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Leprosy in the Far East. Robert G. Cochrane. 67 pp. 2*s.* World Dominion Press. London. 1929.

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The Saviors of Mankind. W. R. Van Buskirk. 531 pp. $3. Macmillan. New York.

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Tiger! Tiger! The Life of John B. Gough. Honoré W. Morrow. 296 pp. $2.50. Wm. Morrow Co. New York.

White and Black in Africa. A Critical Examination of the Rhodes Lectures of General Smuts. J. H. Oldham. 74 pp. 75 cents. Longmans, Green and Co. New York.

THE MISSIONARY
REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*
ARTHUR J. BROWN, *Editor for 1930*

CONTENTS—MARCH, 1930

TERMS.—$2.50 a year. ($2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly.

THE MISSIONARY REVIEW PUBLISHING COMPANY, INC.

ROBERT E. SPEER, *President*
WILLIAM I. CHAMBERLAIN, *Vice-President*
DELAVAN L. PIERSON, *Secretary*
WALTER McDOUGALL, *Treasurer*

Publication Office, 3d & Reily St., Harrisburg, Pa. 25c a copy. $2.50 a year.

Editorial and Business Office, 156 Fifth Avenue, New York City

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

DR. SHOTWELL REPORTS ON THE INSTITUTE OF PACIFIC RELATIONS

"The circumstances under which the Institute of Pacific Relations met in Kyoto (October 28-November 9) were about as unfavorable as possible," declared Professor James T. Shotwell, in an address at a luncheon gathering of the Federal Council's Commission on International Justice and Goodwill. He described the tension between China and Japan over the situation in Manchuria, where intermittent war was then going on. The delegates from China on their way to the conference had spent some days in Manchuria. There they had absorbed surmises, suspicions and fears that have been developing in that boiling caldron for a generation. They were convinced that no peaceful solution was possible. The Japanese had the delicate position of hosts and also of defenders of their policies.

The problems to be discussed at the Institute were "extraterritoriality," "concessions" and "Manchuria." Instead, however, of attacking these thorny issues immediately, the Institute spent two days discussing what the "machine-age" is doing to culture, both Occidental and Oriental. Forgetting their natural alignments, the delegates discussed these relatively irrelevant issues and, before they knew it, they began to appreciate each other's ability, knowledge, and skill. By the time the delegates came to the problems of the Far East, they were appreciative friends.

The conference then took up China's demand for complete restoration of sovereignty over foreigners and the recovery of all the concessions. A plan was gradually threshed out regarding extraterritoriality which apparently has actually been adopted by the Chinese government in announcing the end of extraterritorial rights as of January 1, 1930.

Professor Shotwell regarded the conference as extraordinarily successful. It showed how unofficial discussions of the most difficult and irritating controversies by men who have both goodwill and exact information can find ways for their genuine solution. The very fact that no resolutions were adopted and no formal statements of results were made added greatly to the liberty of discussion and the ability of the Institute to reach a general consensus of opinion.

A STREET IN THE MOSLEM QUARTER OF ALGIERS

Vol. LIII, No. 3 March, 1930

THE MISSIONARY REVIEW of the WORLD

LETTERS FROM ABROAD—NO. 1

From New York to Cairo

BY DELAVAN L. PIERSON, *Editor*

ONE of the steamer letters that bade us God-speed as we sailed away on the Canadian Pacific liner, *Empress of Australia,* was from my friend and experienced world traveler, Dr. William T. Ellis. With his words of friendly farewell he offered this wise counsel: "Seek out the hard and dangerous experiences, for therein will be found your real rewards. And, by all that you hope to gain from the trip, I adjure you to take time to sit and soak in situations new and important. A week of leisurely living in a lonely mission station may do more for you than the sight seeing of six cities."

On a *tour de luxe,* such as is arranged in a modern cruising steamer, it would be difficult to find ways to follow this sage advice, or the apostolic injunction to "endure hardness as a good soldier of Jesus Christ." Sailing out of New York harbor on a bleak December day, the young blizzard that enveloped land and sea was more than compensated for by the warmth and cheer of farewell messages and remembrances.

The chilling storms of New York were soon tempered by the wonderful Gulf Stream and, while fierce gales beat up the waters of the North Atlantic, our good ship sailed under clear skies and through calm seas on its southern course. There was no good excuse for experiencing maritime misery. With a staff of twenty cruise directors and entertainers, and with some 540 ships' officers and crew, stewards and stewardesses to care for every conceivable and unexpected want of 320 passengers, there was still less opportunity to experience hardship and little for independent self-service. What a great contrast to the crossing of the Atlantic by the intrepid discoverer, Christopher Columbus, or the brave Pilgrim fathers and mothers. Only 41 sailors cared for the *Mayflower* and its 102 passengers. That vessel was less than one per cent of the tonnage of the *Empress of Australia,* so that if our crew and passenger list were of equal proportion we would have on board over 14,000 people instead of less than 900. The Pilgrims were obliged to carry food for their three months' passage over a course that now occupies only six days. They had no electricity and no ice.

They were dependent upon the fickle wind to waft them to their port, whereas this great ship is equipped with oil burning engines that send us forward at twenty knots an hour. Our food stores include 140,000 lbs. of meat, over 60,000 lbs. of turkey, chicken and game, and 95,000 eggs, as well as vegetables and other food.

Lectures, musicals and other entertainments, dances and masquerades, deck games and contests are added to the well organized sightseeing tours to fill up the time. Travels clubs, camera clubs and other groups are organized on lines of kindred interests. The daily news sheet, called the *Em-Press*, gives world-wide and ship news, and delightful illustrated *Memograms* describe tours and points of interest.

The passengers and crew represent a cross section of humanity with many characteristics and varied interests. The cruise members include a former president of Yale, many retired business men, professors and teachers enjoying a sabbatical year, many widows, one or two counts and baronets—but no clergymen. There is a great opportunity for a director of missions on such a cruise in order that the passengers may return home with some reliable information on the Christian work that is being carried on in the countries visited. The excellent cruise lecturers would be happy to give such information were it permitted, but the fear of propaganda makes the cruise directors cautious.

A Visit to Madeira

These volcanic islands, rising out of the Eastern Atlantic, lift their heads some 6,200 feet into the clouds. The main island, on which is the chief city, Funchal, is beautifully and quaintly picturesque. Semitropical and temperate zone flowers grow in profusion and the imported Scotch heather sometimes attains a height of 30 feet. The rocky southern slopes of the mountains are diligently cultivated by the Portuguese inhabitants who own small "upright farms" on slopes that have an angle of 30 to 45 degrees. On the innumerable terraces they grow sugar cane, grapes for wine, vegetables and the flowers which they love. The water for irrigation is brought through miles of conduits from the highlands in the center of the island, where the rainfall is heavy. An enchanting panorama of these mountains, homes and terraced gardens unfolds as we rise by the cog railroad to the Terreriro da Lucta chalet 3,285 feet above the sea. A novel and thrilling experience is the three mile coast down to Funchal on dry land tobaggans with greased runners, through the narrow lanes paved with cobble stones, at the rate of from five to fifteen miles an hour!

Madeira is not only an island of rare beauty but it is a land of interesting contrasts. In general the men look like bandits, but are industrious and honest. Many of the younger women have Madonna faces and many of the children are like cherubs, though some of the latter go about in rags and are importunate street venders or beggars. The narrow streets of Funchal run between plain, forbidding stone walls, but behind the gates are beautiful gardens and a no less beautiful home life.

Among the contrasts of the city are the ancient and slow bullock sleds now competing with the modern, rapid moving, honking automobiles. The leisurely hammock is

still used for travel over mountain paths and passes where there are no roads, but the funicular railroad built up the mountainside represents modern progress.

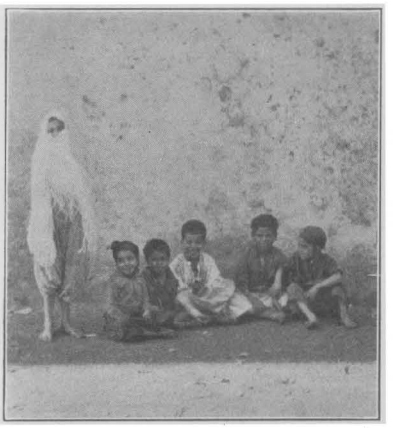
Perhaps the greatest and most striking contrast is between the hard working peasants who have cultivated the rocky mountain terraces, the endlessly toiling women who wash their clothes in the beds of the streams or in the wayside gutters on the one hand, and on the other the gay and careless nightly visitors to the casino, where they dance, drink Madeira wine, and gamble at roulette or bacarat. It is the workers, not the gamblers, who are characteristic of Madeira —as it is the workers and not the bandits who represent New York.

There are many fine Roman Catholic churches in Madeira, and the Protestants witness to their faith in the work of the Church of England, Scotch Presbyterians and Wesleyan Methodists.

In Moslem Algiers

The contrast is great between the Madeira garden mountainside and the dark and dirty streets of the Moslem hillside in Algiers. The former reveals what man can do by industry to overcome natural obstacles. The latter shows the effects of superstition, ignorance and sin in a city district that has not progressed in 500 years.

The Moslem quarter of Algiers is typical of the worst side of Moslem life and religion. The streets are so narrow that in some cases outstretched hands can touch both walls at once; the upper stories overhang so as almost to meet. The center and walls of the street are too often not much better than open toilets. In the midst of this darkness and filth, merchants ply their trades as barbers, cobblers, tinsmiths, wine merchants, etc. Meat hangs exposed in the butcher shops; fish lie in baskets on the stone pavements; the bakers and confectioners' wares are unprotected by glass windows or cases. A hole in the wall may be a restaurant, a gaming-room, or a brothel. Men sit and play cards, or dominoes, or throw dice. Many of the women are veiled up to their eyes, but others are unveiled and,



CHILDREN OF ALGIERS

if they are over thirteen, that in the Moslem quarter means but one sad thing.

In the midst of such surroundings it is not surprising that there is every evidence of degradation. Fortunately, the Mohammedans are required to whitewash their houses inside and out three times a year—on the prophet's birthday and on two other holy days. It is to be hoped that one of these days was near at hand at the time of our visit. There was sore need of disinfectants and fumigation.

Our hearts went out to the children who grow up in such surroundings. They are apparently

undisciplined and enjoy to the full the "modern" privilege of "self-expression." The only apparent limit to this freedom is that in families of the poor they are obliged to work. We saw little children of four or five carrying pails of water weighing as much as themselves. Other children of seven or eight were employed for long hours in rug factories, skilfully tying knots as fast as their tiny hands permitted. No wonder that the illiteracy of Arabs in Algiers is 80% and far exceeds that of the desert tribes.

AN ARAB READING TO THE ILLITERATES IN ALGIERS

Religiously the Arabs are backward and have not advanced in the knowledge of God since the days of Mohammed. Their superstition is shown in the use of "Fatimas" hands, painted or molded on the sides of their houses to ward off evil; or in the painting of their walls blue for good luck; or in the fear they still show of the evil eye of the camera, at the sight of which women shouted and fled precipitately. The coming of the cinema has, however, largely done away with the objection to pictures, so long prohibited by their law as to the making of images and "likenesses of anything in heaven above or in the earth beneath." The religion of the vast multitudes of Moslems is a matter of form, and even the prohibition against strong drink and the injunction to pray five times a day are largely neglected among the city dwellers. No call to prayer is sounded from the muezzin tower.

But there is another side to the life among Moslems in Algiers. This is seen in Christian contacts and influences. In addition to French Roman Catholic work, which has turned some of the old mosques into Christian churches, there is a work conducted by the North Africa Mission, the Church of England and others. The Algierian Mission Band, founded over twenty years ago by Miss I. Lilias Trotter, of England, has now about thirty missionaries scattered in some fifteen stations in Algeria. They go out among the desert tribes, distributing Christian literature to those who gladly buy, teaching the children, visiting women in their homes, and talking to men on the roads and byways. Last year they distributed in this way over 15,000 pieces of literature, thus scattering good seed, some of which fell on good ground and bore fruit. In a suburb of Algiers, the band has headquarters in a house formerly the headquarters of pirates. How different its present use—not as a place for gathering and enjoying ill-gotten spoils, but as a home where Christian missionaries may be prepared for service or may recuperate from overwork, and from which "leaves of healing" are sent out all over Algieria—500 miles east and west and 1,000 miles to the south. Work is also done among women and chil-

dren in the Kasbah or Arab quarter of Algiers. The best work is through the personal contacts with the missionaries who live Christ in the midst of these people. The vast majority of them are to be pitied rather than blamed, for they follow blindly their blind leaders and know not a better way—certainly not *the Way*, and they cannot know except someone point them to Him.

In the museum of Mustapha Superieur in Algiers, there is a perpetual evidence of the power of Christ to transform these Moslems and give them courage to endure persecution. A young Arab, who heard the Gospel from a Spanish priest, was converted and took the name of Geronimo. He was taken to Spain to be educated, but in 1569 he was captured by the Moors and brought to Algiers. Every effort was made to induce him by promises and threats to renounce his allegience to Christ, but without avail. He was taken to the place where they were building "The Fort of the Twenty-four Hours," and was promised his liberty if he would return to Islam. If not, he was to be buried in the cement foundations. Geronimo refused. His hands were tied behind him and he was cast alive into the foundations, where cement was poured over him. A monk, named Haedo, recorded the story in 1612, and when the fort was demolished in 1853, the bones of Geronimo were discovered in the mould formed by his body. A plaster cast was made showing the hands bound with ropes behind the martyr's back and a face of strength and courage. This cast is now in the museum at Algiers, and in the Church of San Philippe — a mosque transformed into a church—rest the bones of Geronimo with an inscription describing his martyrdom. He has been canonized by the Roman Church, but he was already a saint and an heir to the Kingdom of Heaven. Do we not need more of the stalwart faith and fortitude of Geronimo in the Church of Christ today?

CAST OF GERONIMO, THE MARTYR OF ALGIERS

INDIANS FROM THE RIO GRANDE TO CAPE HORN

BY THE REV. THOMAS C. MOFFETT, D.D.

Secretary of the Indian Mission of America and of the Commission on the Indians of Latin America

THE statements of this article regarding the Indians from Mexico to Patagonia have been compiled from various sources, to answer five questions and reveal the neglect and the need of evangelization and Christian nurture for the millions of the native American race who are without missionaries. As a preliminary observation the statement of the Rev. W. F. Jordan may be noted: "There is an America, largely unknown to the rest of the world, almost totally undeveloped, untouched and unaided by modern Christian and philanthropic effort. A section of this in Central and South America constitutes 'the greatest stretch of unevangelized territory in the world.' Here the population is overwhelmingly Indian, and can be fittingly termed 'Indian America.'"

Who Are Indians?

The classification of racial groups, where blood of various strains has mingled for generations, is difficult. In 1519, Cortez and his Spanish Conquistadores reached Mexico, and into the empire of Montezuma, soon overthrown and devasted, there was introduced the Caucasian race, destined to become socially, politically and racially dominant over the populations of the red race. The question "What constitutes an Indian?" has been variously viewed by scientists and publicists. A person whose native American Indian blood is one hundred per cent pure is easily classified, but what about persons of mixed blood?

In view of the increasing interest which students of the American Indians have been showing in the question, Dr. Warren K. Moorehead, a member of the Board of Indian Commissioners and director of the department of anthropology of Philips Academy, addressed a questionnaire to leading scientists and other interested persons, and the subject was discussed at a meeting of the American Antropological Association. Dr. Moorehead combined a summary of the replies with his own observations as follows:

> By the designation "Indian" is meant a male or female of native American Indian descent whose father and mother were native, aboriginal Americans in whom the quantum of Indian blood predominated. Further, as Indians under this designation are included such persons in whom the quantum of blood is one-half Indian and one-half white, that is the father of white descent and mother of Indian descent, or vice versa. Also are included under the designation "Indian" persons of one-fourth quantum of Indian blood.

For the purposes of the present study of the populations of Latin America, the classification of only those individuals of predominantly Indian blood is accepted as marking the line of distinction between redmen and other races.

How Many Indians in Latin America?

The twenty republics occupying the vast area of the Western Hem-

isphere south of the United States have a population of approximately 80,000,000. Estimates of the "Statesman's Year Book" and other investigations authorize a classification which it does not claim to be accurate but which serves the purpose of division into groups for ready reference as follows: White population, 18,000,000; Indian, 17,000,000; Negro, 6,000,000; mixed White and Indian, 30,000,000; mixed White and Negro, 8,000,000; mixed Negro and Indian, 700,000; East Indian, Japanese and Chinese, 300,000. From another source, one-third of the population of Latin America has been estimated as Indian. Dr. S. G. Inman, in "Problems in Pan Americanism," says: "Although the process of assimilation by the Iberian conquerors in the early days went on rapidly, resulting in the large mestizo population which constitutes the bulk of the population today, it must be said that this process seems now to have practically ceased, leaving intact an aggregate community of some 18,000,000 of pure Indians, scattered from Mexico to Patagonia."

Of the Highland Indians of the Andean Republics, Dr. George M. McBride, reports:

> In Bolivia, 50 per cent of the inhabitants are classed as of pure Indian blood, while 27 per cent are of mixed race with the Indian character predominating. (Census of 1900.) In Peru, out of a total population of 4,500,000, the Indians number about 2,500,000 or over 55 per cent. In Ecuador, there are practically no persons of pure Spanish blood and the pure Indians are estimated as about 1,600,000. In Colombia, about 10 per cent of the population is of pure Indian blood. Though no exact statistics are available as to the exact numbers, the major divisions are probably about as follows: Quechuas 3,000,000; Aymaras 500,000; Colombian civilized Indians 500,000.

"There is no need to describe the admirable features that characterized the Inca Empire, which extended over almost all of the upland territory, embraced in the three republics of Bolivia, Peru and Ecuador, or the inferior but still advanced culture of the Chibchas in Colombia. Prescott, in his "Conquest of Peru," Sir Clements Markham in "The Incas of Peru," and Thomas A. Joyce in "South American Archæology," considered these people worthy subjects for their masterly sketches. The Indians of those celebrated days were by no means exterminated by the Spanish. They survive, probably in reduced numbers and certainly under great oppression, but still capable of the achievements that distinguished their ancestors. Among the humble peons on the Andean farms, and particularly among the still existing independent communities that occupy the more isolated sections of the plateau, there live many worthy sons of once distinguished families. Though submerged beneath the surface of the present social and political life and deprived of almost every opportunity for economic, intellectual or spiritual advancement, these rugged mountain people preserve many of the physical, mental and moral qualities which in centuries past made them dominate the destinies of the entire continent. This is peculiarly true of the Aymara and the Quechua tribes, the most numerous as well as the most promising of these Indians.

"The Lowland Indians of South America, in contrast with the highland peoples, are largely uncivilized. Due in great part to their

unfavorable geographical environment, they have never developed in the social scale but remain, as they have been for ages past, in a state of greater or less savagery. They are divided into multitudinous small tribes, sometimes loosely federated but generally at more or less open warfare one with the other and each speaking a distinct language or dialect. The Araucanians of south central Chile are far above other lowland tribes, possessing a fairly high degree of civilization, with agriculture and stock raising well advanced and an organized patriarchal government.

"Any calculation of the numbers of lowland Indians in South America can be only rough estimates. No census of the republics concerned attempts to state their Indian population of the forests in more than general terms. The following is an estimate based upon the most reliable data available: Brazil 1,300,000; Peru 1,000,000; Ecuador 700,000; Bolivia 400,000; Venezuela 300,000; Chile 102,000; Colombia 100,000; Paraguay 50,000; Argentina 30,000; The Guianas 40,000, total, 4,022,000.

"In Mexico and Central America as in South America, exact enumeration of the Indians is entirely lacking. The following figures are only approximately correct but are based upon the most accurate statistics available: Mexico 5,224,500; Guatemala 1,202,150; Salvador 234,650; Nicaragua 180,000; Panama 91,000; Honduras 60,000; British Honduras 20,000; Costa Rica, 3,500; total 7,015,800."

Why Is This Called the Continent of Neglect and of Opportunity?

Regarding the neglect of these millions of Indians and their needs religiously, socially and educationally, note the following statements from those who have carefully studied this situation. Dr. McBride writes of the highland Indians:

These Indians are neither educated nor Christianized. For four centuries they have lived side by side with Europeans. Yet the vast majority of them can neither read nor write, speak no languages but their own, are familiar with only a few empty symbols of Christianity and worship, as of old, the spirits that, to their simple fancy, inhabit fields, rocks and mountain peaks. As to their needs, very little has been done for them in any way, either by missionary agencies or by the governments in whose jurisdiction they live. In general, they have been entirely neglected and left in their primitive state, to become the prey of a slowly advancing wave of civilization in which Christianity has played no part. They have thus been entirely at the mercy of traders, industrialists and slave raiders.

Mr. Kenneth Grubb, says:

There are few missions today which work in the indigenous tongue of the Indians. If you speak to an Indian in Spanish or Portuguese, you do not make much progress; but if you talk his own language you get along much better. Perhaps the problem of the civilized Indian is much the same as that of the uncivilized. The difficulties that have prevented the progress of Protestant missions among the Indians are due first of all to the nature of the country. Communication is difficult.

Secondly, the linguistic diversity which obtains among the tribes. Some years ago I published a map presenting a linguistic classification of 350 different tribes speaking different dialects, not all of course radically different; they belonged to about 50 well marked different linguistic stocks.

Another question is that of identification. The habitat of the Indians is a serious matter; the identification of his tribal identity is another one, for without that, one cannot know in what

language to approach the Indians or whether it is a language whose linguistic affiliations make it worth while to commence work among them.

We are not in the position in the Amazon basin to start any vast schemes of education among the 350 uncivilized tribes of Latin America, but spiritual attainments are to be desired. This is especially the case because the Indian of the interior is entirely in a savage state. For instance, in June, 1925, I was offered human flesh among the Indians. Among the same tribe I was finally robbed of all my possessions and clothes and turned out naked in the forests. You can readily see under those circumstances that one's life is at stake sometimes.

Dr. John A. Mackay, speaking on "Adventures in the Mind of Latin America," gives a suggestive point of view:

South America is probably the only great region of the world in which there is no deep-rooted racial prejudice. It is today the world's largest crucible of race fusion. No race is excluded on ethnic grounds from entering this crucible. Where exclusion exists it is due entirely to economic reasons. There is fundamentally no such thing as racial antagonism. Inter-marriage between the four ethnic families has gone on and continues to go on.....A keen student of South American sociology, Sr. Jose Vasconcelos, the distinguished Minister of Education during the Obregon administration in Mexico, has entitled his latest study of the Southern continent: "The Cosmic Race." His thesis is that South America is the sphere where a new "cosmic" race, a fifth member of the ethnic family, is being evolved to whose formation the white and the black, the red and the yellow races are making their contribution. This would be the true ecumenical race of the future.

Regarding Peru, it is stated:

Societies to combat intemperance, social vice, Indian exploitation and other deeply-seated evils are scarcely more than projected. The most effective of these is probably the Aborigines Protection Society of Peru. This is doing a great work in defending the rights of the Indians. The activity so far has almost wholly been in opposition to abuse of the Indian, rather than in positive effort to raise him above the position which permits of the abuse. The whole force is Peruvian except a young German-Peruvian secretary.

In an article entitled "Indigenous Simplicity," William F. Jones wrote in *The Atlantic Monthly* for August, 1928, this characterization:

In the casual habits and mental behavior of the peoples indigenous to them, the true understanding of the Latin American countries may be found. Observers often make the mistake of looking for complex psychological processes and oblique explanations in these people. The secret of understanding them rests in simplicity, not complexity. Their ideas, their thoughts, their actions, are childishly simple. Like children they give free vent to their emotions, like children their amusement is generally at the expense of someone else's discomfort; like most children, they are inherently honest, but sometimes put their own trivial gratification foremost at unexpected moments.....

Among the Indian natives I have seen the trait of honesty so often that I have no patience with the prevalent opinion that the native is a thief. One custom that surprises the stranger in the larger Mexican cities is the casual way in which people carry sacks of money about the streets. There being no paper currency business houses send boys and clerks to and from the banks, unguarded, carrying thousands of pesos.

Dr. Robert E. Speer, speaking of unoccupied areas, said:

The opportunity at least is given for us United States people to make some amends to the Indian race which

is so rapidly being wiped out. Very hard that problem is going to be in many respects, one of the most difficult problems of pioneer missionary work that Christianity has ever undertaken. The heroic tasks have not all been exhausted by the martyrs before us. There are tasks as heroic, challenging the church of this generation, and it may be that out of this congress a spirit of sacrificial appeal will go to the hearts of the young men and young women of our Christian churches that will lead them forth into those great perils of life involved in the evangelization of these Indian peoples.....The most needy and uncared for sections are the Indians of the Amazon, the Aymaras of Bolivia, the Quichuas of Bolivia and Peru, and the tribes of Ecuador and Colombia. There are savages among these Indians, but they are not inaccessible.

The Honorable Ignacio Calderon, late Minister of Bolivia to the United States, wrote for *Current History* the following plea:

The Indians constitute the working force of the respective countries. They cultivate the land, exploit the mines, construct roads and are employed in all kinds of manual labor. Notwithstanding centuries of submission, the Indians remain a sturdy and intelligent race, without which the countries that have them could not subsist. No greater duty devolves on the democracies of America than to make intelligent and educated citizens of the now abject and oppressed Indians. Every sentiment of humanity, every principle of justice and duty call for the redeeming of those millions of abused members of the so-called Latin American Republics, where no equality in fact exists, and where want of education leaves these victims at the mercy of their oppressors. The time has surely come for something to be done.

What Have the Evangelical Forces Planned and Projected for the Indians of Latin America?

In January, 1920, the Committee of Reference and Counsel of the Foreign Missions Conference of North America and the Committee on Cooperation in Latin America discussed a program of work among the Indians. The total population not reached by evangelical effort was stated to be between 11,500,000 and 12,000,000. The uncivilized lowland Indians were represented as, in general, totally neglected. This field of effort was proclaimed the noblest task to which a Christian missionary could devote his life. It was proposed that a deputation to South America on the Indian fields should be organized. Vigorous and coordinated action was called for. A Committee on Findings reported as follows:

The interest in all discussions has proved conclusively that there is an honest and earnest purpose on the part of all boards and their missionaries to solve the problems and push the work to victory with the help of Christ and His church. This conference was intended to bring the needs and conditions of work for Indians to light as had never before been done. The result is an unmistakable conclusion that the churches are under obligation to undertake on a scale never before attempted the evangelization and the Christian education of aboriginal Americans of whom there are not less than 15,000,000 full bloods between the United States and Cape Horn, to say nothing of the many millions more who are largely of Indian blood.

This conference therefore urges every board, to which allocations of work for Indians are suggested by the Committee on Cooperation in Latin America, to assume those responsibilities to the fullest extent possible.

In April, 1924, the Commission on Indian Work in Latin America was organized. The purpose was stated to be "to study and promote missionary work among native-speaking Indians in Mexico, Cen-

tral America and South America." The significant statement was made by Mr. A. C. Snead that "the claim of the Latin American Indians upon the Christian church is a claim of a neglected race. They have been deeply affected by the political and economic life of Christian civilization and always to their detriment. There are more languages among these peoples in which the Gospel is not available than in any other part of the world today." Dr. William I. Haven, Chairman, said:

Each missionary group working among these Indians should be requested by some central authorization to send in all the knowledge they have so that a group of experts may put this whole picture together. We can no doubt get the cooperation of the American Geographical Society, the National Geographic Society, the Pan-American Union, the Museum of Natural History and like organizations. The second thing is to get that knowledge out among the Christian people through our churches. There are resources that should be put into this enterprise in faith, in life and in money, in the hands of Christian people in this country, that can be brought into service if we can get this information to the people. It is up to us to set the church on fire for the task. Maybe it cannot be done. We must not say so nor must we think so. It can be done if we will all get together.

Five years later, the commission was reorganized, May 15, 1929, to be composed of representatives of the various agencies at work among the Indians of Latin America.

The Evangelical Congress held in Havana, June 20, 1929, gave special attention to the Indian problem. Extended resolutions were passed with the following opening statement:

The commission believes that, as a preliminary step the congress, as a representative of the Christian churches, should confess with pain and repentance the lack of attention with which it has regarded for years the evangelization of the Indians, and it proposes to awaken a Christian responsibility in the respective national churches so that they shall not fall into such neglect again.

What Are the Prospects of the Work?

The tabulations of reports from some thirty-five organizations, having relations to Indian fields of Latin-America, are at the offices of the commission, 419 Fourth Avenue, New York.

The educational advance for South America, through the Committee on Cooperation in Latin America, has greatly impressed a number of outstanding leaders of the church. Here one nation was speaking its message of friendship to a sister continent. Bishop William F. Oldham, after considering this program, summed up his impression, with which other leaders are represented as agreeing, when he said: "Without undue enthusiasm, speaking deliberately as a man who all his life has been out on the firing line, associated with large projects in different parts of the world around, I say that the educational advance for South America is the most comprehensive challenging program for Christian service that I have ever known."

Dr. Webster E. Browning, writing in the REVIEW, April, 1928, on "Notable Conquests in Latin America," stated:

Help for the submerged Indian masses did not enter into the plans of Evangelical forces fifty years ago. Even that which is being done today is tragically inadequate to the needs of these millions of fellow Americans, as pagan as were their forefathers when Columbus first looked on the shores of America. Yet, considerable

interest has now been aroused in the problem, a number of missions have been organized, in one country there are now fourteen where three years ago there was but one, and it is hoped that steps may soon be taken to organize and coordinate these various bodies and carry forward a work which shall bring to the hundreds of widely scattered tribes the benefits of Christianity.

At the annual meeting, in March, 1929, of the Evangelical Union of South America, A. Stuart McNairn said:

A new day is dawning for South America. One can hardly realize the tremendous contrast of things as they are today and as they were only a few years ago. There was a time when that land seemed to be not only closed to the Gospel but utterly neglected and shut out of the thought of God's people in this land of ours. But far more thought and prayer and service have been given to South America than ever before. And the result is seen today in doors wide open throughout the whole continent. The faces of the Indians are toward the light, and wherever they see our work they say, "Come to us and teach us and help us." With their own hands they are building little churches and schools and looking to us for the teachers who shall bring them into the light.

A new day is dawning for South America. Let us welcome it and take our part in making it the day of the Lord Jesus Christ.

A NEW NOTE IN TRAVEL

MAKING travel a vital factor in promoting international understanding and good will without eliminating its pleasing vacational features is being emphasized in the many tours being arranged for the season of 1930 by World Acquaintance Travel, Inc. Distinguished men and women are among the leaders of these various groups.

Some of the tours have been arranged strictly for study and special observation. Others are of the sightseeing variety. Among those with a definite objective, is a group led by Leonard Barron, Horticulture Editor of *Country Life;* a motor tour through Spain and Italy will be under the leadership of Mrs. John Walton Paris; a tour to the Social Service Conference in Upsala under Mrs. John Ferguson and Mrs. Josephine Stearns; a Friendship Tour under the auspices of the Methodist Church, and the Good Will Pilgrimage of the International Council of Congregational Churches to England; an Art Appreciation Tour under Mrs. R. Edson Doolittle; and a Dante Pilgrimage under Mrs. George H. Camehl.

The National Federation of Business and Professional Women are arranging their third year series of tours under World Acquaintance Travel. Eight Quinquennial Tours to the Meeting of the International Council of Women at Vienna, May 27 to June 9 are also among the study tours.

With but few exceptions, all tours will visit Oberammergau and the Passion Play. Each group will also have the advantages of the hospitality and cooperation of the International Committee of World Acquaintance Travel. This Committee has been organized for the purpose of bringing World Acquaintance Travelers in closer touch with the problems, institutions and social life of the nations.

MARKET DAY, CAPE HAITIEN, HAITI

TOMORROW IN HAITI

BY THE REV. CHARLES S. DETWEILER, D.D.
Secretary, American Baptist Home Mission Society

ONE cannot predict what tomorrow will be in Haiti without taking into account the American occupation. Will Marine intervention cease in 1936 when the treaty of 1915 expires? Or will a new treaty be signed providing for further intervention? Or will the Commission recently authorized by Congress recommend some better way in which our Government may help Haiti? We attempt no answer to these questions, and therefore our forecast of the future is indefinite. But the American occupation by its past achievements has definitely determined that Haiti can no longer, as in the past century, remain in isolation and neglect, overlooked by the missionary and humanitarian forces of the world. The Marines have forced a certain amount of progress upon the country. It is no longer in the backwaters of the world's life, but is now fairly launched on the main currents. Our country has no more important international relations than with Latin America, and its dealing with Haiti will help to make or mar its fellowship with the other republics of this hemisphere.

Since the summer of 1915, Haiti has been virtually a protectorate of the United States, American treaty officials cooperating with Haitian officials in governing the country. There is an American High Commissioner who seems to share with the President of Haiti supreme power, and there is an American Financial Adviser - General Receiver, who confers with a Haitian Minister of Finance in the collection and expenditure of revenue. Other Departments, such as Public Works, Sanitation, and Police, are

directed by American treaty officials in cooperation with Haitian cabinet ministers. In all of these lines Haiti has been governed with a high degree of efficiency and honesty. Most noteworthy has been the successful financial reorganization of the Republic. Foreign claims have been liquidated, the foreign debt reduced, the budget has been balanced, the currency stabilized, and a large cash balance built up.

In the early days of the occupation the first institutions to present a new and modern front were the prisons, and the element of the population that saw the first improvement in living conditions were the prisoners. The penitentiaries became models of neatness; trades were taught and gardens cultivated within the walls, and so different was the lot of the prisoners from their former days when they were dependent upon their friends or charity for their daily bread, that to the poor outside it seemed no hardship to be a prisoner. Now that a well-trained National Guard is policing the country, the barrack or police station of each town has become the model house of the community. Over each of these barracks presides a noncommissioned officer of the U. S. Marine Corps, a tested and approved man with pride in his work. What a sight for the weary eyes of the foreign traveler to come into a little town in the interior and find a well-kept lawn in front of the police barracks and a vegetable garden in the rear, an object lesson of great value to the rest of the population.

Then there is the Department of Public Works, staffed by engineers belonging to our Navy. The marvel is to see how much has been accomplished in roads, bridges and public buildings with the scanty revenues of this poor Republic. But what wins one's greatest admiration is the service rendered in human welfare by the Navy physicians that are stationed all over the island as Public Health officers, not only working for clean streets and a clean water supply, but healing the sick in their daily clinics and also building hospitals. No medical missionary could be more beloved for his service to suffering humanity than some of these physicians, who ride out into the country to hold clinics for the poor. Because of their disinterested service they have been able to secure the cooperation of the Haitians of the better class in developing a few large public hospitals. Of one of these hospitals it is said with pardonable pride that it is the largest in the West Indies, a worthy boast for a country that has hitherto ranked as the most backward of this region.

In the original treaty which the United States gave to Haiti to sign, under which all of this helpful administration was authorized, nothing was said about the Courts of Justice or Public Education. Later experience has proved that these omissions were regrettable. To remedy in part what was omitted, a new Department called Service Technique has been instituted, at the head of which is an American and a small force of foreign agricultural experts. Under their direction rural schools have been established, where the emphasis is laid on manual training, gardening, and the care of animals. To supply teachers for these schools a central normal school is maintained at the capital. There are also industrial schools for boys at several

of the larger towns. In addition to these schools the Service Technique maintains twenty demonstration farms, and certain experiment stations for coffee and sisal, and sends through the country a number of farm advisors. Many of the more intelligent Haitians believe that this is the most valuable contribution of the American occupation to the welfare of their country.

For that branch of the Haitian government called Public Education the American treaty officials are said to have little sympathy. While large sums have been appropriated for the Service Technique, which is under American control, appropriations for the Department of Education, which remains under the Minister of Public Instruction, are today smaller than they were in 1914-1915. Haitian teachers in the agricultural schools receive higher salaries than their fellows in the ordinary Haitian schools. The American criticism of these schools, even where manned by capable teachers, is that they are academic, not fitting the pupils for any vocation. The Americans rightly believe that it is of the utmost importance to teach the children how to work, but it is unfortunate that they have not prepared the Haitian educational authorities to undertake the responsibility for these agricultural schools. The danger is that when American control is removed, all the work of the Service Technique may fall to the ground.

This leads us to note what is generally agreed to be the chief failure of the American occupation. It has not succeeded in winning the sympathy and cooperation of the educated classes. Its human and social contacts are all too few. The common people, ninety per cent of the population, which is an estimate only of the number of illiterates, have received marked benefits from the American occupation and is apparently contented. They are freed from fear of bandits or revolutionaries; they may safely take the produce of their little farms over good roads to market. In any case they have always been treated as inferiors and are accustomed to this treatment. As peasants, they have not aspired to social equality with the merchants, professional men and politicians of the cities. But these latter are the unhappy classes. They have been deprived of any part in choosing their President or the Council of State that has supplanted the national Congress. If any of their number criticize the President too severely, he is thrown into jail and left there a long time without trial. A National Guard, officered by Americans, is the instrument of these occasional acts of despotism and is the support of a government in which they have no voice or vote.

To add to their resentment the American Treaty officials, who have the last word in the collection and expenditure of revenues and who thus control the destinies of the country, have not succeeded in suppressing altogether their feeling of racial superiority. They dwell in the midst of the Haitians with a separate social life of their own. Although care has been taken not to wound their racial sensibilities, the Haitians cannot help feeling that their country is ruled by men from the United States where the distinctions of race are never forgotten.

Whether it be because of this lack of sympathy between American officials and the educated classes, or because of the desire for

efficiency in administration, there has been little or no preparation of the Haitians for self-government. They have not had an opportunity to elect a Congress or a President. If the American occupation comes to an end according to the terms of the present treaty in 1936, Haiti will not have been any better prepared for self-government than if there had been no intervention by the United States. To all intents and purposes the United States is administering the affairs of Haiti as if it has received a mandate from some association of nations, without planning for a definite end.

Religiously, Haiti is different from other Latin American republic in that there is no anti-clerical party; there seems to be not even the beginning of any such movement as in Mexico led to a break between the church and the state. In Haiti the religion of the state is Roman Catholic and its ministers are supported by public funds; and the people seem to be content to have it so. Public education is in part in the hands of priests and nuns. There are also certain Roman Catholic schools that receive most of their support from the state.

But just as the old type of public education reached only a small proportion of the children, so the state religion has in reality affected only a small part of the population. African voodooism is a more potent force in the life of the masses than Roman Catholicism. This cult is prohibited by law, but the prohibition has not been effectively enforced. In general one may say that the religion of the country people is more animistic than Christian.

The situation then that confronts Christian missions in Haiti is that "a great door and effectual" is open to the country people, but the opportunity with the educated classes in the cities is uncertain. The improvements in public order and public works and the new rural schools resulting from the occupation have changed the whole life of the countryside. It is a day of awakening. Thousands are learning to read who never read before. The Word of God may now have free course among the masses. In the cities on the other hand, there is a certain amount of resentment at foreign control and consequent anti-American feeling. The Roman Church appeals to the educated classes as being a part of their cultural inheritance from France, of which they are proud. They want to be treated as of French, not as of African origin. With good reason they feel that their spiritual heritage ought to characterize them rather than their physical traits. The way of approach to them is not easy if it be with an American emphasis.

Fortunately for the progress of the Gospel, the Protestant faith had already become rooted in Haiti through missionary efforts of former generations. British Wesleyans were among the earliest to establish evangelical churches in that land, followed by British Baptists in the forties of the last century, whose work was later continued by Jamaican Baptists. A decade later an American Negro from Connecticut successfully founded the Episcopal Church in a number of towns, and some Baptist Abolitionists from New York founded a mission in the capital city. The churches founded by these pioneers still live, and although small, they number some

cultured and influential families among their members. From them have come ministers who, having received their early preparation in the Lycée of Port-au-Prince, continued their education in American seminaries, and have set a high standard for the Protestant ministry. The Protestant churches may be small, but they are now rooted in the soil and, having been in existence long before the American occupation, are not looked upon as part of it. It is true that the Episcopal and most of the Baptist churches have now some connection with American Mission Boards, but their ministry is Haitian.

The future of the Protestant churches lies in the extension of their ministry away from the coastal cities into the neglected interior of the island. The first pastor to discover the untouched resources of the rural population was Nossirel L'Herisson, of the Baptist Church of Jacmel, as far back as 1895 when he gave himself to the work of the ministry. Going out on mule-back every week to seek the lost on the mountains overlooking the southern coast, he has gradually built up a body of believers numbering 1,200 communicants and some 2,000 more who are converted but not baptized because unable to be legally married through their past sinful entanglements. In addition to the chapel at Jacmel, which is the home of the church into the membership of which all are baptized, he has led these people in the building of twelve stone chapels in as many out-stations scattered among the hills. When we consider that the average daily wage of a laboring man is twenty cents, we can appreciate the consecration and skillful leadership involved in the collection of funds for the building of these chapels, and for the support of primary schools in connection with some of them. To be sure they have been built little by little in the course of thirty-five years, but this work has meant that Pastor L'Herisson has spent about half of each week in the saddle. Now at an advanced age he is still straight and strong, and still keeps a close oversight of all his groups of believers. As this work is the outgrowth of British Baptists it is fitting that it should receive some support from Jamaican Baptists, who had assumed

COUNTRY HOUSE IN HAITI
This Hut Can Hold Over Fifty People

what they could of the mother Society's obligations in the West Indies.

Beginning at Cape Haitien on the north coast, Pastor A. Groves Wood, a British missionary in the employ of The American Baptist Home Mission Society, has led Haitian Baptists to evangelize the interior of the Island just as Pastor L'Herisson had done in the south. The same readiness to hear the preaching of the Gospel has been found among the country people in the one case as in the other. Among other places the little town of St. Michel was deeply stirred, and the believers built themselves a little chapel of mud walls and thatched roof, which was no sooner completed than it became too small.

Here occurred the conversion of a notable "bokor" or voodoo priest. Like Simon Magus he had given himself out to be a great man with powerful charms. He attended a gathering in the home of some of the members and was deeply affected by what he heard. One verse of Scripture that haunted his memory was: "No man, having put his hand to the plow and looking back, is fit for the kingdom of heaven." Later he left the district and tried to efface from his mind the Christian impressions received at that meeting, but this one text of Scripture would not leave him alone, and it finally brought him to the feet of his Saviour. Afterward his wife also found peace. She said that she had suffered from demons and was often unable to sleep, for as soon as night came these demons took possession of her and she knew nothing of what she did until the demons left her. In a very real sense hundreds of people in Haiti have been set free from the fear of demons by the knowledge of the Gospel. As one listens to their testimony when examined for baptism, one is impressed by the little that is said concerning Romanism and by the frequency with which they bear witness to the peace that has come into their lives since they believed that Jesus has conquered the demons and freed them from bondage to their tormentors.

About three years ago there was published a translation of the Gospel of John into Creole. This is the language of the countryside, a patois of French but containing many African words. Between Las Caobas and Mirabalais a voodoo priest was converted through reading this Gospel. He had a "houmfort" or rude temple in his yard. The first thing he did after his conversion was to gather all of his images, fetiches, and charms and pack them into this "houmfort." Then he cut down the sacred tree, under which most of the heathen ceremonies were performed, and added it to the pile. Then he summoned the nearest Baptist leader, who came with a number of his members. When they arrived the converted "bokor" poured kerosene over the "houmfort" and set fire on it. The news of this conversion and defiance of the voodoo religion spread like wild fire through the region and as a result of this testimony others were won to Christ.

Every church or outstation established requires a primary school where the children may be taught to read and write. The church desiring a school furnishes the room and the equipment, and the mission furnishes only the salary of the teachers. The equipment in most cases consists of a simple thatched covered hut with benches and with rude desks for only a part of the pupils, to be used in relays for writing lessons. In some places there are night classes for adults who want to learn to read. It may be a long time before sufficient schools are established by the Government for all the children of Haiti. Meanwhile the Protestant churches must make provision for a literate membership and thus contribute to the building of a new and better Haiti.

The sense of nationalism is strong in Haiti. It is the only nation on this hemisphere where the Negro race has an opportunity to develop its own institutions. Its independence must be jealously respected by the United States. If our help is extended in the spirit of brotherhood, tomorrow in Haiti will be full of promise.

WHAT DO YOU KNOW ABOUT THE MEXICANS?

BY THE REV. ROBERT N. McLEAN

Director, Spanish-Speaking Work of the Presbyterian Board of National Missions

OF ALL the peoples who have come to our land, there are none who are so little known and little understood as the Mexican immigrants. Go into any public library and ask for literature about Italians, Japanese, Poles, and you will soon be barricaded at your reading table with a wall of books; ask for information about the Mexicans and the librarian will explain to you that there is no book entirely devoted to the subject and that the periodical literature is meagre indeed. The Mexican is the man whom we do not know.

The whole subject is clouded with uncertainty. Estimates as to the total number of these people in the United States vary from a million and a quarter to three millions. Even the government statistics do not help us much, for they take cognizance only of those entering legally, while during the past decade hundreds of thousands have entered surreptitiously. "Wet backs" they are called east of El Paso; "Bootleg Mexicans" where the Rio Grande no longer marks the boundary. Recently the border patrol has been increased and the vigilance tightened; but the number of Mexicans here illegally is so large as to render the government figures valueless in an effort to determine the size of the problem.

The only two safe guides are the school enrollment of Mexican children and the statistics as to the number of Mexicans employed in the major industries such as railroads and beet companies. But even these have their elements of uncertainity in determining total population, because of so many variable factors involved. In one year 62.1 per cent of all the Mexicans entering legally were adults, and three fourths of these were males. In the industries there are many "solos" or single men. Mexicans usually have larger families than native Americans. There are many Mexican children employed in seasonal agriculture and are therefore not in school. All these are factors which make it difficult to fit school or employment statistics into the formulæ commonly used in determining population.

Because of this uncertainty, one guess is as good as another, except that the best guess is the one which is quoted most frequently. Repetition has tended to give value to estimates of Mexican population. Our guess for the purpose of this discussion will be 1,750,000 in the United States, not counting the large number of Spanish Americans in New Mexico and Colorado.

When the immigration from Mexico began in large numbers, it was confined almost entirely to Texas, California, Arizona, Colorado and New Mexico. The revolutionary period which began under the leadership of Madero in 1910 left Mexico in turmoil. Then came the World War with its depletion of our own labor supply. The Armistice ushered in a new era of industrial expansion calling for an unprecedented amount of common labor. And so with the push of

want behind and the lure of opportunity ahead, the Mexicans swarmed northward by the hundreds of thousands. Then came the development of immense irrigation projects bringing under cultivation millions of acres of new land, dedicated for the most part to the growing of seasonal fruits and vegetables. Finally the quota law of 1924 greatly cut down the supply of common labor from Europe and resulted in a corresponding acceleration of immigration from Mexico.

In the southwest there are three main types of employment which lure Mexicans. He is first recruited by the agricultural interests, and his labor is largely migratory. When a crop, such as lettuce or melons in the Imperial Valley of California, or cotton in Arizona, is ready to be gathered, there is a tremendous demand for Mexican labor; but once the crop is harvested the demand immediately disappears. The Mexican packs his few belongings and his large family into a decrepit second-hand car, and rattles away to work on another crop somewhere else. Case studies have been made which show that the average migratory family lives in five or six different places during a calendar year.

The problems of the school, the community house and the church in dealing with such a shifting group can readily be imagined. One school teacher in the San Joaquin Valley in California reported a Mexican turnover of forty per cent every month during the school year. A Sunday-school in Arizona with an average attendance of 75 had 642 different names upon its roll in one year. The trouble lies in the fact that our missionary program has been developed around conditions incident to a settled community. A church or a community house set upon concrete foundations illy meets the needs of a family which lives upon wheels. The Baptists have taken an advance step in the use of their chapel automobile, and the Council of Women for Home Missions is doing a notable work among the Mexicans through its department of work for cannery and migratory workers; but as yet a set-up which will adequately meet the need has not been developed.

In fact, any solution can at best be but a makeshift. There is too much moving on the part of the Mexicans and too little interest on the part of employers in the social needs of their workers. It has been estimated that the average Mexican migratory worker is idle 30.4 per cent of his time. Large employers seem to want Mexicans numerous and hungry. They demand that the labor reservoir shall always be full so that the expense of recruiting may be reduced to the minimum. Some plan must be worked out whereby employers of migratory agricultural labor may budget their labor needs, cooperating rather than competing in the use of the Mexicans. In this the railroads might cooperate by arranging to do the bulk of their construction work during the periods of greatest idleness in crop work. Such a plan would be to the interest of all, for if the growers cannot harvest their crops the railroads will have nothing to haul.

The railroads themselves are the second large employers of Mexican laborers in the southwest. Roy E. Kelly, of the Southern Pacific Railroad, estimates that, counting men, women and children, 250,000 of these people are supported in this

country by railroad work. The railroads claim that they are the best laborers available, being able to withstand the extreme heat of the desert and willing to do without argument what they are told. Also they are willing to live in box-cars, or cement section houses, and to work for $2.60 per day.

But both railroads and agriculturists are constantly losing their Mexican laborers to the industries in the large cities. Very frequently Juan Garcia is out of a job, and when he has no work he inevitably drifts to the city. Although a farmer he gravitates to the metropolitan area for three reasons. He is naturally gregarious, he is sure to have a relative in the city, and he has learned that if worst comes to worst, charity is better organized to care for him there than in the country. Mexicans will share their home and their last crust with a friend. Juan Garcia therefore "visits" with a relative or an acquaintance until he gets a job wheeling concrete or digging with pick and shovel. And when the crop which recruited him again needs his services, he is reported missing.

Since the quota law of 1924, Mexicans are found in ever-increasing number outside the southwest. The Interdenominational Council on Spanish-speaking Work, a subsidiary of the Home Missions Council, is conducting a questionnaire survey of this phase of the problem. It has been discovered that there are two main groups of Mexicans. The first is made up of those laborers who have been recruited by the sugar beet companies and who are to be found in Kansas, Nebraska, Idaho, Wyo-

A MEXICAN HOME IN BELVEDERE

ming, Michigan and Ohio. The second group is about the Great Lakes, where Mexicans are employed in the various foundries, factories, steel mills and automobile manufacturies. There are about 30,000 in Chicago, and Illinois last year was the fourth state in declaration of destination on the part of incoming Mexicans.

In this lively competition for labor, the beet growers hold the bag. The work they offer is irregular, requires child labor, provides inadequate housing conditions and poor pay. As a result it is only the first-year Mexican who is found stooping over the beet fields. As soon as he becomes sophisticated he slips through the fingers of the sugar company and gets a job in Detroit, Pontiac, or Chicago.

In the last-named city there is a colony of about 1,500 Mexicans supported by work in the foundry of the General Motors Corporation. Most of them were recruited by the beet companies; all of them are permanent additions to the industrial ranks. They do the hottest work, the dirtiest work, and they earn on the average $4.50 per day. But there is no "season" in such work, for the foundry runs night and day. In fact, a woman keeping a rooming house for Mexican "solos" went to the employment officer and requested that certain men be transferred from one shift to another so that she could keep her beds continuously occupied!

In order wisely to prepare his brief, the hypothetical friend of the Mexican must understand something of the background from which this strange laborer comes. For more than three centuries he has been a slave in everything but the name. When the Spaniards conquered the empire of the Montezumas, they introduced the feudal system of Europe. The economic order which they displaced had been largely communistic. Land belonged to the Emperor and was held by individuals only in trust. Failure to till the ground was looked upon as a social sin because it removed from production part of the patrimony of the tribe. Continual disuse of the land meant that it would be taken away and assigned to another.

The Spaniards introduced private ownership of land in vast estates. Such expeditions as those of Cortez were financed out of private capital, and it was understood that the backers were to be reimbursed out of the spoils of the conquest. To Cortez himself was given an estate which covered 25,000 square miles, while to even the humblest foot-soldier in the ranks a princely donation of land was made. It must be admitted that the Spanish were interested in winning the Indians from paganism, but it was thought that the easiest way to accomplish this noble aim was to assign responsibility to each landholder for the people living upon his estate. So there was not a large *hacienda* in all Mexico which did not have its private chapel.

But human nature is human nature, and the land-owners were far more interested in making their tenants dig irrigation ditches, build houses and plant corn, than they were in laboring for their souls' salvation. They earned on an average twenty-five *centavos* a day and were housed in hovels, shacks and holes in the ground. Moreover they could not leave the land upon which they labored until they discharged their debt to their patron—a feat

which under the circumstances was impossible.

When the fires of revolution blazed out under Madero in 1910, less than ten per cent of the people owned all of the land. The revolution had as its background ignorance, disease, squalor, slavery, superstition, and practically all of their ills—social, economic, spiritual, the Mexicans have owed to the land system. Disease came from malnutrition and poor housing; ignorance from the fact that the landed aristocracy thought the common people as little worthy of education as the oxen and the burros with which they labored.

Out of this welter have come a million and three quarter of these people to live among us—about one fifth of all the Spanish-speaking people of the country. We fumigate and vaccinate and inoculate at the border, thinking to protect ourselves from Mexican ill-health; but nobody has ever yet been wise enough to work out a system of vaccination or inoculation, like a shot in the arm, which can be given to a Mexican which will protect us from the social and the moral ills from which Mexicans suffer. This is the task of the school, the community house and the church, but it is a task which cannot be accomplished in a day. Sufficiently heartening is it to realize that these brown-faced boys and girls, with an ancestry of three centuries of ignorance behind them, are keeping fair pace with our Anglo-Saxon children. And the old hovels and shacks of the Mexican colonies of a decade ago are giving place to neat, flower- and vine-covered houses.

The Interdenominational Council on Spanish-speaking Work seeks to coordinate and regulate in the interests of comity the work which the various evangelical bodies are doing among the Mexicans — and succeeds about as well as such organizations usually succeed. Today there are not less than 24,000 Protestant Mexicans in the United States, not counting Sunday-school scholars or that large group of adherents who for social reasons are unwilling to declare themselves.

The Mexicans who have come into this country present a rare opportunity for evangelistic effort.

SUNDAY SCHOOL IN THE IMPERIAL VALLEY—NOTE THE MIGRANT BABY ORGAN

Rooted to the soil for centuries, they have at last cut the ties which have bound them. They have left their homes, their kinsfolk, their work, their old environment. Coincident with this change there is a dissatisfaction with the old life and all its conditions. With a frank and open attitude toward new things in a new country, they are also open to a new philosophy of life. But the opportunity is one which will brook no tarrying. The Mexican people in the United States are casting themselves, plastic, responsive, into a new mould. The Church has the chance to say what form that mould shall take.

UNION AND PROGRESS IN PORTO RICO

BY C. MANLY MORTON

Professor in the Evangelical Seminary of Porto Rico

PORTO RICO is one of the newer fields for evangelical Christianity. Thirty years ago there was not a single Protestant church on the island. Today there are more than two hundred organized churches, besides many unorganized preaching points, with a total membership of more than twenty thousand. An even more significant fact is that for several years the mission boards have been able rapidly to reduce the number of missionaries until today no board has more than one missionary in general evangelistic work, in addition to teachers and physicians. One of the largest missions has recently selected a Porto Rican as superintendent of its evangelistic work. Another mission has no American missionary connected with it in any capacity. Not a single church on the island is in charge of a missionary pastor. The churches are rapidly working towards self-government and self-support.

Within less than thirty years, the evangelical churches have come to occupy a place of influence altogether out of proportion to their numerical strength. Being a Protestant is looked upon in most quarters as an asset. A prominent government official, himself a Roman Catholic, recently appealed to the Protestant ministers to send him young men to work in his department. In the course of the appeal he said, "The most reliable, trustworthy, efficient men I get come from the evangelical churches. They seem to have a strength of character which the average young man does not have. I want more of them." The evangelical ministry is looked to for leadership in every forward movement for social, moral, and spiritual betterment. The Commissioner of Education of Porto Rico, when congratulated on the remarkable progress of his department, replied that he did not feel that even his many and good schools were making the contribution to Porto Rico that the Protestant ministers scattered over the island were making. The Chief Justice of the Supreme Court of Porto Rico, in a public address, said that he considered that each one of the many and difficult problems now before the people of Porto Rico was in the last analysis a religious problem, and that the young ministers were doing the one thing that could solve the problems. The Judge of the Federal Court of Porto Rico told the President of the Evangelical Seminary that he is now convinced that not the courts, nor even education as he formerly had believed, but the kind of work being done through the Seminary and through its graduates was the only hope for the future.

Of course there are many elements entering into such a victory as this. The one, however, which the writer feels to be of greatest importance is the spirit of cooperation and unity which has more or less characterized the work from the beginning, but which has arisen to a place of dominant importance during the past ten years. This

has enabled the evangelical churches to present a solid front and to conserve and use many of their forces which, under ordinary conditions of rivalry and competition, would have been lost.

Zones of Activity

The island is divided into zones of activity, and each mission is given a special field with the responsibility of developing it. There has been practically no overlapping. The local church is usually known by its location instead of by its denominational connections. The feeling is fine. The spirit of "the second mile" has more often predominated than has the contrary. A simple illustration will serve to demonstrate the spirit in which this territorial agreement has been carried out. Some years ago, the Presbyterian Church transferred a small portion of its territory to the Disciples of Christ, who were geographically better able to take care of it. The only hitch in the negotiations came in connection with the transfer of the three modern concrete church buildings which the Presbyterians had erected. The Presbyterians insisted on giving the three buildings to the Disciples free of charge, while the Disciples insisted on paying for them! It was a desire to "give" rather than to "get" which characterized each one.

The dangers which the isolation of divisions of territory brings are overcome by the Interdenominational Conference which is held each summer. From 150 to 200 workers from all of the denominations come together in June for a week of study, fellowship and inspiration. In these gatherings, denominational lines are forgotten. The group becomes one great family interested in one great cause. No business is transacted. It is strictly a time of communion and inspiration.

The Protestant churches own and operate one of the most modern printing establishments in Porto Rico. They issue a sixteen to twenty-four page weekly journal of religion which ranks as the neatest, most attractive, best edited periodical of its kind in the Spanish language. This has taken the place of the several little denominational papers which were formerly published. It is a publication which can be placed in the public libraries or handed to the best people with the consciousness that it will make a good impression. A notable fact is that more than half of its subscribers are not members of the evangelical churches.

The Evangelical Seminary

But without doubt the greatest single factor in the development of the evangelical cause in Porto Rico is The Evangelical Seminary. This institution was established in 1919 to carry forward and enlarge the work formerly done by the various denominational training schools for ministers. Seven denominations—Baptist, Christian, Congregational, Disciples of Christ, Methodist, Presbyterian, and United Brethren — cooperate in its management and support. The faculty is composed of a president and four full-time professors, one of whom is a native son of Porto Rico and a graduate of the Seminary. No two are from the same denomination. Each student receives the same training as all the rest. The spirit of the institution is thoroughly evangelistic, its viewpoint is Cristocentric, its methods are modern, its intellectual and spiritual standards

are exacting. The Latin American is cultured, idealistic, and intellectually strong. The minister who successfully appeals to them must have these qualities plus a faith and spiritual power to make him a real leader.

The Evangelical Seminary of Porto Rico is the largest institution of its kind in all Latin America, and it is the only one giving a standard bachelor in theology degree. It is located just across the street from the University of Porto Rico, and works in complete harmony and cooperation with that institution which is rapidly moving toward its ideal of becoming a great Inter-American University. The students of the Seminary and the University mingle in the class rooms and on the campus, and one of the finest pieces of work being done on the island is that of the quiet influence of these student contacts.

The Seminary draws its students from all parts of Porto Rico, and from Cuba, Santo Domingo and Venezuela. Its graduates go to every section of the Caribbean region, as well as to many other parts of the world. Already it has five men in Cuba, five in Santo Domingo, five in Venezuela, two in Columbia, one in Central America, three in Spanish work in New York City, and more than one hundred in important pastorates in Porto Rico. There are constantly on file calls for prepared men from other sections of Latin America, which cannot be filled.

Porto Rico is the only place in the world where both English and Spanish are official, c u r r e n t l y spoken, languages. It is the only place where the two civilizations, Spanish and Anglo-Saxon, live side by side under conditions of equal protection and encouragement. It is the logical and only place for the two great cultures of the new world to become welded into that enduring friendship based upon understanding and good will, which can and will stand the stress of suspicion, commercial rivalry, political blundering, and intentional misrepresentation. Columbia University recognized the strategic importance of Porto Rico when it established here its School of Tropical Medicine. Boston University recognized it when it gave its cooperation in developing here a School of Commerce. Charles Evan Hughes recognized it when he accepted the chairmanship of a special committee organized in New York for the purpose of raising a huge endowment fund for The University of Porto Rico. The Evangelical Seminary wishes to do for the spiritual life of the Americas that which these other institutions and agencies are doing for the scientific, commercial, diplomatic, and purely cultural life.

Two of the big reasons why Protestant Christianity has not made more progress in Latin lands are: first, the lack of unity, and second, the fact that the message has usually been cast in an Anglo-Saxon theological mould which the Latin mind neither cares for nor understands. Porto Rico has only 3,400 square miles of territory. Into that it has crowded a million and a half men, women, and children. Under these conditions, people have to work in harmony and understanding. Here evangelical Christianity is trying out many experiments. Here it is looking deep into its own soul in a noble effort really to find itself in relation to the supreme task of revealing Christ to a Latin people.

SOME OF THE PEACE CARAVANERS SENT OUT DURING THE SUMMER OF 1929

UNDER THE RED AND BLACK STAR

The Story of a Remarkable Humanitarian Service

BY ANNA L. CURTIS

Publicity Secretary of the American Friends Service Committee

THE American Friends' Service Committee was organized June 1, 1917, by the Quakers of the United States—the Religious Society of Friends. They collected $5,000, chose Rufus Jones as chairman, borrowed Haverford College as a summer training school, and called upon the young men of the Society who preferred constructive to destructive work, to volunteer for relief and reconstruction in the devastated districts of France. The eight-pointed red and black service star of the Quakers had already been worn in France by English Friends in 1872, and twenty years later in Bulgaria and Russia. Three weeks after the war broke out in 1914, English Friends began relief work among the civil population of France and Belgium, the first man in the field, it is said, wearing the same arm-band or brassard that his father had worn in similar service in the same land forty-two years before.

American Friends gave much help to the English at this time, but did not organize in a national way for the work until the United States also entered the war. In the ten years after 1917, the American wearers of the red and black star made their way to every corner of suffering Europe—over 900 American men and women, mostly young members of the Society of Friends, laboring always in closest cooperation with the English Friends and their other hundreds of workers.

In both America and England,

the Quaker work touched popular sympathy. People of every nationality, religion and political opinion gave money and goods to the Friends, the American Committee alone receiving in ten years' time over $12,000,000 in cash, and a still larger sum in clothing, seed, food supplies, drugs, etc.

Help was given without regard to religion, or politics, or nationality. The kind of relief given, of course, was dictated by the particular need. In France, thousands of shell-damaged houses were repaired and hundreds of new cottages built, while their occupants were provided with clothing, beds, utensils, seed, rabbits, fowls, for beginning life again. Temporary children's homes were conducted and a maternity hospital was founded, the last being later endowed as a permanent gift to France. In Belgium, similar work for children was done.

In Russia, thousands of Polish refugees were aided and, during the famine years, several hundred thousand Russian peasants were fed and probably saved from death by starvation, while a children's clinic, nursing service, and model farm demonstrated in the famine area a better way of living. Suffering Serbia received new homes, clothing, food, and medical service. At one time, the only medical help for 80,000 people was that of the Quakers. In Poland, after the war, the Friends hauled timber for new homes, supplied food, clothing, tools, sheep, and seeds ($100,000 worth of the latter in one shipment). The Quaker anti-typhus unit at one gateway from Russia, by which were pouring in the returning refugees, helped to save Europe from the threat of typhus which came with them. They provided paying work for the women during the long winter hours, established an orphanage (liquidated in 1929), and an agricultural school (recently turned over to the Polish Government).

In 1919, the Friends reached Austria and Germany, there to find the problem of terrible malnutrition, affecting hundreds of thousands of children with rickets or tuberculosis. The Friends bought cows and milk from the countries which had once been a part of Austria, but are now no longer and became the largest milk distributors in Austria. They trained and sent out traveling teachers of hygiene who taught children and adults in the most remote parts of the country how to avoid tuberculosis.

In Germany, two periods of child-feeding were carried on. During the first, the Quakers cooperated with a committee in the United States under Mr. Hoover's leadership; during the second, with a similar committee headed by General Allen. In all, over 2,000,000 children received a supplementary meal in school, for periods varying from a month to a year. This child-feeding work was chiefly a concern of the United States. But, through the English Friends mainly, much help was also given to students, old people and families in distress, in both Germany and Austria.

In all these countries, the physical relief and reconstruction work done has proved to be, instead of a work complete in itself, the basis for a far greater task—that of openly and officially aiding in the spiritual reconstruction of the land. As a logical result of the relief work, the Friends have established Good-will Centers in Moscow, War-

saw, Vienna, Berlin, Paris, and the World Capital, Geneva, from which to carry on a further program of faith and works. In each country, the centers are in touch with native leaders in peace, religious and social work. Their rooms are used for conferences on every forward-looking question. Travelers are brought into touch with the life and institutions of other countries. Lectures on international subjects are frequent and the entire effort is to try to help individuals and groups to a better understanding of other countries, or of other groups in their own country.

The aim is the same in all; but the specific activities, aside from those above-mentioned, vary greatly. In Paris, Berlin, and Frankfort are student clubs, where students of several different nationalities come together for social gatherings or friendly discussions of vital questions. At the Vienna Center, nearly 200 young people, mostly still in the teens, similarly meet in eight or nine club-groups for study, social periods, and, above all, to catch the international viewpoint. The Geneva Center has a Student Hostel, primarily for the accommodation of post-graduate research students, and the fifteen or eighteen who are there during a year are drawn from five or six different countries. Two yearly scholarships for study in Geneva are given to teachers of history in Quaker schools or colleges.

In Poland, the Peasant Industries Scheme has provided women with weaving and embroidery work to do during the winter months, the products being sold mainly in England and the United States. In Russia, two Friends are taking public health work as their service, and are working in the Botkinsky Hospital near Moscow. The Quakers are now cooperating, by request of the Russian Department of Health in establishing a children's clinic, and are to send two more nurses to train young Russian women in the work. The Paris Center has given impetus to some notable prison work in France, interesting a large and influential group in probation work and prison reform under the name of Committee for Study and Action toward the Diminution of Crime. The maternity hospital at Chalons, which the Friends established as part of their war work, has since been endowed as a permanent memorial in France. Two things distinguish it, its remarkably low death-rate and the fact that the nurses' aides come from several different countries. They are young women who gladly give a year to this international service.

All the centers work in closest cooperation, collecting valuable information, exchanging articles in newspapers and periodicals, arranging conferences between nationals of different countries. The Berlin and Warsaw Centers, for instance, brought about the first conferences between Germans and Poles held after the war. The Geneva Center also has done much to bring into cooperation for joint action and mutual information service the seventy-odd international organizations which now center in Geneva.

In 1928, the American Friends' Service Committee extended its work to Japan, cooperating with another Quaker organization to send to Tokyo a young couple whose sole business is to help create a better understanding between Japan and the United States. They work with several schools, are in

touch with leaders of liberal movements, and are sending home for publication a series of most informing and helpful articles on the country. Giving much time to the study of the language, history, and customs, they hope they are laying the foundations for intelligent peace-making.

India, too, is now to be touched by the Service Committee. (English Friends, of course, have long been working there.) The great Indian poet, Rabindranath Tagore, has established a social and educational settlement in Santiniketan in the Bengal district. Here young people are given full academic training, or instruction in arts and crafts, while a full program of health and social work for the nearby villages is being built up. In 1929, Tagore asked the help of Friends, and the Service Committee has responded by sending a young doctor and his wife, a practical nurse, to take charge of this health work. "Here at Santiniketan," writes the young man, "is the place where the most is being done to bring about an understanding between the East and the West."

The war called the attention of Friends, as of other peace-loving people, to the great lack of definite education in the United States for international friendliness and understanding. The Service Committee is undertaking to do its share in this needed work. Probably the most dramatic educational activity thus far sponsored by American Friends is that carried on by the Peace Caravans—college students who spend their summer vacations traveling about by auto, in groups of two young men, or three girls, and speaking on peace wherever they get the chance. Carefully trained before they start out, they are ready to spread the Gospel of Peace in churches, before Rotary or Kiwanis Clubs, or in summer schools. They teach boys' and girls' camps the games and folk-songs of other lands, or tell tales of far-away children to Sunday-schools and Daily Vacation Bible Schools. In the summer of 1927, there were eight teams; in 1928, eleven; in 1929, twelve, each working in a different part of the country.

The Youth Peace Declamation Contests are intended to bring the international idea to children from nine to fifteen years of age. Because of the difficulty of finding selections suitable for such contests, a book of peace recitations and stories, "Peace Crusaders," was compiled, especially for the use of contestants. During the first year, ending November, 1929, over 500 contests were held all over the United States, and medals awarded the winners. In several cases, through the interest of school superintendents, the schools of an entire county participated.

Education through the press is a very important part of the Service Committee's work. Short and interesting articles and items which carry the international spirit are prepared weekly for editors, over 200 of whom in a dozen different states are now using the material. Another similar series is sent to teachers, club leaders, and others. The list of subscribers to this free service is steadily growing, and now includes the Mexican Minister of Education, who has the articles translated into Spanish and distributes them to the Mexican schools.

During 1929, two important peace conferences were sponsored by the Service Committee. One, for

future religious leaders, was attended by over 200 theological students, young ministers, Christian Association secretaries, student leaders, etc., with such leaders as E. Stanley Jones, Bruce Curry, and Sherwood Eddy. For three days they discussed the problems of war's challenge to Christianity. The other conference brought together about forty editors of religious papers, their problems being those of conscience and the state, our best defense in view of the Kellogg Pact, etc.

Peace work among our Negro population is relatively as important as among the whites, and the American Inter-racial Peace Committee is the joint effort of the Friends and of representative American Negroes to enlist the active support of the colored people and to increase mutual understanding between the two races. Organized in June, 1928, the Committee has already done much valuable work from its headquarters in the Service Committee office. Public addresses, mass meetings, news releases, and educational work among colored ministers, teachers, and children are the chief methods employed.

The chasms of misunderstanding between different groups in the same country are often nearly as wide as those between different countries. Also, there is an inspiration in service for the sake of service alone, which comes in no other way. For these two reasons, the American Friends' Service Committee encourages young people to volunteer for a year, or for a summer vacation, in some form of ill-paid service to their fellowmen in this country. Nearly 200 young people in the last three or four years have thus worked in schools for Negroes or Indians; in institutions for delinquent boys and girls; in city social settlements and the settlements of the Kentucky Mountains; at Ellis Island, and in similar places. During 1928, child feeding and medical work were done, and some other relief given during the coal strike in the Barnesboro District of Pennsylvania.

Similar work was begun in Marion, N. C., in November, 1929. Here, in the textile district of the South, the class bitterness and antagonism could hardly be greater, while the mill laborers and their families are living in conditions which are destructive to home life, and child labor is a commonplace. As a result of the strike against long hours and low wages, many families are destitute, and the Social Service Section of the Federal Council of Churches has invited the Service Committee to cooperate with it in much-needed relief work, the Friends to administer the relief. Food, clothing, and medical service are to be given for three months at least, the hope being that a solution of the difficulties may be found during that time.

All this Home Service work, whether institutional or of the so-called emergency type, will help the nation grow in its ability to solve its social problems. The young people who take part in such work will have gained by experience a broadening knowledge of the conditions underlying racial and class conflicts and other problems affecting public welfare. Through such constructive service, the Friends believe that they are helping to develop the patriotism of peace and good will among men.

FURTHER LIGHT ON THE FIRST MISSIONARY FROM AMERICA

TO THE EDITOR OF THE MISSIONARY REVIEW OF THE WORLD:—

BETHLEHEM, PA., Jan. 13, 1930.

In the January issue of THE MISSIONARY REVIEW Dr. Otis Cary raises the question as to who was the first missionary to sail from America, and comes to the conclusion that this honor belongs to Erasmus Schmidt, who sailed from New York in 1803.

If you are interested in following the matter further, I may report that between 1746 and 1805 no less than seventeen native-born American Moravian foreign missionaries were sent out from Bethlehem, Pennsylvania, sailing either from Philadelphia or New York.

May 18, 1746, George Kaske and his wife, Susan Elizabeth Kaske, maiden name Funk, who was born in Germantown, Pa., November 18, 1721, sailed for Berbice in Demerara (British Guiana), South America. To Susan Elizabeth Kaske belongs the honor of being the first native-born (her husband was born in Germany) Protestant American missionary to foreign lands. She went to the mission field sixty-six years before Adoniram Judson and his wife, Ann Hasseltine, sailed for India February 19, 1812.

In October, 1747, Joseph and Mary Heap Shaw sailed from Philadelphia to work among the negro slaves on the island of St. Thomas, then Danish West Indies.

In February, 1759, John and Sarah Bechtel Levering sailed for Jamaica to work among the negro slaves on that island.

John Levering was the first *male* native born American to go as an ordained missionary to foreign lands.

In 1769, John Antes, born March 24, 1740, near Philadelphia, sailed for Cairo, Egypt, where because of his missionary activities, he suffered the tortures of the bastinado which made him lame for life.

The list can be extended indefinitely. All these cited were native born American missionaries. Many more, who came to Bethlehem, Pennsylvania, from various countries of Europe, were sent forth from the Moravian settlement as foreign missionaries many years before the American Board or any other Protestant Mission Board was organized.

It will be noted that "The Society of the United Brethren for Propagating the Gospel among the Heathen," which is the incorporated missionary society of the Moravian Church in America, was originally organized in 1745, reorganized in 1787, and chartered by the Legislature of Pennsylvania in 1788, a quarter of a century before the American Board was chartered by the Legislature of Massachusetts, although the latter is usually styled the first American missionary society. The Moravian "S. P. G." has never had occasion to apply for any amendment to its charter granted in 1788, and has been carrying on missionary work uninterruptedly for 142 years.

Very sincerely yours,

PAUL DE SCHWEINITZ,

Secretary of Moravian Missions.

"THE NECESSITY THAT IS LAID UPON US"

BY REV. HUGH THOMSON KERR, D.D.
Pastor of the Shadyside Presbyterian Church, Pittsburgh, Pa.

SPEAKING at the tenth anniversary of the League of Nations Union the former Prime Minister of Great Britain, Mr. Stanley Baldwin, who is one of the outstanding Christian statesmen of our generation, in paying tribute to the growing goodwill of the world said: "The moral boundaries of nations no longer match necessarily with their political and physical boundaries." He went on to say that these moral boundaries "overflow and so all forms of international cooperation are springing up today in the most unexpected places." An example of what he means is the League of Nations Union itself, and also the Kellogg Pact, which we trust is to be a bond of world-wide goodwill.

The will to peace is not confined to any frontier. America cannot be bounded by any physical lines of latitude or longitude. The ideas and ideals which are born and have their habitation in America do not ask permission to pass through any customs house in the world. If the seaport is closed the air route is still open. Trade and commerce do not wait until diplomats are satisfied as to what goods should be bartered. One can find Standard Oil and Virginia tobacco and Pittsburgh pickles in the heart of China. The passion for education leaps all obstacles and erects its institutions on the carefully guarded Bosphorus, on the Mediterranean Sea and on the banks of the Nile. The glory of the medical profession is that it knows no barriers of race, religion, or nationality and finds its way to establish clinics and hospitals in cities and villages that still listen to the rythmic music of the tom-tom. In all these overflowings of the moral barrier we rejoice and say, "It is well."

Do we feel the same way about religion? Do we have the same angle on religion that we have on potatoes and beans and oil and tobacco and pickles? We have a sense of pride that we can export our goods, our books, our steel, our meat, our fruit, our culture. Do we feel the same way about our religion? Have we any religion to export? Perhaps you say we need all the religion we can produce right here. Yes, and perhaps we need all the education, the culture, and medical science right here at home. How did the great apostle, the first great foreign missionary, who was an intense nationalist and one of the sanest men feel about it?

He tells us how he felt. He felt passionately about it. He felt that exporting religion was the greatest business of his life and if he were here today he would say that automobiles and engines and steel-products and the by-products of coal and aluminum and gymnasiums and colleges and psychology were poor things indeed to send out in comparison with religion. He was a Jew, a Hebrew of the Hebrews and yet he said "Necessity is laid upon me, for woe is unto me if I preach not the Gospel." And then he goes on to say, in this same piece of passionate eloquence "I have a stewardship entrusted to me and though I was free from all

men I brought myself under bondage to all that I might gain the more; and to the Jews I became a Jew that I might gain the Jews; to the weak I became weak that I might gain the weak. I am become all things to all men that I may by all means save some."

Religion is either everything or it is nothing. It is either first or it is nowhere. It is either the best thing in the world or the worst thing in the world, as suggested by the Soviet government that holds that religion is the opiate of the people. Paul felt that it was everything and so necessity was laid upon him to give his religion universality. Why did he feel this way? Was he eccentric? Was he a fanatic? He was all these and yet he was the sanest and coolest of men who measured his words by the sacrifice of his life. Why did he feel this way?

1. *The Necessity of a Priceless Possession.* He felt this way because he looked upon his religion as something unique and priceless. He had something other people did not have, and he was restless to share it with them. He knew something they did not know and he was impatient to tell them. His soul burned within him like fire. He could not keep it. It was better than gems or gold. He knew a secret about God. All over the world men talked about God but were not sure. They argued and debated. They erected altars and offered sacrifices. They differed as to whether it was on that mountain or on this that God should be worshipped. They disagreed as to his name and as to his nature. He was not concerned about diffusing the ideas which men had discovered for themselves about God. One man's opinion was as good as another so far as that was concerned. Dr. Jowett, the Master of Balliol, was once asked by a young inquiring student what he thought about God. He replied "That is a very unimportant question; all that signifies is what God thinks about me." There you have in a nut-shell all that is really worth-while about religion. What you and I think about God, what Edison and Darwin, Einstein and Clarence Darrow and Mencken think about God matters nothing. What the Buddhists and Mohammedans and Hindus think about God is of little or no consequence. What they think, is, of course, interesting and reflects the result of a long search; but the great, all-consuming question of importance is "What does God think of us?" In other words has God made himself known? If not—then we are still feeling out after Him if haply we may find Him. We do not know.

But Paul knew. He was sure. He knew that God had made it known in certain stupendous acts such as the birth of Jesus Christ, His sinless life and conscience-compelling teaching, His death on the cross and His resurrection in living power. It may be interesting to know what others think about God but it is vital to know what God thinks about us. In other words, we do not hunger for the result of man's discovery; we crave God's revelation and unless God tells us about himself we must, like all the generations before us, lose our way in darkness and silence. Paul knew what God thought about man and so he wished to share with all men this priceless treasure. This was the Gospel and it was this inspiring motive which sent him over sea and land proclaiming the evangel of Jesus. This was the neces-

sity that lay upon the soul of this great missionary pioneer.

II. *The Necessity of Unsatisfied Need.* Then, too, the hunger of the world was there. He could not get away from that. People everywhere wanted to know. People were feeling out after God. In the streets of Athens Paul found an altar to the Unknown God. He never got that altar out of his mind. He could not get away from that eloquent appeal. It was a revelation of a religious hunger that found no satisfaction in all the philosophers' search after God. It is still true. The world is everywhere filled with altars where we burn incense to the gods we cannot name. There are innumerable altars burning a strange fire in America. A trip to the Orient or in America will make your heart bleed, if you have a heart, when you see the empty rituals and the heart hunger of the millions. Throughout the world that need is becoming eloquent. We read that the progressive, modern, little republic of Uruguay down in South America, feeling out after something to satisfy, is burning incense upon the altar of secularism. Holy Week has been changed to Touring Week. Sunday is a holiday and Christmas has become "Family Day." And the hungry sheep look up and are not fed. Man cannot live by bread alone and if the soul is starved there is tragedy. Paul knew the need of the heart of the world. Do we know it? And are we blind enough to think that the peoples of the lands beyond and of our own land are going to be satisfied with victrolas and automobiles and radios and electric lights and frigidaire? It is still true, as it has ever been, that the heart was made for God and is restless till it finds its rest in Him.

My faith burns low, my hope burns low
Only my heart's desire cries out in me.
By the deep thunder of its want and woe
Cries out to Thee.

III. *The Necessity of Unparallel Success.* Paul had tasted success. He was not a raw recruit. He was not being commissioned for foreign mission service for the first time. This is not his inauguration address; this is his mature conviction. He had had twenty years of the Christian life when these words were written. He had had ten years at least of aggressive missionary service. He was not home even on his first furlough. He had been over the ground. He had tramped the hills of Asia Minor and traversed the high seas. He knew the difficulties and could have outlined those difficulties better than any of his critics. He had suffered for his faith. He had been stoned and shipwrecked and imprisoned and laughed at in the college circles in Athens but he had seen enough, he had tasted the fruit of victory, he had seen the Gospel at work. He had first hand evidence and knowing everything he was impatient to be up and out and at his work of evangelism.

Again and again he draws a contrast in his letters between what men were before the Gospel came to them and what they became afterwards, a sort of "Before and After" photograph. Here is one of his photographs. He draws this striking parallel: "Be not deceived; neither fornicators nor adulterers nor idolators nor effiminate, nor thieves, nor covetous,

nor drunkards, nor revilers, nor extortioners, nor such like shall inherit the kingdom of God. *And such were some of you.*" That is one photograph. Here is the other:

"But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ and in the Spirit of our God."

These contrasts are multiplied since those far-away days. Every photograph of a mission school is eloquent in such contrast. Every mission station, every Christian home, every little Christian child in China, in Japan, in India presents just such a picture. There rises before my vision a picture of the Christian families over against the pagan life of the Orient. I can close my eyes and see in a little Japanese Church father and mother and three Japanese girls all dressed in spotless garments, hymn book in hand, the light of God in their faces, singing of the Christ who threw open the gate of new life to them.

Among all the discussions that took place at the Jerusalem Missionary Conference the one dealing with what Christ has done for women and children interested me most. In one such discussion group three women spoke, one for China, one for Japan, and one for Korea. Speaking for China Miss Tseng said "China is in her present state because we have neglected our women so long. No nation can rise above its women. Christ has given women life, soul, and the way to come to God." Speaking for Japan Mrs. Kubushiro said: "In Japan no religion, native or imported—except Christianity— has ever given women the place of a person." Speaking for Korea, Miss Kim said "Only when the life and message of Christ were brought to Korea did the women find themselves to have intrinsic values."

Success and victory and triumph lay necessity upon us to preach the Gospel for it is still the power of God unto salvation. Still as of old we sing

Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea;
And laden souls, by thousands meekly stealing,
Kind Shepherd, turn their weary steps to Thee.

IV. *The Necessity of the Preservation of Personality.* There remains this to be said: Paul could not side-step this necessity without peril to his soul. There is such a thing as the disintegration of personality. I think it was this of which Paul was afraid. Having the truth, knowing the truth, seeing the need, if he refused the call there was for him no longer any haven of salvation, of honor, of duty, of truth. I think this was what he was thinking of when he said "Woe is me if I preach not the Gospel. Necessity is laid upon me." To save himself he must go forth and fulfill his obligation. It was by coming back from his long flight into the wilderness and facing Jezebel that Elijah won his right to have his soul. It was by his return from his experience out in the sea to face the duty that called him to Nineveh that Jonah was saved from moral disaster. It is by losing our life that we save it. The army that goes into winter quarters is beaten when spring comes. The Church that draws its robes of ritual about it is dead. The Christian who, knowing Christ and His power to meet the world's needs, folds his hands is more

than a traitor. To save himself, to keep from disintegration, to avoid being lost Paul could not escape the necessity that was laid upon him. He would lose his soul if he did not move out in the path of duty. He would slip from his high place of being a Christian personality and become mere driftwood. He would become like Judas, a traitor, whose only destiny was to go out alone into the night.

This is his argument and this is what he meant. And if you will follow through his words you will see how passionately the necessity burned in his soul. "I do all things for the Gospel's sake in order to secure my own share in it. I therefore so run as not uncertainly, so fight I not as one that beateth the air but I beat and buffet my body —my selfish self—lest by any means after I have preached to other people I myself should be a cast-away." Think of the tragedy "I myself a cast-away," the Gospel going on and on and on to victory and "I myself a cast-away." The moment the Church turns its back upon the missionary enterprise that very moment darkness covers the earth, and that moment too, the Church.

OUR SPIRITUAL INCOME

BY M. A. McWILLIAMS

AN ARTICLE in the January number of the MISSIONARY REVIEW* speaks of "living beyond our spiritual income" and of the "apparent spiritual poverty of the American churches." It might be well to point out the rich stores at our disposal.

An income is the gain derived or our revenue from any effort or investment. "Our spiritual income," then, is the gain which we derive from our service for the Lord; the revenue which we receive from the abundant riches to which we are heir through Christ.

What saith the Scripture about them?

I will give thee hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. Isa. 45:3.

Who will commit to your trust the true riches. Luke 16:11 l.c.

That he might make known the riches of his glory. Rom. 9:23.

Oh, the depth of the riches both of the wisdom and knowledge of God! Rom. 11:33.

The riches of his grace wherein he abounded toward us in all wisdom and prudence. Eph. 1:7-8.

Preach the unsearchable riches of Christ. Eph. 3:8.

My God shall supply all your need according to his riches in glory by Christ Jesus. Phil. 4:19.

To whom God shall make known what is the riches of the glory of the mystery among the Gentiles, which is Christ in you, the hope of glory. Col. 1:27.

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. Col. 2:2-3.

Surely there is an abundance of riches laid up for those who believe in Christ. There is no need to lack spiritual income if we draw on the resources provided for us. Why,

* By the Rev. Prof. D. J. Fleming.

then, should there be any "spiritual poverty" among those who profess the name of Christ and who form the churches of America?

May it not be pertinent to ask ourselves whether the lack of spiritual income is due to self-pride which prevents our accepting the riches provided by the Father through Jesus? Unlike the prodigal son who insisted on having his wealth and spending it in riotous living in a far country, we do not ask our Father for that sustenance which is our due as a child of His. We nibble dry and sometimes mouldy crusts which we have stored up from some spiritual feast which we once attended, rather than accept our daily spiritual bread from God's Word, the messages given us through His servants and through experience. Why do we starve our souls in sight of the table provided us daily by the Lord?

Then, too, as the loaves and fishes multiplied in the hands of Christ and fed a multitude, so His riches multiply as we share them with others. It is as we serve the Lord in the home and foreign mission fields, telling others of all He has done for us and of all that He will do for them that we gain inestimable blessings. The gain which we derive from service should so increase our spiritual income that it will overflow to all with whom we come in contact.

The difference between spiritually minded missionary workers and those who do not have a "warm, vital Christ life which they are eager to share" is just that the former "have been with Christ," while the latter are trying to live on their own resources. When we throw away self-pride and are willing to confess that "without Christ we can do nothing," and when we not only keep in close contact with Jesus but actually "abide in Him," then we shall have a spiritual income ample for all our needs and that love for others such as Christ had for us. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you." John 15: 13-14.

It is because some love their fellowmen in accordance with the command of Christ to "love one another as I have loved you" that they go out to preach, to teach, to nurse, to give medical attention to those who know not the Saviour. Such self-sacrificing love as this had Carey, Judson, Livingstone, and those who today are bringing others to the Lord. When we think more of the "treasures laid up in heaven" than "those on earth" and would rather "abide in Christ" than "spend off-time at a night club," then we shall have an abundant spiritual income and our American churches will have spiritual riches beyond estimation. Shall we not avail ourselves of the resources laid up for us by the Lord in such rich abundance?

Perhaps if we more fully realized the poverty of our own resources, we would more eagerly seek to avail ourselves of the riches which God so amply provides for His children. When we actually realize that we are sinners who need a Saviour, and have had the joyous satisfaction of knowing Jesus as our personal Saviour and Elder Brother, then we shall have that boundless enthusiasm in soul-winning which characterized Paul, Mary Slessor, John G. Paton, and countless others who gave themselves to the service of the Lord in the harvest fields of the world.

TOPICS OF THE TIMES

Moving Letter from a Veteran Missionary

OUR readers will understand how deeply we are moved by the following letter from one of the Lord's chosen ones in India:

It is forty-seven years today since my first landing in Calcutta as a missionary from Australia, and it must be quite forty years since I began taking the REVIEW. For many years I paid for it, and at two periods it was kindly sent gratis to me. It has always been a great help and educator. I can see how the REVIEW has given me knowledge and interest in many countries and missions that I should not have known otherwise and do thank you very heartily and sincerely for this broadening of sympathy and fellowship amid the isolation of work in "back blocks" of crowded Bengal.

This year has seen me disabled from active service; i. e., direct evangelism in the villages. Although my faulty heart prevents much physical movement, I am still able to keep accounts, correspond, etc. I am hoping to be relieved by an efficient Bengali worker early in the New year, and shall then probably be booked for Heaven or Australia, as heat and hills are now equally impossible to me. Probably early March will see me leave my beloved people and work, but it is quite all right as He loves them more than I do. I see more the necessity of prayer, and praise God for His great goodness, wonderful enabling, and the best life on earth (i. e., the missionary one).

The last few years small allowance and increasing cost of living have prevented my paying for any magazines, but your REVIEW and one or two Australian papers have been continued by unknown friends, for which I am exceedingly grateful, and want to thank you more than tongue can tell. May God bless you abundantly. Please accept my very loving farewell. I shall certainly try to get subscribers for you in Australia if it is God's will for me to work there.

Yours heartily,

Such a letter, and many other appreciative messages from devoted Christian workers to whom THE MISSIONARY REVIEW has been sent without charge, lead us to renew the invitation to our subscribers to send extra checks in order that the REVIEW can continue this blessed ministry to devoted missionaries both at home and abroad who cannot afford to pay for it themselves. The cost of publishing the magazine is considerable and the subscription price ($2.50) is kept so low that we cannot afford to send free copies unless they are covered by special gifts. Will not some of those who read these lines deem it a privilege to mail us checks at once? If a donor has a particular missionary in mind, please give name and address. Otherwise, we will gladly select a worthy recipient.

Atlantic City Conferences

THE annual meetings of four interdenominational missionary conferences were held in Atlantic City in January. The Home Missions Council and the Council of Women for Home Missions were held simultaneously, January 8-11. Most of the sessions were held separately, but there was a joint session on the closing day. The Federation of Woman's Boards of Foreign Missions met January 11-14, and the Foreign Missions Conference of North America, January 14-17. All these conferences were largely attended. The Home Missions Council enrolled nearly 100 delegates representing 24 denominations in the United States, and the Foreign Missions Conference 236 delegates representing 65 boards and societies in the United States and Canada. A considerable number of missionaries and representatives of allied organizations were welcomed as corresponding members at all of the conferences, 146 at the Foreign Missions Conference

alone. The programs were full, able addresses were delivered, and there was free discussion of a wide range of topics.

The question has sometimes been raised whether these conferences justify the expense which they involve. Travelling expenses and hotel bills make the annual cost quite an item to boards and societies that send their full quotas of delegates. In addition to the expenses of the annual conferences referred to above, there are the budgets of their standing committees. For example, the annual budget of the Committee of Reference and Counsel of the Foreign Missions Conference is $78,486, of the Home Missions Council $19,052, and of the International Missionary Council, $40,000. Moreover, delegates who have attended these conferences for many years seldom hear anything new. Almost every conceivable subject has been discussed many times, and the addresses are heard by experts who really do not need them, however much they may enjoy them.

These criticisms, however, although undoubtedly just, fail to take into account that the chief value of such conferences does not lie in addresses or resolutions, but in fellowship, in mutual understanding, in fostering the spirit of unity and cooperation. They mean that the missionary enterprise has definitely passed out of the period when each board, like the man referred to in the book of Judges, "did that which was right in his own eyes," without regard to the work of other denominations and with resultant overlapping, failure to use men and money to good advantage, unwise variations of policies in the same fields, and the perpetuation of denominational spirit.

It is an enormous advantage to board officers and members who, during the year, have been thinking denominationally and planning and conducting denominational work, to meet with the officers of many other boards, take counsel with them, pray with them, and in the atmosphere thus created fomulate common policies and face missionary problems in the large and as they affect not merely separate denominations but the Church as a whole. From this viewpoint, we believe that there is general agreement that these conferences are abundantly worth all they cost, and that no one would seriously think of abandoning them, although some are of the opinion that they might wisely be held biennially instead of annually. The numerous interdenominational conferences and committees that the modern Christian worker is expected to attend often make heavy demands upon time and, in the aggregate, involve considerable expenditure of money. But if we rightly value unity and cooperation in the extension of the cause of Christ and the effective application of His teachings to the problems of the modern world, we should be willing to pay the price. A. J. B.

Visit of General Smuts

THE recent visit of this great statesman from South Africa was a notable event. It was the general opinion at the Peace Conference in Paris, after the World War, that the three statesmen present who took the wisest and largest view of existing and prospective problems and whose counsel, if followed, would have been of highest value to the world, were President Wilson of the United States, Prime Minister Venizelos of Greece, and General Smuts of South Africa.

During the decade that has followed the War, General Smuts has been one of the most eloquent advocates of the League of Nations. He came to America in response to the invitation of the League of Nations Associations and several other peace organizations. He was received with distinguished honors. Crowded audiences assembled to hear him every place that he spoke. President Hoover entertained him at the White House, and both houses of Congress took a recess to greet him. He frankly stated that he had not come to America to persuade the

United States to enter the League of Nations as he felt that this was a question which Americans must decide for themselves. But he eloquently set forth the character and achievements of the League during the ten years of its existence and recorded his full faith in it as an indispensable agency for settling international disputes.

Many Americans keenly feel that, when representatives of over fifty nations of the earth meet around the council table in Geneva to consider how the cause of peace may be promoted, the United States, the largest and most powerful nation in the world which ought to be an influential factor in the League, stands aloof in the company of Russia and Turkey. The experience of the decade has conclusively proved that the fear that the League would interfere with national governments and circumscribe their liberties has no foundation whatever. *The New York Times* of January 12 truly said that, instead of being a dangerous super-state, in actuality it has been found to be a servant of all the nations. It is at least some consolation to know that while the United States remains outside of the League, it is cooperating with many of the League's commissions. The critics of the League have now abandoned practically all of their original contentions and are contenting themselves with saying that "the League is a splendid thing for Europe but that it would never do for America." To which *The New York Times* replies that "with the whole movement of thought and trade and education and statesmanship making more powerfully every day toward the idea of an inevitable solidarity of interest between the United States and Europe, it becomes increasingly difficult to argue with a straight face that what has turned out to be a blessing for European nations would be a curse for us." A. J. B.

The World Court

HOWEVER, the next step for America is entrance to the World Court at the Hague. Three Presidents—Harding, Coolidge, and Hoover; four Secretaries of State—Root, Hughes, Kellogg and Stimson; former Attorney General George Wickersham, and hundreds of other eminent men in both political parties have urged adherence to the Court. The objections that were originally pressed in the United States Senate have been met by the agreement of other governments to the amendments proposed by former Senator Elihu Root, and there is general agreement that there is now no valid reason why the United States should not immediately give its concurrence. President Hoover has already authorized the signature of our Government to the Protocol, and nothing now remains but the consent of the Senate. A majority of the senators are known to be ready to vote for it. At this writing the President has not yet submitted it to that body. Some conjecture that he is waiting for the tariff bill to be gotten out of the way, others that he fears the possible effect of an inevitable senatorial discussion on the Disarmament Conference that is now in session in London. Whatever the reason, his whole-hearted interest in the Court is well known and the issue is not really in doubt.

A. J. B.

Filipino Independence

THE moot question of Filipino independence is up again. It has been up sporadically for many years. Prominent Filipinos have been steadily advocating it, but while there have been individual members of Congress who have sympathized with them, there have not been enough to give the proposal prospect of early success. There is, indeed, practically unanimous public sentiment in America that the Filipinos should ultimately become independent. Both of the great political parties are committed to this. But when? Aye, there's the rub. Are the Filipinos fitted for independence, or are they likely to be in the near future? They emphatically say yes. Much of this feeling is doubtless due to the quite natural desire of any people to be independent of foreign con-

trol. It is equally natural that ambitious Filipinos should think of the offices that they would hold in an independent government. Many of the common people, however, are reported to be influenced by the belief that, if they were free from America, they would have lower taxes with continued prosperity.

In Washington, the dominant conviction has been that the Filipinos are not yet ready for self-government and that it is the duty of America to continue to hold them until they are farther advanced. Now, however, the movement for immediate independence has received strong reenforcement in Congress and that for a rather selfish reason. Under the present arrangement, sugar, tobacco, hemp and other products of the Archipelago are admitted to the United States free of duty, so that America is the principal market for Filipino exports. This means that Filipino sugar comes into competition with the beet sugar growers in the United States, and their representatives are advocating Filipino independence because America can then impose a protective tariff that will restrict, if not altogether close, the American market for Filipino sugar! The disastrous effect of independence upon economic conditions in the Philippines will readily be seen. Whether the present Congress will take action is unknown at this writing, but it is undoubtedly true that the movement for independence is receiving powerful support. A. J. B.

Do Missionaries Make Trouble for Their Governments?

Recent events in China have revived the old criticism that missionaries make trouble for their governments and demand the protection of gunboats. The fact is that the gunboats were sent by government officials on their own initiative for the rescue of their nationals as American citizens, missionaries and non-missionaries alike, the latter, in several instances, being in the majority. Some of the missionaries declared that they did not want to be protected by an armed force, and that they would rather take their chances without it. In one case, a group of missionaries sent a protest to this effect to the State Department in Washington; but the Department replied in effect that the Government could not abdicate its responsibility to deal with American citizens as such, irrespective of their occupation, and that it must act on its own information and judgment as to the measures that should be adopted. Well informed government officials do not complain about missionaries as a class, though they sometimes object to the indiscretion of a particular individual. Suppose the missionary does occasionally need protection; he is a citizen, and what kind of a government is it which refuses to protect its citizens in their lawful undertakings? No one questions the right of a trader, however dissolute, to go wherever he pleases and be defended by his country in case of danger. Has not a missionary an equal right to the benefits of his flag?

Scores of ministers and consuls have testified to the wisdom, peaceful influence, and beneficent work of missionaries. If any reader of these pages desires further evidence, let him write to the American Ambassador or Minister to any country that he has in mind. It is of course true that the presence of any Americans in a foreign country sometimes occasions problems, but on the testimony of many government officials, missionaries have caused fewer and less serious troubles than other resident Americans. The Hon. John Barrett, former American Minister to Siam, said that a hundred and fifty missionaries gave him less trouble in five years than fifteen business men gave him in five months. A. J. B.

METHODS FOR WORKERS

EDITED BY MRS. F. I. JOHNSON, 150 Fifth Avenue, New York
President of the Federation of Woman's Boards of Foreign Missions

BRINGING STUDENTS UP-TO-DATE ON AMERICAN INDIANS

BY MISS HELEN M. BRICKMAN
Director, Religious Work for Indian Schools

A new interest is awakening in the present-day problems of the American Indians. During the last year an unusual amount of information and misinformation about them has crept into magazines and newspapers, and people are asking new questions. For example, "What really are the Indians like today? Are the Indians standing still during these days of rapid changes? Or are they, too, facing a new and different world?"—Indian students are asking questions, too. "How can the white people understand us more? How can we be more brotherly and sisterly with white people?" they inquire.

The following suggestions for use with college and young people's groups are made in order to bring about an understanding of the difficulties Indian girls of today are facing, and to promote a neighborly spirit toward them. So much has been written about "the Indian problem" that white students consider it trite and are generally indifferent to it. Yet today a new and thrilling chapter is being written in the history of the race—something no student can afford to miss!!—for conditions have changed almost overnight.

The discussion method is used in this study which aims to provide material for at least three group meetings. The first period aims to test the attitudes of the group, to recall the early life of the race and to touch on the culture of the old Indians. The second period makes inquiry concerning the life and present problems of Indian students, their vocational needs and future place in society. The last period is given to findings and discussion of what may be done by those wishing a deeper fellowship with Indian youth.

Since there is little available material regarding the latest developments in the Indian situation—some information is quoted in order to stimulate investigation. A bibliography is also given. The material should be gone over with the group in advance letting individuals choose topics to investigate and to bring back for discussion.

FIRST PERIOD

Why an Indian Problem?

Begin by asking each individual to write the first five or six words which come to her mind at the mention of the word "Indian." Have these put on the blackboard. Such words as scalps, massacres, paint, feathers, wigwams, solemn, dirty, lazy are generally on the list. Throughout the study keep these in front of the class for reference, testing constantly as to accuracy. Any one of them will serve to introduce a discussion of the treatment received by the Indians at the hands of our early settlers. The leader may call upon individuals to present the following points of view.

1. "The official seal of the State of Florida pictures the Indian standing on the beach with outstretched hands inviting the whites to share the land with him." (Red Man in the United States.)

"This country was ours before it was yours" replied one Indian student when asked why so many Indians volunteered during the World War. (Lake Mohonk conference.)

"The complaint came not because of dislike between white and red but because the red man wished land for buffalo ranges and hunting grounds. The white man desired farms and pasture for his cows." (Lake Mohonk conference.)

Imagine arguments in this controversy which would be presented by Indians and whites if bringing the case today, before the World Court. (The entire period may be used for this if taken seriously.)

2. "The belief became general in the early days that the solution of the problem arising between the white and red races lay in keeping them as far apart as possible." (Red Man in the United States.)

"In order to keep the Indians docile and peaceable, clothing, food, and other necessities of life were doled out by the government." (Red Man in the United States.)

Do the segregation and ration policies referred to above help account for any of your ideas about the Indians, such as "lazy" or "dirty"? (see blackboard)

"Every man is as lazy as he dare to be." (Lake Mohonk Conference.)

Do you do more work than is necessary "to get by" in your classes—in your work?

3. "Some Indians proud of their race and culture have no desire to be as the white man is." (Red Man in the United States.) By way of contrast—"Whether they wish it or not Indian young people are losing their sense of tribal life and are becoming a real part of the city and town communities." (Social Heritage of the Indian Girl.)

If you were an Indian student would you wish to give up the culture of your race and become like the white man?

SECOND PERIOD

In the White Mans' Land

"For 2,000 years your ancestors have been gradually building this world of today. In one generation the Indian girl is plunged suddenly into this bewildering new world." (Indian pamphlet—Y. W. C. A.)

Is the Indian girl getting the same chance at education that you are?

"Thirty thousand Indian boys and girls silently and wonderingly have left their mountain and desert homes and traveled far to the big boarding schools of the white man. School life is complex and puzzling after the simple reservation life. They are bewildered by the close companionship with hundreds of other Indian girls and boys, the regularity and punctuality of habits, new clothing, different food, a strange language, unfamiliar tasks in the school, kitchen, dining room, printing shop, or laundry." (After School —What?—Council of Women for Home Missions, Home Missions Council.)

List five changes that going away to school brought into your life. Do the same for the Indian girl attending a government boarding school.

Consider the following questions asked by Indian students in boarding schools.

"How can we have good times with boys and still be doing the right thing?"—"Does God help anyone when he prays for help?"—"What would you do if you went to church and you would not be thinking about church but had your mind on something else?" —"What does the Bible mean, does it help anyone or not?"—"How can we make ourselves so that wherever we go we can get along with other people especially in school?"

How do these differ from questions you discuss with your school friends? "After school—what—the old or the new? Back to the known, the tepee or hogan, dancing ceremonies, idly sitting around day by day? Or on to the untried; to neat, attractive homes; to regular work for which one is trained;

to responsible and dependable citizenship and the chance of worshipping a God of love?" (After School—What?)

"Can an Indian graduate earn a living among white people?" asked one boy.

"An Indian girl serving efficiently as a stenographer failed to appear at the office one morning. She sent no word. It was discovered that she went home because her grandmother was ill. "But why," asked her white friend, "did you not tell your employer?" "Why should I?" puzzled the Indian girl. "I knew my grandmother first. She is dearer to me than he."

Would you employ an Indian in your home, hospital, office or school? "Indian boys and girls are flocking into towns and cities. Often their background and experience do not produce as skilled workers as found in their white brothers. If they find work it is with salary so low as scarcely to sustain life. They can live only in the most squalid parts of the city. There is no opportunity for healthy recreation and separated from families and friends they have no social ties to hold them steady. Many are members of churches but an innate reticence keeps them from introducing themselves to white churches. Being naturally religious this lack of church life brings about an undermining of character with all its resultant unsocial behavior."

List all the ways in which white students might help the Indians in adjusting to these new conditions.

THIRD PERIOD

What Has Been Done

Use blackboard to list your findings. The leader may begin by writing New Information and Ideas gained about the Indians. Questions such as the following will sharpen the discussion.

What have you learned about the early problems of the Indians that makes you more sympathetic with their present situation?

Is the present educational program such as will help the Indians to help themselves?

List 4 or 5 ways that the Christian Church has expressed its fellowship for this race.

Should Indian students return to the reservations after school or go into towns and cities mingling with the whites?

How should Indian students fit themselves for the life you suggest?

How Your Students Can Help

List ways in which interested white students may help. The following are suggestive only.

Get acquainted with Indian students whether on your campus or through correspondence. Find out about Indians in your town or city—conditions of living, work, church attendance. (Send data to Miss Helen Brickman, 105 East 22d Street, New York City.)

Interest other groups in the study you have just made.

Find out about the Indian work of your Mission Board, Y. W. C. A., interdenominational work in government boarding schools.

Help through financial gifts. They are greatly needed.

(Suggestions and information may be obtained from the Council of Women for Home Missions and Home Missions Council, 105 East 22nd Street, New York City.)

Useful Books

The Red Man in the United States.—G. E. E. Lindquist—Doubleday Doran & Co., Garden City, N. Y.—An intimate study of the social, economic and religious life of the American Indian.

The Problem of Indian Administration.—Institute for Government Research, Washington, D. C.—The report of a recent survey containing the most up-to-date and exhaustive material obtainable. (See pamphlets.)

Good News Across the Continent.—Mary Jenness—Friendship Press, New

York City—Leader's Manual for *Pioneers of Goodwill*, by Harold Hunting; has a chapter on the American Indian, listing sources and projects. So has *Meet Your United States*, by Mary Jenness, a leader's manual for a course in home missions.

The American Indian.—Paul Radin, Boni & Liveright, New York, N. Y.

Book of Indian Crafts and Indian Lore.—Julian H. Salomon—Harper & Bros., New York City.

The Indians' Book.—Natalie Curtis—Harper & Bros., New York City.—An offering by American Indians of Indian Lore, musical and narrative.

Story of the Red Man.—Mrs. Flora Warren Seymour—Longmans, Green & Co., New York City. A very readable book which has a wealth of general information.

Pamphlets

Write to the Department of Interior, Bureau of Indian Affairs, Washington, D. C., for Government Bulletins. The following are helpful.

The Social Heritage of the Indian Girl.

A Bibliography of Indian Stories for Young People, Bulletin 1929, No. 13.

Education of the Indians, Bulletin No. 9.

Indian Missions of the United States, Bulletin 1928, No. 8.

Indian Home Life—The Past—The Present, Bulletin 1927, No. 22.

Indian Art and Industries, Bulletin 1927, No. 4.

The Problem of Indian Administration—Institute for Government Research—Washington, D. C.—Summary of findings and recommendations.

Nineteen Hundred Twenty-nine Report of Lake Mohonk Conference.—Mr. Henry G. Miner, Lake Mohonk, N. Y. Publications of Indian Department—National Board, Y. W. C. A.—600 Lexington Avenue, New York City.

Indian material—Council of Women for Home Missions—Home Missions Council.

HOW SOME PASTORS DID IT*

(A SYMPOSIUM)

Conducting a Church School of Missions

BY REV. R. E. EMMERT
Pastor, Elkhart Christian Church

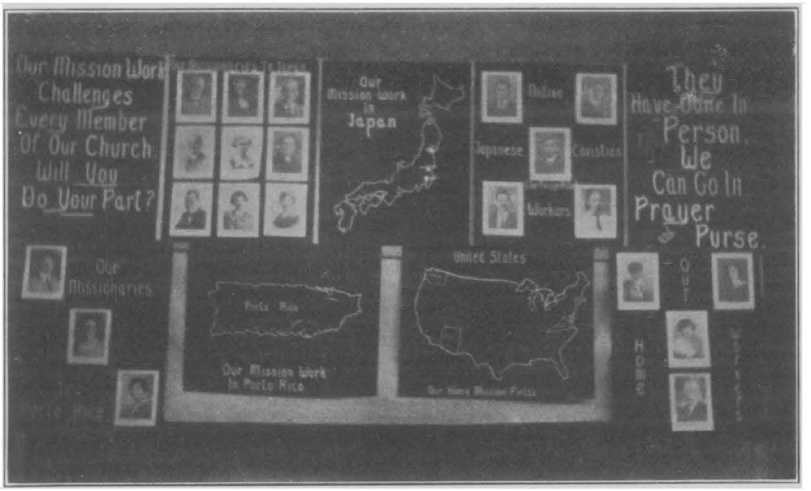
Nothing is more pertinent to the promotion of righteousness in the world than the missionary enterprise of the church. The church has done a mighty work in saving men and women by the outreach of the missionary interest. A greater work is yet to be accomplished, and more church folk must be definitely interested in the study of missions. The best way to interest more church folk in the mission cause is to have a church school of missions. One of the major reasons why some church people are not supporting missions is because they are uninformed relative to the importance of missions in the life of the church.

In conducting a school of this kind, the following plan may be followed with profit:

First, a worship period. The opening exercises, to be of any permanent value to those taking the course of study, must be distinctly devotional and missionary in spirit. From twenty to thirty minutes should be given to this part of the service. This part of the program must be adaptable to the various ages in school. The responsibility of conducting the devotional service can be carried on by different members of the school.

Second, a period of instruction. Following the worship period the school should assemble in different classes for instruction. These classes are formed according to the ages of those taking the course. Those who are chosen to teach must be definitely interested in missions, and a comprehensive view of the subject is no small part of their preparation. Specific and definite preparation is also essential to good teaching of the mission thought. Fully thirty minutes should be given to the study of missions.

*From the Herald of Gospel Liberty.



THIS SPLENDID DISPLAY WAS PREPARED BY REV. H. S. HARDCASTLE, PASTOR THE SUFFOLK, VA., CHRISTIAN CHURCH, AND WAS USED EXTENSIVELY DURING THE MISSIONARY EDUCATIONAL PERIOD

Third, a closing period. In the closing exercise the different classes reassemble for the closing part of the program. This part of the program can be made very impressive by emphasizing each time the importance of the course in the life of the church and the value of a broader vision of the mission cause.

Elkhart, Indiana.

A Plan for Mission Study

BY REV. H. H. SHORT

Pastor, Hagerstown Christian Church

We believe that everything that is to be studied in a way to make it possible for every person who should be interested to know of the matter, should be presented in the church's department of education.

Missions is a subject of interest to all Christians, and those who are preparing for Christian living should be instructed in the work of missions. With this thought in mind, we would seek to have missions taught in the Sunday-school. Lesson material is now prepared for every grade of pupil from the primary to the adult classes. The Missionary Education Movement, the Council of Women for Home Missions, and the Central Committee on the United Study of Foreign Missions have prepared these studies in both home and foreign work and adapted them to the different grades.

It might be that some one would ask, "How could you get started in this work with opposition against missions and more especially against dropping the regular lessons of the Sunday-school period?" In answer to this, I wish to say that you will almost have to have a working staff of teachers and officers meeting regularly in council whose business it has been, and will continue to be, to decide on all matters pertaining to the work of the school. A pastor or superintendent who is interested in missions can then easily get things done if he can convince the group that the matter in mind is altogether worth while.

In this matter of mission study I know whereof I speak. In our local church we have been conducting a mission school for the past five years. Many questions were raised; among others, the matter of attendance dur-

ing such a six-weeks' period. With but one exception our attendance has been better during the mission study period than during any other six weeks' period of the year.

The kind of place of meeting will have something to do with the planning of the work. Our first mission study was put on in a two-room building. In this case, instead of having the regular classes, we divided the work as follows: Two classes in the main auditorium—young people and adults, and the primary and juniors in one group in the other room. The latter group received its mission instruction during the story period and in story form, using picture stories in some cases. In the young people's and adult classes the best teachers for the lecture method of teaching were selected as teachers with permission to call any help for the presentation of any phase of the work. This plan in all cases worked out splendidly.

Hagerstown, Indiana.

How I Conduct a Mission School

By Rev. D. G. Pleasant

Pastor, South Solon Christian Church

Squeers said: "The best way to learn a word is to do it." The best way to conduct a mission school is to conduct it. Every going church can have a mission school if it wants it. The best plans and methods must be adapted to local church and community situations. No better plans have been suggested than those of our own Mission Department. Take the mission education leaders of your church into your confidence and sell your plan to them. Counsel with them in the selection of textbooks and other needed literature for at least three classes—children, young people, and adult. In conference with your leaders, carefully select your three best people for teachers—consecrated public school-teachers preferred—and furnish each with a substitute teacher; select a good, live executive for director, one of your young people for general secretary, a music leader and pianist. Stress the fine opportunity for definite Christian service involved in every task, and don't take no for an answer! The folks are willing to serve when they think the work worth while. Plan the school with sessions of just one hour, for six mid-week services during the home and foreign mission periods of your church program. Begin announcing the mission school and making personal solicitation for enrollments three weeks before the school opens.

Be prepared! Be prompt! Be peppy! And the job is done.

"There is no excellence without great labor."

A school of missions is worth all it costs and more. *Try it and see!* I speak from the happy experience of the past six years in small churches.

South Solon, Ohio.

How I Conduct Missionary Training in a Rural Church

By Rev. J. T. Brooks

Pastor, Bethel Christian Church

There may be differences of opinion as to how to conduct a mission school. A mission school to me and my church is the one conducted that brings results.

In the first place, a missionary spirit must be created; and second, that spirit must be maintained throughout the year if results are to be had.

Of course, there must be a plan and that plan must be the plan that will work and bring results. Different plans may work in different places. Some churches put on a six-weeks' program each year. Assemble for eats and a half-hour social, then assemble for class work. This is mighty fine if it works in your community and results follow; but if this is not followed up with a continuous program throughout the year, you haven't accomplished very much. The period is too short.

To accomplish a purpose we must be continually at it. First, every church should have a living missionary society with a competent leader for president,

carrying out the prepared program each month. This Bethel has. Second, we have two mission classes—a primary and a junior. Each class meets every two weeks, making a class every Sunday. These classes are taught by a deeply spiritual missionary teacher, one that sincerely believes in missions. These classes meet during the church hour. Third, six weeks before the general offering for home and foreign missions we put on a ten- to fifteen-minute program just before the church service. Literature is furnished by the home and foreign secretaries. These programs are very interesting.

These have been our plans for several years. They have grown into us and we have grown into them; they have become a habit.

Farmer City, Illinois.

MUSIC METHODS

This won first prize at the Chautauqua Institute of Foreign Missions, 1929.

Courage

AN ACROSTIC

BY MRS. S. M. HAZLETT, *Tarentum, Pa.*

Christ

And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." Matt. 16: 16.

Song—"My Hope Is Built on Nothing Less."

Overcoming

Be not overcome of evil, but overcome evil with good. Romans 12: 21.

Song—"Yield Not to Temptation."

Union

And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Mark 16: 20.

Song—"Blest Be the Tie That Binds."

Righteousness

But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Matt. 6: 33.

Solo—"I Know Whom I Have Believed."

Anxiety.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Luke 15: 7.

Song—"Rescue the Perishing, Care for the Dying."

Gladness

These things I have spoken unto you, that my joy might remain in you, and that your joy might be full. John 15: 11.

Song—"Come Ye That Love the Lord."

Enthusiasm

And he said unto them, "Go ye into all the world, and preach the Gospel to every creature." Mark 16: 15.

Song—"Speed Away! Speed Away!"

Prayer.—

Come, dear Christ, and teach us,
Overcome our night;
Unite us in endeavor to
Right the world with "Light."
Anxious are we to serve Thee
Gladness would we bring
Enthuse us with Thy Spirit and
Courage from our King.
—Amen.

YOUTH IN SCRIPTURE AND SONG

BY MRS. HOWARD ROGERS

This won a prize at the Chautauqua Institute of Foreign Missions, 1929.

Promise of Vision

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. Joel 2: 28.

"Open Mine Eyes That I May See."

Preparation for Life

The Cross. And Jesus said unto him, (the rich young ruler) If thou

wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. Mat. 19:21.

"Must Jesus bear the cross alone?"

Consecration. My son, give me thine heart, and let thine eyes observe my ways. Prov. 23:26.

"O Master, let me walk with Thee."

Concentration. "(My son,) study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

"Awake my soul, stretch every nerve."

Pursuit of the Christian Life

Four-fold Development. And Jesus increased in wisdom and stature, and in favor with God and man. Luke 2:52.

"Take my life and let it be consecrated."

Conflict. This charge I commit unto thee, son Timothy, . . . that thou mightest war a good warfare; holding faith, and a good conscience. 1 Tim. 1:18, 19.

"The Son of God goes forth to war."

Self Control. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. Titus 2:6-8.

"Dear Lord and Master of us all."

The Challenge. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 1 Tim. 4:12.

"Jesus calls us o'er the tumult."

Participation in Life

Joy. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth. Eccl. 11:9.

"Rejoice, ye pure in heart."

Confidence in Life. Remember now thy Creator in the days of thy youth. Eccl. 12:1.

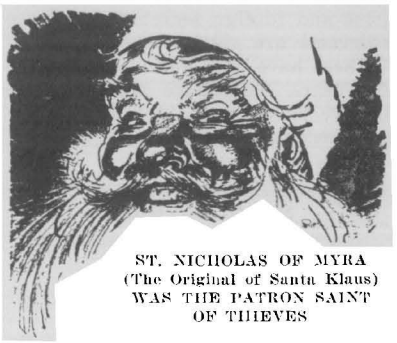
"This is my Father's world."

Salvation. From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3:15.

"My Faith looks up to Thee."

What might be the result if Christians were to begin now in preparation for next year to place the Christ in the center of the heart of our children as the author of their Christmas gifts?

Believe It or Not —By RIPLEY



ST. NICHOLAS OF MYRA (The Original of Santa Klaus) WAS THE PATRON SAINT OF THIEVES

(Read carefully, prayerfully, the wording under the picture. I have verified its statement).

Especially should missionaries consider this suggestion. I have talked with a number of Nationals and find their judgment conforms to the suggestion.

Will *you* kindly write me *your* reaction? Thank you.

THE WINDS OF LIFE

"One ship sails East and one sails West
By the selfsame wind that blows,
It's the set of the sail and not the gale
That determines the way it goes.

"Like the winds of the sea are the ways of fate
As we journey on through life,
It's the set of the soul that determines the goal
And not the stress nor the strife."

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY MISS FLORENCE G. TYLER, 419 Fourth Avenue, New York

STORY OF ANNUAL MEETING

Federation of Women's Boards of Foreign Missions

BY FLORENCE E. SMITH

The essential unity of the Christian task and of the people who are working at it, both in America and in foreign lands, was once more ably demonstrated by the meeting in Atlantic City, January 11-14, of the Federation of Woman's Boards of Foreign Missions of North America. A distinguished group of 175 women, representing 44 boards and societies in the United States, Canada, and many fields of foreign service, met in The Breakers Hotel. Its walls were hung with flags of different lands, and the international and interdenominational character of the group was accentuated by the program of the ensuing days.

The Program Committee was happy in its selection of three young women to direct the periods of worship at the beginning of each session. These were Miss Eleanor White and Miss Alma Adams of New York, and Miss Sarah Molloy of Philadelphia. They made each service a spiritual treat, Miss White giving trained leadership to the singing, with Miss Molloy at the piano, and Miss Adams reading carefully chosen selections. "Worship Through Music" was the devotional theme.

The first evening Dr. Daniel J. Fleming outlined the trends and significance of the meeting of the evangelicals in the thirteen countries of the Caribbean area at Havana in June, 1929. He stressed its Latin leadership and the proposed Federation of Churches not only of that area but of all Latin America. Forty of the 199 delegates to Havana were women. This was the third of the Latin American Conferences, beginning with Panama in 1916, continuing in Montevideo in 1925, and in Havana in 1929. Dr. Fleming found the last by far the most significant of the three. He pleaded for an increased interest in the work of these Latin American neighbors, toward whom the churches have such a great and as yet scarcely recognized responsibility.

Miss Sarah S. Lyon outlined the changes which the Y. W. C. A. has found in its world service between Stockholm in 1914 and Budapest in 1929, due to the forces released by the World War—hate, force, materialism and social anarchy. When, in 1920, a meeting was attempted in Switzerland, it was found impossible to think longer in terms of groups related to an alma mater; whole areas had to be included in our thinking. Representatives from Germany and France met at that time, and it was spiritual power that held the group together. At Budapest in 1929, three major decisions were reached: (a) To establish headquarters for the World's Association in Geneva; (b) to make a study of industrial relations and world economics; (c) to study the religious situation and setting for the Association in each country.

Miss Henrietta Roelofs, vice-chairman of the National Committee on the Cause and Cure of War, gave a thrilling account of the meeting of the Institute on Pacific Relations in Kyoto. All delegates were from sovereign countries but two—Korea and the Philippines, which have no vote, but can participate in discussions. Six years ago this Conference discussed the Exclusion Act, and two years later, relationships between Great Britain and China. At this conference there were four major problems: (1) The impact of the machine age on traditional cultures; (2) Manchuria; (3) extraterritoriality; (4) diplomatic relations in the Pacific area.

At the beginning, Miss Roelofs said, suspicion and hostility were in the air. So the discussion began with the ques-

tion, "What is religion?" This was sufficiently objective and impersonal to be discussed without animus, and after four days the Institute could get around to Manchuria and similar delicate subjects. The early speeches, necessarily prepared at home, were laden with national feeling and claims for rights; but later milder counsels prevailed. Soon China and Japan were discussing their different viewpoints and possible solutions for problems in a wholly amicable spirit. They moved on from a statement of rights to find a procedure which would solve the problem. It was a marvelous example of the type of conference which is needed today. In the past, the main instrument of national policy has been armed force, but now it is coming to be the conference table.

To many it might sound strange to speak of a Sunday in Atlantic City as holy, but no other adjective will apply to the Sabbath during this Conference. The Spirit of God was manifestly present. Dr. Henry P. Van Dusen, of New York, led a profound and searching discussion of "The Practice of Worship"—what worship is, what it does, what it requires of the ordinary Christian. He defined worship as the expression of our deepest faith and as a discovery. "Worship is always pathfinding into new fields." Worship stimulates thinking. We need to reclaim the world of thought and redeem and discipline it in religion. The objective of worship, he said, is identical with the objectives of religion, viz., fullness of life with God for the individual and for all mankind. Growth in the life of God for all mankind is what we mean by the Kingdom of God. Religion concerns the whole of life. The great test of worship is, do I come forth from my experience of personal worship or of my service of cooperative worship with a fuller and freer life?

An open forum followed this address, but space forbids detailing the questions put to Dr. Van Dusen.

At four o'clock a Worship Service was held. Miss Bertha Condé, well-beloved spiritual guide, led the meditation, using as her theme, "The Challenge of Love." She quoted a scientist as having said that man in relation to the immensity of the universe is an insect too insignificant to be seen by a powerful glass. Love is the one capacity that the insect, man, has for transcending itself. Love is not a sentiment, but a force, the greatest force in the world. Jesus is the perfection of self-forgetting love. Miss Condé said there never was a time when the youth of the world were so dispairing about the meaning of life. It is because they have not yet learned how to use the law of love; they have not seen it in the lives of their older guides.

The service Sunday evening brought world opportunities and needs to our door. Three missionaries spoke on "The Spiritual Implications of Our Task" — Miss Florence E. Smith, of Santiago, Chile; Miss Alice Appenzeller, of Seoul, Korea, and Mrs. Elgin Sherk, of Teheran, Persia. Miss Smith traced the beginnings of evangelical work in Chile through the efforts of that beloved missionary statesman, David Trumbull, and its subsequent growth and influence in the country, in challenging even the State Church to more liberal interpretations of religion. Miss Appenzeller told of the faith and zeal of the early Christians in Korea and of her work among their daughters and granddaughters in Ewha College at Seoul. Mrs. Sherk indicated some of the spiritual implications of the task which are common to us all, giving many telling illustrations from the home life of Persian women.

The Sunday meeting concluded with an impressive service led by Miss Margaret Burton in memory of four leaders who have entered into Life the past year: Miss Jennie Lois Ellis, of Philadelphia; Mrs. Luke Johnson, of Nashville; Miss Ella D. MacLaurin, of New York, and Mrs. D. Everett Waid, of New York.

Reports are apt to be taken as a matter of dry routine, but the reports

of the different committees of the Federation were fascinating, showing, as they did, the breadth and scope of the Federation's interests and activities.

Miss Gertrude Schultz, chairman of the Central Committee, reported for the Committee on United Study of Foreign Missions that an edition of 80,000 copies of "From Jerusalem to Jerusalem" had been exhausted and another of 10,000 is coming from the press. She described the new study books for women and children for 1930-31, and displayed the first copies.

Some of the activities of the Committee on International Relations, of which Mrs. Silverthorn is chairman, relate to motion pictures as shown abroad, securing signatures for the participation of the United States in the World Court, and forming right social relations. Its work is closely related to another Committee on Missions and Government under the leadership of Mrs. Darby, which has to do with negotiations with governments, questions relating to immigration, extraterritoriality in China, and similar matters.

In attendance at the meeting of the Federation there were representative young women who are in touch with student groups. The President asked them to meet together and formulate things which they would like to have presented to the entire group. As a part of the consideration of missionary preparation and student work, this group was asked to present some reasons why enlistment in foreign service has of late declined. Some of the reasons enumerated were:

1. Uncertainty, in view of changing conditions, whether a life work as formerly can be pledged. 2. Greater educational requirements. Students often cannot or do not wish to spend so much time in preparation as is required. 3. The need of a new type of missionary, not to work for a people but with them. 4. Change in the Christian philosophy of life. Serious doubt even as to the existence of God. 5. Inadequate idea of what a missionary is.

The group stressed:

a. The attractive presentation of missions, emphasizing the large implications of the task; b. missions as one of the great factors in international relationships; c. the message of missionaries on furlough to be one which takes into account the viewpoint of youth; d. the advantage of presenting other nationals in this country to young people's groups; e. programs of missionary societies to be more carefully prepared, with a view to interesting young people.

Mrs. Jeannette W. Emrich spoke on the activities of the Committee on World Friendship for Children. Since sending the 30,000 friendship school bags to Mexico last year, a Committee on World Friendship has been formed in 21 of Mexico's 28 states. A course in World Friendship is now included in the curriculum of primary schools there. The school children of Mexico are preparing to return the compliment by sending 48 exhibits of the arts and industries of Mexico, one for each state in the U. S. A. The Committee is now preparing a gift for the children of the Philippines which will take the form of a Treasure Chest. Emphasis was laid on suitable books as one of the gifts in this chest.

A letter from Mrs. Henry W. Peabody was read by Miss Schultz, outlining the future of the World Fellowship of Christian Women.

Miss Margaret Wrong, Secretary of the International Bureau of Literature, spoke on "What Shall Africa Read?" There are 1,000 languages and dialects in use south of the Arabic-speaking part of Africa. Corrupt literature in French and English is finding its way into that country.

Mrs. Hough spoke on the observance of the World Day of Prayer, March 7, as a means of family fellowship all over the world.

Renewed emphasis was placed on the study books and schools of missions, the World Day of Prayer, the importance of including young women in all missionary groups and committees, more Christian literature for women and children in foreign lands, increased use of THE MISSIONARY REVIEW OF THE WORLD, special prayer for the women of Russia, and the vital importance of an adequate observance of this anniversary of Pentecost.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22d Street, New York
Executive Secretary, Council of Women for Home Missions

LOCAL ACTIVITIES

In 1928, three issues of the *Bulletin* recounted activities of local women's interdenominational groups: May told of the Carthage, Illinois, group formed in 1880; June, of St. Louis, formed in 1897; October, of Stockton, California, organized in 1896. We are happy briefly to present in this issue activities of several other groups and later news of Stockton.

Forty Years in Des Moines

Our Des Moines Interdenominational Missionary Council was organized in 1889. Mrs. A. L. Frisbie, a Congregational pastor's wife, felt that the missionary women in the various churches of our city would enthuse each other to greater activity if they would meet together occasionally in prayer and service.

For the last fifteen years we have had an Extension Conference, a fall school of missions that lasts one week with an outside paid speaker. One home and one foreign interdenominational book is studied. The expense is met by voluntary gifts of the various churches that belong. We have no fixed membership fee. Our World Day of Prayer meeting is always very well attended and serves as an inspiration to all the women.

We belong to our City Federation of Women's Clubs and so have many civic and educational contacts. Some of our women are working in the citizenship schools.

We celebrated our 40th Anniversary by putting on an historical pageant.

MRS. A. J. PALAS.

In New England Since 1906

The Providence Federation of Women's Church Societies, now the Rhode Island Federation, was formed in 1906 because of a social need which could only be met by the united effort of an interdenominational group of church women. Because it was a social need the presidents called together were presidents of Ladies' Aids, Social Unions, etc., consequently it was not a missionary federation that resulted, but a federation with an inclusive program. Nevertheless this federation had a strong missionary department, consisting of the strongest available member of each denomination, with a chairman in charge of the whole. Until this federation was formed there had been no permanently organized group to conduct the Day of Prayer for Missions. Such gatherings for prayer have been held in each of the twenty-three years of the federation's existence. A Missionary Institute has also been held each year of the twenty-three. At the time that Bostonians were enjoying "The World in Boston" I remember most vividly arranging and carrying through an excursion from Providence when 800 women were brought here to see the exposition and pageant. And then the "Orient in Providence" was held, and our committee had charge of the literature table.

In the Jubilee of 1910 our committee was of great assistance to the Committee of 100 because we had all the facts that they would have had to discover. We had the directory of missionary presidents in all the churches, the facts as to number and names of denominations, the geographical divisions of the city and the churches listed therein. This is a cold, bare outline but you, who know missionary work, can fill in the women touched and interested, the volume of prayer that has ascended through the years, and the quickening knowledge that has been disseminated. Strong churches learned also to bear the burdens of the weak, for where there were no leaders for study classes in weaker churches leaders were supplied by stronger churches. There has been no salaried worker and no budget. Willing hearts,

enthusiasm for the movement, and faith in Jesus, the leader, were what enabled the work to go on.

Somerville, Massachusetts, formed a similar federation in 1915 because results in Providence made us feel that no community could afford to be without the benefit of such united effort. We have had various well-known leaders for our Missionary Institutes. One year we had a monthly study conducted by our own women. One year we had evening meetings for young women. We have given five pageants to large audiences in a large hall, raised the money for the land on which our Italian Mission Church is built, gave a church warming party which furnished kitchen and pastor's study, and for many years have largely supported the Daily Vacation Bible School. One hundred and seven were enrolled in this school last summer. This year, as each year, we are planning for a Conference of our missionary presidents to talk over a training course for Sunday-school missionary chairmen.

Over thirty dolls were sent to Japan, and given a farewell reception to which the children givers were invited. This was really a children's missionary meeting as we had a fine program, then the dolls were displayed for a week in the Public Library where everyone got a message. Some sixty Mexican bags were sent, and a meeting was held which was addressed by Mrs. Emrich. Again you must read between the lines and feel the warmth of love and effort.

When Mrs. Peabody was raising the money for the Union Christian Colleges of the Orient, and was fearful that Massachusetts might fall below its quota, our Federation had a whirlwind campaign and raised $500 in a week, after most of the churches had given denominationally.

We had Miss Laura Parker in many of our Federations to give her illustrated talk on Migrant Work.

Worcester, our largest Federation numbering seventy-four churches, gave recently "The World in Worcester" for two days with a fine pageant on the evening of each day. It was a very great success.

Time fails me to tell of Lynn with its forty churches, and Portland with its twenty-five, and all the rest. The two accounts given in something of detail must suffice as a picture of the whole, where more or less the same is done.

We have to date fourteen Federations of Women's Church Societies here in New England.

(MRS. E. TALMADGE ROOT)
GEORGIANA M. ROOT.

Omaha, Nebraska

Our Women's Church and Missionary Federation of Omaha grew out of a Missionary Jubilee Convention held here in October, 1910. The object of forming this organization was to quicken missionary projects in Christian education and have a closer cooperation between the evangelical, Protestant churches of the city. The program carried on for the first few years was to have missionary speakers and a little later a mission study class during the summer. In late years we have had a summer Vacation Bible school, helping a mission in East Omaha in the poorer section of the city. This has been most helpful and a most worthwhile undertaking for us.

Two years ago there seemed to be a great demand for a social welfare worker, so with the cooperation of the Council of Churches we together pay for and sponsor a social welfare worker, who does some office work and attends juvenile court cases in our behalf. These court cases are followed up and given all possible help within our means and jurisdiction. The first year we had a worker trained in this particular line. There is not a doubt in our minds but that it is the greatest undertaking the Federation has ever done, and seeing and knowing the great need of it we hope this good work will go on and prosper, be enlarged and well nourished by the Federation membership.

The budget for the welfare worker

is raised by apportionment according to membership. It was cut this year to barely cover the year's work, to lighten the load for the churches, but we do not know as yet whether that was a wise move for us. Dues in the Federation are $1.00 per organization.

(MRS. R. H.) SARAH I. FAIR.

Springfield, Ohio

In 1914, Mrs. C. C. Jones, of our city, started a night school for foreign people, teaching reading, writing, sewing, Bible. In the first sewing class there was only one woman. All assistance was gratuitous. At that time we had in our city a Union Interdenominational Federation of Mission Study (later called Union Missionary Society). This organization saw a future of many opportunities in this night school of Mrs. Jones and asked her to start a settlement work which they would help sponsor and enlarge. So in January, 1916, the Union Settlement Work was organized. The meetings or classes were held in a room downtown. As the classes increased, larger quarters were necessary. An old residence was purchased on faith with borrowed money and was arranged to accommodate the growing classes. As soon as this building was paid for, another building close by on the same lot was available at a very modest cost. It was a saloon and when prohibition came in, this saloon had to close, so we got the building very cheap. Had to borrow that money, too. The saloon was transformed into a beautiful Sunday-school room. After acquiring the two buildings, we were incorporated in March, 1922.

Our budget is raised with the aid of the Community Fund, churches contributing stated sums, other organizations, patronesses and associate members. About a year and half ago, after our debts were paid on the other two buildings, we were fortunate enough to have the opportunity to buy the twin building of our first building which is next door. This last building is called our "Good Will Industrial Department." Have cobbling done there, also have a room fixed up with used clothing, furniture, etc., which is sold when we can, and given away when necessary. We installed two showers this summer. We have three very good buildings; enough lot left for another building. Our dreams are to tear down the Sunday-school building and build a large substantial building; the lot is right next to it. The work is growing and we are so proud of all the activities.

(MRS.) ANNA K. DUCKWALL.

Filipino Center in Stockton

About six years ago the wife of one of the prominent doctors in Stockton, California, caught the vision of doing some work among the 8,000 Filipinos in and around Stockton. The resulting Center has been greatly blessed in the number of leaders it has trained. An ordained Filipino worker, converted in this Center, is now giving much of his time to the work. Two Filipino boys, graduates of the local high school, converted in the Center, have entered college, one at Ashbury College, Kentucky, the other in Pasadena, California, while a third boy, also converted in the Center, is at school at San Diego.

Then there is Mary Area, a Filipino girl, who graduated from the local high school in February, and who won first place in the public speaking contest recently held in the high school. She caught her inspiration in the Center and hopes, after training, to go back to help her people in the Islands.

The women of Stockton are also helping financially and by personal service in the local Mexican, Japanese and Chinese work. These activities are not carried on through the women's organized groups, but are largely supported by the same women.*

* We are indebted to Miss Emma C. Neumiller, of Stockton, for these facts.

WORLD-WIDE OUTLOOK

AFRICA

Sudan Interior Mission

SINCE 1900 there has been steady expansion in the Sudan Interior Mission, organized in 1898 by Rowland Bingham, an Englishman. There are now 132 missionaries in active service. Over fifty native churches, all self-supporting, are in existence. Thousands throng these churches and Sunday-schools every Lord's Day. Schools have been established in which the Scriptures are the textbook; among them a boarding school for girls, which trains Christian wives. At most of the stations there are dispensaries. The hospital, first of its kind in Nigeria, gave 93,000 treatments last year, and every one coming received the Gospel. Ten languages and dialects have been reduced to writing and the Scriptures translated into them. The mission's income in 1926 was about $170,000. The contributions of the native Christians last year were $3,200, given by men and women whose daily wage is but sixteen cents and ten cents respectively.—*S. S. Times.*

In Nyasaland

TWO leading features in the work of the Nyasa Mission during the past year have been the establishment of five native churches with native pastors and church officers; and the desire which some of these churches express to send their own missionaries into Portuguese East Africa. Two instances indicate that blessing has attended the Mission's work.

(1) The Annual Native Convention is the great occasion of the mission year, when from all the villages native Christians and their friends travel to the central stations, many walking 30 miles or more, to spend a week-end in prayer, the study of the Word, and the up-building of Christian life. Nearly 2,000 assembled at Cholo, while similar, though smaller, conventions were held at Nkhate and Likubula.

(2) The Bible is exalted among the native Christians. They love it, and make much of it, both in their worship and in their homes. A well-known missionary-traveler, when visiting the stations, remarked upon the place given to the Bible; the forest of hands uplifted when a show of Bibles was called for; the fact that even at the day-school the children brought their own New Testaments with them, and that the most coveted gift they could receive as a school-prize was a copy of the Word of God.

Missionary Flight Planned

PLANS are under way for the first missionary air expedition, a flight to an almost inaccessible region of Southwestern Africa, to be undertaken by the Oblate Brotherhood of Cologne, Germany. The expedition will be to the pagans of Ovamboland, in Southwestern Africa, one of the least-known places on the globe. The missionary, who was a German air pilot in the World War, made a promise in his student days to Father Otto Fuhrman, a veteran missionary, that some day he would take up the work in Africa, and $100,000 has already been subscribed in Europe for the project. It is planned to launch the expedition in the early Spring of 1931.—*N. Y. Times.*

Suppressing Native Languages

IF A newly enacted law is enforced, native Christian people of Portuguese East Africa will be entirely deprived of the use of the Bible in public worship.

This law of the Portuguese Government prohibits the use of the native tongues by the missionary societies in Mozambique. One article reads as follows: "In all religious missions, the official language in the religious teaching, as well as in any other relations with the natives, is the Portuguese language." A qualifying clause allows the temporary employment of the spoken language in religious teaching, while the knowledge of the Portuguese language is not general among the natives, but the use of any literature in the native tongue is forbidden. The Society has published the Bible in Ronga, and there also exist versions in the Tswa and Tonga languages.

Missions in Portuguese Colonies

FOR some years the missions have been experiencing difficulties in the Portuguese colonies both in East and West Africa, and the situation has grown more acute with the publication of new legislation recently in Portuguese East Africa. These laws insist upon the possession of a certificate of primary education by every native preacher or teacher of religion, and forbid any written use of the native languages. These appear to the missionary societies to be incompatible with religious liberty, which, in the case of the British missons, is guaranteed by treaty.

While the missions cannot but welcome the interest in the education of the natives shown in the new laws on this subject, they nevertheless believe that some of the regulations—such as the insistence upon buildings of stone for every school throughout the territory—will tend to defeat their own object by closing large numbers of schools. The whole situation is receiving careful attention.

Congo Brought Nearer

M. MAURICE LIPPENS, honorary governor-general of Congo Belge and now minister of railways, marine, posts, telegraphs, telephones and aeronautics in Belgium, has placed an order for a "beam" type wireless post in Belgium which will supplement the present telegraphic communications with Congo, and at the same time inaugurate telephone relations with the colony which now can only be carried *out via* Paris or Berlin. Included in the plan is broadcasting for Congo.

M. Lippens is also actively negotiating for the establishment in 1930 of the Franco-Belgian air service which will link Brussels and Paris with Congo and Madagascar each week. Brussels would then be six days from Leopoldville instead of eighteen or nineteen as at present by steamer.

EUROPE

Friends of Evangelical Christian Unity

THE annual meeting of this movement was held this year in Bergerac in the Dordogne Valley. The movement was organized in 1920 to bring about closer relations between German and French evangelical Christians on a religious basis. The object is to be attained by means of conventions and by cooperation in works of Christian love. The annual conventions are held alternately in France and Germany. There are already more than 1,400 members. The head of the movement is Pastor Jules Rambaud, D.D., of Bad Homburg.

This year's meeting was held in a locality of southern France, in which the teachings of Luther gained access as early as 1520. To this day the portrait of Luther is hung in the Reformed Church of Bergerac. There are seven congregations in the Dordogne Valley that have lived through the times of religious persecutions.

This is the seat of the institutions for the "Works of Christian Love" that were started by Pastor Jean Boss and the first of which was a home for orphaned and morally imperilled girls. In the community of Laforce there are new homes for sufferers of all kinds, especially for epileptics. The tenth of such homes is being erected. Laforce, with an institutional congregation of 600 members of whom 500 are inmates, has been called the French Bethel. The addresses de-

livered at the convention correspond to this environment.

Under the influence of this convention an exchange of theological students has been inaugurated. Special attention is devoted to the spiritual care of Foreign Legion soldiers of German extraction.—*Kirchenzeitung.*

German Mohammedans

THE Islam Institute in Berlin suggested the formation of a committee for German Mohammedans, which was actually formed at the beginning of 1929. The organization consists of Moslems of German nationality who have become adherents of this religion. They have subscribed to an agreement whereby they will settle all disputes with other Mohammedans before an Islamite court. All have adopted Arabic names in place of their baptismal names.—*Devaranne.*

To Starve Out Religion

THE following has been received from Russian sources believed to be authentic:

"Some time ago the Soviet authorities permitted the Baptists to publish 25,000 Bibles in Moscow, and 25,000 New Testaments with Psalms in the town of Harkow. This work was stopped before it could be completed. The magazine *The Baptist of Ukrainia* has ceased to exist, and the magazine *The Baptist* has to undergo so minute a censorship that the Czarist regime would be jealous of it."

Methodist Union in England

METHODIST bodies in Great Britain proposing to unite are the Wesleyans, with a membership of 517,000; the Primitive Methodists, 224,000 and the United Methodists 145,000. Negotiations started in 1913, and a definite scheme was ready by 1919, but opposition, chiefly among the Wesleyans, has resulted in delay. A magnanimous spirit on all sides has made it possible for one after another of the leaders of the opposition to come over to the side of union, and last year Methodist leaders petitioned Parliament for a bill to enable them to consummate union under certain conditions. These conditions provided that given a final vote of 75% in all three Conferences in the year 1931, union can be achieved in 1932 and the first United Conference meet in 1933, exactly twenty years after the commencement of negotiations.—*Indian Witness.*

Russian Mohammedans

SINCE the formation of the Soviet Republic, many Mohammedans have left Russia and settled in Esthonia, where there are now about 300. Finland also has Mohammedan settlers to the number of about 950.

Alliance of Jews

A NEW movement has arisen in Hungary to bring into an Alliance all Jews who believe in Christ, whether connected with a church or not. The leader of this movement is Dr. Foeldes, a Hungarian Jewish lawyer and prominent jurist who is also a Christian. When interviewed regarding the Alliance, Dr. Foeldes said: "One fundamental basis is that every one has a right to live his own life as a Christian, and we do not demand adherence to any dogmas or creeds. The only requirement for membership in the Alliance is a confession of faith in Christ. That alone holds us together. Every one is welcome to our conferences, and whoever visits us once will be fully convinced that we are not a mystical sect, but a company that believes and teaches the Bible as the Word of God and the truth in Christ as it is written and without distortion."

The movement was known in Germany before the war and has greatly developed since then. It is spreading in France, England and also in America.

Famous French Seminary

THE Paris Theological Seminary, founded in Strassburg during the Reformation, is responding to increased demands for theological training of students from Czechoslovakia,

Roumania, Poland, the Balkan States, Japan, and the United States. Graduates of this Seminary have served every section of France, as well as important parishes in England, Belgium, Switzerland, Germany, Holland, America and the missionary lands of Africa, Indo-China, Madagascar and Tahiti. The roll of its alumni is a blue book of religious leadership.

Huguenot Hospital

"LA SYMPATHIE," the mission hospital of the French South-East Mission, in Digne, Basses-Alpes, France, has been in operation a little over a year. There are 57 patients in a building built to accommodate fifty. The hospital has been a great boom to the Protestant sick of the region, and has furnished a wonderful opportunity for evangelization. In the Province of Basses-Alpes there are over 200 villages. Patients are coming from many of these, and upon their return to their homes take the Gospel message. The plan of the mission is to follow up every such opening. A colporteur has been secured to take advantage of these opportunities. He will traverse the region, visiting in the homes of all ex-patients, holding meetings, preaching the Gospel, and distributing the Scriptures.

NORTH AMERICA

Cooperation in the Ozarks

CHURCH superintendents and supervisors of mission work are more keenly aware than ever before that close cooperation between the various denominations is necessary if the people in the average rural community are to be afforded adequate religious privileges. A survey now being made promises real progress. A local Ozark Committee of the Home Missions Council, representing eleven denominations having churches in the Ozark country, has recently been formed for the purpose of making an "Every Community Church Survey" of the upland counties of Southern Missouri, Arkansas and eastern Oklahoma, popularly known as the Ozarks. Of the 91 counties included in the survey 50 are in Missouri, 30 in Arkansas and 11 in Oklahoma. This area is 85% rural; its people very largely native born white, and for the most part would be classed as Protestant rather than Catholic. Headquarters are in the Y. M. C. A., Springfield, Mo.

Religious Press Conference

THE fourteen editors of religious periodicals who attended the annual meeting of the Executive Committee of the Federal Council of Churches in Chicago, December 4-6, had an interesting conference for the discussion of their common problems. Dr. Paul S. Leinbach, editor of the *Reformed Church Messenger* and Chairman of the Editorial Council of the Religious Press Association, presided. The Conference recommended to the Committee on Motion Pictures, appointed by the last meeting, that it arrange for a frank conference with officials of the motion picture industry, and that, in preparation for its report to the next meeting, it undertake to secure as many pertinent facts as possible concerning the present situation.

Plans were made for the next annual editorial conference, which will be held in Washington, D. C., April 29 and 30, under the chairmanship of Dr. Leinbach. A committee, which was charged with responsibility for outlining a series of topics for the conference consists of John van Schaick, Jr., of the *Christian Leader;* Dan B. Brummitt, of the *Northwestern Christian Advocate,* and U. M. McGuire, of *The Baptist.*

Friends Consider Union

AMONG the many movements toward church union, the newest development appeared at the "All-Friends' Conference" held in Oskaloosa, Ia., last fall. An effort was begun to draw into fellowship the four bodies known as Orthodox or Conservatives, Liberal or Hicksite, Wilburites, and Primitive. The Orthodox or Conservatives, mixed with Progressives, number nearly five to one of the

total Friends in the United States; Liberals or Hicksites have upward of 16,000 members; Wilburites numbering 3,500 are quite Conservative, with a touch of the oldest conservatism, while the Primitives are very few in number and occupy an independent attitude.

To this Conference came Friends from all parts of the United States and Canada, from England, the old London Yearly Meeting, from Ireland, from France, Germany, Japan, Australia and other countries.

Divisions which have interposed the more important differences received attention, and it was agreed that since peace has been from the first a cardinal principle of Quakerism, much can be gained by removing the spirit of dissension among its groups.

President Hoover is a member of the Orthodox or Conservative group.

For Crime Prevention

A NATIONAL Commission on Crime Prevention through Moral and Religious Education is to be organized by the Church League, an interdenominational organization with headquarters at 156 Fifth Avenue, New York City. The purpose of this commission will be to supplement the work of President Hoover's Commission on Law Observance and Enforcement.

The plan is to discover on the basis of all ascertainable facts how effective is the present moral and religious education in keeping those who receive it out of criminal careers, and also to suggest practical ways in which appropriate moral and religious education can be extended to one half of the youth of America from 5 to 18 years of age who are not now receiving such training from any source, Protestant, Roman Catholic or Jewish.

Shipments of Christian Literature

DURING December, the Bible Institute Colportage Association of Chicago mailed seven and one-half tons of evangelical Christian literature to accredited workers for free distribution among several neglected classes in the United States, Canada and a few foreign countries. This large supply of the "Gospel in Print" consisted of 40,329 books of the Moody Colportage Library, 43,872 copies of the Evangel Booklets, 60,779 copies of the Pocket Treasury (a collection of Scripture portions, songs and helps), 42,957 attractive gospel tracts, 4,413 Emphasized Gospels of John, and 1,817 New Testaments—a total of 194,167 copies. This was sent in 3,218 shipments to every state in the Union; to Canada, Alaska, Porto Rico, the Philippines and six foreign countries. It was furnished to the teachers and scholars of 1,324 mountain schools, and the inmates of 1,100 penal institutions; to patients in city, county and national hospitals; to pioneers, lumberjacks and others.

Change of Heart?

THE California Commission on Immigration has issued the following Rules for the Treatment of Foreigners:

Don't snub foreign people. Make friends of them.

Don't laugh at their questions about American life. Answer them.

Don't profit by their ignorance of American law. Help remove it.

Don't mimic their broken English. Help correct it.

Don't call them offensive nicknames. How would you like it yourself?

Don't make the immigrant hate America. Make him love America. In other words, be an American—and be a Christian.

Conference of Negro Educators

A CONFERENCE of presidents and theological deans of the major Negro schools, maintained in the South by the American Baptist Home Mission Society, was held in Atlanta, Georgia, October 9-11. The first day was devoted to a consideration of the religious condition of these colleges. The second day took up the theological departments of the schools. While the total number of students for the

ministry remains practically the same, the number pursuing full theological courses is greater than ever before, though inadequate to the needs. The third day was given to the needs of the average Negro pastor, especially in the rural districts, and to the possible methods of giving him a broader outlook and better methods, and elementary training for his work. The schools unanimously approved the establishment of ministers' institutes, designed to start the ministers who attend them in courses of study which will be continued in ministers' clubs and correspondence courses. It is hoped to secure the cooperation of Negro state conventions and national organizations of white state conventions, of each of the theological schools, and of the Home Mission Society and friends in the North.

JAPAN

The Gospel's Power

CHRISTIANITY is recognized by the Japanese Government as one of the three religions of Japan. Though the number of openly professed Christians is comparatively small, Christian influence is firmly rooted in the life and thought of the nation. It is interesting to note that a Japanese playwright, in 1928, produced in the Imperial Theatre, Tokyo, a drama entitled "Christus," following very closely the Gospel story, carrying it through to the risen, living Lord. The appreciative response of the audience, largely non-Christian, was significant.

Another evidence of the place Christianity has won is the recognition it receives from non-Christian Japanese leaders who acknowledge, not only its influence upon Japanese life, but the power it has had in their own personal lives and the difference it has made in their thinking and conduct.

The *Japan Advertiser* on May 15, 1929, had an editorial "Has Christianity Failed in Japan?" The writer asserts:

"Their [the missionaries'] great feat has not been the conversion of a certain number of Japanese but the foundation of a vigorous native church. It is the test of Christianity that it can adapt itself to all civilizations and improve all, and the future lies with the native church in Japan."

Unreached Millions

MANY in America are inclined to believe that Japan has advanced so far in Western civilization that she has discarded idols, that ancient faiths have lost their hold and that it is only a matter of time before she will become the Christian nation of the East. While this may be true of the educated upper classes, it is by no means true of millions of the lower classes. Thousands of artisans, fishermen and boatmen, petty shopkeepers and laborers are practically untouched by the Gospel, while in many a village and hamlet there is not one witness for Christ. The farmers, too, are practically unreached. On all these, old religions and superstitions have a firm hold. Ancestor worship, fox worship and other cults are mixed up with Buddhism, and in nearly every house there is the god-shelf with its idols, its flowers and rice offerings. The Church of Christ has scarcely begun to touch these people. They can be effectually reached only by Japanese Christians.—*C. M. S. Gleaner.*

World Wide Task of Missions

REV. A. EBISAWA, General Secretary of the National Christian Council of Japan, paid a second visit to America as a delegate to the International Missionary Council at Williamstown, Mass. He writes of this visit:

"I found many changes in American life, due to the development of mechanical civilization, and to material prosperity. Nine years ago, when traveling through the States, I was almost in blind love, idealizing everything American; but this time I found that I could not remain altogether in blind admiration. I came to feel that we also have to share in

sympathetic attitude the burdens of our Christian leaders in America. Surely the world has many troubles. Each nation and people has its own peculiar problems; but it is the high privilege of us Christian brothers to be able to share each other's burdens for the glory of our common Lord. My heart leaps with joy when I look forward to the great task ahead of us. Our new Government, the Hamaguchi Cabinet, has just started a 'Spiritual Mobilization,' calling for the cooperation of all social and religious organizations to meet and help in the solution of the national, economic and thought-life problems. It gives us Christians another opportunity to redouble our efforts, and perhaps even to lead the religious and social workers of other systems. I believe the time has now come when our churches, being somewhat developed, will be able to enter into real cooperation with the churches of other lands in the work for the advancement of the Kingdom in all the world. Real world-wide cooperation in fulfilling the last command of our Lord, 'Go ye therefore, and make disciples of all the nations,' is really just beginning."

Rural Evangelization

THE Omi Mission is an undenominational experiment in rural evangelization, supported by voluntary contributions. It was founded in 1905 by Wm. Merrell Vories, who came to Omi as teacher of English in the local Government academies. In his own house he conducted Bible classes for students. About 30 were soon baptized and a student Y. M. C. A. organized. The Herbert Andrews Memorial building was erected for this work. The rapid spread of Christian influence caused suspicion and opposition, which resulted in pressure upon the school authorities. Mr. Vories was offered a renewal of contract only upon promise to give up all religious activities. This was, of course, impossible.

In April, 1907, the second period of this Mission began with one foreigner and one young Japanese (Mr. Yoshida), in the new building. By remarkable Providences and by architectural work for income, the Mission has grown till now it comprises about 100 workers, and has spread its activities into many parts of the province. The property is held by a Foundation incorporated in Japan as the *Omi Kirisutokyo Jizen Kyokwa Zaidan*, which insures the permanency of its work. The Mission's platform is:

1. To preach and practice the Gospel in the Province of Omi without reference to denominations. There being no "Omi Mission Church," converts are organized into self-supporting congregations of the denominations of their own choice.

2. To practice the complete unifying of the work and fellowship of Japanese and foreign workers.

3. To evangelize communities unoccupied by any other Mission, and under no circumstances to overlap with the work of such Mission.

4. To evangelize *Rural* communities, as the most conservative element of mankind and the most probable source of leadership.

5. To seek, enlist and train leaders and workers.

6. To work for social betterment, including temperance, social purity, marriage customs, industrial, physical and sanitary reforms, and definite efforts for the neglected.

7. To study and experiment with new methods of evangelization.

Relief for Night Workers

NIGHT work from 11 p. m. to 5 p. m. for young persons and women working in factories in Japan came to an end on July 1, 1929, the prohibition affecting approximately 1,000 young persons and 196,000 women. Hereafter Japanese cotton mills will be operated on a two-shift basis from 5 a. m. to 11 p. m., and the actual hours of work will be reduced from 10 hours to eight and one-half a day.

Many factories celebrated the day. The industrial association of the Oka-

yama Prefecture requested its affiliated factories to have all their employees examined medically on that day and to start courses in athletics, and it has set apart the date to be observed annually as "health day." Some factories are planning for their leisure-time activities to include lessons in flower arrangement, artificial flower-making, and etiquette, as well as in language, ethics and cooking.

WESTERN ASIA

Syria Has Mental Hospital

THE Lebanon Hospital for Mental Diseases is not in the forefront of public thought, but in a quiet, unostentatious way it is doing splendid work in Syria. Interdenominational and international in character, it is a complete unit for the treatment of mental afflictions in a country where provision for illness is far behind either Palestine or Egypt.

The work has been achieved by a group of international committees, Swiss, Dutch, American, Syrian, English and Scotch, who charged themselves with the responsibility of framing policy and providing capital, and who have furnished and equipped this hospital for 30 years. The doors of the hospital have not been closed through all the vicissitudes of famine and revolution, political change and war, and the one aim has been to heal all sorts and conditions of men, not only of their mental diseases but of their spiritual diseases also.

The need is great and accommodation is very limited—only one bed to every 16,300 people in Syria, whereas in Palestine there is one to every 6,000 and in Egypt one to 4,500. The hospital is full to overflowing. The total income for the year was $40,000, the greater bulk of which was derived from patients' payments.—*Evangelical Christian.*

Home Economics in Syria

HOME Economics education in Syria is in its infancy, but family consciousness is strong, and the majority of girls look forward to homemaking as their life occupation. The future of Syria is tied up with a number of religious and economic problems, but no need is more important than that of Christian home making. Three years ago the Presbyterian Church initiated an educational project new to Syria —the Sidon Girls' School. The study course was planned to cover six years' training in food, clothing, home management and child care. One of the first graduates is now dietician in the Lebanon Y. W. C. A. camp, the first Syrian girl to fill such a position.

The plant as originally designed is now complete and consists of the administration building, with class rooms, auditorium, office and reception room and laboratory, and four cottages planned according to the prevailing type of Syria home architecture. Each contains a teacher's room, two sleeping rooms for girls, bathroom and kitchen. Ten girls and a house mother live in each cottage, the house mother being one of the teachers. Seventy boarding students can be accommodated.

A Welcome Change

SOME time ago, owing to restrictions in regard to Christian teaching, which the Turkish Government had imposed, the Jewish Mission Committee of the Church of Scotland came to the conclusion that their mission in Constantinople (or Istamboul, the name now insisted on) would have to close. It is now reported by *The Record* of the Church of Scotland that a change has come over the authorities, who have expressed a desire that the work should continue. The report continues: "This, of course, could only be on the Committee's terms, and it must be gratifying to friends to learn that the scheme devised by Rev. R. C. Macanna, and approved by the Committee, has been adopted."—*The Christian.*

Changes in Afghanistan

NADIR SHAH, King of Afghanistan, in a recent proclamation sets forth the future policy of his régime in the following ten points:

1. The principle of Islamic law (Hanafi) will be the basis of the administration. 2. Total prohibition of alcoholic liquor. 3. Establishment of a military school and arsenal for manufacturing modern arms. 4. Continuance of King Amannullah's relations with foreign powers. 5. Restoration of telegraphs and telephones. 6. Reconditioning of all roads. 7. Energetic measures for the recovery of arrears of revenue. 8. Development of commercial relations with foreign powers. 9. A progressive educational policy. 10. The old Council of State to be continued and a Prime Minister to be appointed who will form a cabinet subject to the approval of the king.

GENERAL

Significant Events

IN THE leading editorial of the November number of *Jewish Missionary Magazine*, Dr. Thomas M. Chalmers, Director of the New York Jewish Mission, points out seven notable events of the present year which have striking significance prophetically. These are: the Papal-Fascist concordat; the proposed revival of the Jewish Sanhedrin for the retrial of Jesus; the formation of the Jewish Agency, uniting Zionists and non-Zionists in the restoration movement; the Arab-Jewish riots; the proposed International Bank; the enlarged Peace and Safety propaganda; and proposals for creating the United States of Europe.

Portentous Events

THE "White Man's Burden" has passed from poetry into grim reality. Recent developments indicate that India is to be Britain's most important problem this year. The Indian National Congress voted, January 1, 2, by a vote of 994 to 6, to secede from the British Empire and to maintain complete independence. The plan of the seceders is said to be to enter immediately upon a campaign of civil disobedience, nonpayment of taxes and noncooperation with the British government. The British authorities are characterized as intruders. It is proposed, also, to repudiate the British debt, the interest on which is said to reach the enormous total of $2,500,000,000 annually.

To this must be added China's revocation of extra-territorial rights, which affects Great Britain more than any other nation; the unsatisfactory conclusions of the commission of inquiry into the Palestine Arab-Zionist feud; rioting in Nigeria, Africa; intertribal warfare in Bulowa, South Africa; an uprising at Apia, Samoa; and smoldering volcanoes in Egypt and Mesopotamia.

World Alliance for Friendship

THE Executive Committee of the World Alliance for International Friendship through the Churches met for the first time on French soil last September. In ten years this organization has made very great progress. There are now national branches in 31 countries and the Alliance commands international respect. The French Government went so far as to send a telegram wishing all success to its meeting at Avignon. That the Alliance is capable of handling a difficult task is shown by its quietly settling, at Avignon, a complicated dispute of long standing between its Bulgarian and Yugoslav members.

The work of the Stockholm Continuation Committee has a profound interest for the Alliance and at its last meeting it accepted almost all the resolutions passed at Eisenach. It further proposed that in case of declaration of an aggressive war or of violation of international law, the Churches should refrain from all collaboration with the defaulting State. It organized two stimulating summer schools last year. The one at Vaumarcus brought together students, agricultural laborers and employees, and a group of the Knights of Peace. Discussion centered around the question: Is it possible to be a good Christian and an intolerant patriot at the same time? The gathering voted that "the Churches should condemn all wars, arising out of causes not sub-

mitted to international arbitration or declared contrary to the decision of the International Court." Another group from eight different countries met at Schloss Westerburg (Germany). Here too the problems of peace and of the Church and modern youth were discussed.

World Alliance for Peace

THE number of December 15th of the periodical *Portugal Evangelico* is devoted to the subject of world peace. This number brings a long report by Alfredo da Silva on the Conference held at Avignon in France.

After giving the history of the movement and the effort to make it effective in every country, he reports the meeting itself. This was attended by 39 delegates, one from each country participating. He reports as the chief topics engaging the attention of the conference the subject of disarmament and the resolution to set aside one Sunday, preferably the Sunday before Christmas to bring before all Christian people the problem of peace and the obligation incumbent upon them to bring about the ideals of Christ in regard to universal peace. This idea he recommends to the thoughtful attention of the readers of this Portuguese paper which is the organ of the Methodist Church of Portugal.

Suspension of a Religious Paper

EL MUNDO CRISTIANO which has been appearing for thirteen years in Mexico has suspended publication for one year with the hope of resuming after that time. The reasons given are largely those connected with financial retrenchment. The number in which this is announced is a very beautiful Christmas number which makes the fact stand out with particular sadness.

Medical Missions

DR. OLPP, of the Institute for Tropical Diseases in Tuebingen, publishes in his last report, some very interesting figures about medical missions.

He says that Protestant missions own and control 858 hospitals with 31,264 beds. In these 389,712 patients have received medical attention, out of which 198,844 were operative cases. There are 1686 dispensaries in which last year 10,441,539 consultations were held, while there were also 137,152 house visits.

There are now 513 native doctors (male) and 99 female doctors in the various fields, together with 2,597 male assistants and 2,861 female, besides 1,085 trained nurses.

For every 25 mission workers there is now one medical missionary. The largest number are working in Asia where there are 596 male and 321 female doctors, and 640 foreign nurses. China and India are the preferred countries, having in China a total of 499 doctors and 327 hospitals with 16,608 beds. India has 297 doctors, two medical schools for women, recognized by government and enormous hospitals. Africa with its 140 million natives has however only 157 doctors among whom 15 are women with 282 foreign nurses. These few have to fight sleeping sickness, yellow fever, tuberculosis, syphilis, the evil effects of the slave trade, alcohol and the most unhygienic conditions.

The rest of the missionary medical forces are divided among Turkey, Australasia, Latin America and the United States. In China 279 of the hospitals are self-supporting.

The European participation in this magnificent work is small in comparison. The entire continent furnishes only 89 doctors. Great Britain 518 and the United States and Canada 700.

Educational Commissions

THERE were presented to the Committee of Reference and Council proposals for two educational commissions, one for Japan and the other for India. The appointment of such a commission to Japan was heartily endorsed by the committee and plans were suggested looking toward the appointment of such a commission when the way seems clear for it. A list of

subjects which might form an outline of the commission's responsibilities was suggested. With regard to the commission for India the committee had before it the very carefully drawn proposals of the National Christian Council of India, supported by the conference at Agra and by the various provincial educational associations and other bodies, together with certain suggested terms of reference which had been outlined by the representatives of the British boards having work in India. The proposal for the commission was approved in general and the officers were requested to take up the matter with the various national organizations concerned with a view to securing agreement on the terms of reference and the necessary personnel for the commission as well as finances. It is proposed that the commission should consist of seven members, two to be appointed by India, two by Great Britain, and two from North America, with the seventh member as chairman to be appointed by the International Missionary Council. The present expectation is that this commission should go to India during the winter of 1930-31.

INDIA

Gandhi Asks for Milk

ONE of the subjects studied by Dr. Kenyon L. Butterfield, agricultural leader, now on his way to India on behalf of the International Missionary Council, will be a plea for improving the cattle and increasing the milk supply for the children. Mahatma Gandhi recently wrote to Bishop Fred B. Fisher:

"What American friends may do in giving constructive help (for the Indian children) is not to send doles of charity but to send expert knowledge in dairying—true philanthropists who will give knowledge for the sake of giving it, and who will study the condition of India's cattle and show us the way of improving our breed and the supply of milk from the existing cattle. This idea, if it is entertained in a proper spirit, can be considerably amplified."

Gandhi Did Not Lead Indian Congress

MAHATMA GANDHI refused to accept the chairmanship of the Indian National Congress, which met in Lahore December 31. The secretary of the Indian Freedom Foundations, which has headquarters in New York, regards this as a most significant development in Indian affairs. The leader nominated to succeed Gandhi is Jawarharial Nehru, son of the Pundit Motilal Nehru and leader of the Swarajists, or Home Rule party, in the Indian Legislative Assembly. He is an extremist, the opposite of Gandhi in policy, and the young India party which he leads declares for complete independence. For ten years Nehru, who is thirty-seven and a graduate of Oxford, has been active in the militant campaign for freedom. He believes that Gandhi's era of passive resistance and noncooperation is at an end.—*Missions.*

Purdah Patients

A VISITOR to the Ludhiana Women's Christian Medical Center describes what she saw:

Each patient occupied a private ward, supplied with a lattice door to the central courtyard, and a back entrance to the street. Crouching around were various members of the family,—the grandmother minding the smaller children, and the husband reclining at ease in a long chair, keeping lazy guard over the observance of the strict regulation which must in no wise be relaxed in the unfamiliar setting of a Christian hospital. He came and went freely by the street door, but might never pass through the swinging lattice into the court, for as no other man might ever look upon the woman whom he had married, so must he never see the face of another Mohammedan's wife.

The demands of the Hindu patient are even more exacting, for she may touch no food unless prepared in a special kitchen by women of her own caste, and hospital arrangements must adapt themselves to these requirements. The exigencies of a surgical operation, however, often require a patient to take nourishment from the hand of a Western doctor or non-caste nurse, and the

consequent violation of social tradition calls for most drastic action. Before the woman may resume her position in her own household she must submit to rituals of purification which demand that she bathe in sacred waters and partake of the five products of the cow.

Christianity Stands Third

THE Presbyterian reports that Christians now stand third among all the religious communities in India. In the census of 1921, their number was nearly five millions. The rapid growth of the Christian community since 1881 is indicated by the following table showing the proportion per 10,000 of population:

	1881	*1921*
Hindus	7,197	6,589
Sikhs	63	96
Moslems	2,260	2,407
Christians	58	123
Buddhists	172	465

The percentage of increase of religions in India from 1881 to 1921 is as follows: Christians, 150 per cent; Moslems, 37 per cent; Zoroastrians, 20 per cent; total population, 24 per cent.

Radium for Neyyoor

AS A result of the casual mention which Dr. Howard Somervell made in a recent wireless talk in England about the Neyyoor L. M. S. Hospital, of his desire to take back a supply of radium when he returns to South India, he has received gifts aggregating $800. Radium of the value of this latter sum, he tells a correspondent, "will enable us to treat about 100 to 150 cases each year, with much greater prospect of cure (and much less work for me incidentally) than would be the case by operation alone. Moreover, many cases that we now have to send away to die a miserable death could, with radium, be saved and often completely cured, so great is the advance that radium treatment has made lately. We do over 200 operations a year on cancer of the mouth alone, possibly the largest number done by any hospital in the world for this particular class of case. Cancer of the mouth and tongue is preeminently the type of cancer most easily and hopefully treated by radium."

Dehra Dun Girls' School

THE Seventieth Anniversary of the American Presbyterian Mission Girls' High School was held September 27 to 30 at the school in Dehra Dun. The school was opened as a Day School with about fifteen pupils in 1856. The following year it became a boarding school. In 1868 grant from Government was received, eighteen acres of land were purchased and the present building was built to accommodate 150 girls. To this has later been added a gymnasium with classrooms on either side. Plans are now in preparation for a new dormitory, classrooms, and more equipment. In 1876 came the first marked educational success in the passing of the Higher Middle Examination for boys by the first girl ever admitted to a public examination in India. That this high standard has been constantly maintained is witnessed by the large number who pass the Government examinations each year. However, the primary aim of the school is not to promote scholarship, but rather to develop Christian character, and equip young women for the fullest possible service.—*Indian Standard.*

Santal Mission

THE Santal Mission is operated jointly by three Lutheran Boards, one in Norway, one in Denmark, and one in the United States. The missionaries are recruited from each of these three countries, but are organized and work on the field as a single unit. Reports show there are 17,169 Christians. Average church attendance totals 6,205, while the average number of communicants is recorded as 1,889. A good gain was made for the period under review, which was 15 instead of the usual 12 months, owing to a change in the system of keeping the records. Baptisms numbered 630 children of Christians and 1,069 con-

verts from nonChristians. In addition to the fifty-one missionaries twenty-two pastors, 225 elders, 70 Bible women and 143 teachers are engaged in the work of the church.

CHINA

Famine Over Wide Area

CANNIBALISM is added to the horrors of famine and cold, reported to have taken 2,000,000 lives in China within eight months. Another 2,000,000 persons are said to be doomed to die by starvation.

George Andrews, a missionary born in Kansu Province, after nine months of relief work there, said famine, disease and exposure in Kansu, Shensi and Shansi provinces had caused one of the most terrible situations ever experienced in China, and that prospects for the coming year are that Northwest China probably will experience a plague of disease and famine that will be the worst within human memory.

Relief work in the interior provinces of Shensi, Kansu and Shansi, is extremely difficult because of the rugged mountainous country and difficulty of transporting supplies. He expressed sorrow that missionaries and relief organizations had been able to save only a small proportion of the afflicted.

Mr. Andrews testifies that he witnessed many instances of cannibalism, and that although authorities at first tried to stop the practice, they later abandoned the effort.

Missionaries Kidnapped

REV. S. W. K. SANDY and the Rev. E. H. Lively, representatives of the British Wesleyan Mission at Tayeh, in Southeastern Hupeh Province, have been captured by bandits, who are reported to be holding them for a large ransom.

Three hundred Nationalist Government soldiers sent from Hankow to Tayeh to rescue the missionaries, joined the Communists upon arrival at Hwangshihkang and are said to be assisting the Reds in their occupation of Tayeh, a Communist stronghold. The capture had been carried out in the same place and by the same band of alleged Communists who carried off the Rev. Ulrich Kreutzen, Michigan missionary, Nov. 11th. Father Kreutzen later was released on payment of a small ransom.

Religion in the Schools

UNDER present government restriction, religious subjects can not be taught, nor chapel services held in schools. The Boys' School of Lintsing, met this by employing a preacher to work among students outside school hours, while in the Girls' School a Y. W. C. A. was organized. This group held meetings once a week, conducted classes in the evening for school employees, Sunday-school classes in the city and evangelistic work in the hospital. In the spring, however, the school board insisted upon the discontinuance of the Y. W. C. A. because the schools must have a uniform student organization with no religious exercises. The girls, much displeased, decided that it was about time a clear showing was made as to who were, and who were not Christians. As a result, nine joined the church by baptism and five or six on probation.

In spite of a small attendance on Sunday, there are two voluntary Bible classes led by Christian workers outside the faculty, with a good enrolment, and grace before meat was voluntarily organized.

Many books and periodicals of helpful character and religious tone are readily available for student reading.

Chinese Banditry

THE stations of the Liebenzell Mission in the province of Hunan are in constant danger at the hands of the bandits. The Alliance Mission of Barmen has sent home a long report devoted almost entirely to this evil. One of its missionary families has been robbed of everything three times during the last year. In the south of Kwang-tung there is a large strip of territory entirely in the hands of the

robbers and to which no soldiers venture.

Although banditry is a Chinese evil and missionaries formerly were able to continue their work unharmed by negotiating with the robbers, the evil has assumed a much worse form, since these robbers are very largely mixed with communists and are determined to wipe out religion. Chinese Christians, catechists and pupils are being captured and some are put to death under the most atrocious conditions.

Since the middle of August, three missionaries of the Basel Mission, Kilper, Walter and Fischle, are in captivity, and a demand has been made for a ransom of $2,000,000.00 Mex. It is not intended that any ransom be paid, since then all missionaries would be in constant danger of being kidnapped. The missions for the same reason have constantly refused to pay ransom for captured Chinese Christians. The wives of the captive missionaries are displaying the utmost heroism in recommending that no ransom be paid.

Chinese Home Missions

WRITING of the progress of the Chinese Church, *The Chinese Recorder* describes the work of the Chinese Home Missionary Society, an organization supported by Chinese funds, governed by Chinese officers and employing and sending out as deputation workers Chinese missionaries. The Society is well organized and is at present supported by eight local societies. The *Recorder* comments thus: "Not many years ago the Chinese were criticised as having little or no missionary spirit; as knowing nothing outside their own lands in the way of Christian progress. This can no longer be said. This Society, which began work in Yunnan alone, is now branching out to Turkestan, Manchuria, and other parts. The Chinese delegates to Jerusalem were asked at Singapore if they could extend their help to that part. It is likely that in the future the word 'Home' will be left out of the title and it will become 'The Chinese Missionary Society.'"

LATIN AMERICA

Nursing in Peru

THE Evangelical Union of South America is an amalgamation of several smaller organizations. The fact that South America was left out of consideration at the World Missionary Conference at Edinburgh, in 1910, roused several leaders to united action on behalf of the Neglected Continent. The South America Evangelical Mission in Brazil united with the Argentine and Peru missions of the R. B. M. U., and they were joined a little later by the "Help for Brazil Mission." At Keswick in 1912 the fusion was completed and the E. U. S. A. came into being. There has been steady growth since that time.

Back in the mountains of Peru, Miss Pinn and Miss Michell labor in a remote Indian village, innocent of every ordinary comfort. They live in a little adobe shack, and carry on district nursing. "Distracting nursing" many would call it. These ladies crawl into the Indian huts, and without the help of a doctor, undertake the most desperate cases. There is no light save what comes through the low door. The dirt is unspeakable, the place is alive with vermin, and the patient has nothing but a filthy sheepskin for a bed. Any cure under such conditions would seem miraculous, but as a matter of fact recovery is the rule. All day long the Indians come for medicine, and every night the ladies hold a gospel meeting in the Quechua language.—*The Christian.*

The Bible in Cakchiquel

NINE years of labor have culminated in a translation of the New Testament into the Cakchiquel Indian language of Guatemala by Mr. and Mrs. W. Cameron Townsend, missionaries to these Indians. Mr. Townsend tells of some of their difficulties: "Humanly speaking, the task was impossible. The language was unwritten. There were no teachers who understood grammar. There were no competent linguists to undertake the task. After two months of arduous

questioning, writing and comparing, we discovered a few of the elementary rules of the language and formulated something of a vocabulary. It has been a long road from that small beginning to the classification of over 2,000 verb forms. We have come to greatly respect the Cakchiquel language. It is not an evolved language like English, but exists in its original purity to a remarkable degree.—*Bible Society Record.*

American College in the Argentine

THE American College in Buenos Aires, largest city of South America, announces itself a "Venture in Friendship." Believing that in Christian education there is more power to solve the problems of international relations than in battleships or secret diplomacy, this school is a good-will approach to the establishment of permanent international acquaintance and understanding between the Americans of the North and those of the South, and is an interdenominational enterprise conducted by the Methodist Episcopal Church and the Disciples of Christ.

Buenos Aires is a southern melting pot. The industrious northern Italian, the evangelical Waldensians, the hard-working Gallego, the restless Catalan, the energetic Basco, with a good share of French, Portuguese, German, Czechs, Swiss and others are fusing into a vigorous race. In the American College are representatives from them all, including the English colony and a small number from the United States.

For Santiago College

THE completion of $150,000 by the Board of Foreign Missions of the Methodist Episcopal Church, making available an additional $150,000, for a new building and equipment for Santiago College for Girls, Santiago, Chile, is announced by Dr. Ralph E. Diffendorfer, corresponding secretary of the board, 150 Fifth Avenue, New York.

Santiago College was organized in 1880 by the Rev. and Mrs. Ira H. La Fetra. Hundreds of women now prominent in the life of Chile, including daughters of several presidents of the republic, have been educated in the college. Recently the trustees purchased a site of seven acres upon the edge of the city, upon which it is planned to erect a group of modern school buildings.

Mission for Diamond Miners

A FEW years ago diamonds were discovered east of Burity in sufficient quantities to draw diamond miners from all over Brazil, and to open up a large section practically uninhabited, except by Indians.

Some of the diamond miners were believers from other parts of Brazil, and they asked missionaries to send someone into the new field. Rev. and Mrs. A. C. Salley have itinerated during all of last year, by truck and Ford, not only in the Matto Grosso section of this district, but also in that part which extends into the state of Goyaz. They found the field absolutely unoccupied, and so vast that it was decided they should work the Goyaz section and Rev. A. J. Martin the Matto Grosso section, this year.

Work among these miners differs from regular work in that the population is ever shifting. A man interested in the Gospel found in a certain location by the missionary on one of his visits, may be found in quite a different location the next time the missionary comes around. Men form at least 70 per cent of the population. Nearly everybody attends the meetings when the missionary arrives.—*Presbyterian Advance.*

ISLANDS

Kagawa in Loo Choo

SINCE Mr. Kagawa returned from an evangelistic trip to the Loo Choo islands he has been arousing Japanese moral sentiment to responsibility for reform in those outlying dependencies. Mr. Kagawa says he is the first Japanese ever to visit Loo Choo as a sociological investigator. He was amazed at what he found. The

Japanese people, he comments, would learn a great deal about their origin and primitive state if they undertook the study of these islanders who speak a variety of the Japanese language fully 2000 years old, worship the same mythological characters as did Japan that long ago, and are living at about the same level of most ignoble culture. But no one seems interested in Loo Choo, except the liquor and tobacco interests. The people exist on about five cents worth of sweet potatoes a day, and no effort has been made by the Japanese government or foreign missionary agencies to educate along agricultural, industrial and cultural lines.

Returning Thanks

THE REV. J. ALFRED PEARCE writes of his gratitude to God and the friends of The Haitien Gospel Mission who by their prayers and gifts enabled the mission to close the year 1929 free of debt. Four converts were baptized the last Sunday in the old year. Their testimonies were touching, especially that of a little girl of twelve. Ten more candidates for baptism are being detained until they have legalized their marriages. The staff of the mission consists of one European missionary, two Haitien evangelists and one Bible woman.

In Samoa

AN ASTONISHING report is to the effect that in a village of about 100 houses a new church was recently opened which cost £4,000, the entire cost being borne by the villagers. This appears to suggest that this Samoa village has no poverty problem. Each church is self-supporting, and subscribes to a central fund from which all boarding schools, training and theological institutions are supported, also to the London Missionary Society is repaid all that it may spend in salaries and traveling of missionaries for Samoa. The Society spends no money upon Samoa. When the Samoans undertook to do all this, they insisted that missionaries should still be sent, as they needed them as leaders and guides. One of the most impressive things of Samoan life is evening prayers. As the darkness deepens, and lights in the open Samoan houses shine out, someone begins a hymn. At once all fall into a quiet attitude of worship. Here and there round the village the same occurs, and, since all houses are open, the impression is of general worship going on round the coast of the island. The beautiful prayers of Robert Louis Stevenson are still well known.—*The Chronicle.*

Church Growth in Papua

AS IN Paul's time reference was made to the "Church in the house of" some early Christian, so one may refer to the house of George Lawes, at Port Moresby, as the beginning of the Church in Papua. But the churches did not remain little gatherings under the house or on the verandah. In time, each village had its separate building devoted to the one purpose. Native buildings do not last many years in Papua, and as each needed renewing the people improved the style of building till now there are churches that have cost villages hundreds of pounds, and they are found not only in the neighborhood of Port Moresby, but scattered all along the coastline.

At first the services were conducted by missionaries from Britain and the South Sea Islands, but native deacons were appointed, who began to take part in the services, and from the early days they and the church members were taught to take a share not only in the services, but in the management of all church matters, and decide for themselves who should be admitted to membership, and what discipline should be enforced. It is now nearly forty years since the first attempt was made to get the natives to contribute to the support of the work. The first Papuan contribution was £30, but this grew into one of considerably over £1,100 during the year 1927. In addition, the people build their own churches and keep them in repair.

BOOKS WORTH READING

Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

The Nature of the Physical World. By A. S. Eddington. C 8 vo. $3.75. Macmillan. New York. 1929.

This handsome volume deals with one of the profoundest and yet most fascinating of mysteries. What is this universe of which we are a part? How was it formed? When did it start? How many stars are there? Are there many planets beside those in our solar system? Are other parts of the universe inhabited, or is our earth the lone abode of man? These and kindred questions are here discussed by one of the greatest living scientists, the famous Professor of Astronomy in Cambridge University, England. The treatment is intended to be as popular as the nature of the subject permits. While much of the book is fairly easy reading, the author frankly says that "arguments of considerable difficulty have to be taken in their turn."

The author reminds us that we must think of the material universe in a way very different from that prevailing at the end of the last century; that our whole understanding of the physical world has radically changed, that the theory of relativity and the quantum theory have led to strange new conceptions; and that the progress of the principles of thermodynamics has wrought more gradual but no less profound change. He tells us what these changes in scientific thought are and what their philosophical outcome is. His aim is to make clear the scientific view of the world at the present day, and, where it is incomplete, to judge the direction in which modern ideas appear to be tending. He then considers the position which this scientific view should occupy in relation to the wider aspects of human experence, including religion.

Some of his statements are staggering. For example, we are told that the largest telescopes reveal about a thousand million stars; that there are so many beyond present telescopic range that some estimates range from 3,000 to 30,000 million; that our sun is a very ordinary star compared with stars which give at least 10,000 times its light; that although light travels at the rate of 186,000 miles a second, it has taken the light of the nearest spiral nebula 850,000 light years to reach the earth; that biologists and geologists carry back the history of the earth some thousand million years; that the beginning of the sun as a luminous star must be dated five billion years ago; that the universe is running down and the sun losing its light and heat by radiation and will ultimately lose so much that the earth will be rendered uninhabitable; but that it may continue as a star of increasing feebleness for 50 or 500 billion years — well, there are enough statements of this kind to make an ordinary reader gasp with amazement.

But the author is far from any intention to be sensational. He writes soberly as a scientific man, to acquaint his readers with the latest astronomical knowledge. This is a great book, one of the most notable of modern contributions to the understanding of the physical world by one of the most celebrated scientists of the age, who finds nothing in true science that is incompatable with religion, and who has avowed his personal Christian faith as that of a Quaker. His book on "Science and the Unseen World," which is also reviewed in this number of the REVIEW, shows that he sees no conflict between science and religion.

The Golden Bough. By Sir James George Frazer. C 8 vo. 752 pp. $5. Macmillan. New York. 1929.

People who are interested in the myths, legends, folklore and traditions of many peoples in various lands, and in the study of the numerous forms of magic, superstition and religion among primitive races, have long known of this monumental work—the most unique, complete and authoritative one in existence in this particular field. Many, however, who have longed to possess it have been unable to do so because hitherto it has been published in twelve volumes at a price which was reasonable for a work of this magnitude but which was beyond the ability of a large number of those who would have liked to own it. Now, this numerous class can satisfy their desire, for the author has accomplished with remarkable success what might have been supposed to be the well-nigh impossible task of compressing within the limits of one volume the enormous wealth of material contained in the original dozen. The language of the original text has been for the most part preserved but in order to retain as much as possible, notes and references to authors have been omitted. The work is the fruit of more than thirty years of profound and accurate study. Here are illuminating discussions of the principles of magic and its relation to religion in history; the evolution of kingship; the worship of trees and cereals; the propitiation of game and fish by savage hunters and fishers; the principles of taboo; the life and death of human gods; the custom of the scapegoat; the fire-festivals of Europe; and the theory and practice of the external soul.

The Golden Bough has already won such a recognized place in the literature of superstition among primitive races, classical folklore, anthropology and comparative religion that it is only necessary to acquaint the readers of the REVIEW with the fact that it is now available in this compact and comparatively inexpensive form.

The New Catholic Dictionary. Compiled under the direction of Conde B. Pallen, Ph.D., LL.D., and John J. Wynne, S.J., S.T.D., assisted by Charles F. Wemyss Brown, Blanche M. Kelley, Litt.D., and Andrew A. MacErlean, LL.B. 8 vo. 1073 pp. $10. Universal Knowledge Foundation. New York. 1929.

Protestants may well welcome this notable volume. Much of their prejudice against Roman Catholics in the United States and much of Roman Catholics' prejudice against Protestants are based upon misunderstandings. There are indeed important matters of faith and order upon which they widely differ and must continue to do so. But they at least should have an intelligent idea as to what those points really are and as to the reasons why each party holds to its beliefs. They can then differ in a Christian spirit and each with due regard for the sincerity of the other. This volume is far and away the best statement of the Roman Catholic position with which we are acquainted, and as its editors are eminent Roman Catholics, as it bears the imprimatur of the Cardinal Archbishop of New York, and as it is published under the auspices of the editors of The Catholic Encyclopædia, it is authoritative.

The numerous articles were contributed by over 200 experts. They include every subject in religion, tradition, doctrine, morals, sacraments, rites, customs, devotions and symbolism; accounts of the Church in every country, diocese and mission center; religious orders, church societies, and non-Christian religions. There are articles on historical events and personages in the Bible and on popes, prelates, priests, and laymen.

The volume also contains articles on philosophy, psychology and education, on which there is a Catholic teaching, canon law, ethics, social and political science, the arts which have served and derived inspiration from religion—painting, architecture, sculpture, music, literature, artists and authors. The relation of science and religion is treated in special articles. It is a great advantage to have under one cover

everything that one can wish to know about this great Church. The pages are profusely illustrated and there are 12 fine maps.

Protestants will find here a rich store of valuable material. The wealth of statistical information includes Protestant churches as well as Roman Catholic. Each Protestant denomination is briefly described and its statistics given. We do not profess to have carefully read all of the 1073 closely printed pages of this monumental work, but we have read enough to impress us not only with the ability and scholarship of the writers but with their evident desire to be fair. We venture to suggest that the next time a Protestant hears or reads a criticism of some Roman Catholic teaching or policy, he will be wise if he turns to this volume and ascertains for himself just what the authorized position is on the question concerned. He may not agree with it, but he will understand it at any rate, and not be deceived by the wild distortions in the last presidential campaign.

The New Encyclopædia of Music and Musicians. Edited by Waldo Selden Pratt. C 8 vo. 970 pp. $3. Macmillan. New York. 1929.

This is a new and revised edition of a work that first appeared several years ago and that has won such a large place in the literature of music that a second edition is called for. The editor is universally recognized as one of the highest living authorities on musical matters. He is the musical editor of the Century Dictionary, editor of the American supplement to Grove's Dictionary of Music and Musicians, author of a History of Music, and of numerous other works. This volume is a veritable mine of information. It gives an amazing range and variety of facts. So competent a critic as the musical editor of the *New York Times* says that "this Encyclopædia contains something about everyone and everybody in music; and, what is still more important, the means are given for finding out more if more is wanted. The work is an extraordinary achievement of scholarship, intelligence and patience." The book is complete, detailed and authoritative, an indispensable aid to students and lovers of music.

Process and Reality. By Alfred N. Whitehead. 546 pp. 8 vo. $4.50. The Macmillan Company. New York. 1929.

The author says in his Preface that "these lectures are based upon a recurrence to that phase of philosophic thought which began with Descartes and ended with Hume. The philosophic scheme which they endeavor to explain is termed the 'Philosophy of Organism.'" The book will be interesting to advanced students of philosophy and useful in the class rooms of graduate schools. The ordinary reader will probably find it about as difficult reading as a textbook on higher mathematics. The author has evidently trained himself to think in terms that relate to abstract ideas, and his pages abound in technical words generously supplied with prefixes and suffixes. He deals with various phases of philosophic thought and takes for granted a thorough knowledge of what the great philosophers have taught from Plato to the present day. Readers who have such knowledge will find the book both interesting and valuable, and for them it was doubtless intended. Others will find it an intellectual struggle; but if they win through, they will be well repaid.

A Pilgrimage to Palestine. By Harry Emerson Fosdick. 12 mo. 332 pp. Macmillan. New York. $2.50.

This famous New York preacher is at his best in this volume. He spent four months in Egypt, Syria and Palestine, and he describes what he saw and felt with characteristic beauty and clarity of diction and with a glow of reverent feeling. It is not a mere book of travel but a real contribution to the literature of the places made sacred by prophets and apostles and by the Lord of Life. He has supplied the historical and biographical background by identifying the places visited with the scenes and events with which they are forever associated, and he has filled in gaps with a fine and

yet legitimate use of his imagination. No other land in the world so teems with inspiring associations, and Dr. Fosdick makes the whole wonderful pageant move before us, from Mt. Sinai to the Palestine of today, in a series of graphic and thrilling chapters. This is one of the most readable and helpful books on Bible lands with which we are acquainted. A bibliography, and indices of subjects, proper names and scriptural references render the rich stores of material readily available for future reference.

Palestine Today and Tomorrow. By John Haynes Holmes. 12 mo. 271 pp. $2.50. Macmillan. New York. 1929.

This is "a Gentile's survey of Zionism." He was invited to go to Palestine as the representative of Nathan Straus, the generous benefactor of the Zionist Movement. He was thus able to meet all leaders of the various communities, political and religious alike, among Jews, Arabs, and British. It is upon this intimate experience that his book is based. He writes from the viewpoint of warm sympathy with liberal Judaism, with whose leaders he is on terms of close fellowship. He is not indifferent to the dangers which beset the path of Zionism, but he believes that, on the whole, it has a universal significance and that this significance lies in Zionism's vindication of man's insistence on a spiritual interpretation of life, his belief in triumph over wrong, good over evil, and spirit over flesh.

The Indians of South America and the Gospel. By Alex. Rattray Hay. 167 pp. $1.50. Revell. New York. 1929.

This is a graphic narrative of the hardships and struggles of the missionaries of the Inland South American Indian Union who, in 1913, sought to reach the Indians of Brazil. It is a story of isolation and persecution. Everything seemed to be against them. The distance from their kind, the difficulty of receiving supplies, the betrayal by natives, the looming of apparent impossibilities, and the utter loneliness are vividly told.

The book lists and locates the tribes of the Southern Continent and one is startled by the number, ten million, with no Protestant missionary among them until 1913. Almost inaccessible and absolutely neglected, they have lived to themselves and in utter ignorance. Driven from the coast by incoming whites, degraded into slavery, and thrust farther and farther back into the jungles, they had become haters of the white men who had come to them only to exploit and enslave. Bitter poverty, crass ignorance, and fearful living conditions exist. Witch doctors, superstition and spirit worship are prevalent. But as we proceed, we read of the humble but ultimately successful formation of lives of the tribes among which the first mission was started. The book describes a modern romance of missions, written in an entertaining style, and laying upon the home churches a responsibility for a great field of endeavor among a persecuted and exploited people. W. E. FINLEY.

Resident Orientals on the American Pacific Coast. Eliot Grinnell Mears. 545 pp. $3. Chicago. 1928.

Discussion of the Oriental problem in the United States has passed through three stages, emotional propaganda, official investigation and scientific study. For many years, both the attack and defense were extravagant and undiscriminating. It was claimed that the "Chinese have no souls" and that "no Japanese is either honest or virtuous." On the other hand, many enthusiastically welcomed an unrestricted immigration of Chinese and Japanese, either from interested or idealistic motives, hoping that the Orientals would contribute largely to the prosperity of America and would carry back to their own lands the blessings of Christian civilization.

Within the last ten years, the emotional propaganda for and against the Orientals and the political exploitation of prejudice against them have largely subsided. The sociological experts are