SCHOOL IN THE FIRST MAGYAR  
EVANGELICAL LUTHERAN CHURCH,  
DETROIT, MICHIGAN

America. A commissioner was sent to Hungary to confer with the Church leaders at the home base. Due to an actual shortage of available ministers in the homeland, and also because of a lack of vision of the real situation of church relations in America, no suitable ministers ventured to come to America at this crucial period. The next step then was taken by sending an American-trained clergyman to Hungary, the homeland of the Protestant Slovaks, with a view to studying their language, culture and religious practices. In this manner an intelligent, sympathetic relationship was established and the essential qualifications were acquired for effectual leadership here among the immigrants.

After two years of sojourn abroad, the commissioner returned to America to direct an aggressive mission activity among the immigrants here in America. It was a task, indeed, of no mean proportions. Two lines of development were at once inaugurated. First a general survey was begun over the entire United States to locate the people of our faith. In view of the urgency of the need the first attention was directed to the ingathering of Protestants into church membership and spiritual ministrations. From this survey developed an extensive itinerant mission. The field missionary arranged for religious services at many preaching points. Gradually local congregations of foreign-speaking members were established in many parts of the country.

The second plan was to find suitable young men of foreign parentage, endowed with piety and ability to study. These men were placed in the institutions of the Church to receive the requisite training for the Christian ministry. It was a long and slow process but it was the only feasible method to secure the right kind of a ministry for the immigrants. A distinctively European trained ministry to establish congregations in America, was impracticable and undesirable for the best interests. A purely American ministry was inefficient to meet the spiritual aspirations of the immigrants.

When the Immigrants Mission Board of the Lutheran Church actually began to function twenty years ago, it had a clean slate—no missions, no missionaries, and very little knowledge of the foreign groups among whom we purposed to missionize.

Attention at first was directed to the Slovak group alone, but gradually other foreign groups appeared on the field, so that at the present time this Board ministers to seven different racial groups. More young men are sought for the ministry among all these alien groups. New phases of mission activity developed so that at the present time the administrative task of the Board is divided into three separate departments, namely the Slav-Hungarian, the Italian, and the Finnish departments. In the Slav-Hungarian department there are now thirty organized Slovak parishes served by twenty-five ordained Slovak pastors. In addition to these regularly organ-

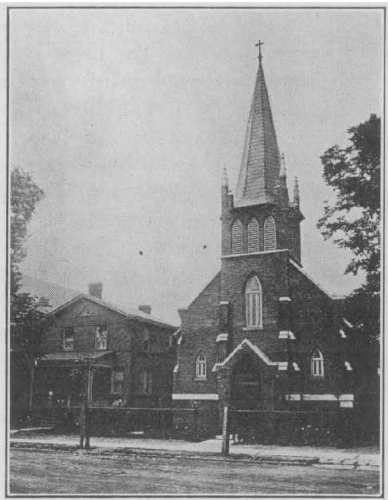


ized parishes, there are sixty-two outstations, most of which are supplied by the itinerant missionary and students. In this manner there are regularly served at least fifteen thousand Slovak communicants. There are three Lettish parishes and three outstations, supplied by three Lettish pastors. Two Wendish congregations and one preaching point are supplied by two Wendish pastors. Eight Hungarian parishes and two outstations are served by seven pastors. A missionary is stationed in the City of New York to visit the numerous eleemosynary institutions in the metropolis. This man is endowed to minister in six distinct Slavic dialects.

One of the greatest tasks lies in the direction of training students for the ministry to serve the many subgroups of immigrants. During the past twenty years we enrolled upwards of sixty candidates for the ministry of whom twenty-five have been ordained as pastors. These students are employed through the summer vacations to serve in vacant mission congregations. This summer thirteen of these students will be thus engaged. The total student enrollment at this time amounts to twenty-five.

The entire mission field covered by the activities of this Board extends over twenty States of the Union and stretches from the Atlantic to the Pacific.

We should have an apostolic vision of the immigration problem that would make us all one in Christ. The Church in America has an opportunity to do world-wide evangelization among the nationalities at our doors. There is an unequalled opportunity in this age and generation to magnify Christ as there never has been before. America appears to the aliens in their homelands as a great light among the nations. Let American Christians show to the foreigners the true light of the Gospel. There are still teeming multitudes of foreigners among the shepherdless flock. There still remains a great unfinished task to be accomplished in behalf of the strangers within our gates.



AN EVANGELICAL POLISH CHURCH,  
NEW BRUNSWICK, N. J.

# The Slavs in America

BY REV. CHARLES A. BROOKS, D.D., NEW YORK

Secretary of City and Foreign Speaking Missions, American Baptist Home Missions

## CZECHO-SLOVAKS

**C**ZECHO-SLOVAKIA, one of the new nationalities born of the war, is one of the most interesting nations in Europe. It represents the blending of Bohemia, Moravia and Slovakia, or, ethnologically, two branches of the Slavonic race, the Czechs and the Slovaks.

The Czechs have been driven from the old country to seek the greater liberty of America. The Bohemians and Moravians were the first-comers. Later came the "free thinkers" and other rebels against religious intolerance. The Bohemians or Czechs represent skilled laborers, a large professional class, business men and many farmers. In Nebraska and Minnesota there are agricultural communities as completely Bohemian as if they were in Europe. They are a factor to be reckoned with, especially in Chicago, the greatest Bohemian center.

The Slovaks largely have been laborers and mechanics in the steel and leather industry and mining fields. In the larger cities, like Boston, Philadelphia, Pittsburgh, Cleveland, Richmond and Chicago, they have successful manufacturing establishments, with their own banks and merchants of their own.

## THE POLES

The Poles are one of the three principal branches of the great Slav race. As a nation, their history dates back to the tenth century and from the earliest day they have undergone many vicissitudes, including dismemberment, which, however, never destroyed their national consciousness. They have produced many great men and women whose theater of activity has been larger than their own soil. John Sobieski placed all civilization under debt to his nation by turning back the hordes of Mohammedanism. Copernicus, a student in the University of Cracow, whose charter is more than seven hundred years old, gave us our modern astronomical system. Kosciuszko and Pulaski helped us win our war for independence. A list of the great scientists of the world must include Madame Curie, who has given us radium. The world of music is immeasurably indebted to Poland, as is the literature of the race for several great masterpieces. Few Americans realize that it was a Polish woman who was the pioneer of woman's rights in our own country. And Polish men will unhesitatingly agree that to its noble women the nation owes an incalculable debt.

Since the earliest part of the seventeenth century, when the Jesuits came to Poland, the Roman Church has been strongly entrenched in the minds and hearts of the Polish people. Although they are a devout and intense people, they have never been persecutors of other faiths, even tolerating Mohammedanism during the period of their early struggles with the Turkish hordes. Baptist work in Poland has been mostly among the German-speaking population, but recently an extension of our activity among the Slavic population has demonstrated that there is a rich field of opportunity among the purely Polish people.

The Polish population in the United States numbers about 3,000,000. The principal centers where they are found in large numbers are New York, Newark, Jersey City, Philadelphia, the Connecticut Valley, Erie, Buffalo, Cleveland, Toledo, Detroit, Chicago and Milwaukee.

There are published in America 11 daily and 48 weekly Polish newspapers, and 15 monthly publications.

The Roman Catholic, Congregational, Methodist, Protestant Episcopal, Presbyterian and Baptist churches carry on work among the Poles.

Polish immigration began in small numbers at a rather early day. The newer immigration began in considerable volume in 1900, and today the Poles are one of the conspicuous and important elements to be reckoned with in many of our larger cities. In the Connecticut Valley they are widely scattered among the different trades and industries. In northern Wisconsin there are many prosperous Polish farmers. They are highly organized in clubs and societies. Many are avowed free thinkers and social radicals. Poles conduct many important business enterprises in the central west, and publish some very high-grade newspapers and other periodicals. The Catholic Church is more thoroughly organized and influential among this group than in any other of similar size and importance.

In most places they are home owners, active in public affairs and represent many of the substantial elements in the community. In some communities, on the other hand, they are credited with being irreconcilable enemies and violators of the prohibition laws. Concerning this latter reputation, it is doubtful whether it is any more characteristic of them than of other foreigners.

With their racial heritage and capacity, there is reason to believe the Poles will prove, on the whole, one of the best elements among the newer immigration.

There is an intimate bond between the Polish people in America and the home country. This bond was made apparent by the influence which American Poles exerted upon the formulation of the constitution of the new republic.



SOME CZECHO-SLOVAK HOMES IN CLEVELAND

## Among the Slavic People of Cleveland

REV. JOHN PRUCHA

Director of Surveys, the Federated Churches, Cleveland, O.

**C**LEVELAND always has been known as a great foreign city. In 1860 when the city was a little more than an overgrown village, its foreign-born people made up forty per cent of the total population. While this foreign-born population steadily increased, its percentage slowly dropped to thirty. Up to 1880, and possibly up to 1895, the Germans and the Irish made up the bulk of the foreign-born, but in recent years the Slavic element has appeared more prominent.

The census of 1920 presents the following figures about the Slavic people of Cleveland:

	<i>Foreign born</i>	<i>Foreign parents</i>	<i>Total</i>
Poles .....	30,609	35,232	65,841
Czechs .....	17,289	26,699	43,997
Slovaks .....	13,420	14,794	28,228
Russians .....	7,550	6,595	14,145
Ruthenians .....	2,836	1,164	4,000
Slovenians .....	12,378	12,426	24,904
Serbo-Croatians .....	4,260	2,173	6,433
Bulgarians .....	394	28	422
Unclassified .....	4	6	10
	<hr/> 88,759	<hr/> 99,117	<hr/> 187,878

Out of 239,538 foreign born, 88,759, or 37%, were Slavs, and out of 310,214 native of foreign parents, 99,117, or 32%, were the children of Slavic parents. Since 1920, there has been practically no

increase among the foreign-born, in some cases there has been a loss, but the native-born of Slavic parents have increased about 10,000. If we should include the suburbs, about 5,000 foreign-born and about 5,000 native-born should be added to the above figures.

### THE POLES

The Poles form the largest Slavic group. They live in three large and in three or four small colonies. From 1910 to 1920 the foreign-born Poles increased 56%, and their children 119%. The largest Polish colony, called "Warsawa," is in ward 14, south of the Nickel Plate Railroad, between E. 55th and E. 79th streets. More than one third of the total Polish population lives in this colony. There are four large Polish Roman Catholic churches, two foreign Protestant churches, but there is no English-speaking church. The St. Stanislaus' Polish Roman Catholic church, organized about 1880, is the largest church in Cleveland, and possibly in the whole Cleveland diocese. It claims 3,000 families and last year enrolled in its parochial school 2,773 children, taught by 43 teachers.

There are ten Polish Roman Catholic churches in Greater Cleveland, and only one is without a parochial school. This year 8,712 children were enrolled in these schools. The church is the center of Polish life. The Poles claim that they are more loyal to their church than are the Irish. Only a small fraction of them have deserted the faith of their fathers.

The Protestant work among the Poles offers little to boast about. The Congregationalists started a Polish mission about 1890, which, after a trial of twenty years, was given up since the results did not justify the effort. The Baptists then bought a small frame building abandoned by a German congregation, in which the work now centers. At present the church has 32 members, including the pastor's family, and 70 persons enrolled in the Sunday-school. One Pole out of every two thousand is enrolled in this Baptist church, the only Protestant Polish church, and one out of each thousand belongs to the Sunday-school.

In recent years the Russellites have carried on their propaganda among the Poles, and it is reported that they have a much larger following than the Baptists.

So far as a direct missionary work among the Poles is concerned we are touching only insignificant fragments.

### THE CZECHS

The Czechs follow the Poles numerically. They began to migrate to Cleveland in the middle of the last century. In 1865 they built their first Roman Catholic church. At present there are six Czech Roman Catholic churches, but if the Czechs were as loyal to the Roman Catholic Church as the Poles, there should be three or

four more. There was practically no increase of the foreign-born Czech population from 1910 to 1920.

There have been three Czech colonies. The largest one was in ward 13, south of the Standard Oil Company's refineries. All of these colonies have been breaking up for a number of years. The Czechs do not like to stay in a congested section, and as they prosper and the colony appears crowded, they move to a new section.

Protestant work was started among the Cleveland Czechs in 1882 by the Congregationalists. Dr. H. A. Schauffler, who was a missionary for ten years in Bohemia where he learned the Czech language, was invited to look over the field and was soon satisfied that it was ready for the harvest. In January, 1885, the Bethlehem Church was dedicated in the largest Czech colony, and in a year the



A CONFIRMATION CLASS OF SLOVAKS, IN THE LUTHERAN CHURCH, CLEVELAND, OHIO

Sunday-school reached over seven hundred. This church has since become the mother of three other Protestant churches in Cleveland.\* From the start Bethlehem was bi-lingual, and in the other churches the Sunday-schools were conducted in English. In 1914, the Czech

\* The Cyril Church was started in a Roman Catholic rebellion. A Czech congregation had some trouble with the bishop, who took away the priest and closed the church. At first a large number of men came to the Protestant services to spite the bishop, but after the storm was over, about fifty remained loyal to their new faith. When the church was organized there was not a single Slovak in that section, but as they began to buy the homes of the Czechs and the Germans in the neighborhood, a good number of them were attracted to the church. Slowly the Czech element gave way to the Slovak. At present the pastor is a Slovak, and so is his congregation. The membership of this church is 70 and the Sunday-school has about the same number.

The Emmanuel Church is the smallest of the Czech Congregational churches. For many years it worshiped in an American church. In 1905, a small church was erected and two years later a parsonage. This church has 35 members and 70 scholars enrolled in the Sunday-school. Just now it is negotiating a merger with the Mizpah Church as the colored people are moving into that section.

The Mizpah Church is the youngest of the Congregational Czech churches and the strongest. The church was intended for the Poles, but when the Polish work was given up, the members of the Bethlehem Church living in that part of the city took possession of the building and have been using it ever since. In 1914, a gymnasium and a parsonage were built. The membership is 127, and the enrollment of the Sunday-school 150. It has had one of the largest and most active Christian Endeavor Societies in the whole city.

branch of Bethlehem merged with the Mizpah church, leaving Bethlehem to the English work. During the war the old building was torn down, and a new up-to-date structure took its place. The church building is used also by the Schauffler Missionary Training School, located directly in the back of the church. About one half of the 120 members are either Czechs or the descendants of the Czechs. The church serves as a social center in the community and reaches people of every class. Last winter the night school conducted by the teachers and the pupils of the Schauffler Missionary Training School had an enrollment of 170, and the gymnasium was open every night. These Czech churches have trained scores of young people who found their way into the English-speaking churches.

The Broadway Methodist Episcopal Church from its organization found itself in the midst of the Czechs. For years it served the children and the young people, but about 1895 it introduced Czech services to take care of the older people who did not understand English. The emphasis, however, always has been on the English. During the war the old building was abandoned, and a new church erected at Broadway and Magnet Avenue, costing approximately \$200,000. There are two pastors, one English and one Czech, and two or three assistants. The Czech work has not changed very much during the past thirty years. The English part of the church is made up chiefly of the descendants of the Czechs. Of the 800 members 500 or 600 are of the Czech blood. I doubt that there is another church in the United States that could show such a record. The Sunday-school enrolls 1,000 persons. But like the Congregational churches this church also trains young people for other churches. The church equipment is up-to-date, and the staff as large as the finances of the church and the missionary aid will permit.

During the war an earnest Czech Baptist preacher from Chicago started a Baptist mission. He gathered a few people of the Baptist persuasion and a few dissatisfied members from the other churches. The work grew in spite of its bad location. Later this Czechoslovak church bought an old Baptist church at Scranton Road and Clark Avenue, where it centers its work now. The congregation was made up of the Czechs and the Slovaks, the majority of them Slovaks. Last year a small Slovak church in the same part of the city merged with them, bringing the membership to 185 and the Sunday-school to 150. The Baptist Missionary Society was hoping that the church would soon be self-supporting. Recently, however, the Czech members living on the east side of the city withdrew and formed an independent Baptist church, calling a young man from Chicago to be their pastor. At present they are worshipping in a rented store. The Czechoslovak church thus remains purely Slovak. Both of these churches are conducting all their services in the Czech language.

A few years ago the Pentecostal people established a mission in one of the Czech colonies, but they have not made any impression on the people.

It should not be forgotten that the Czechs have lived in Cleveland many years, and that they are scattered in every part of the city, except in the densely congested sections. There is scarcely a large Protestant church in the city that does not have some names of the Czech descendants on its roll. Including the Broadway Methodist Church there are more persons of the Czech blood in the American churches than in the Czech churches. The Czechs with their Protestant history in the past, with their love of freedom and progressive spirit, have been a more fruitful field for the Protestant mission than have been the Poles, indeed than any other Slavic group.

### THE SLOVAKS

The Slovaks belong to the later immigration. From 1910 to 1920 they increased from 7,578 to 13,420, and their children from 5,399 to 14,794. The foreign-born increased 77% and their children 174%. Coming from a country where they had been the oppressed minority, they brought some of the results of this oppression to the United States. In Cleveland, however, they have developed a greater Slovak consciousness than they had in Europe.

It is reported that about 20% of the Slovaks are Protestants, adhering chiefly to the Lutheran denomination. The Roman Catholic Slovaks maintain in Cleveland seven churches, and last year enrolled in their parochial schools 4,541 children, taught by 71 teachers.

The Lutherans have four self-supporting churches. These churches with a membership of 5,000 are not the result of a missionary effort, but came with the people.

The only distinct Slovak mission had been the Slovak Baptist Church, which last year merged with the Czechoslovak church. But the Czechoslovak Baptist Church and the Cyril Congregational Church are now practically Slovak churches. Being very close to the Czechs in language, the Slovaks are found in all the Czech churches, and as a rule feel at home there.

Many of the Slovaks from eastern Slovakia in Europe belong to the Reformed Church, and like to call themselves "Calvins." In this country they have been for the most part under the care of the Presbyterians. A few years ago the United Presbyterian Church offered assistance to a group of these "Calvins" in Cleveland. They worship in the Lakewood Presbyterian Church. Last year they bought a parsonage, and are hoping in the near future to get a church. Their membership is 71. When in Austria-Hungary they were closely related to the Reformed Church of Hungary. As a



result, some of them attend the Hungarian Reformed churches in the United States.

The Church of God has been supporting a small Slovak mission in Cleveland, but their results are very meager, due probably to the inadequate leadership.

### THE RUSSIANS

The census of 1920 reports that Cleveland has 7,550 foreign-born Russians and 6,595 children of Russian parentage. If these figures are correct, the foreign-born Russians increased from 1910 six hundred and forty per cent, and their children increased nine hundred and twenty per cent. One may seriously doubt the correct-



TWELVE NATIONALITIES IN NIGHT CLASSES AT THE SCHAUFFLER SCHOOL, CLEVELAND

ness of these figures. No doubt, many persons born in the Carpathian Mountains of the old Austria, when questioned as to their language, reported that they speak Russian. The Orthodox and the Greek Catholic Churches are taking care of their own followers.

The only Protestant Russian mission is conducted by the Baptists in the little church formerly used by the Slovaks. These Russian Baptists were Baptists in Russia, and have been quite independent in their way of worship. Their pastor works in the factory during the week, and preaches to his congregation on Sunday. A branch of this Russian mission has been conducted in the Woodland Ave. Presbyterian Church, on Woodland and E. 46th Street.

There is no mission for the Ruthenians.

## THE JUGOSLAVS

According to our statistical reports from the last census the Slovenians and the Serbo-Croatians are classed as Yugoslavs. Cleveland is the largest Slovenian city in the United States. In 1920, there were 12,378 foreign-born Slovenians and 12,426 of their children. There are three Slovenian Roman Catholic churches.

The Serbo-Croatians and their children numbered in 1920 six thousand five hundred. The Croatians have one Roman Catholic church and one Greek Catholic. The Serbians have an Orthodox church, but they are less numerous than the Croatians.

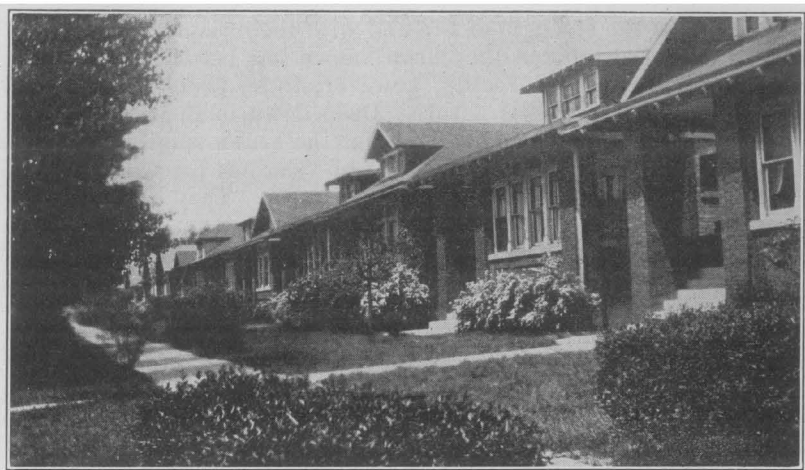
The Baptists are the only denomination conducting a mission among these Yugoslavs. The progress of the mission has been very slow, and so far it has not been worshiping in its own church, though it has existed for about twenty years. The mission has about 35 members. They are hoping that when they have their own place of worship they will be able to do more effective work.

It will be seen that, with the exception of the Czechs and the Slovaks, Protestantism is making a very small impression on the 187,878 Slavic people of Cleveland. The people are deeply religious in their own way and they are loyal to the traditions of their own churches.

Among the missionary efforts there are a very few that have an adequate equipment and staff to do effective work. Our denominations have hesitated to invest large sums of money in a field, where the promises were not very bright.

Where the work has been conducted for a longer period as among the Czechs, the young people brought up in the missions have taken high places in profession and in business.

With our present limited immigration the foreign-speaking churches, if they are to live, will have to make every effort to hold the young people. Those which are wide awake are doing it now. But after we have done our very best, the fact will remain that the Slavic people in our city have been only slightly touched by our Protestant churches.



RESIDENCES OF SECOND AND THIRD GENERATION POLES IN CHICAGO

## Among the Poles of Chicago

BY REV. PAUL FOX, PH.D., CHICAGO, ILLINOIS

*An Interdenominational Work and Some Results*

CHICAGO is a city of opportunities, of problems, and of a fair degree of resourcefulness to solve its own problems in business and in Christian work. This metropolis of the Middle West is also the second largest Polish city in the world, with a Polish population estimated at four hundred thousand. Religiously, the Poles are generally known as Roman Catholics but, as a matter of fact, in Chicago about one hundred to one hundred fifty thousand Poles are without any church affiliation.

These churchless men and women are not the downs and outs, the publicans and sinners of our Polish-speaking constituency. They are of the middle class immigrant population, industrious, thrifty, alert, thoughtful, inquiring, doubting, endeavoring to understand the reasons for and the meaning of things. They are pioneers of progress; men and women who think for themselves, who are not content to accept things on authority. They are dissatisfied with things as they are and earnestly strive to realize a deeper, fuller, richer life, and a more ideal social order. If they are outside the Christian Church, it is because they have come to feel that the Church as they know it has ceased to feed their souls with the Bread of Life. If some of them claim to be atheists with no use for religion, it is because the God of their creed has failed to keep pace with their enlarging conception of the world, their broadening and deepening

experience in the struggle of life and with their rising moral ideals, and because the religion they have known has become just a form without substance. In reality, however, these people have by no means lost their religious nature. Deep down in their hearts they crave for something that would fill out the soul's emptiness. They are intensely interested in any form of religious discussion, which fact is plainly indicative of the soul's hunger. They are not ready to affiliate at once with organized Protestantism. But, without probably admitting it even to themselves, they long for light.

Here, then, is an unusual opportunity for the Protestant churches to come in to render Christian service, to be an interpreter, teacher, and guide; to help these people find their bearing in the midst of chaos and confusion; to lead them into the light of the Gospel and into the liberty and joy of those who have found God a living reality.

#### THE PROBLEM OF APPROACH

The opportunity, however, is not without problems. First, there is the problem of approach. Heretofore in our evangelical Christian work among the Poles, as in all our foreign-speaking religious work, we chiefly employed what might be called the evangelistic method. This method was based on the assumption that all the Poles were poor, ignorant, simple-minded men and women, without the Gospel, possibly eager for light, and ready to respond uncritically and enthusiastically to any Protestant effort that might be put forth to evangelize them.

Starting out from this assumption, we have opened up a "mission" in one of the poorest and most congested Polish districts, engaged a missionary who could speak their language, without making any particular inquiry into his qualifications, and turned him loose, often without adequate equipment, expecting that in a comparatively short time he would gather together a sufficient group of his people to organize a self-supporting Polish Protestant church.

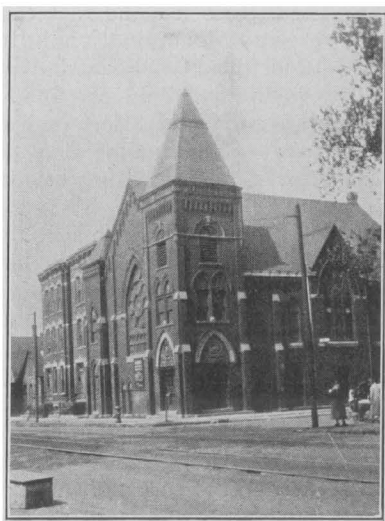
Experience has taught us to know better. We know today that the poor, ignorant, simple-minded Poles are largely still loyal to their mother-church; that the Poles who have broken away from the Roman Catholic Church, and to whom the Protestant churches could be of service, are the more intelligent and decidedly critical class, to whom the so-called mission does not appeal.

Our first task, then, is to adapt our method of approach to the class of people we hope to reach. This means the employment of high-grade workers, better physical equipment, wherever such equipment is necessary, better and more up-to-date literature, a unified, cooperative interdenominational effort, and in some cases close cooperation with existing Polish educational and cultural organizations.

Our second problem is that of intelligent and understandable interpretation and convincing presentation of religion to the average reflective mind of today. The people we have to deal with are, generally speaking, intelligent and reluctant to accept anything on authority. They want to understand things and to see reasons for them. They have left a church of rigid dogma, and elaborate traditional form of worship. They feel a certain freedom, which they prize highly, and declare that they do not intend to submit to any other creedal bondage and institutional tyranny. They claim to be through both with the Church and with religion.

To reach this class of people, it is necessary to reinterpret the Christian religion to them understandingly, so that it may appeal to their practical intelligence. It is necessary to show them that religion is not only a psychological necessity, but also a most practical philosophy or way of life; that as such it occupies a very important place in the life both of the individual and of society. It is necessary, also, to point out lovingly and patiently to them the practical value of the Christian Church as an institution, as a great fellowship of men and women having a common ideal and purpose. If we are to help these people, we must thoroughly reconstruct their conception of religion and of the Church as a religious institution.

But we must do more than that; we must revitalize their spiritual and religious life. And this is our third problem. We must not only give them a new and clearer conception of the essence of religion and of the practical value of religion for life; we must also lead them to an experience of its living, cleansing, saving, transforming; inspiring power. The religion of Christ must no longer be a matter of creed and dogma and ritual only; it must become a matter of life and a source of joy and of power. God must be to them an object not only of belief, but also of experience, a presence and a power which they can feel and be conscious of, a living reality. Then and only then religion will grip, win, and hold them again, and will become to them a practical living force of inestimable value



ST. LUKE'S METHODIST CHURCH, GIVEN  
TO POLISH WORK

## THE CHICAGO EXPERIMENT

Some of the evangelical denominations have decided to solve these age-long religious problems, as these confront them in the work among the Polish people of Chicago, in their own way. First of all, they have decided to face the problem of the Polish evangelical work together. They came to feel that the Christian work among the Poles of Chicago is a big, especially difficult, and somewhat peculiar problem, owing to the large number of Poles in the city, their racial consciousness and solidarity, and their independent temperament. They began to sense the fact that these people do not understand our Protestant denominational divisions any better than the Chinese understand them; and that independent denominational enterprises in this particular field are inadequate to the task and largely a useless scattering of effort and a waste of means. In the light of these growing convictions they decided to pool their resources and their efforts, and do this piece of difficult and yet very necessary Christian work together.

The denominations thus cooperating in the Polish work are the Congregationalists, the Methodists, and the Presbyterians, including, also, the Chicago Tract Society, an interdenominational agency. Their united effort is not in the nature of a merger. It calls for no new administrative or executive machinery. It does not intend to create any supradenominational Polish community churches. It is interdenominational cooperation pure and simple, the cooperating denominations having decided to work on the Polish religious problem together rather than separately and independently. Each one contributes to the common cause what it can, and each one will share in all the credits that will accrue from the joint enterprise to the good of those ministered unto and to the glory of God.

Secondly, the cooperating denominations have decided to work with the Polish people rather than for them. They propose to take them into their councils, discuss the situation and its needs with them, and develop a program of work together with them in as far as that will be possible. They do not intend to prepare the spiritual feast, set the table, and then say to the people: "Come now, everything is ready, partake of what we have prepared for you, and say thanks." They plan to enlist the people in the very preparation of the feast, feeling that, if the people have a share in its preparation, they will enjoy it better and appreciate it more. To carry out this plan may not be easy, but the principle is right, and the hope is that it will work well.

Having gone that far, the three cooperating evangelical denominations have further decided to ascertain, before taking any more definite steps, the exact nature of the problem to be solved. They felt that they must know and understand reasonably well the thing they were to do. The first year has, therefore, been devoted to a

careful study of the entire situation, and particularly of the mind of the Polish group with which they are to work. As a result of this study, a considerable amount of useful information has been gathered, which will be of value in determining further procedure.

Based on the information thus gathered, a tentative program for the development of the Polish work in Chicago is as follows:

1. To conduct distinctively religious work, including regular preaching service and a Sunday-school, in a number of strategic centers.

2. To give courses of lectures on the essentials of the Christian religion, its place in the life of the individual and of society, and on the social significance of Christian institutions. These lectures, supplemented by open discussion, are intended largely for those whom a regular service of preaching and worship would not attract.

3. To cooperate generously in every possible way with existing Polish progressive organizations and agencies of an educational and cultural nature in order to enlarge their effectiveness and to strengthen their influence for good.

4. To publish a first-class religious monthly in the Polish language for the purpose of reaching with the gospel message, quietly and unobtrusively, those who could not be reached by any other means, and of building up the spiritual life of those already reached.



AN OUTING OF REV. PAUL KOZIELEK'S MEN'S BIBLE CLASS

# The Christian Center at Braddock

BY LUELLA E. ADAMS

Director of Rankin Christian Center, Braddock, Pennsylvania

A FEW years ago a special survey disclosed that the Slavic races, including Czechs, Jugoslavs, Poles, Lithuanians, Ukrainians and Russians composed over half of the population in the field served by the Rankin Christian Center at Braddock, Pennsylvania. Since then a greater number of Serbians and Croatians have entered the district.

In our Christian Center, from the day nursery, through the children's happy hour, and the junior clubs, up to the senior men's gymnasium and woman's clubs, there is not an organization where we do not deal with those who belong to one of those nationalities.

Many mothers among the Slavic group are compelled to earn the support for their family. When the nursery was opened, therefore, they were the first to bring their children here. These children have opened gates into new homes. But far greater than the good that we can do in the home is the good the child can do who has come under the influence of the nursery life.

One day they were telling stories at the table, a practice which has been encouraged for the benefit of the hasty eaters who want to leave the table when they have finished. The stories generally began with "Once upon a time." Little Agnes and some of the others had told theirs, when three-year-old Mellon piped up, "Me tell story." So his chance was given and the baby voice said, "Jesus loves me, this I know, for the Bible tells me so." That is the story the child carries into the home, and the mothers respond in a wonderful way.

For years previous to the regaining of their national independence, the Czechs had been training in secret, keeping their bodies strong in order that they might be ready for the day when their country would call and they could muster a great army of trained men and go forth in their crusade and reclaim Slovakia for the Czechs. In Rankin there was a small dingy hall where these men, known as Sokols, were drilled under nationalist leaders. When the Center opened and the gymnasium was ready for use the very first group to apply for admission was a group of boys of teen age. About eight of them came one evening and asked for a conference. "We're Sokols," they said. "We need a gymnasium where we can train." We explained that our athletic work was to be supervised by our own director and that there were to be certain regulations regarding membership in the Center. They were ready to comply, and among the first to qualify for membership in the Center were eight of these Sokols. Older persons have come into the evening classes for the young men.



# A Coke Mission in Pennsylvania\*

*A Unique Work of the Methodist Episcopal Church*

BY REV. A. NAGAY, SUPT., UNIONTOWN, PA.

**W**EST of Chestnut Ridge of the Alleghenies lies the coke region of southwestern Pennsylvania, a territory sixty miles long and thirty miles wide. It is a rolling country, scantily clad with trees and shrubbery, but possessing much rugged beauty. Nestling among its hills are about 200 coke villages, which in the night present an impressive sight, with their thousands of coke ovens gushing smoke and flame against the dark horizon. In these villages, including also the few larger centers, live 500,000 people, fully one half of them of foreign birth or of foreign-born parents. The most numerous are the Slavs. But there is a commingling of many races, and a great variety of languages, cultures and religions.

The coke industry began here in 1841. At first coke was made in small amounts, in a crude fashion, for domestic use only. But a Mr. Strickler devised and built a coke oven in which he produced three or four tons of coke. In the spring, when the river was high, he built a barge and took his product to market in Pittsburgh. He could not sell it there, however, as no one at that time understood the use of coke. But he would not give up; he took his novel product to Cincinnati and sold it there at nine cents a bushel. He sold his barge also, and walked home to Trotter. He was not discouraged, but was rather well pleased with his new project, and proceeded at once to build more ovens and burn more coke. The following spring he took four barges to market in Cincinnati. From such a humble beginning developed the immense coke interests of today.

In its early days the industry was manned by native Americans, but in 1880 Slavic immigrants began to appear in the region, and they soon found their place in the industry.

Strangers in a strange land, so different from the earlier type of immigrants, these Slavs were regarded largely as "birds of passage," and their presence in the territory apparently was not taken seriously. The earlier population withdrew from them in dislike, they withdrew from the earlier population in dread. Thus the chasm between the two doubled in size. This, of course, has been true of immigrants throughout the country, with the regrettable result that, instead of adjusting themselves to the life of the new country, immigrant groups have rather remained untouched by America, and even to the present day are maintaining the life and institutions of their native lands. As a certain Greek Catholic priest put it: "My people

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\* See Frontispiece.

do not live in America; America goes over their heads." Nor are they much to be blamed for this; group cohesion is an inevitable phenomenon when folks move from one country to another, for "Misery loves company," and "Birds of a feather flock together." However, had American churches opened their doors and their hearts to the newcomers of the more recent date, we would not have had, at least not to so great a degree, what so many speak of as the "foreign problem." The higher interests of the immigrant were neglected, until he has felt the sting of it, and he speaks out his soul when he says, "When I pour out my blood upon your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow. But my brawn is woven into the warp and woof of your national being."

The leaders of the Methodist Episcopal Church in the coke region saw a missionary challenge in the constantly increasing number of immigrants and the rapidly developing communities in the region, as early as 1883. In that year, at the call of the Superintendent of the McKeesport District, a group of men met in the parsonage of the Connellsville Church and after prayerful deliberation organized the Coke Mission.

For over forty years this institution has been rendering every imaginable type of service to the people in the region, where its financial resources have enabled it to operate, irrespective of race, nationality or creed. In the early days distinctively foreign-speaking work was not done, because workers speaking the language of the people were not easily available. These have had to be developed from among the earlier converts. In 1899, however, under the superintendency of the Rev. S. W. Davis, work was started among Slavs and Italians, particularly among the Czechs (Bohemians) of Mt. Pleasant, Pa. A Czech pastor, the Rev. V. J. Louzecky, was secured, who soon gathered about him a group of people and organized a church. Last year that church celebrated its 25th anniversary. During the quarter of a century of its history it has not been able to develop large membership, but its influence has gone far and wide. From among its members have gone forth six ordained ministers of the Gospel, three local preachers and three missionaries. One of its converts found it necessary to return to his native land, soon after his conversion, on account of his health. Today his home in eastern Czecho-Slovakia is the center of a wonderful missionary activity in that new republic.

But perhaps the greatest service which this little church has been rendering throughout the years has been the inspiration that it has furnished to its young people for higher education. Thus it has given to society and to the church not only preachers, but also consecrated laymen, high in their chosen professions. One of the best surgeons in Pittsburgh was associated with this church in the

early days of his struggle for an education. Another young man, for several years superintendent of the Sunday-school, has been a teacher of English in a high school in Ohio, and he is about to receive his Ph.D. degree from the University of Wisconsin. Many others have attained high places in the work of the world, because in their young days they received an inspiration for higher education in the little "Mud Lane" mission in Mt. Pleasant.

In connection with Coke Mission there has also grown up the McCrum National Training School for Slavonic young women in Uniontown, Pa. The school was begun in 1906 and in 1910 was taken over by the Woman's Home Missionary Society of the Methodist Episcopal Church. Each year the school sends out trained Slavonic girls to carry on the work of the Kingdom among the millions of Slavs in America.

Three years ago the Mission located a Slovak missionary in West Brownsville, a center of large Slavic population, and there a Slovak Methodist Episcopal Church is slowly developing.

Besides these centers, where a greater portion of the work is done through the medium of a foreign language, the Mission also has four organized English-speaking churches. These take care of the spiritual interests of the English-speaking folks in their respective communities, but they also reach a great many children and young people from foreign-speaking homes. English is the only language through which the children of immigrants can be reached. Very few boys and girls from foreign-speaking homes know the language of their parents. English is their language, America is their country.

The present program of Coke Mission may be stated in two words — evangelism and education. The latter includes not only religious education, but information and instruction of various sorts, to both young and old. The outstanding need of an immigrant is adjustment; but for this he needs information. At this point Coke Mission has always tried to serve the immigrants in the coke region. It has conducted classes for the study of English to help the newcomers get a command of the English language, a most necessary tool in the new land. The mothers' clubs, among other things, offer to the mothers from foreign-speaking homes some training in domestic science, the value of which is beyond peradventure. Our boys' clubs, girls' clubs, gymnasium classes, various industrial classes, all have for their aim the training up of the growing youth in these villages into the right kind of Christian citizenship.

To offer the boys and girls a more specific religious instruction, the mission is conducting over a score of Sunday-schools, in as many different localities. Last year there participated in this work of religious education 102 volunteer workers, besides the regular mission staff. During last summer seven Daily Vacation Bible Schools

were conducted. These had an enrollment of 574 and an average attendance of 412. One of these schools was in a village where there had not been any other religious influence throughout the year.

Other denominations conduct in this territory a work similar to Coke Mission, but the region is far from being conquered for Christ and His Church. The Inter-Church World Survey revealed the astounding fact that there are in this region 104 villages without any religious influence whatsoever.

Among these newcomers there are many who have broken with the church of their childhood. It is claimed that from 60 to 75% of foreign men employed in unskilled labor have no use for the church. Many of these are falling into infidelity; not because they are naturally irreligious, for the Slav is said to be incurably religious, but because they are disappointed in the church of their childhood. And, inasmuch as they were brought up to think of their church and Christianity as identical, when their church has failed them, they think Christianity has failed them. It is not fair to leave them in that delusion. Nor is the old church holding its own with the growing youth; for when the young people rebel against the group, and separate themselves from it, only too often they rebel against the religion of the group also. The writer heard a Slovak Catholic priest congratulate himself in a public address upon the fact that the young people of his parish were standing by him, for, he declared, he knew other parishes where the young people were indifferent to the religion of their fathers. These, then, both young and old, constitute, we feel, a legitimate field for our missionary endeavor.

But we have a mission to the whole mass of immigrant folk. We seek their good and the good of the country which they have adopted. The purpose of our work with them we can state best in the words of Kenneth D. Miller in his book, "The Czecho-Slovaks in America" (p. 146): "It is not mere formal acceptance of any given creed or dogma that we seek. . . . But we are convinced that the best in our American life is so inseparably bound up with religious ideals upon which the nation was founded and which constitute our most precious national possession, that no newcomer can wholly share in our American life without an appreciation of those ideals and a sharing of them. We are seeking a way of life, and we are convinced that in Christianity, particularly as interpreted by the founders of our republic and their spiritual heirs, we have the Way of Life for all of us, old settlers and newcomers, as individuals, and for America as a whole. Briefly stated, we would have these (Slavs and Italians, and all the other nationalities of coke region) join us in the adventure of seeking to follow the Way which Jesus followed, and from the same motives that dominated Him, to the end that our country may become in very fact a Christian country."



RUSSIANS ARE EAGER TO LEARN—AN OPEN-AIR MEETING IN NEW YORK

## Among the Russian Slavs in New York

BY REV. WM. Y. DUNCAN, NEW YORK

Director of Extension Work, New York City Mission Society

WHEREVER one travels in Russia he sees the church. In the Siberian village it is the first object that meets the eye, its cupolas standing out in the open, rising above the other buildings. It is in the villages nestling among the hills of the Urals. Moscow is the city of churches. The churches in Russia are right there where one cannot help seeing them. The impression soon grows upon the traveler that the church counts largely in Russia.

In New York, however, the church is seen only here and there. In membership, strength of organization and influence upon the Russian group, it is not great. There is not one self-supporting Protestant group of Russian Christians in New York.

At a recent conference on Christian work among Slavic peoples in America, it was reported that the various Protestant evangelical denominations were supporting 36 missions and churches among Russians, with 1,019 members for the whole of America. Not more than 250 members are found in New York City. This does not look very promising but we must not be deceived by numbers. It would be well to take into consideration the following facts:

The Russian work in America is new, as the Russians are comparatively recent arrivals. Protestant work was begun only a decade or so ago. The ground had to be cultivated.

There was no leadership ready at hand to guide the new work. It takes time to train leaders. At present in various seminaries and schools of religion are promising young Russians who will soon be ready to give themselves to the work.

The Russians in America are a new people in a strange land. They are dominated by their fears. They are suspicious of a new church or a new form of religion. Even if they are out of sympathy with the Russian church, they are not in a mood to give a hearing to another doctrine.

The early Russian immigration consisted largely of men whose families were left in Russia. Men are not noted as churchgoers even in America. They slept in boarding and rooming houses and spent most of their leisure time in the restaurants and cafes.

During the period at the close of the war when America was "seeing red," the mission work for Russians suffered a setback. It was a period of gross misunderstanding when every Russian was looked upon as a "Bolshevik." Only now is the Protestant church work beginning to recover from that injustice.

Other facts could be enumerated to show the kind of soil in which this work has had to take root but those mentioned indicate that the seed did not fall into very fertile ground.

But if the Protestant work is not large numerically it is *vital*. That is the big outstanding fact. The seed was good and it has taken root and the young trees are beginning to bear fruit.

There are about seven centers where definite Protestant work is being conducted among the Russians.

The Baptists have been pioneers in mission work with the Russians. Just now their Russian work is housed at the Second Avenue Baptist Church where, under the leadership of a full time Russian minister and a woman missionary, a varied program of religious and educational work is being conducted more successfully than it has been at any time during its history. In increasing numbers Russians call upon the minister to converse with him regarding religious matters.

The Disciples of Christ conduct preaching services for the Russians in their house on Second Avenue near Tenth Street. Russian children are admitted into the Sunday-school and other activities along with the other children of the neighborhood.

The Church of All Nations (Methodist), on Second Avenue near Houston Street, is perhaps the best equipped church in that section of the city to provide a program on a big scale. Motion pictures, lectures, concerts of music attract the Russians in large numbers. On the staff of this church that ministers to all peoples in that

polyglot neighborhood are a Russian minister and a woman visitor. In the fall and winter, religious services are held every Sunday afternoon.

The New York City Mission Society, within the past two years, has opened two centers among the Russian Slavs in sections untouched by the other churches. One is on East Eleventh Street near Avenue B in the People's Home Church and Settlement (Methodist) where every Sunday evening a service of worship and preaching is held. On Saturday nights a lecture on economics, or on a historical, educational or religious subject is given. So far, there has been no definite church organization but that will probably follow in time for the people themselves are asking to be organized into a church. The attendance at the Sunday service for the past two months averaged about seventy-five, nearly all adults, and a large majority of them are men. This would compare favorably with the attendance at other foreign-speaking services and with the average American church. About a hundred men attend the lectures on Saturday nights. When we realize the attractions that the city offers to pull these men its way, most of whom are working in factories and shops at hard manual labor all week, it indicates a desire for something better when they will attend a lecture on Saturday night.

The other center for city mission work is in another section in the old Church of the Sea and Land (Presbyterian) at Market and Henry Streets. Near this church are two colonies of Russians whose members came to this country before the war. They seem to be destined to remain here for their children are attending public schools and call themselves young Americans. At this center, too, are preaching services and lectures in Russian, but the outstanding feature is the work with the children. A Russian Day School is in session from five to seven o'clock five days a week under the direction of the Russian parents who are organized into a Parents-Teachers Association. The Russian children are found in large numbers in the church school and club activities during the week. The City Mission staff consists of three full-time Russian workers—a minister, a nurse and a director of religious education. The ministry of interpretation is no small service to these people who are the victims of quack doctors and fake lawyers. They are surrounded with all kinds of hospitals, clinics and agencies ready to minister to their needs but, due to their ignorance and strangeness to our ways, they know not how to make use of them. They are like people freezing to death on top of a coal mine.

The Pentecostal Brethren have an enthusiastic following which is housed in the Emmanuel Church (Presbyterian) on East Sixth Street. In actual membership, in all likelihood, this group is the largest.

The Russellites (Millennial Dawn) have been very active among

the Russians in Brooklyn and have recently opened a center in Manhattan. Their mission is for all the Slavic people—Poles, Ruthenians, Galicians and, like the Pentecostal Brethren, their work is only religious.

The New York Evangelistic Committee has no center for organized work but engages a Russian to hold outdoor meetings.

The Y. M. C. A. and Y. W. C. A. include the Russians in their extensive social program for the more recent arrivals, who for the most part belong to the "intelligensia" and believe in the Russian Orthodox Church. Through employment bureaus, classes, lectures and personal contacts, these agencies are in touch with a large number of Russians.

The Protestant work exerts an influence far out of proportion to the size of its membership. In several churches located near the Russian colonies where there is no definite Russian service, the children of these Slav parents are found in the Sunday-schools and in the week-day clubs and in the Daily Vacation Bible Schools. They are more American than Russian and feel more at home where the activities are carried on in English than in Russian. It is also true that often Russian women who are a bit acquainted with the English language are found in the mothers' meetings at the churches.

Tompkins Square, at Avenue A between Seventh and Tenth Streets, is a gathering place for the Slavic people in that section of the city. Here they congregate by the thousands in the spring and summer evenings. It is a great place to scatter the gospel seed. Americans have, for the most part, given up outdoor meeting as not dignified enough. But these Slavic people love to gather and thrash things out in groups out of doors where each can have his say.

Just now it is interesting to observe the change that the Russian has passed through recently in his attitude towards religion. A few years ago it was almost impossible to get a respectful hearing on a religious subject at an open meeting. Religion was a back number, there was nothing in it, it should be scrapped; it was just an opiate, a drug used by a capitalist ruling class to keep the people subdued and in a stupor. The preacher was a thing of contempt if not a fool to imagine he could interest full-grown thinking men with his wares on religion.

That attitude has changed. Today any earnest sincere speaker with a religious message can receive an attentive hearing at an outdoor meeting. Bolshevism has turned out to be just another bubble. It promised much but produced very little. Some still believe in it as the hope of the world but the majority of the Russians in New York do not become very much excited over the subject any more.

The Russians in America are hungry for the truth. They are interested in what science has to say and in historical and economic



subjects. At an outdoor meeting last summer when the speaker was talking on religion he invited those who were interested to come to the church three blocks away where he would be glad to discuss the subject further with them. On that hot summer night in August ninety-eight men went over to the church auditorium and listened and asked questions for over two hours. He was presenting the idea that all truth is of God, that it is one, whether we reach it through science, history or religion. To most of us that is a simple thought, but to those people who have not been accustomed to think for themselves it was like light entering a dark room.

The question is sometimes asked, Why do the Protestant churches enter this field at all, since the Russians have their own



RUSSIAN PROTESTANT SUNDAY-SCHOOL CHILDREN IN NEW YORK

church? For many years that church had a strong hold upon the loyalty of the Russians in New York. But that is not true today. The Russian Church is a state church. Its main financial support came from the home government. Now the Russian Church has fallen upon barren days and the situation in Russia is felt in America. The Church is split and it no longer speaks with the voice of authority. The Russians who were opposed to the old state régime will have nothing to do with the Russian Church. They number no mean part of our Slav population.

But there is a weightier reason. The Russian Church is ill equipped to meet the needs of the Russian people in New York. In its age-long ritual, its connection with the past, its wealth of religious music, it has a rich service of worship to offer the people, but it lacks a program of religious education. Worship is not the whole

of religion. "All thy heart, all thy soul, all thy mind, all thy strength." Religion must touch the whole of life.

A Russian priest told the writer that his Church had nothing to offer the children and young people. "The old people will stay with us, but the young are growing up away from us," he said. In the church schools, various young people's meetings, week-day schools of religion, Daily Vacation Bible Schools, and club activities, the Russian parents, as well as the children, are coming to feel that their needs are being met in fuller measure in the Protestant churches. For the adult Russian who expects to return to his native land within a few years the question of church connection is no big matter, but with the Russian parents whose children are attending our public schools and are growing up as young Americans, the question of church affiliation is a serious problem.

These are the facts as I see them concerning the Protestant work now being carried on among the Russians in New York. Though the work is small and new and faulty in spots, it is fruitful. The fruit is found in changed lives, changed conditions in the home, a desire instilled into parents to have their children trained under Christian influence so that they may not succumb to the godless way of life of this callous city. The poor are having the Gospel preached to them, the lame walk and the spiritually blind are receiving their sight.

## A Bohemian Presbyterian Church

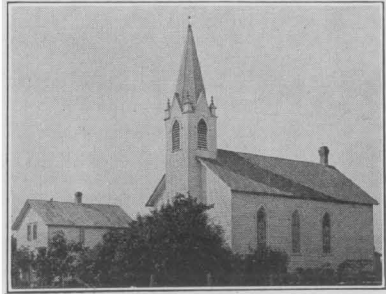
BY REV. JOSEPH TEPLY, MARIBEL, WISCONSIN

**M**ELNIK is a typical Bohemian village in America where the old country customs, habits and speech still prevail. The village and the church are located near Maribel, about fifteen miles north of Manitowoc, Wisconsin, and seven miles from Lake Michigan. The natural scenery is so wonderful that tourists come from great distances to enjoy the springs, rocks, rivers, the Lake, the Maribel Caves and other natural beauties. The soil is rich so that there is never a real crop failure here. The finest cheese in the world is produced here in Maribel.

Bohemian people have always been persecuted, both by the Church of Rome and by the Austrian Government. It was glad news for them when America opened her doors to the immigrant and large numbers forsook home and relatives and came here where there was liberty and opportunity. I can never forget the feelings I had when I viewed the shores of America for the first time and the exhilaration I felt when I walked from the harbor at Baltimore and kept on saying to myself, "Now I am free." Thousands of Bohemian immigrants arrived with the same feeling in their hearts. They ven-

tured far out into the prairies, into the woods, into the wilderness and formed small communities, living the lives of pioneers.

Melnik is one such community, founded in 1846. Most of the first settlers came from Melnik, Bohemia. In 1861 the Protestants in this community united to effect an organization and bought ground to be used for a cemetery. A small church was built in 1864 and Prof. Henry Kurtz from Sheboygan, Wis., was the first man to preach the Gospel here. There were fifty families belonging to the church who agreed to pay a salary of \$400 a year. In 1870 a larger church was built. Ten years later an adventurer from Bohemia came and in one year destroyed the work of all the previous years. Most of the families broke away from the church, subscribed for atheistic newspapers and in time closed the church and forbade the Gospel to be preached there. In 1892 the present church at Melnik was built three miles north of the old church. From 1909 to 1920 the parsonage was not occupied by a minister. A student, Rev. J. Vransky, worked here before I came and to him belongs credit



THE BOHEMIAN PRESBYTERIAN CHURCH,  
MELNIK, WISCONSIN

for reviving the interest. When I arrived the church was reorganized, new officers were elected and books were bought for the officers and used for the membership and financial records. We began to repair the buildings and many necessary improvements were made. Now we are in the midst of building a fine basement and an addition to the church. In four years we received one hundred and two new members. A Sunday-school was organized with one class and teacher and has grown to six classes and teachers. A Ladies' Club was organized, a choir, orchestra, basketball team, Christian Endeavor, etc. All instruction is conducted in the American language and also one service a month.

Looking back, the growth of the work seems like a dream. It was hard work. I was at times also under the juniper tree with Elijah—yet my faith in God held me up. The moral standard was very low when I came and is still far from satisfactory. This church used to conduct dances for the benefit of the church. That has been stopped, but recently when our presbytery met here the dance hall proprietor announced a dance for the benefit of the delegates. Yet even here I note a change for the better. Many members are with me and some day we shall win in the drive for clean amusements. One must educate the people. The people are hungry for the Bread of Life.

# BEST METHODS

EDITED BY MRS. E. C. CRONK, 728 MUHLENBURG BLDG., PHILADELPHIA, PA.

## WHEN YOU STUDY THE SLAV IN AMERICA

Hundreds of thousands of earnest students in Mission Study Classes will be studying the Slav in America during the next twelve months. Methods used by one class may be suggestive and helpful to other classes. If any methods given here are helpful to you, you can express your appreciation by sending to the Best Methods Department other methods which may prove helpful to others.

### First Aid to Memory

At the Midland Assembly, Miss Tilda Nelson, who taught "Peasant Pioneers" wrote on the blackboard the name of an imaginary gentleman—J. Grab. Then with his name as an initial foundation she filled in the countries included in the Balkans.

J—ugo Slavia  
G—reece  
R—umania  
A—lbania  
B—ulgaria

On the name of another imaginary gentleman, with a wealth of initials—A. F. G. Swiss, the divisions of the Nordie Group may be filled in as follows:

A—nglo-Saxon  
F—rench  
G—ermans  
S—cotch  
W—elsh  
I—rish  
S—cotch-Irish  
S—candinavians

Another very simple memory aid is to change the familiar letters, R. S. V. P. to R. S. B. P. to form the other group:

R—ussians  
S—erbs  
B—ulgarians  
P—rotestants

## Outside Textbook Covers

Do not limit your sources of information to the textbooks. In many communities there are Slavs who will furnish first-hand information and take an active part and interest in the study.

At the Minnesota School of Missions a charming young woman, the wife of a Slovak pastor, attended the meetings and took an eager interest in all the sessions. She made a distinct contribution by singing some of the Slovak folk songs and national hymns at various meetings. Be sure to keep your eyes open for opportunity. There may be some one in your community who will give similar aid.

Put the music committee to work studying Slovak music. Consult the volume of folk songs\* published by the Young Women's Christian Association. If it is not possible to have the songs sung some one may read the following from a Czech National Hymn:

Where is my home? Where is my home?  
Streams among the meadows creeping,  
Brooks from rock to rock leaping,  
Everywhere bloom spring and flowers  
Within this paradise of ours;  
There, 'tis there, the beauteous land!  
Bohemia, my fatherland!  
Where is my home, where is my home,  
Knowest thou the country loved of God,  
Where noble souls in well-shaped forms reside,  
Where the free glance crushes the foeman's pride?  
There wilt thou find the Czechs, the honored race,  
Among the Czechs be aye my dwelling place.

\* *Folk Songs of Many Peoples*, in original language and English, with music, published by The Woman's Press, 600 Lexington Avenue, New York, two volumes, paper, \$2.75 and \$3.50 respectively.

### The Friendship Method

We have talked much about helping new Americans but even now thousands of our church members do not have one foreign-born friend. One of the best methods for studying the Slav in America is the friendship method. "A foreign-born friend for every American-born member" is a good slogan for the year.

It is difficult for us, with our large circle of friends, to understand the loneliness of those who have but few acquaintances and practically no friends. If we could reverse the picture and see ourselves as the lonely foreigners in Slovakia, looking longingly at those who understood the language and the customs and visited and laughed and talked together, our hospitality might be extended to take in some of those who are foreigners in America. In war days, hospitality canvasses were made to find homes and guest places at Sunday dinner tables for the boys in the service. Similar hospitality committees might be formed to find hostesses and friends for foreigners in America. There is nothing that takes the place of friendship as a method of work.

Sometimes foreign-born women who may not accept an invitation to the home of an American woman will welcome a visitor if she comes to their home. Every church located in communities or in cities or towns in which there are foreigners should have a carefully planned calling system. Many foreign-born women cling tenaciously to their old customs and their language because they have no opportunity of learning American language and customs. Often they violate our laws because they do not understand them. Real friends who help them to understand are doing not only a religious service but a patriotic service as well.

### SLOVAK SUSAN

By MRS. T. W. KRETSCHMANN

*To be given as a monologue by a young woman wearing costume made*

4

*according to the accompanying picture.*

Zusanka is the name my Slovak mother gave me. I was born in the mountains of Central Europe, and belonged to a large family of which I was the fifth child. My brother Janko came next to me. My father had a small farm with rocky soil, and it was hard for him to feed ten hungry boys and girls. We had meat only on Sundays and holidays, but we grew strong and sturdy on the daily meals of potatoes, cabbage and black bread.

Our clothes were very plain, even on Sundays. We looked like little



SLOVAK SUSAN

men and women, for, you see, the girl's clothes are just like the mother's; and the boy's are like the father's. This means that even when we are small we must think about the time when we can help keep the family.

The days of childhood are very short in my country. The public schools are only for the lower grades. When only eight years old, I learned to knead the black bread in the wooden trough. The family returning from the fields found ready the evening meal, which I had prepared.

Now I was strong enough to take my place and go out with the older women. I received wages of six cents a day for working from six in the morning until six at night.

When I was twelve I was confirmed. For my confirmation and festival dress I had one fine costume, made from the pattern our women have used for hundreds of years. It took me many months to make this dress. I raised the flax and spun and wove it for the white linen waist. The skirt of red cloth I embroidered with silver and gold. My hair I braided with five bright colored ribbons, which hung far below my waist. Oh, how beautiful was my festive dress! Always on Sunday I wore it and went to the service in the church, for my people give the worship of God first place in their lives. Even when the snow is on the ground we climb the icy hills to the church often on our hands and knees.

Before I was eighteen I was a bride and happy in having found a good and kind husband. Three Sundays the minister announced the marriage in the church. All our friends were visited and invited to the wedding. For it, I had another beautifully embroidered dress with a little cap. I carried a sprig of myrtle in my hand, a piece of which my betrothed wore in his hat. On Sunday the sixteen bridesmaids and the entire wedding party came to the church service. On Monday the minister performed the ceremony in the church, attended by a large party of guests. Among these was my uncle from America, who had come to visit his old parents. He was dressed in the finest American clothes and seemed to have risen to a position of great influence in the new land. His boyhood had been spent among the peasants of our village; but now he acted like the head man of a town. We looked at him in amazement; and we wondered what kind of a country this great America could be.

Several weeks after my marriage I visited my old home. I noticed that my brother Janko seemed unhappy

and restless. At last he told me that my uncle had been talking of that golden land across the sea, America; of the free education, the high wages given, the fine chance for a young man to make the most of his life. I said, "Janko, go to this wonderful land and see if it is so, what our uncle says."

So Janko went to America and soon we received word that he had reached a mining town in Pennsylvania and had found a position at once, as he knew already how to do this work in the mines. His wages were so large that he could send us much money. Then he wrote, "Come, Zusanka, you and your husband, to this land. No longer need you go barefoot and eat only black bread. You will prosper if you come and live here." Quickly we packed our goods and said goodbye; many of the people of our village came with us and on the great ship were hundreds of other Slovaks.

Soon after we reached America we were settled in a fine little home and were used to many strange sights. One thing we missed was the little church on the hill to which we loved to go every Sunday.

I said to Janko and my husband: "Let us build a church like the one in our native land. We will have a beautiful altar with silver candelabra, and our windows will be of many colored glass. We will show our neighbors how dear our religion is to us."

We visited our friends and willingly they gave us money, until we built a fine church with a tower, and in this church Janko was married, and his wedding was an American wedding.

We love our Slovak Bible, but we speak the language of our adopted country and our children are real Americans. When they see the "Stars and Stripes" they say, "Hooray for the Red, White and Blue; we must stand by our country." My Slovak friends love the Americans and want to learn their ways. If an American lady is coming to visit them, the house is scrubbed from top to bottom, for

the Slovak women are good house-keepers. Their homes and their children are neat and clean; and they prepare wholesome food for their families. But the desire of their hearts is to learn to be Americans and to make American clothes for themselves and their children, for no longer must they work in the fields. They have time to learn American ways, and they long to be like others around them. I say to Janko, "Let us make our names American and our friends shall call us Susan and John." Then perhaps more Americans will come to see us and invite us to their homes.

But there is one great trouble we have. It was hard for us to find a minister to marry Janko and it is hard for us to keep a pastor for our beautiful church. There are many Slovak men and women who are anxious to have their own churches, but so few pastors who will work among our people.\*

#### IT HAS BEEN DONE †

A little parish in a mid-west mining town was almost dying; a new minister came and his people caught the broader vision. Now the communicant list has doubled, and twelve different nationalities of new and old Americans worship and work for the Master together in just the same way as the purely "American" congregation used to do.

A devoted layman in a New York mill town took the lead in his church and now is the veritable father of an Albanian colony and has led many of them into his church.

In a New Jersey factory town a paid trained woman worker acts as the efficient point of contact and leader of the volunteer workers for adults and children of several races, both among those who are ministered to by her local church and by two foreign churches of old world affiliation.

In another New Jersey town a little

\* Reprinted by permission. This monologue may be obtained in leaflet form from Literature Headquarters, 723 Muhlenberg Bldg., Philadelphia, Pa., price 3 cents.

† Quoted from Thomas Burgess in "A Program and a Challenge for the Local Church."

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 rural work among the foreign-born in the country.

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.

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

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 and started gymnasium classes, fought hard to obtain a sufficient budget, taught English, reached the children and employed a trained woman worker.

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 and Slavic children weekly to his Sunday-school, and became the beloved adviser of the foreign group, who, by the way, were intellectually much superior to the native American stock.

These examples have been taken from several different denominations.

Other instances where the local church is doing fine work might be given, for instance, in an industrial city of Massachusetts among the Portuguese, in a mid-west town among Bulgarians, in Colorado among Mexicans.

One large denomination has special field workers, three of whom are laymen and one a laywoman, whose duty it is to go to a community, persuade the local church to do this normal work among the foreign-born and show the members how to do it. Wide-

proclaiming the opportunity nationally and demonstrating, under leadership, in a few places that it could be done. It was a process of awakening a church nationally to the obvious.

### REACHING JEWS WITH THE GOSPEL

BY REV. HENRY EINSPRUCH

*Mr. Einspruch is one of the most earnest of the Christian missionaries to the Jews, working with the Salem Hebrew Lutheran Mission in Baltimore, Md. An ardent convert from Judaism to Christianity, he thoroughly understands the problems of which he writes.*



AN OPEN-AIR MEETING IN A JEWISH COMMUNITY IN BALTIMORE

It is often easier to gather an audience of Jews on a street corner in the Ghetto than in a Christian church. Many prominent Jewish Christians have first heard the Gospel in an open-air meeting

spread results have thus been accomplished. The same is done successfully in another denomination by the superintendent of the Spanish-speaking work along the Mexican border.

For the past three years the national board of one of our large Churches has set forth as its fundamental policy and has pressed throughout the country this very plan of arousing and guiding the local churches to this normal duty. The success has been far beyond all expectation. In the last two years almost a thousand parishes of this church have begun and are effectively accomplishing such local work. This remarkable result was obtained by

In spite of the fact that the Gospel has been preached throughout the world for the last 2,000 years, in spite of the fact that Christianity has been able to make its impress on the most backward and advanced races of the Occident and the Orient, and in spite of the fact that ninety-five per cent of the Jewish people have always "lived and moved" within the bounds of Christendom, as far as they are concerned "Jesus might as well never have lived, and thought and died." This indictment is made by J. W. Wise, son of Dr. Stephen S. Wise, foremost Rabbi of America.

This may or may not mean very much to some, but it is an appalling



fact to one who is seriously concerned with the advancement of the Kingdom of God.

There are fifteen million Jews in the world. The above statement asserts that to the four million resident in our country, Jesus might as well never have been born!

However paradoxical this may appear on the surface, the true portraiture of Christianity has been viciously distorted to the Jewish view. To quote again from J. W. Wise's "Liberalizing Liberal Judaism":

"The centuries of persecution and oppression, suffering and shame must be recalled to understand the tragic irony of fate which has kept the Jew from loving the person and knowing the prophecies of Jesus, and yet has written His name in blood across every page of Jewish history."

Every messenger who goes to the Jew with the Gospel must bear these facts in mind. Nineteen centuries of wrongdoing cannot be obliterated in a day, and to our shame be it said that in this country little has been done to obliterate wrong. While it is not possible to lay down iron-clad methods of approach to the citadel of the Jewish heart, the following have been tried and proven in organized church missions.

To function properly, the mission should own a building suitably located in the Jewish section, thoroughly equipped to meet the needs of the people of the community.

There should be a staff of workers, men and women, Jews and Gentiles who love the Master, and whose burning passion, like that of the Apostle Paul, is that Israel should be saved.

But back of the building, and back of the workers should stand a united church, upholding the work by interest, prayer, and material support.

By reason of the fact that Jews are suspicious of Christians, and by reason also of the fact that the majority of the Jews live in ghettos, strictly Jewish communities, the Gospel, if it is to reach them must be taken to them. In other words, we must apply the dictum of that famous Ori-

ental, "If the mountain will not come to Mohammed, Mohammed must go to the mountain."

We must not forget that Christian life and practice are almost totally unknown to the Jew. In conversation with the writer, one of the outstanding Jewish Rabbis of the South complained that ninety-nine per cent of his people had never seen the inside of a Christian home. True, we meet with the Jew in business and club life, but how many have ever been invited to our homes!

Christian visitation establishes points of contact, removes mistaken ideas, and demonstrates the reality of a Christian life. The worker should be on the outlook for opportunities of ministrations to physical and spiritual needs.

The great need in Jewish mission work is a literature especially adapted to the Jewish mind. The Jews are a reading people. Write something to interest them, and you will have no difficulty in finding Jewish readers. Do not argue for Christianity, rather present its claims and you will be astonished to find how responsive the Jew will be.

A very effective way of entrance into a large and hitherto untouched field of the so-called better class of Jews is to reach them by means of "Uncle Sam"—through the use of the United States mail. Printed postals and tracts enter where a messenger of the Gospel might be barred. But the tragedy is we have almost nothing presentable in the way of literature to give to those who show more than a passing interest in our faith.

A very efficient way of reaching large bodies of Jews with the Gospel is the open-air meeting. Many Jews have scruples about entering a church or a mission, but will stand on a street corner for hours and listen to music and preaching. The attendance of Christians at these services witnesses for Christ and shows the Jews that the missionaries are not alone in their effort to make Him known.

Children's work in kindergarten

and sewing classes, also club work among girls and boys with opportunities for contact in the reading room, lend themselves to seed sowing that is bound to produce fruit in later years. Young people who have had such contacts cannot feel toward Christ and Christians as their elders do.

Much good may be accomplished through the medical mission. "Christian charity sometimes makes its testimony heard when ears are deaf to all other voices." The connection of a dispensary with a mission evidences, in a most tender way, the reality of Christian love.

Last, but not least, the Church must seek to witness to Jews living in close proximity to it. This will enable the Jew to realize that the Christian message is not racial or clannish, but universal and applicable to all men.

#### WHEN WOMEN WORK TOGETHER

Ten Lutheran churches in Bethlehem, Pa., furnished the class and the Evangelical Church furnished the

teacher—Miss Elvira Strunk—a medical missionary at home on furlough from China.

The textbook was "Ming Kwong." The announcement that the leader was a missionary who knew her subject as well as her textbook enlisted seventy-four women from ten missionary societies for the first session. The total attendance at seven sessions was 960 with offerings amounting to \$112.00.

Mrs. G. Franklin Gehr, a member of the class, in reporting it, said:

"But it is not figures that impressed us most. It is the effect that the study has had on the entire community. China has been given a place in the conversation and in the thinking of many homes. A mother heard her six-year-old son teaching a playmate how to say 'Happy New Year' in Chinese.

This experience has widened their influence for good at home, broadened their vision of the Church at large, and deepened their spirituality."



A SLOVAK BAPTIST CHOIR IN PHILADELPHIA

# Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. MACLAURIN, 25 MADISON AVENUE, NEW YORK CITY

## A COLOR SYMPHONY

BY MAYBELLE RAE McVEIGH

Not long ago the Symphony Orchestra in New York played a most interesting program. The audience was thrilled with the music but attention was concentrated on the last number on the program which was entitled "A Color Symphony." What could an artist write musically about such subjects as "Red," "Blue," "Purple" and "Green"? Throughout the whole concert there was great attention but when the last number began the audience was tense to see what color might mean in music.

It was very easy to discover the theme that ran through the first movement and this was again interpreted in the second movement. The third movement of course was a combination of the music of the first two, with the theme of the symphony running clearly through this movement also. The final movement was a complete contrast to the others and yet it did not take an artist to recognize that all four of these movements were a part of the whole; through them all ran the same theme proving that they had a relation to each other, and yet the treatment of each was so different that one realized it was a different piece of music.

My Color Symphony consists of missionary music. If I were asked where one might hear "Black" missionary music there would be a chorus of response. The particular music to which I am listening and which comprises my first movement comes from the Belgian Congo. There is the same love of harmony among our dear black friends in southern Africa that there is among our brothers and sisters here in the South. I can hear the music of the girls singing the hymns taught them by the mission-

aries. I have followed a missionary educator who has gone out on a trip and who writes the story of the day as she sits on her cot at night with her lantern by her side. The day had begun with the rising of the sun, when all the people on the compound were called together for a service of prayer and praise to the same God we worship in the homeland. The day is busy until night comes when that same group gathers for another service at the close of day. Thus day has begun and ended with thought of the one God and praise for His goodness to them.

During certain times of the year an association of churches assembles for its annual meeting. There is of course no place large enough to entertain so many visitors, so the churches send their delegations equipped for living in a tent for a number of days. The crowd arrives, placing one tent by the other until sometimes the group numbers a thousand or more scattered over this plain or meadow waiting for the service of the next day. Night comes on, a bonfire is built and others appear; the members of the groups gather around the fire and as bedtime comes, one group begins to sing "Blest be the tie that binds." Immediately the next group takes up the song and it is only a few minutes until that whole audience under the starry Congo skies is singing together that song that binds our hearts with others. Can you not hear the music of the "Black" movement of my Symphony?

The second movement of my Symphony is "Brown." I can see thousands of brown Christians of the outcaste group in India marching up through streets that have been forbidden to them through all their lives. They have begun to realize that they have a place under the sun and are

asserting their belief in their own ability by disregarding the laws of caste that have been so inexorable in India. I can hear the music of those outcaste Christians who have discovered their ability to live normal lives.

It is not difficult to hear the music that comes from a group of children from the criminal tribes. Think of a background that has no idea of truth—when it is easier to tell a lie than it is to tell the truth. It is not strange that a missionary with a Master's degree from Boston University, who after having taken all the courses that she did for her degree, should wish that she had taken as many more to learn how to lead these boys and girls to a better way of life and show them how Jesus Christ can transform their lives. Can you hear the music that comes from these brown children who are discovering a new way of life?

A certain Bible school in India has a custom of taking the graduates out every year for a period of two weeks' practice work in the surrounding villages. A tent is pitched and after the morning service at 5:30 the girls go out two by two to the surrounding villages. Two girls are left at the tent to prepare the food for those who return and to answer questions. This last year such a constant stream visited the tent that it was necessary to designate two more girls for this purpose, and throughout the day group after group were out with the Bible pictures and stories under the trees by the side of the tent. At the supper table at night the returned workers tell the story of the day and refresh themselves for the evening service in other villages when the men of the families are able to participate. To their surprise this last year they came out from their meal to discover seated before the tent an audience of perhaps thirty who had placed themselves there in readiness for a service. The time has come when they come to find the Gospel rather than waiting for our missionaries to go to them. As soon as the music begins the people from the near-by villages come

running to the service, and there in that tropical night voices are raised in songs of praise to the same God whom our African friends have also learned to love.

In far-away Assam there are girls' schools and various institutions which we might visit, but I am particularly anxious that you should hear the music of a group of primary school boys. A year ago a cable was sent to all the fields asking for prayer for victory for February 15th. Our Oriental friends believe that having prayed they ought also to try to answer their own prayers. Consequently from this station there came a check representing the gift of our Assamese Christians. Women had brought the price of a day's food as had also the older boys, but in order that the primary boys might express their gratitude for a knowledge of Jesus Christ they did without bread for twenty-four days so that they might send a check for ten rupees or a little over \$3.00. But this was not enough. A year later another check arrived from this same station for twelve rupees, saying that this was income that had been received after the other check had been sent. Evidently these young Christians had not only answered their own prayers once but had continued to answer them throughout the whole year. Can you feel the spirit of little boys who are willing to make such a sacrifice for their Christianity?

Will you listen to the music of sixty girls in the halls of Judson College at Rangoon—the only college in Burma where girls may receive an education under Christian auspices? Out from this school go the teachers for the high schools and the grade schools of the country, who are actual missionaries themselves as they go forth not only with their education but with the spirit of Jesus Christ.

Up from British India comes a great chorus of music as the brown people sing those same songs which have been so dear to our hearts through all the years.

Listen in with me to the music that comes from a station at Iloilo which consists of the membership of 285 high school boys and girls. So far as records can be found no church in America has a like number of high school boys and girls in its audience Sunday after Sunday. Think of 155 such students in prayer-meeting during the week, and then catch the enthusiasm of "The Hallelujah Chorus" sung by the choir of this Filipino church!

The third movement of my Symphony is "Yellow" and rises from that land that is now distressed with an anti-religious feeling. There are those, however, who have caught the music of Christianity in their hearts.

Listen to the music of a girl in West China who had been compelled to listen to the song "Jesus loves me, this I know" day after day yet in her own heart refused to accept the same Jesus. She therefore made up a version of her own and antagonized her Christian companions by singing "Jesus loves me but I don't love Him." Of course the atmosphere of a Christian school was not lost on this student and it was only a matter of time until she changed the song to the regular version and is today a devoted follower of the Jesus who she professed not to love.

Hundreds of girls in China unite in a great chorus of Christian music, but above them all I hear the song of thanksgiving of eight girls in West China University who have this past year had their first year of college training in their own province. There has been a financial problem to make provision for coeducation in that school and there has been danger that the girls of West China would have to continue to travel 2,000 miles down the Yangtse River and remain the whole four years in order to receive a college education. Thanksgiving is in many hearts because the financial provision has been made so that the eight girls may continue and others may be taken in.

Out of many schools and churches in Japan may be heard more music of my "Yellow" Symphony, but I should like you to listen particularly to the music from the Christian Community Center in Osaka. On Sunday evening an audience listens to a gospel message and unites in Christian song. A kindergarten is maintained here and at a Sunday service there will be forty-six children surrounded by forty mothers, all of whom hear the gospel story. In the Bible school proper are one hundred children, but back in a special room a boys' club gathers for whom there is no leader. So they plan it themselves, even to providing their own organist who is one of their number. Will you think of the new Japan as you listen to this Christian club of Japanese boys singing their songs at the top of their voices—"Onward, Christian Soldiers"?

My Symphony would not be complete without the fourth movement which is "White." As I think of that orchestra to which I made reference in the first paragraph. I remember that every member was in his place doing the thing that he was expected to do at the right time. Had he failed to be responsible for his particular part of that music there might have been discord in place of perfect harmony. I think of the Christian people of America as being a part of a great orchestra chosen by a special Leader to have a part in the Christian Symphony of the world. Before our orchestra made up of those who should be artists in *The Christian Way of Life* stands a Director whose ear is so keen that He would know if even the piccolo artist were not playing. If we fail to be in the right place at the right time doing the thing that He expects, I wonder what excuse we have to offer? I am not pessimistic about the "White" Movement of my Symphony and I believe that eventually "Black" and "Brown" and "Yellow" and "White" will unite in one vast chorus as they sing, "All Hail the Power of Jesus' Name!"

# Woman's Home Mission Bulletin

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

## NEW AMERICANS

From the report of the Committee on New Americans of the Home Missions Council and Council of Women for Home Missions, Thomas Burgess, *Chairman*.

*Of One Blood*, by Robert E. Speer, and *Adventures in Brotherhood*, by Dorothy F. Giles, have fixed interest and attention of Protestants throughout the country upon the immigrant problem and its only right solution, Christian brotherhood.

Two years ago two Resolutions were passed by the Councils at the Annual Meeting looking toward (1) the making effective of an adequate follow-up system of new immigrants, (2) definite service in all local churches among the millions of foreign-born neighbors and their children now resident throughout the United States.

The first had to do primarily with people coming new to our shores. The Roman Catholics and Jews of America have long accepted their responsibility and conducted a successful follow-up system. All the rest of the immigrants, comprising now the large majority, were left with no, or only small, spasmodic welcome. The Councils stepped in and created a system which, after two years and a half of successful operation, has proven as efficient as the others. Moreover, this simple, organized, practical, cooperative system is an outstanding proof of how the denominations can work together and how valuable are the Home Missions Council and Council of Women for Home Missions.

The second resolution had to do with our own people in part, but especially with the vast numbers of other lonely and unchurched from every nation in Europe and the Near East. One of the most remarkable and hopeful changes that has come over the churches of America largely

within the last two years is the awakening to a spirit of brotherhood and respect for these, our neighbors of foreign race. The reaching of the foreign born and their children for God and country is no longer considered a missionary side issue to be dealt with condescendingly through a few scattered foreign language missions, necessary and heroic as they are; it is now more and more seen to be a great responsibility and adventure in brotherhood which is placed by Jesus Christ upon every local church and every Christian person. The Councils have done a large part in bringing about this new and truly Christian attitude.

## *Bureau of Reference for Migrating People*

This Bureau of our Councils is known from coast to coast, and in Europe. Its new name, adopted in March, 1924, is much better than the old one, "Follow-Up of New Americans." Its office is at the headquarters of the Councils, 156 Fifth Avenue, with Mr. Raymond E. Cole as its head. To the remarkable devotion, ability, specialized knowledge and tact of Mr. Cole is primarily due the success of the Bureau.

By simple, prosaic system of reference made personal by personal contacts throughout the United States, at Ellis Island, and now more and more in the local parishes in Europe, a mighty international chain of Christian fellowship has been made possible. Fully to appreciate this clearing house of various faiths one needs only to think of the thousands of people for whom church ties were preserved in the past two years. An average of over five hundred names goes through the Bureau each month and this does not include the children.

This is but a beginning. Already

the new quota law which now extends the entrance equally month by month has made the obtaining of names easier. Soon by a new arrangement many times the present number will be available. Also the letters increasingly given to emigrants on the other side steadily increase the number. We need to plan for the support of a larger staff to handle this, not to mention provision for the great numbers entering from Canada and our southern border and other parts. The Roman Catholics in New York City alone, not counting the tremendous work they do through the rest of the country, have an annual budget of \$25,000. When we consider that by the new law out of 172,000 immigrants who will enter America in 1925, 103,000 will come from countries predominately Protestant, we realize that our responsibility is far larger than that of the Roman Catholic Church or the Jewish organizations.

International developments of the Bureau have been brought about by persistent correspondence from the office, and through representatives abroad, and conferences with key people from abroad. The United Lutheran Board has developed important points of contact in Germany and other denominations are cooperating in obtaining a list of key men in Europe. Thus, more and more immigrants are producing letters at Ellis Island from their home parishes in Europe which tally with cards received by the Bureau from the same source.

There is widespread cooperation by the World Alliance in Europe, by board and district officers, by city federations and councils of churches and by the Travelers' Aid Society.

The nation-wide scope of the work is shown by the fact that on the average names are referred every month to ninety different communities. During one month 147 communities received names for visitation. Cases of people of over 22 nationalities have been handled and referred to eighteen religious denominations

### *Christian Brotherhood for the Millions Already Settled in America*

This is the other and far more difficult side of the responsibility. For it is our own people chiefly who need to be converted to Christian love for all foreign-born, to respect for them as bringing worthy and needed gifts to America, to Christian fellowship as to those "of one blood." For this we need to study the history, backgrounds, and religious ideals of each race and learn to look at things from their standpoint.

The Bureau of Information on Foreign Language Publications has brought about the issue of the seventh volume of the Racial Studies, New Americans Series.<sup>1</sup> This is *The Syrians in America*, by Philip X. Hitti. It is a very fine piece of work. It should be ordered from Joseph W. Ferris, 366 Broadway, New York City.<sup>2</sup>

There are still several unpublished manuscripts of the New Americans Series. Especially valuable are those on the Albanians and the Bulgarians in America. They are available for research purposes at the Councils' offices.

The *Handbook-Bibliography on Foreign Language Groups in the United States and Canada*, has been published by the Council of Women for Home Missions and Missionary Education Movement and should be ordered from the Council's office.<sup>3</sup> This most complete bibliography and information book is invaluable to all who are seeking the work of Christian Brotherhood among their foreign-born neighbors.

### FLASHLIGHTS ON COOPERATION

From addresses given at the Annual Meeting of the Home Missions Council and Council of Women for Home Missions.

"There are few things on earth more obviously wicked than is waste-

<sup>1</sup> The other volumes are *The Czechoslovaks in America* by Kenneth D. Miller, *The Poles in America* by Paul Fox, *The Russians and Ruthenians in America* by Jerome Davis, *The Italians in America* by Philip M. Rose, *The Greeks in America* by J. P. Xenides, *The Magyars in America* by D. A. Souders, all published by Doran, priced at \$1.00, cloth.

<sup>2</sup> Price, \$1.00, cloth.

<sup>3</sup> Price, paper, \$1.25; cloth, \$1.50.

ful competition among agencies created by the churches for breaking up the virgin sod and planting the garden of God on the great new continent of North America. \* \* \*

"Getting along with each other is the main business of human life. One says it without fear of contradiction. Most of the difficulties of human life, most of the problems of human life, most of the hopes of human life, culminate in getting along with each other. How good it is to live in a day when we are getting along together as never before. This is conspicuously true in Home Missions, both denominational and interdenominational."—*Lemuel Call Barnes*.

"Many think that we shall never have organic union. However that may be, the days of cooperation are here. Denominations may still exist without apology, but sectarianism has been put on the offensive and must now contend with a well-established Christian public opinion for its right to continue to set separate bodies of the one Church over against each other as rivals and competitors."—*John M. Moore*.

"No greater curse has blighted and impeded the onward movement of the Kingdom of God during the years than overlapping and competition on the part of the different denominations. More time, brain power, physical and nervous energy have been expended along this line than any other. \* \* \*

"I have a distinct judgment that if all Christian institutions, all Christian men and the God of all these men and institutions were to cooperate on a high moral and religious plane toward Christianizing America, that within the next quarter of a century the task would have been accomplished."—*Melvin P. Burns*.

"There is nothing in the things that divide evangelical Christians that would give moral benefit to a single person, regenerate a lost soul or lift the moral welfare of a com-

munity. There are things there, however, that divide communities and even run dividing lines of religious interest through families. In so far as emphasis upon these non-moral, non-social differences persist, it avails only to slow down moral effort, confuse religious thinking and prevent social cooperation for the common weal. But there is enough in that which is held in common to redeem men gone wrong, to unite communities in cooperative effort for the common weal and to save the world. Cannot we build upon the solid foundations of yesterday's experience without projecting the warring lines in battles won across the new frontier?"—*Alva W. Taylor*.

"The primary aims of denominationalism have been pretty well realized. Some things have been settled. The very accomplishment of these ends, however, presents an entirely new set of conditions, which call for a reconsideration of the weapons of warfare and the part denominations are to play in the future if the influence of the Kingdom is to be speedily and successfully extended. To extend the Kingdom has been the professed aim of our denominational forces in the past. This aim honestly and fearlessly faced today must result in the conviction that the method of denominational competition is entirely out of harmony with both the spirit and ideals of the Kingdom. The question can be raised as to whether the denominations have not gone about as far as they can go alone in the completion of this larger mission. \* \* \*

"Either the denominations will rise to the occasion and guide in this movement toward a needed unity in Christian effort or they will be repudiated by enough of their own numbers to bar them from having any worthy part in bringing in the day when the prayer of our Lord that all may be one shall be more perfectly realized." — *Charles E. Vermilya*.



# NEWS FROM MANY LANDS

## NORTH AMERICA

### Church Conference on Peace

**P**LANs have been perfected, under the general auspices of the Federal Council of Churches, for a study conference on the "Churches and World Peace," to be held at Washington, D. C., December 1st-3d, in which all the churches of the United States are asked to participate. The attitude of the Church and of the individual Christian toward war and peace will be discussed from every viewpoint. The purpose of the conference will be threefold: (1) To study Christian ideals and the Christian attitude toward war; (2) To study the problem of what the churches ought to do about war; (3) To plan a nation-wide campaign of education through the churches. In order that real problems may be fully discussed and real results may issue for the guidance of the churches in their constructive thinking and in a united program of nation-wide education and action, the conference has been purposely limited to between 200 and 300. Definite quotas have been assigned to the churches invited and requests have been made that each body shall send to the conference its strongest leaders and thinkers. Three commissions corresponding to the threefold purpose of the conference will make advance studies of the problems to be discussed and submit to the conference answers to certain questions.

### Religion and the Schools

**G**REAT interest has been manifested in the law passed by the state of Oregon, requiring all children between the ages of eight and sixteen to be educated in the public schools. Conceived by many as attacking the parochial schools, it became a religious issue, but all private non-sectarian

and military schools of the state were equally affected. The unanimous decision of the Supreme Court of the United States, rendered June 1st, declares the law unconstitutional. The Court upholds the inherent right of a parent to send his boy or girl to any school he deems best, and denies the right of a state to insist that the children must attend certain institutions.

The system of weekday religious instruction on school time in places selected by parents has met with considerable success in solving the problem of securing for children the moral and religious teaching which all creeds agree that they need. This system has its enemies among those of no creed, as was proved in New York State in June, when, at the instigation of the Freethinkers Association, a judicial decision was given, restraining the Board of Education in Mt. Vernon, N. Y., from giving such instruction. This Freethinkers Association announces its intention of seeking similar injunctions in other cities.

### International Community Center

**A**NNOUNCEMENT is made of the permanent headquarters at 190 Lexington Ave., New York City, of this organization, which has been functioning since 1920 as the Foreign-Born Division of the 23rd Street Branch of the Y. M. C. A. It states that "the object of this organization is to protect and assist foreign-born residents of the United States in improving their intellectual, social, physical and spiritual condition in order that the United States may possess finer citizens and promote more friendly relations between itself and the native countries of its foreign-born residents. . . . A method has been developed after thorough testing,

based on mutual respect for what the foreign-born man brings to us and for the opportunities that we can give him. The work in behalf of the individual is carried on through the foreign-born groups, as it is psychologically unsound to expect the individual to make a happy adaptation of his life to new surroundings except with the backing of his own group. The specific methods of carrying on the work comprise social and recreational clubs, educational courses and lectures in English, history and civics, and consultation or other appropriate assistance for the individual in his particular problem."

#### What Are Our Boys Worth?

THE boyhood of one city in America, valued in dollars and cents, offsets the yearly loss of the country through various forms of crime. Chicago's boys are worth \$3,500,000,000 to the city, according to General Abel Davis, president of the Chicago Boys' Week Federation. The figure is computed at the standard value of \$5,000 a life which the courts have placed in connection with damage suits. It is exactly the amount which the American Bankers' Association fixes as America's annual loss through crime. "Each boy that comes to Chicago or each boy born in the city adds \$500 to the city's wealth," said General Davis. "New York rates every addition to its population at \$700.00."—*American Friend*.

#### Sergeant York's New Victory

SERGEANT ALVIN C. YORK, who suddenly came into public attention near the close of the World War for an unprecedented feat of daring, has been quietly working to found and endow a school for the mountain boys of east Tennessee, one of whom he is. He has capitalized his fame by going on the lecture platform to make money—not for himself but for them. From his lecturing and an appropriation from the state legislature and from his own county, he has now secured \$150,000. The boys of

his native mountains now will have steps on which to rise that were denied to him. He has in a degree laid down his life in a nobler devotion for them than any sacrifice of war. "Again," says *The Continent*, "is it proven that peace hath its victories no less than war. Sergeant Alvin C. York has written his name still higher by this act of service than he inscribed it by his feat of heroism in war."

#### Radio Evangelism

A HOME missionary in Utah has rendered material service to Christ through installing radios in homes far removed from the churches in the lonely and widely scattered desert communities. This has enabled many families, the number of which can be indefinitely increased, to hear the Gospel preached by Christian pastors throughout almost the entire country. The possibilities for evangelism that lie wrapped up in the radio are only beginning to be appreciated.

#### Work of German Baptists in America

THE work of German Baptists in America, who now number 33,000, was begun by The American Baptist Home Mission Society and until recent years was sustained in part by the gifts sent through the treasurer of that Society. The missionary and benevolent activities of these German Baptists have increased from year to year, and are still growing both in extent and importance. The German Conference in America now entirely supports seventy-nine missionaries in twenty-eight states and in five provinces of Canada. It also supports fourteen women missionaries in six conferences, several district missionaries, colporteurs, Sunday-school workers, young people's workers and evangelists; it helps to build chapels, maintains a home for the aged and infirm, has a ministers' pension fund, conducts relief work, contributed \$10,000 for the work of German foreign missionaries; assists mission work in Germany, Switzerland, Rou-

mania, Bulgaria, Esthonia, Lithuania, Far East, Siberia, Austria, Russia, and South America; distributes Bibles in Europe; builds chapels in Europe and elsewhere; maintains an educational union, a theological seminary in Rochester; has its own publication society in Cleveland, Ohio, with five regular publications; has a widows' and orphans' society, a deaconesses' society in Chicago, and old folks' homes in Chicago, Philadelphia, and Portland, Oregon.

#### Claims of Mormonism

**T**HE following statement, made by a Mormon leader and quoted from a Salt Lake City newspaper by *The Christian Statesman*, throws fresh light on the menace which lies in Mormonism to our civil as well as our religious liberties: "Men who hold the priesthood possess divine authority and men who honor the priesthood in them honor God, while those who reject it, reject God.... I would just as soon think of heaven ending in chaos and the throne of God being shaken to its foundations as to think that the priesthood had gone wrong in its authority or that the Lord would permit such a thing. The priesthood holds the power and right to give laws and commands to individuals, churches, rulers and nations of the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors and judges."

Rev. John D. Nutting, who has been connected with the Utah Gospel Mission for twenty-seven years, writes:

Our greatest need has always been for enough of the right kind of men to cover the ground even once in three or four years. In our field of about 200 by 800 miles last year we visited the homes in 143 places, having about 65,000 people, of whom we had almost 27,000 at our meetings.

#### Our Japanese Students

**T**WO items in a recent issue of the *Bulletin* published by the Japanese Students' Christian Association show the mental alertness of the Japanese students in our midst. The first

states that a special committee of the Japan Red Cross Society in San Francisco has announced a scholarship fund of \$2,500 to be used in encouraging higher education among Japanese young men and women in America. It has been sponsored by Consul-General Oyama who has been recently recalled to Japan and the fund was donated by the Committee in his honor. The other announces the organization in Japan of branch chapters of the J. S. C. A., made up of members of the Association who have returned home and their friends. These branches are expected to be useful "in organizing an efficient information bureau for the benefit of students planning to come to America to study, in obtaining latest news and information from Japan in connection with the Bulletin which will be improved and expanded next year, in organizing an employment bureau for the benefit of Japanese graduates of American colleges to secure positions both in Japan and in America, and in many other ways."

#### California Japanese Findings

**T**HE Survey of Race Relations, President Wilbur of Leland Stanford University, chairman, and Professor Eliot Mears, executive secretary, working in cooperation with the Institute of Social and Religious Research of New York City, issued late in May its tentative findings concerning Orientals on the Pacific Coast, with a report of the Findings Conference at Stanford University, March 21-26, 1925. The open session of the conference was attended by about one hundred and fifty leaders in social, religious, educational, and business activities. The findings of the survey are significant as substantiating practically all the claims made by the missionary leaders who during recent years have been defending the Japanese against their detractors. Coming as they do from a body of trained scientific investigators, they will be accepted in quarters where the statements of the missionary are discount-

ed. Those who believe the Japanese "incapable of assimilation" will be interested to know that this group of scientific investigators announce, "All the evidence goes to show that the native-born Oriental tends to acquire naturally and inevitably all the external mannerisms, sentiments, personal characteristics, and loyalties of the American community in which he grows up."—*The Congregationalist*.

### LATIN AMERICA

#### Revival in Porto Rico

**REV. AND MRS. W. J. PETERS**, of the American Baptist Foreign Missionary Society, have been conducting a six months' evangelistic campaign in Porto Rico. In Juneos there were 201 converts, the fruit of one week of labor. The "follow-up" methods used are of interest. As soon as new converts are won Mr. Peters takes them into an after-meeting to get them committed definitely through repentance to faith in Christ's finished work. Then they receive a card with texts printed on it, which gives them a clear idea of the plan of salvation. They then begin to memorize their texts. The following night Mrs. Peters takes them and carries on the teaching, hearing the texts and applying them. These candidate classes are about an hour in length. When the campaign is over the Porto Rican pastors take over the candidates' class and carry it on upon a plan prepared by the evangelist.

#### Changes in Guatemala

**A** MISSIONARY of the Presbyterian Mission in Guatemala which was established in 1882, writes of the remarkable changes which have taken place there along many lines: "Formerly there were but plutocrats and paupers—no middle class. Now there is a large and active middle class that is taking a growing part in political as well as industrial affairs. Eleven years before our Mission started, Church and State were united with the Church in the saddle and the State obeying the bit. Now the Arch-

bishop is in exile for meddling in political affairs. There were no evangelical Christians then; now we have passed the 30,000 mark some time since and are multiplying in geometrical progression. Woman had no occupation but to sit and rock. Now typewriting, bookkeeping, clerking, trained nursing, collecting, selling, teaching, and many other callings are as open to women as to men, and their intelligence is fully recognized. There was not a Protestant congregation here then; now there are over 600."

#### Calles Weds a Protestant

**D**ESPITE the notices in the Mexican press to the effect that Plutarco Elias Calles, Jr., son of the President of Mexico, would be married to Srita. Elisa Saenz in the cathedral of Monterrey, the religious ceremony (following the civil rite) was actually performed April 18th in the little Presbyterian church of which the bride has long been a member. Rev. C. A. Gutierrez, graduate of the Coyocacan School, performed the simple but impressive ceremony in the presence of President Calles, his personal and official family and a throng of generals and lesser functionaries.

*El Nuevo Faro*, Presbyterian monthly published in Vera Cruz, gives extracts from the sermon. The Monterrey Presbyterian church is one of thirty which form the entirely self-sustaining Frontier Presbytery which for five years has not been assisted by missionaries or by missionary funds, and its pastor is an outstanding leader of Mexican Protestantism.—*The Continent*.

#### Converted Venezuelan Priest

**T**HE Scripture Gift Mission has recently received a letter from a missionary in Venezuela, about the conversion of a Romish priest, which reads: "He has probably done more 'damage' to the Gospel in Venezuela than any other priest of Rome. In 1921 he incited a mob and tore down a Protestant chapel. Now he is as meek as a lamb, humble, teachable and

truly penitent. We can hardly speak of the love of God without noting the tears in his eyes. In his first testimony this man said that he entered the priesthood because it was the best-paying business in Venezuela. He read his Bible only to seek texts that he might preach against the *evangelicos*; but when he read, 'What shall it profit a man if he gain the whole world and lose his own soul?' he began to seek the Lord and the salvation of his soul."

## EUROPE

### Help for the European Churches

**C**ARRYING a substantial sum from American Christians for the relief of the evangelical churches of Europe, the Rev. Dr. Charles S. Macfarland, general secretary of the Federal Council of Churches of Christ in America sailed for Europe June 18th to strengthen relations with European Protestant churches and to obtain a report on the needs of church relief in Europe. In Paris he will meet the Committee on Reconstruction of French Churches regarding the completion of that work which has been done at the expenditure of about \$2,000,000 given by constituent communions of the Federal Council of Churches. At the joint invitation of the evangelical churches in Czechoslovakia, Roumania, Hungary, Austria, Jugo-Slavia, Poland, Germany and Denmark and the Central Bureau. Dr. Macfarland will visit those countries and will also attend the Universal Christian Conference on Life and Work at Stockholm in August.

### The Gospel in Portugal

**W**HEN the Portuguese Republic was proclaimed in 1910, the power of the Romish Church was to a large extent broken, and the way was open, as never before, says J. H. Inglesby, for the Word of God to be placed in the hands of the people, together with the opportunity of spreading the Gospel. "The few servants of Christ in the country have done all

they can in this direction, but conditions are gradually resuming their old state, and opportunities now present may soon pass away. Romanism with all its superstition has lain upon Portugal during the past centuries, and over this there has crept the cold deadening reaction of agnosticism. There is no fear of God before the eyes of the people. The moral standard of life is low. Yet there are many things in the character of the people which appeal to us. The following figures of the circulation of the Scriptures by the British and Foreign Bible Society show a decided increase. In 1922 they were 66,000; in 1923, 87,000; and in 1924, 114,000. This is the largest increased percentage of the year in Europe."—*Record of Christian Work*.

### Bolshevists Describe Baptists

**A** VLADIVOSTOK daily, after stating that "the Greek Church is cracking along all seams" and that some, "having been disappointed in the Greek Church have altogether ceased to be occupied with unproductive prayers, but others are seeking their refuge among the sectarians," gives its idea of Baptist methods. It concludes, according to the *Friend of Russia*:

The prayer hall is at the same time a good machine for crippling the minds of children. "The Sabbath-school is the heart of the Church," is an inscription on the walls of the prayer-houses. Under the pretense of teaching them in "school," the children are caused to learn by heart stories some fifteen pages long, written ungrammatically, how a son of a Hindu read the Gospel, believed in God, was driven for this away from his home, but after eighteen years met a person who informed him that before their death his parents had believed too, and released him from their curse. They are teaching them to explain the "Revelation," and read some compositions from King David. Is it possible that the mind of a child in such a school can develop normally? No. Unhappily children who have got into these schools will come out from them as idiots, without any will and with their heads filled with worthless and ridiculous notions. Our duty is to lead the children out from this "Sabbath-school" into the workmen's Soviet school.

## AFRICA

### Interracial Plans

**I**T is not only the United States that has a white-and-black color problem. European colonization has given birth to a condition equally alarming in Africa. South Africa, in particular, has watched the rise of the color issue with increasing dismay. It has seemed easily possible that another fifty years might produce a veritable war along the color line in the British commonwealths and colonies in the southern half of the dark continent. With gratification, therefore, is the word received that the program of interracial readjustment through conference and cooperation which has been worked out in our own southland is now being adopted in South Africa. Committees similar to those created by the Christian forces in our southern states have been set up by Dr. C. T. Loram, Commissioner of Native Affairs in South Africa, in Johannesburg, Capetown, Marianne Hill, Durban, Pieter Maritzburg, and other centers. These committees meet monthly, discuss interracial problems, and seek to influence public opinion and legislation in the interest of needed readjustments. It is said that the story of the American efforts at racial readjustment was first carried to South Africa by Dr. Thomas Jesse Jones and his associates on the Phelps-Stokes educational investigating commission, and the movement has grown steadily in importance. — *Christian Century*.

### Egyptian Moslems Responsive

**REV. W. T. FAIRMAN**, of the United Presbyterian Mission in Egypt, calls the present attitude of Moslems to the Gospel amazing, compared with that a few years ago. He says: "They will come to meetings, even in our church buildings, night after night, listening with the greatest attention to the messages given. They will accept our literature readily and eagerly, and read it. I have been invited into the *harim* apartments by a Moslem, who was attending some of

my meetings, to read the Scriptures and pray with his wife and sister and daughters. I have been visited at night by sheikhs asking for further instruction and literature. I have had dealings with Moslem government officials who told me they had heard the message years before, and still remembered and cherished some of the teaching given them. Leaders of robber bands and sheikhs of dervish orders, have alike confessed to the power and attraction of the Gospel of our Lord Jesus Christ." — *The Bible in the World*.

### Tests for Church Membership

**T**HE West Central Africa Mission, representing the foreign mission boards of the Congregational churches of America and Canada, has been at work for forty-four years in the Portuguese province of Angola. There are now six organized churches, and 231 outstations, where it is estimated that 21,000 persons attend services. The actual church membership is 3,383, and the catechumens, now numbering 2,058, include those who have definitely expressed their desire to follow Christ and wish to join themselves to His Church. Before being received they must give indubitable evidence of their understanding of spiritual truth, and of the work of the Holy Spirit in their hearts. They must satisfy not only the pastor but the church leaders, who know their daily walk, that they have truly turned from the ways of the world to the Christ way of living. Doubtful business dealings, evidences of an ungovernable temper, the use of tobacco or snuff, attendance at a beer-drink or a native dance, asking the witch-doctor for medicine, failure to pay a fine for damage done to a neighbor's field by a trespassing ox or pig, these are quickly classified as un-Christian. The hundreds added to the church this year are those who have been carefully sifted out from the many who wished to enter, those who have been tested and found worthy.

### A Last Link with Livingstone

THE recent death, soon after his conversion, of an old Arab, Ali Masi, is described in the *South African Outlook* by Dan Crawford, who goes on to say: "Ali Masi was the only Arab left in the interior who actually saw Livingstone's dead body. It was out near Ujiji one evening in a wayside village when the sun was setting in blood. It was out beyond the last hut on a flat bed of sweet potatoes. Beyond this was the tell-tale long grass, moving grass, telegraphing the approach of unseen travelers along the trail. They emerge, a weary lot of men. Yes, emerge with a dumpy-looking bundle on a two-man pole. Emerge with Livingstone en route to Westminster Abbey! The travel-stained men from far-off Ilala are weary of trail etiquette, so they place the Bundle oh! so gingerly on that patch of potatoes. The Bundle dripping brine from the preservative salt is Livingstone's house of clay. 'Brought by faithful hands over land and sea,' says the black slab in the Abbey, and here they come, heading for the far-off slab, faithful but weary."

### Driving Away Evil Spirits

REV. A. M. GELSTHORPE, D.S.O., a C. M. S. missionary in the Onitsha province of Nigeria, says that he has never heard any thing so weird and uncanny as the loud shriek that went up from over a hundred semi-savage heathen women as he passed out of a hut in which lay the body of a Christian schoolboy who had died and to which he had been called. The idea in the minds of the women was that the spirit of the boy was still hovering round the body and must be driven away, and the only way to get rid of it was to make a terrific noise and so send it off to join the other spirits. The people in those parts believe that for all departed spirits there is a place of light or a place of darkness; but if they are asked how to prepare for one and how to avoid the other, they just shrug

their shoulders and say "Omerum" (I do not know). They do not know—and that is one of the many reasons why Christian missionaries go to them.

### Further Growth in Uganda

THE VEN. H. MATHERS, Arch-deacon in the Eastern Province of Uganda, who is a missionary of the Church Missionary Society in that part of Central Africa, says that the day of opportunity is upon the Church in his archdeaconry. When the missionaries go itinerating in the villages of the Elgon district, the people, in companies, meet them a mile out and escort them in royal fashion to their church or school. The crowd is often so large that the Christian workers have to divide their forces, each taking a congregation, which fills the building and overflows. Sometimes for convenience' sake they meet in a plantain garden or under a spreading tree. But in every case the same purpose is evidenced—to know God and to worship Him. Two thousand adults were baptized in this one district during 1924.

### THE NEAR EAST

#### Coeducation in Syria

THE social independence of women is becoming evident in Syria, as in other lands. Eight Syrian girls, as reported in *The Continent*, have braved custom and tradition by entering the American University of Beirut, the only institution of higher learning in the country. Two are graduates of the American School for Girls at Beirut and they have been able to enter without difficulty the sophomore class. Of course these co-educational students are all Christian—Moslem and Druze girls are not yet allowed to take so bold a step. The American School for Girls, feeling the impetus of increasing desire for college training on the part of young women of Syria, will next fall offer an additional college year in its curriculum. The step is being taken in co-operation with the University.

### Turkish-American Clubs

UNDER the direction of Asa K. Jennings, there has just been begun in Turkey, with the approval of the American Board and other Christian organizations, what has been described as "the first piece of cooperative effort undertaken in mutual confidence and good will between Americans and leaders of the new Turkish Republic for the youth of Turkey." With a general committee composed of three Turks and three Americans, Mr. Jennings will organize Turkish-American clubs, with character-building programs based on the fourfold program of the Y. M. C. A. and Y. W. C. A. Mr. Jennings has the confidence of Turkish leaders, including President Mustapha Kemal. When a Y. M. C. A. boys' work secretary in Smyrna, he led in relief efforts that resulted in the rescue of 300,000 Greek, Armenian and Jewish refugees. "Since the word 'Christian' means to the Turk what 'Mohammedan' means to Americans—warfare, bloodshed, and centuries of hatred and misunderstanding—only the national term 'Turkish-American Club' will be used," Mr. Jennings says. "The movement, international, interracial, non-sectarian and non-political, will be based on a program which will seek to develop spirit, mind and body. At the request of the Government, work for young women and girls will be included."

### The New Hebrew University

THE opening of the Hebrew University in Jerusalem was announced in the May REVIEW. Some of the great hopes for this new institution are brought nearer to realization by the recent decision of the Executive Committee of the Zionist Organization of America to create a fund of \$1,000,000 for the development of the various departments. The editor of the *Buffalo Jewish Review* writes: "The outstanding features of the university, as conceived by the founders, consist in the fact that the language used will be Hebrew; it

shall be open to all races and creeds; the curriculum will include every branch of human knowledge and enquiry. The University of Jerusalem at the crossroads of the Orient and Occident must of necessity attract the scholars, scientists and philosophers of the whole world. The international character of the Diaspora Jew assures a welcome to all, for in those bitter experiences of the Galuth the Jew has developed a catholicity of view, a broadness of vision and a tolerance which enables him to evaluate things which are calculated to improve the quality of humanity."

### A Baghdad Bookseller

ONE of the first steps taken by the United Mission in Mesopotamia was the opening of a bookshop by Rev. James Cantine, D.D. He soon found, however, that his real problem was to get the books into the hands of the people, and he writes as follows of a Moslem convert whom he engaged for part time as a colporteur: "He met with a surprisingly little amount of opposition, the one exception being at the shrine city of Kerbela, one of the most fanatical towns in Iraq. Here, as he came into the market place, he was at once recognized by some one with whom he had debated in Baghdad, who raised a crowd to punish the pervert from Islam who had come to their holy city to defile it with profane literature. He was badly beaten before he was rescued by the police, who at once admitted their inability to protect him, and bundled him into an automobile and hurried him back to Baghdad. He had to wear his arm in a sling for several days, but harder to be borne was the hurt to his pride at being thus treated. However, it did not prevent him from continuing his trips in other directions."

### The Assyrian Christians

THESE people are among those on whom the World War brought an especial burden of suffering. General



Agha Petros was Commander-in-Chief of the band of Assyrians who braved the Turk, and from March to July, 1918, defended with signal bravery Urumia against the enemy. Some of these Assyrian Christians have now settled in southern France and General Agha Petros is devoting himself to secure for his fellow-countrymen aid to enable them to live in France. His story has gained the ear of many Christians who vouch for the sincerity of his faith, the bravery of his exploits, and the need of the remnant of an historic people. Committees to help him in his work have been formed in London, Liverpool, Manchester, Belfast and Londonderry, and the narrative published under the title of "Draft Speech by General Agha Petros" makes dramatic reading. These are his closing words: "I beg of you to give some place in your kind hearts to my plea, because my people before the war were prosperous and happy, during the war took up arms and helped you, and now they have no home and no place to go."

## INDIA AND SIAM

### Rebellion in Afghanistan

**A**N Associated Press dispatch, dated London June 2d, stated that British forces in India are moving to the vicinity of the Afghanistan-Indian frontier as the result of reports reaching official circles here of an imminent general uprising in Afghanistan against the Amir, rumored to be the result of activities of Soviet emissaries who have been working in Afghanistan two years. The British Government has a treaty with the Amir of Afghanistan in which he promises not to allow Soviet agitators to enter towns within certain distances from the Indian frontier. An Afghanistan rebellion instigated by foreign influence readily could become a religious war, menacing the greater part of India's population. British observers have reported little possibility of any direct attack by the rebels against the British forces, but it is considered likely that the Amir

will have to abdicate unless he is able to gather his supporters immediately and defeat the rebels decisively.

### Summer Nights Campaign

**S**PECIAL evangelistic efforts with this title have been carried on by many Indian preachers under the Methodist Episcopal mission in the United Provinces. They have been accompanied by groups of singers and encouraging results have followed. Village men and women generally have more time for leisure in the exceedingly hot weather than at any other time in the year. They are very fond of sleeping in the middle of the day and of sitting around and talking until a late hour each evening, particularly when there is moonlight. The preacher who conquers the lassitude that the heat inevitably brings, and goes night after night to the villages where his Christians live to talk with them and to teach them is gloriously rewarded, for he finds an opportunity such as it is very difficult to secure in other seasons of the year.

### The Ramabai Mukti Mission

**T**O a person of Pandita Ramabai's wisdom and vision it was a matter of no small concern as to how her work could be carried on after her departure in a way true to the principles and methods inaugurated by her, and with the assurance that there would be no departure from the doctrines held by the founder. After the death of her daughter Manoramabai, she appointed Miss L. M. Hastie as her successor, and stated in her will "In case Miss Hastie finds that she is unable to carry on this work, I request the Christian and Alliance Mission to take up this work both at Kedgaon and at Gulbarga." Miss Hastie having now been obliged by ill health to resign as superintendent, the Board of the Christian and Missionary Alliance has accepted the custody of the Mukti Mission with the understanding that (1) It shall continue to be called the Ramabai Mukti Mission, and shall not be considered

merely a branch of the Alliance Mission. (2) The Mukti Mission shall continue to look to the Lord alone for the supply of all its needs, as in former years.

#### Christianity the Test

**A**FTER Rev. J. W. Runciman, D.D., missionary in Rajputana of the United Free Church of Scotland, had been speaking of the wonderful influence of Christianity in India today, so that it is the test by which every social, political, or economic reform is measured, he was asked, "If they are so enamored of the Gospel, why do they not become Christians?" "Well," said Mr. Runciman significantly, "my last Brahmin convert died within forty-eight hours of his baptism; the people *said* it was snake-bite. Another, a wealthy man in lands and cattle, lost all he possessed. Some young lads came to me in my school at Beawar and put this question: 'Could we be Christians for three months as an experiment?' I told them to sit down and think it out for themselves. In five minutes they gave me this answer: 'No; it cannot be done. Christ demands all or nothing.' Natives are finding out and confessing that the motive which expresses itself in elevating and philanthropic work is not to be found in Hinduism, but is found in Christianity."

#### Christian Students Win Honors

**A**N excellent record has been made by the students of the Isabella Thoburn College and by Christian young men who were candidates for degrees of the Lucknow University this year. Seven out of eight of the young women and eight out of nine of the Christian men passed in examinations for the B.A. degree while two Christian men appeared for the Master of Arts degree and both were successful. The Isabella Thoburn College has made another notable record in the Educational Department, which was started last year to meet the need

for training women graduate teachers where they could have convenient hostel arrangements, suitable practice teaching and supervision with transportation arranged, also an opportunity of sharing in the corporate life of the college. Lucknow University sets the examinations and grants to successful candidates a diploma in teaching. Nine candidates were prepared and sent up in this first class. All nine passed both in practice and in theory.

#### Objects of Hindu Worship

**R**EV. CHARLES H. DYKE, who was sent out by the Northern Presbyterian Board to Cawnpore, North India, in 1923, writes of the *mela* at Allahabad: "I have never seen so many human beings in all my life gathered together in one place. The newspaper reported over a million that day. About a mile away from where we first stood, astounded to standing still for a period of minutes, we could see a perfect river of humanity streaming into this vast bathing area enclosed by the Government. During the hours we were there that stream of living mortals never for one brief moment ceased. It was terrific! And all the more depressing and saddening when it is remembered that the object for which they were there was to wash in the River Ganges and thus obtain forgiveness of their sins, according to their belief. We saw a hundred or more sadhus absolutely naked in all their dirt and unkempt condition and these are leading the spiritual life of countless numbers of India's children. We saw dozens of idols and the streams of people offering their gifts of food and money to them. We saw one sadhu who had been standing for hours on his head to obtain merit—and this was the object of the admiration and respect and honor of one of the largest groups of low-caste peoples I saw gathered around any single object. Yet men will urge us that we have no obligation to such as these!"

### Christian Schools in Ceylon

FROM Panadura, Ceylon, James A. Ker, of the Ceylon and India General Mission, writes: "Our day schools have developed very well. The present educational authorities require a high standard, and by frequent inspection visits to our schools keep things up to the mark. We have one school at Ingiriya which is conducted in English, and is proving quite successful. The desire for English education is growing among our Sinhalese people. The Buddhist authorities are much opposed to our mission schools, and always endeavor, by opening a rival school, to draw away the children from ours. Their motto is, 'Every Buddhist child in a Buddhist school.' Yet many of the parents see the moral value of sending their children to our schools, and in spite of the entreaties of Buddhist priests and others continue to send them. The Sunday-school work has been carried on splendidly during the year. In some places our Sunday-schools have a larger attendance than the day schools. It has been a great joy to see how well the children are being grounded in Scripture verses. This is bound to bear fruit later on."

### Siam Mission Undermanned

MORE workers are needed on every mission field. But the special conditions which prevail in the American Presbyterian Mission in Siam are described by Miss Alice H. Schaefer, who, reporting on the annual meeting of the mission, says: "The needs of each station were considered, and at our prayer service were earnestly prayed for. The missionaries are breaking down under the strain of undermanned work. Today we have in Siam fewer missionaries than we had ten years ago, and the work has been growing all this time. There is not one station where the missionary force is adequate. In some, the missionaries are going on in sheer heroism. It would not be necessary for so many to break down if more young people would come to help us.

"Take just my own work. I am the only missionary at present in all Siam speaking the Cantonese dialect, and yet there are 40,000 Cantonese in Bangkok alone! I am not pleading for myself, for there are still greater needs than my own. I plead for Siam. Siam is ready for the Gospel. Siam needs the Gospel. But there are so few to tell the glad story!"

### CHINA

#### Christian Teaching for Police

REV. DEAN R. WICKES, American Board missionary at Tung-hsien, Chihli Province, sends this interesting story: "Moved by the exemplary conduct of the units of Marshal Feng Yü Hsiang's army, that have been stationed here, the Tung-hsien Chief of Police, not himself a Christian, has agreed to the plan proposed by one of his subordinates, a member of our Drum Tower Church here, of having regular meetings of the force for Christian instruction. Another member of this church has a secretarial job in the yamen of the Governor of the Metropolitan District, who is a Christian and adherent of Marshal Feng and was appointed to the post less than two months ago. He now proposes to have regular meetings for the education in Christianity of his yamen staff, numbering some hundreds of men. This Governor has also sent unofficial letters to the magistrates of the twenty-four counties under him urging them similarly to institute daily instruction in Christianity for all the men in their yamens, including reading for the illiterate, and the singing of hymns."

#### Soldiers as Patients

DR. GEORGE W. LEAVELL, Southern Baptist missionary, writes from Wuchow, South China: "Large numbers of soldiers have been treated in the hospital and free clinic and while here have heard the message of salvation. These have scattered from place to place, taking the message in their hearts. May the seed

thus sown bring forth much fruit fit for the Master's use. During 1924, 2,039 religious services were held in the hospital; eighty-seven conversions are recorded and, of this number, eighteen joined the Wuchow Baptist Church. As an evidence of appreciation for service rendered by the hospital to the many wounded soldiers under our care, a Chinese general has donated \$2,000 Mexican toward the purchase of an elevator and a further sum of \$1,000 to help build the hospital kitchen now under construction. A small special operating room will also be added."

#### **Ginling and Smith Colleges**

**G**INLING COLLEGE, Nanking, one of the seven union colleges for women in the Orient, is in close relationship with Smith College in Northampton, Massachusetts, its "sister college" in the United States. Smith alumnae are represented on its faculty, and Professor Ellen Cook has just spent at Ginling her sabbatical year. Smith undergraduates contributed \$4,000 last year to their sister college. Mrs. Lawrence Thurston, President of Ginling, herself a graduate of Mt. Holyoke, was present at the Smith Commencement in June, at which was celebrated the fiftieth anniversary of the founding of the college. She brought with her three beautiful panels which Ginling students had embroidered in honor of the occasion, and an elaborate scroll which conveyed the greetings of Ginling College, now ten years old, to its fifty-year-old sister college.

#### **Romanist University for Peking**

**C**ATHOLICS of the United States have been appointed by the Pope and Society for the Propagation of the Faith as founders of a Roman Catholic university in Peking, China. American prelates are now in the Chinese capital laying plans for the new institution, and have secured a site on which building operations will soon begin. It is planned to have faculties in theology and philosophy; let-

ters; natural sciences; social sciences and history; and mining and engineering. A preparatory school will probably also be conducted. Especial emphasis will be laid upon the study of Chinese letters and the development of trained Chinese writers, as it is felt that this is the point at which Protestant missionary colleges have left the field most open for Catholic occupation. The Pope has shown great interest in the enterprise by a personal gift of 100,000 lire, together with an order that copies of all Vatican publications be sent to the library of the new university.—*The Christian Century.*

#### **A "No-God Society"**

**R**EV. C. S. MINTY, of the English Wesleyan Methodist Mission in Hunan Province, writes to the Religious Tract Society:

"A recent grant of tracts was of great help to us in a series of evangelistic meetings, where our circuit preachers and some local preachers went into the country villages and visited some schools in the near vicinity. . . . In one or two government schools the teachers declared themselves members of the 'No God Society' (Wu Shen Tang). These teachers showed by the arguments they used against theism that they had been reading, and had been influenced by, atheistic literature. For instance, one of them asserted that people in Europe do not go to church because they believe in it, but because it has become a habit. To find this sort of thing in a comparatively out-of-the-way place like Liu Kung Ho is almost a new experience, but it is a sign of the times. I am glad to say our preachers were able to answer the arguments of the teachers, and it has done the preachers good to meet with this kind of opposition."

#### **Union Service in Harbin**

**T**HE new mission opened in Harbin by the M. E. Church South was referred to in the April REVIEW. The spirit of cooperation that exists

among the various Christian forces in that Manchurian city is evident from the following account of a union church service held in the large new Lutheran Danish Church for Chinese. "The meeting was made up of many denominations and many nationalities. There were present from the Baptist denomination Chinese, Russian, and American; from the Lutheran Church Chinese, German, Danes, Letts, and Estonians; from the Russian Evangelical Church were only Russians; and from the Methodist Chinese, Japanese, Koreans, Russians, and Americans. The preaching was done by a Chinese. His sermon was translated into English by a German who is a missionary to Mongolia and China and is a French citizen, then was translated into Russian by a Dutchman, who is a Canadian citizen and a missionary to the Russians in Manchuria and Siberia. There were three great choirs—one from the Russian Methodist Church, one from the Chinese Lutheran Church, and one from the Russian Baptist. The common hymns were sung in the various languages at the same time."

## JAPAN-KOREA

### Christianity in Japan Today

**A**T THE request of a newspaper in Osaka, the *Asahi*, William H. Erskine has written an interesting article with the above title, in which he says: "Christianity is indigenous because even many of its opponents admit its supremacy in the moral realm and recognize the tremendous power of its mystical-social-idealism in the spiritual life of Japan." Some of the further grounds on which Mr. Erskine claims that Christianity is indigenous are these: Christians were invited by the Imperial Government to the Three Religions Conference on Moral Development, together with the Buddhists and Shintoists. It has had a very stimulating effect on both the native religions, especially in activities for social betterment. Jesus' discovery of woman and her spiritual influence

in home, nation and world is contagious. "The emancipation of woman is Christianity's greatest contribution to present-day Japan." Finally, Mr. Erskine gives a list of outstanding Christian personalities, and says, "With such excellent Japanese examples of Christlikeness, the question of the indigenous Christian Church is forever answered."

### Child Labor in Japan

**M**ISS MARGARET BURTON, whose statements on child labor conditions in China, made at the Washington Foreign Missions Convention, have been widely quoted, says in *World Neighbors*: "The Home Office of Japan estimates the number of Japanese child wage-earners and apprentices to be approximately 1,397,000. The working day of these children is from ten to eleven hours. About 31 per cent of them are in textile factories, and of these 80 per cent are little girls. The law forbids the employment of children under twelve years of age in factories, and a law which has not yet gone into operation was passed by the Diet of 1923, raising the age to fourteen. There is little doubt, however, that thousands of children under the legal age are employed, their age being overstated. Careful investigation in one of the districts of northern Japan showed that nearly one third of the factory operatives were between ten and fifteen years old."

### Graves of Japanese Martyrs

**D**R. EARL R. BULL, missionary of the Methodist Episcopal Church in the Loo Choo Islands district of Japan found on the Island of Amakusa a huge grave marked by a stone boulder on which it is stated that the heads of 11,111 Christians lie buried there. The grave dates back to the year 1637, when the Japanese practically wiped out all the Christians who had been converted by Roman Catholic missionaries. The inscription over this grave states that 33,333 Christians were slain, be-

headed and buried. Their heads were buried in graves many miles distant from the rest of their bodies. Only one third of the Christian heads were buried in this particular island. When Dr. Bull made inquiries in Nagasaki and elsewhere, he was told: "When the Catholic priests preached about the resurrection, they said that Christians would rise again. Fearing that it might be true, the officials of the persecuting Shogun determined that they would make it impossible for them to rise again by separating different parts of the bodies of the dead Christians. If their heads were buried in one township and other parts of their bodies in another township, they concluded that the resurrection was then impossible."

#### Morals of a Buddhist City

ONE of the students in the Bible Institute conducted by the Oriental Missionary Society in Seoul, Korea, reports: "During the summer vacation I was assigned to Fukui to help in the work of the church there for a month while the pastor was absent. During the day I thought the place was quiet and settled; but in the evening many devout Buddhists were gathered together by cymbals and by posters, to attend their cottage meetings. It seemed to be a city of Buddhists, but in spite of its being such a religious place I have seldom seen such a wicked place, where there are so many concubines and depraved young men and women. In spite of all the power and dignity of the teaching of Buddha, in cities of this kind we have more wickedness than in the places which are more careless as to religion. When I thought that they cannot be saved except by the Gospel of Jesus Christ, I realized more than ever the great importance of my message. In my preaching in the meetings and in the open-air services, I insisted on the power of Christ to save thoroughly from sin, and I met the devil with the testimony of my own experience of salvation and sanctification. We

were given a few souls who sought the Lord, and we praised the Lord for victory."

#### Girl-Graduates in Japan

AT THE end of the school year, Miss A. E. MacLean, Principal of the school for girls conducted by Canadian Methodists in Kofu, Japan, says: "The prospect for most graduates is a few months or years of idle waiting, after which a marriage will be arranged and they will be taken to their husband's homes. This year a few, however, are going on to higher schools. One will enter the Women's Christian College in Tokyo. Another expects to study in the Bible Training School in Tokyo in preparation for the work of Bible woman. Two will enter the Azabu Kindergarten Training School, two are going to a sewing school, and one to a university in Tokyo. They are all earnest and ambitious, and will make good use of their opportunities. Of the twenty-three graduates in this year's class, eighteen have been baptized; two of the remaining five would like to be, but have not been able to obtain permission from home; and one other, at the eleventh hour, expressed her desire to be baptized as soon as possible."

#### Korean Sunday-school Leaders

THE development of the Sunday-school movement in Korea was described in the March Review. The special feature of this development which is stressed in recent reports is the large share of responsibility which the Koreans are assuming. The executive committee of the Korean Sunday School Association is now composed of thirty-three members, of whom twelve are from the missions and the others Koreans. All offices in the Association are held by natives except that of general secretary and of treasurer. The assistant to the secretary is now James Chung, a Korean educated in America. Last summer the daily vacation Bible school movement had over 100 schools

with over 10,000 pupils enrolled. The Sunday School Association has taken over this work and two traveling secretaries are to be employed to conduct the work under the oversight of Dr. J. G. Holdercroft, general secretary. The books have been translated and are now ready for use. The teachers are chiefly young men and women from the missions.

#### Kagawa on Race Relations

**T**HE notable Christian work done by Toyohiko Kagawa in the slums of Kobe and in the sections of Tokyo devastated by the 1923 earthquake was the occasion of his being invited to the United States as a speaker at the Washington Convention. In an interview which he gave to a Quaker paper in England after his return from the United States, he said: "By the recent exclusion act of the United States the Japanese as a whole have found that the United States is no longer a Christian nation. In future we Japanese must discriminate between two kinds of people in America, namely, those who are Christians and those who uphold the principles of senators. The white races are not believing in true Christianity. Their Christianity is only in words. The Sermon on the Mount has never been practised by the European nations. As individuals, quite a number of people follow the steps of Jesus Christ, and today within a nation we have a Christian culture, but as nations we are brutal as wild beasts. The principles of Jesus Christ were not those of individualism. The idea of the kingdom of heaven and its realization is much a social gospel."

#### ISLANDS OF THE SEA

##### Church Union in Philippines

**T**HE account of the United Church in Manila given in the April Review quoted Rev. Frank Laubach, of the American Board, as stating that the Presbyterians, United Brethren and Congregationalists were "laying the foundations for an island-wide church union." Rev. George W.

Wright, D.D., Presbyterian missionary, now announces that this organization has been effected. The other denominations have been invited to join in the movement, which is called the "United Churches of Christ in the Philippines." They represent churches all the way from the southernmost part of the Islands up to the Igorote mountain tribes of northern Luzon. Dr. Wright says that church union had been earnestly desired by the Filipino Church members, who naturally wanted to show Roman Catholicism an undivided Protestantism. Cooperation under present arrangements seemed both natural and easy. The union of five denominations in theological education, the union of the Baptists and Presbyterians in hospital work in Iloilo, and the practical union of all denominations in the preparation of Sunday-school literature had made it seem as though the churches were, to many intents, already one.

#### GENERAL

##### Missions and Prohibition

**M**OHAMMEDANS and Buddhists could never reconcile America's missionary ambitions with her extensive liquor traffic, but Prohibition and the Volstead Law, says William E. ("Pussyfoot") Johnson, as reported in the *Literary Digest*, now give them reason to believe that American ideals are something worth imitating. In an address at Schenectady, N. Y., he reminded his hearers that there are approximately 600,000,000 people in the world, entirely outside of Christianity, whose religion has been teaching total abstinence for at least 1,200 years. These people include the Hindus, Sikhs, Jains, Buddhists and Moslems. And, says Mr. Johnson:

When America went dry, these people were stirred to their depths because they saw that America, the greatest Christian nation on earth, had not only accepted the Oriental teachings as to drink, but had actually written them into her laws. So there began all over the Orient all sorts of organizations, seeking to extend the Christian teachings on

Prohibition. Already in India more than 300 Prohibition organizations have been formed, nearly all non-Christian in character, but our own Christian missionaries have had an important part in the formation of nearly every one of them. Every newspaper in India, owned or controlled by an Indian, is clamoring for Prohibition.

#### League's Committee on Youth

ONE activity of the League of Nations, not widely known but full of possibilities for good, is its Committee on the Education of Youth. Dr. Nitobe, of Japan, a member of the secretariat, is chairman. Dame Rachel Crowdy and Princess Radizwill are among its members. Its object is to study ways and means to promote the education of the youth of the world along international lines and to lessen distrust and mutual ignorance of each other. New textbooks and other methods are under consideration.

One of the latest developments in international cooperation and play is the international camp for girls or leaders. Last summer in England the first international camp for girls was held. This summer at Hindsgavl in Denmark an international camp for leaders of girls from Great Britain, France, Germany, Switzerland, Belgium, Holland, Czecho-Slovakia, Norway, and Sweden will be held August 1st to 10th.

#### Cost of the World War

A STATEMENT based upon figures collected by the Carnegie Endowment for International Peace has been issued by the *Morning Post* of London, showing the aggregate cost to the Allied nations of the World War. The totals so given were obtained by adding to each country's war expenditure, including loans to allies, the losses in property and the estimated money value of lives lost. As thus computed the cost of the war to the chief allies was as follows: British Empire, £10,054,000,000; France, £8,126,639,000; United States, £5,519,594,000; Italy, £3,502,000,000. These figures do not include the 1,-

000,000,000 pounds sterling now being repaid to the United States for war loans, but do include loans made to the other allies by Great Britain and America. The method for estimating the money value of lives lost used by the London newspaper is the commonly accepted plan worked out by M. Barriol, a French actuary, fourteen years ago. His figures at that time, which now are decidedly conservative owing to scarcity of men and depreciation of money, gave the average social value of a resident of the United States as £944, England, £828, France and Belgium, £580, Russia and other nations £404.

#### Race Problem and Service

P. WHITWELL WILSON, the British journalist, suggests in an article in *Association Men* service—finding things to do for one another—as the real solution of the race problem.

While recognizing the danger to international peace in a policy of discrimination against Asiatics, and admitting the justice of many eastern complaints against the West, Mr. Wilson calls attention to the massacres of Christians in Turkey and to India's caste system and the grave differences dividing Hindus from Moslem, adding, "It is not for the East as yet to claim any immunity from race passion and race prejudice. If there is fault on the side of the West, there is fault on all sides."

To the argument of the Easterner that the West seeks to conquer the East with "bullets as well as Bibles," and that Europe, while professing to worship the Prince of Peace, is rent by war, Mr. Wilson replies: "We are apt to regard religion as a label which describes whole continents. . . . Religion must not be judged by those who wear the label but by those who have consecrated the life. It is not the Christ in Europe that causes war; it is the anti-Christ. And what the East should do is to reject the anti-Christ of the West, that is, the evil, and to accept the good."



# THE MISSIONARY LIBRARY

**Before the Dawn.** Toyohiko Kagawa. 398 pages. \$2.50. New York. 1924.

This "best seller" of recent Japanese literature is so removed from Occidental novels that the first half of the story seems tedious and rambling. The latter half holds the reader with a strange fascination. If we regard it as a novel, it is one without the usual love-story. This is replaced with love for little children, his "flowers" of the Shinkawa slums. In love for woman the volume is most disappointing. It has three women to whom Eiichi's soul went out (one of them was a geisha beauty), but none of them remains long on the scene, and the present Mrs. Kagawa is as sweet and devoted as the author pictures plain Miss Higuchi.

It is a hopeless task to think of stating even the outline of this varied life-story, for the volume is prevailingly autobiographical. From 1910 until he came to America to study in Princeton University and Seminary, the author lived in the slums of Japan's worst sort. The first night of his return home were spent there also. And since then, even during the earthquake period—which did not affect Kobe, except indirectly—he has been at his sacrificial task, amid dangers of various sorts, but always with calmness and Christian love, meeting and usually overcoming opposition.

The realism of the volume makes it a Japanese "*Les Misérables*" in a Kobe rather than a Paris setting. Human nature is much the same the world over, and Kagawa's friends—Eiichi Niimi's friends in the story—are living in even worse conditions than Riis's "*Other Half*," which so startled us when that vivid volume appeared, "*How the Other Half Lives*." Christianity's conquests do not appear in his nondescript converts to any great advantage; but

the popularity of the story, reaching its 300th edition in two years after its first appearance, proves that the Japanese reading public is deeply moved by this account of a young man passing through temptation and mental struggle into a life of sacrifice and unselfish service.

The fuller story of Mr. Kagawa's work is found in a supplemental volume, "*Shooting at the Sun*," which we understand is not yet translated. But his wider service, coming from this environment of the Empire's unwashed masses, is found in a host of other writings—essays, poems, dramas, theological works and scientific studies of social problems.

If one wished to sum up in a paragraph what this volume sets forth in picturesque biographical experiences, the underlying Japanese Christian is found in a statement written by Kagawa in 1922: "To live a religious life, a man cannot withdraw to some desert cave or mountain temple. He must bear his cross in the flesh and live a life of service among men. This is the art of art, the economics of economics, and the religion of religion . . . My chief work is the building and rebuilding of the Human Temple. It is the Carpenter Jesus alone who is able to do this work. I am helper and servant to Him. The material for this building is Life, Labor, and Liberty." While the story is too long drawn out, it is one of the most important attempts in recent years to picture a man who is really trying to walk "*In His Steps*."

H. P. B.

**Sowing Seed in Assam.** E. Marie Holmes. Introduction by Helen Barrett Montgomery. Illus. 12 mo. 195 pp. \$1.50. New York. 1925.

Human interest is unusually strong and appealing in this story of a mis-

sionary's experience in Christian school work in Northeastern India. The reminiscences of childhood, factory and school days, and the missionary experiences are told with peculiar charm and power. Miss Holmes shows real gifts in writing as well as true effectiveness in her Christlike work for children. She reveals the sense of humor and descriptive ability of Jean Mackenzie, the earnest devotion and sympathy of Amy Wilson Carmichael and the courageous pioneering spirit of Mary Slessor. The narrative is exceptionally stimulating and interesting reading.

**Directory of Christian Missions in India, Burma and Ceylon.** Compiled by A. McLeish. Ajmer, India. 1924.

The fourteenth edition of this useful directory is even more complete than its predecessors. Maps, statistics, societies, stations, institutions, periodicals and indexes reveal the facts in regard to 6,020 Protestant foreign mission workers.

**The Martyr of Huping.** A. R. Bartholomew. Illus. 12 mo. 157 pp. Philadelphia. 1925.

William Anson Reimert—a missionary of the Reformed Church in the United States—died in China in 1920 while protecting the Chinese women and children of Huping Christian College from an attack by bandits. Mr. Reimert was born in Lehigh County, Pennsylvania, in 1877, was graduated from Ursinus College and went to China in 1904. This brief and impressive story of his life gives an insight into the missionary's own character and into the various phases of the work in China.

**Allen Rome.** B. M. Tipple. 12mo. 220 pp. \$2.00. Washington, D. C. 1924.

**Roman Christianity in Latin America.** Webster E. Browning. 12mo. 96 pp. \$1.00. New York. 1924.

The first of these books is a protest and a warning against Roman Catholic activity in politics. The author has lived in Rome for fifteen years and has come to look upon Roman Catholicism not as a religion but as a politi-

cal autocracy that aims at political control over every land where Catholics are in large numbers.

Dr. Tipple quotes from papal documents and cites papal history and European, British and American history to prove his charges and enforce his warnings. He sees the activity much increased by the recent World War and considers the Knights of Columbus as a new political order bent on the capture of American institutions, as definitely as the ancient crusaders set out to capture Jerusalem from the Turks. Romanism and true Americanism are seen to be incompatible since the papal autocracy is not in harmony with American democracy.

The second volume is a view of Roman Catholicism in countries settled and controlled for four hundred years by those under the dominance of the Papacy. The author has been a missionary in South America for over a quarter of a century and has traveled very extensively, coming into contact with all classes of people. He is a man of clear, calm judgment, fair-minded and without bitterness. He recognizes certain evidences of progress made by the Catholic Church in Latin America but facts and incidents are presented to show clearly a need for greater enlightenment as to the spirit and teachings of Christ and a radical change in the Latin American Catholic views of Christ and His Way of Life. At the same time, Dr. Browning believes that many Protestant missionaries need to change the attitude and method of their approach to Romanists in their efforts to win them to evangelical Christianity. This is a valuable and interesting book for the mission study courses for the coming year.

**Prisoners Released.** Rev. C. Phillips Cape. Foreword by Dr. Robert F. Horton. 12mo. Paper. 143 pp. 1925.

The Doms of Benares, India, are an outcaste tribe of criminals among whom a remarkable work of grace has been accomplished through the Wesleyan Missionary Society. Hinduism

could do nothing for these people but Jesus Christ has raised many into new life. The people herd together in a squalid quarter of Benares. They perform the most menial tasks as scavengers, eat carrion, and are looked upon as living by thievery and other crimes.

Mr. Cape worked for ten years among these outcastes and tells his story from first-hand knowledge. It is one of the modern miracles of missions. Gipsy Doms have been transformed by the work of the Salvation Army settlement. They have given up fighting and have joined churches and are learning to read, to give and to serve. The Dom Mission is an object lesson as to the power of Christ. It is known to the whole city and the streets have rung with the cry: "To Jesus, the Messiah, be Victory." Much more remains to be done, but the first fruits are the earnest of the final triumph.

**F. W. Baller, a Master of the Pencil.** Marshall Broomhall. 55 pp. 1s. London. 1923.

In China the man who obtains pre-eminence in the use of the Chinese language is known as a "Master of the Pencil," or "Lord of the Brush." Such a man was Mr. Baller; a man who deserves a fuller volume than this booklet in memory of his service for the kingdom of God in China. Born in Chelsea in 1852, soundly converted at seventeen, attending night school to fit himself for life and active Christian work, he heard the call to the foreign field and sailed before his twenty-first birthday. This sketch describes briefly his pioneer itinerating with Hudson Taylor, his contact with Pastor Hsi, his increasing work as a teacher and translator, until at the time of his too early death, he was a master of Mandarin and "Baller's books" were a necessity to every student of Chinese.

He was not only distinguished as a scholar, but did more than any other man, it is said, to help others acquire facility in the use of Chinese. His Anglo-Chinese dictionary was pub-

lished in 1900 and the same year he was made a member of the Bible Revision Committee. His life is an illustration of hard work inspired by grace.

The booklet, brief as it is, has in it many helpful things. Baller's faith in God, and his trust and joy in God's Word, are described in the closing pages. His courageous spirit, and persistent industry to the very last, must have been inspiring to those who knew him, for reading about him touches the conscience and gives a tug to the resolution of every true child of God.

F. L.

**The Authentic Literature of Israel.** Edited by Elizabeth Czarnomska. 8vo. 415 pp. \$4.00. Introduction and Appendices. New York. 1924.

The editor who is Professor of Biblical and Comparative Literature in Sweet Briar College, Virginia, gives in her introduction an admirable review of the history and development of Hebrew sacred literature. Moffatt, Weymouth, Ballantine and Goodspeed have sought to put the ancient thought into current forms of speech. This book makes no such effort, but rather reclassifies the literature of Israel, and rearranges the entire text of the Old Testament in an effort to give a better conception of the historical setting of each of the great sections. It is not a book for the average layman but is valuable to the scholarly teacher or minister who desires to analyze Hebrew literature as to its origin and sources, and as to the elements which have contributed to the making of the Old Testament. One rises from the study of such a work with undiminished reverence for the Supreme Mind back of the Supernatural Book, and with increased wonder at the manifold wealth of the material at our command in its critical study. C. C. A.

**A Doubter's Doubts About Science and Religion.** Third Edition. Sir Robert Anderson. 176 pp. 3s 6d net. Glasgow. 1924.

This old work, republished in a new and more attractive dress, has for its sub-title: In Defence—A Plea for

the Faith. William E. Gladstone contributes a letter, dated 1889, to the author's preface commending the work. While the denials of today are not those of the time when this volume originally appeared, yet it deals with the main currents of the controversy for and against faith as given to us in the Scriptures. "True scepticism is that which honestly tests everything—and is a genuine aid to faith. Sham scepticism is that which credulously accepts everything which tends to discredit the Bible." This is Sir Robert's text—and the volume is an exposition of it. J. F. R.

**Joseph. Bible Hero Stories.** J. H. Shonkweiler. Illustrated. Pamphlet. 25 cents; \$2.64 per dozen. 1924.

Joseph, the fascinating character of the Old Testament, is here set forth in modern style, with attractive colored pictures, so as to appeal to children of junior age.

#### NEW BOOKS

**Christian Salvation.** George Cross. 254 pp. \$2.50. University of Chicago Press. Chicago. 1925.

**Christianity and World Problems: No. 9: Imperialism and Nationalism—A Study of the Conflict in the Near East and of the Territorial and Economic Expansion of the U. S.**

**Education in East Africa—Report.** Prepared by Thomas Jesse Jones. 401 pp. \$2.25. Phelps-Stokes Fund, 101 Park Avenue, New York. Edinburgh House Press, London.

**Foreign Missions Convention at Washington, 1925.** Edited by Fennell P. Turner and Frank K. Sanders. 440 pp. \$2.50. Foreign Missions Conference, 25 Madison Avenue, New York. Fleming H. Revell Co. New York. 1925.

**The Hebrews Epistle.** Sir Robert Anderson. 182 pp. 3s, 6d. Pickering and Inglis. Glasgow, Scotland.

**A Scientific Man and the Bible.** Howard A. Kelly. 158 pp. \$1.25. Sunday School Times. Philadelphia. 1925.

**Sowing Seed in Assam.** Ella Marie Holmes. 195 pp. \$1.50. Fleming H. Revell Co. New York. 1925.

**Robert Moffat: One of God's Gardeners.** Edwin W. Smith. Portrait. Map. 256 pp. 5s. Student Christian Movement. London. 1925.

**Sun Yat Sen and the Chinese Republic.** Paul Linbarger. Illus. 371 pp. Century Co. New York. 1925.

**Fifty Years in China: The Story of the Baptist Mission in Shantung, Shansi and Shensi, 1875-1925.** E. W. Burt. Portraits. Map. 127 pp. 2s. Carey Press. London. 1925.

**The "Stranger People" (China).** W. Bernard Paton. Illus. Map. 151 pp. 2s 6d. Religious Tract Society. London. 1925.

**Borneo: The Stealer of Hearts.** Oscar Cook. \$5. Houghton Mifflin. Boston. 1925.

**The Punjab Peasant in Prosperity and Debt.** Malcolm L. Darling. Foreword by Sir Edward Maclagan. Illus. Maps. 298 pp. 14s. Oxford University Press. London. 1925.

**The Industrial Evolution of India in Recent Times.** D. R. Gadgil. 242 pp. 7s, 6d. Rs. 4.8. Oxford University Press. London and Calcutta. 1925.

**Among the Brahmins and Pariahs.** J. A. Sauter. Translated from the German by Bernard Miall. 241 pp. \$3. Boni and Liveright. New York. 1924.

**The Moslem World in Revolution.** W. Wilson Cash. Illus. Maps. Bibliography. 160 pp. 2s. Edinburgh House Press. London. 1925.

**Education Policy in British Tropical Africa.** Memorandum submitted to the Secretary of State for the Colonies by the Advisory Committee on Native Education in the British Tropical African Dependencies. 8 pp. 2d. His Majesty's Stationery Office. Cond. 2374. London. 1925.

**Mysteries of the Libyan Desert: A Record of Three Years of Exploration in the Heart of that Vast and Waterless Region.** W. J. Harding-King. Illus. Maps. 348 pp. 21s. \$6. Seeley, Service Co. London. Lippincott, Philadelphia. 1925.

**Egypt Under the Egyptians.** Murray Harris. Illus. 240 pp. 12s, 6d. Chapman and Hall. London. 1925.

**The Handbook of Sierra Leone.** T. N. Goddard. Appendices. Plates. Maps. 335 pp. 10s, 6d. Grant Richards. London. 1925.

**The Gift of the Black Folk: The Negroes in the Making of America.** W. E. Burghardt du Bois, Ph.D. 349 pp. Stratford Co. Boston. 1924.

**The Encyclopaedia of Islam. A Dictionary of the Geography, Ethnography and Biography of the Muhammedan Peoples.** Prepared by a number of leading Orientalists. Edited by M. Th. Houtsma, A. J. Wensinck, T. W. Arnold, H. Basset and A. Schaade. No. 29 al-Kamar-Karmatians. pp. 705-68. London, Luzac. Leyden, Brill. 5s. 1925.