

# THE MISSIONARY REVIEW the WORLD

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## Dates to Remember

- June 7-12—General Synod, Reformed Church in America. Grand Rapids, Mich.
- June 20-27—General Assembly, United Presbyterian Church. Oxford, O.
- June 20-27—Summer School of Missions, Winona Lake, Indiana.
- June 21-27—General Council of the Congregational and Christian Churches. Oberlin, O.
- June 26-27—Union of Reformed Church in the U. S. and the Evangelical Synod of N. A. Cleveland, Ohio.
- July 5-Aug. 12—Winona School of Theology, Winona Lake, Ind.
- July 20-25—World's Woman's Christian Temperance Union Convention, Stockholm.
- July 30-Sept. 8—Summer Seminar on Education and Culture Contacts. Dept. of Education, Yale University, New Haven, Conn.
- August 4-10—Baptist World Congress. Berlin.
- August 21-24—Tenth National Convention, Evangelical Brotherhood, Evangelical Synod of N. A. Milwaukee, Wis.
- August 21-26—General Conference, Seventh Day Baptist Churches. Salem, W. Va.
- September 4-9 — National Baptist Convention. Oklahoma City, Okla.
- September 12-21—United Church of Canada, General Conference, Kingston, Ont., Canada.
- October 4-13 — General Conference Evangelical Church. Akron, O.
- October 17—United Lutheran Church in America. Savannah, Ga.
- December 4-7—Federal Council of the Churches of Christ in America, Biennial Meeting. Dayton, O.

## WHICH?

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#### CONTENTS

- PART I. The Problem Stated  
PART II. The Farmer's Gospel School (A Step Forward)  
PART III. The Community Parish (The Ideal Unit)  
PART IV. An Adequate Leadership (The Actualizing Force)  
PART V. A United Campaign (Getting Under the Load)

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#### THE EVANGELICAL PRESS

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## Personal Items

Mr. John T. Manson, of New Haven, Connecticut, has been elected the 18th president of the American Bible Society since its foundation in 1816. Mr. Manson is a layman of the Presbyterian Church, U. S. A., a director of a number of business corporations including the Equitable Life Assurance Society.

The Rev. Howard Smith, American missionary, of the American Christian Alliance of Pengshui, Szechuan Province, was captured by Communists on May 10th. Miss Helen Clark, a British missionary, was also seized, but is reported to have escaped.

The Communist leader demands \$100,000 in Chinese money from Chang Hsueh-liang for Mr. Smith's release. The Reds occupied many roads, endangering other missionaries.

E. Stanley Jones, "ambassador of Christ to the peoples of Asia," recently visited for three days Asbury College, at Wilmore, Ky., his alma mater that sent him out to India in 1907. Of more than 1,200 graduates, forty per cent have entered Christian service.

Dr. Jones expects to spend a portion of each year in China conducting an intensive campaign among the educated classes to counteract the growing menace of Marxian Communism.

Mrs. Ella A. Boole has accepted the presidency of the World's Woman's Christian Temperance Union. She will give her time and energies now to promoting the temperance work around the world.

Dr. Samuel M. Zwemer, of Princeton, editor of the *Moslem World*, has

accepted an invitation from the World Dominion Movement, London, to give addresses at the Mildmay Conference on World Evangelization, June 12th-19th and will return early in July. He expects to sail from New York on June 1st and his address while abroad will be: Care of Founder's Lodge, Mildmay Conference Centre, London, N. 1.

Carlton M. Sherwood, for fifteen years associated with the International Society of Christian Endeavor, and Editor of *The Christian Endeavor World*, resigned March 31st.

President Herman C. E. Liu of the University of Shanghai started on his return to China on February 17. All over the land President Liu told what Christianity has done for China, and his lectures, coming from a cultured Chinese, carried conviction with them.

Rev. Willis R. Hotchkiss is now returning to his field in Kenya, Africa. This district, of which he was one of the discoverers, has changed from a jungle to one of the most productive tea areas in the world. Its capital, Nairobi, has 50,000 inhabitants, 20,000 of whom are English settlers, and all modern conveniences, including a railroad and weekly air service from London.

Dr. Karl Barth, Swiss theologian, and professor in the University of Bonn, Germany, has been dismissed from his chair because of his criticism of the Nazi policy which would make the Church an arm of the government. He expects to visit America and to lecture here in the coming autumn.

Dr. O. R. Avison has retired from the presidency of Chosen Christian College, Seoul, at the age of 74 and Dr. Horace H. Underwood, a Presbyterian missionary, has been elected his successor.

Dr. Sidney Gulick, Secretary of the Federal Council's Department of International Justice and Goodwill, has completed twenty-five eventful years of service with the Federal Council, after having been a missionary in

(Continued on page 257.)

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DELAN L. PIERSON, *Editor*

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## Editorial Chat

Here is our *special*—"The Orientals in America" number. You will find it informing, interesting, stimulating. Will you pass on word to others so that they too may send for copies and read them. The "Ways of Working" and Home Mission Bulletin contain valuable material on the same topic. Why should not every church and every missionary society have copies for distribution? Do not let this good feast lie untouched and become stale.

\* \* \*

As usual some of the best items on our "Bill of Oriental Fare" were crowded out of this June number. Those that did not come in time we expect to use in July—One is by Donaldina Cameron, the "Lo Mo" of San Francisco's Chinatown; another is by a Korean on the Koreans in America; there are also some interesting stories of work for Orientals. Watch for them.

\* \* \*

Occasionally the REVIEW prints mistakes—and is caught. Sometimes these errors are due to the "printer's devil," at other times to the source from which the news comes—periodicals, authors, letters; sometimes the Editor's "blind spot" is responsible. In our May number, page 218, appeared the pictures of four American Board missionaries to India. They should be labeled (left to right) William W. Scudder (not John), and John E. Chandler, early Madura mission workers; Samuel Fairbank and Allen Hazen, Marathi missionaries. We do not place the blame for the error—it is enough to point out the correction.

\* \* \*

A reader informs us that the poem "Then Let Us Pray," which appeared

in our April issue (page 179), was written by Grace Noel Crowell.

\* \* \*

Intelligent and large hearted readers occasionally write to encourage us by telling how much they enjoy and value the REVIEW. Here are two recent letters:

"I wish to express appreciation for the splendid department that Mrs. Aitchison is editing in THE REVIEW. I wish that many more women were subscribing for this magazine."

MISS LILLIAN C. GRAEFF, *Woman's Missionary Society of the Evangelical Church.*

"I have enjoyed the material in this magazine and have gotten so much out of it for the missionary programs for our Sabbath school that I can not get along without it. I told our Sabbath School Board that I would be lost without it because of the real happenings on the mission fields; the stories are fine for relating to Sabbath school groups, and this material, if brought across in the right way, makes people missionary minded."

ANNA MILLER, *West Aliquippa, Pa.*

Will you pass the good word along?

\* \* \*

The advertisements in the REVIEW are worth noting and may help to supply your need. We believe they are all reliable for we investigate before accepting any advertisement. They offer opportunities.

## Personal Items

(Continued from 2d cover.)

Japan under the American Board for 25 years.

\* \* \*

Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church, sailed April 7 for an extended official tour in Central and South America. He plans to visit, personally, every piece of work conducted by the Methodist Board in these lands.

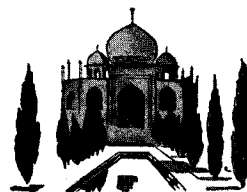
(Concluded on page 320.)

## AGENTS WANTED

THE MISSIONARY REVIEW can be sold in quantities to every Missionary Society. It furnishes information in brief, interesting form for leaders and discussion groups. Why not act as our Agent in your church or community? You can advance the cause of Foreign Missions, and at the same time earn a liberal commission.

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# P & O

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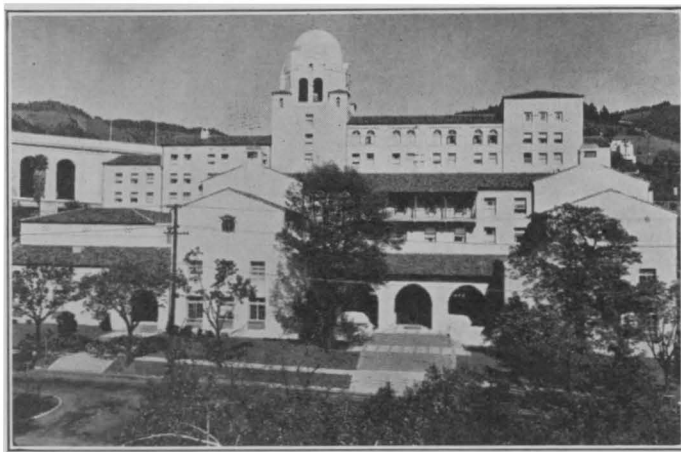
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## ORIENTALS IN AMERICA RESPOND TO CHRISTIAN INFLUENCES

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## WHERE ORIENTAL STUDENTS LEARN THE CHRISTIAN WAY OF LIFE

A YOUNG PEOPLE'S CHRISTIAN CONFERENCE IN NORTHERN CALIFORNIA, 1933



# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

JUNE, 1934

NUMBER SIX

## Topics of the Times

### THE SECRET OF PERMANENCE

On what do the permanence and power of Christian missions depend? On institutions, or organizations, on strong continued financial support? Some missions and work are criticized on the ground that the results are not permanent because they depend chiefly on preaching the Gospel and Bible teaching but establish no large schools or colleges, no well-equipped hospitals or large well-organized churches. Such institutions are good but in themselves they do not insure permanence. Any physical institution may be destroyed in a night or may be taken over by a hostile government. The secret of permanence is life. Good seed (the Word of God), planted (in prayer) and nurtured (by the Holy Spirit), until it takes root and bears fruit, is the best assurance that a work will abide. This was the secret of the permanence and progress of the work of Christ and His apostles. The gates of death and all the opposing forces of the devil could not prevail against that work. Everything that God provides may be an asset but sometimes we have been tempted today to look upon physical equipment, large institutions, elaborate organization and financial strength as an evidence of permanence, rather than on life, implanted, nurtured, spreading. Men can demolish institutions. They cannot destroy life—God given life.

### WHY THIS INTEREST IN ORIENTALS?

This number of THE REVIEW is devoted to the "Orientals in America," the topic which missionary-minded groups in churches of all denominations are to study during the coming year. Half a dozen books on the same subject have been published at considerable expense by The Missionary Education Movement. Since the total number of Orientals in the United States is only about 275,-

000 out of a population of over 125,000,000 people (a little over two-tenths of one per cent), why should so much attention be given to this small group of Asiatic races who have come here to earn a living, to gain an education or to find a home?

Christians are interested and every intelligent American citizen should be interested in these Orientals—Why?

(1) Because they are fellow humans. They may not be of the same blood or general appearance as Occidentals but they are men and women of the same human family, with similar natures, appetites, weaknesses and possibilities.

(2) The fact that they are different in education, in habits and in ideas, makes them the more interesting, and we can learn much from them. Since America is a "Melting Pot" of many races and nationalities it behooves us to study the ingredients and to learn how they can best be assimilated so as to make a strong nation.

(3) Because many of these Orientals are American born and are therefore citizens of the United States with all the privileges and responsibilities of citizenship. They need to be understood, to have sympathy and fair treatment—which many of them do not experience.

(4) Because they may be either an asset or a liability in American life. If they learn to love their new home, and to sympathize with our highest ideals and methods, they will bring strength; if they are alienated by abuse they may become dangerous and disturbing elements in society; or a source of weakness, as clay mixed with iron.

(5) Because these Orientals who have come from China, Japan, Korea, India and the Philippines have influence in their home lands—our neighbors across the Pacific. The most important events of the future will probably transpire around the Pacific Ocean and it behooves America to cultivate friendly contacts with these nations.

Many Orientals and their children will return to their former homes and some of them will there occupy positions of importance—in politics, in education, in business and industry and in religion. It is worth while to give them Christian opportunities and to make them friends.

(6) Because many Orientals in America have come under such helpful influences that they have either remained here to help America or they have returned home to bring blessing to their own people and to the world. Among these are men and women like Toyohiko Kagawa of Japan, Huie Kin of China, Pandita Ramabai of India and hundreds of others known and unknown to fame.

(7) Finally these Orientals, as strangers in a strange land, need Christian friendship, teaching and influences; they are men and women with immortal souls for whom Christ died and whom He included in His commission when He directed His disciples to proclaim the Good News to all nations, by word and life. We have an obligation to understand them, to love them, and to witness to them of the abundant life that Christ has made possible.

For self-interest and for human interest, in acknowledgment of our debt to them and to Jesus Christ, in view of their achievements and their possibilities, there is good reason to study the Orientals in America, to use the knowledge thus gained and to share with these people all the blessings we enjoy.

## A CHALLENGING PROGRAM IN MEXICO\*

At the invitation of the evangelical forces of Mexico, representatives of most of the Protestant Mission Boards working in Mexico spent the week March 14-21 conferring both in union and in denominational gatherings with the Mexican Christian leaders in reference to the future of Christian work, in view of the perplexing changes of government regarding Christian schools and other activities.

Besides the educational conferences in Mexico City, there were meetings of various groups in the interests of union enterprises, including the National Christian Council of Mexico, the Mexico Committee of the Committee on Cooperation in Latin America, the Union Publishing House, the Union Theological Seminary. A group visit was

also made to the Oaxtepec Rural Normal government school.

The most important meeting was one on education since a series of recent rulings by the Federal Department of Education had raised fundamental questions about the continuance of mission schools. The increasing tendency of the central government to make education a monopoly of the State creates difficulties for every private school. Some seem to detect a trend, under the name of socialistic education, to impose materialistic and anti-religious instruction not only upon the official schools but also upon private schools. A decided anti-religious tendency is noted in states like Tabasco which expresses itself in a campaign against everything religious.

In view of the present situation, it is found necessary to establish a new line of action for evangelical educational work as soon as possible. Instead of this meaning a curtailment of Christian activities, a careful study of conditions showed a large field of need completely open for such work. It was therefore decided to organize and intensify four types of evangelical work.

1. One line will be through Christian social centers, chiefly in rural districts, with an intensive program of economic, social and cultural improvement, good citizenship, education of the surrounding community, active evangelism and religious training. The activities will include lectures, medical dispensary work, minor industries, domestic economy, hygiene, reading-rooms, teaching the care and education of children, cooperative production, religious studies, guidance in Christian service and training in the spiritual life.

2. Another type of service will be through student hostels established in educational centers such as Mexico City and other state capitals. Here students attending government schools can be offered the surroundings of a Christian home with individual guidance in life problems.

3. The program calls for the emphasizing of Christian literature. More anti-Christian literature is in circulation. Books, magazines and pamphlets should have a larger share in evangelical work than ever before.

4. One fundamental element in all phases of the task is evangelical religious education. This can no longer be given in the school but it can and must be improved in the home and church. Christian education, in terms of life and character, must permeate the entire evangelical program.

The Union Theological Seminary is also to be reorganized and relocated, emphasizing the development of rural leadership and preparing ministers for the anticipated government requirement that religious workers must do a certain amount of manual work.

\* The Mission Boards working in Mexico have been the first to carry out the suggestions of the last meeting of the Foreign Missions Conference, that secretaries unitedly should visit fields of work and consult with representative leaders of the national forces concerning the new program of Christian service which is demanded in these fields by new conditions.

The following board secretaries attended the Mexican conferences: Dr. W. G. Cram and Miss S. L. MacKinnon of the Southern Methodist Church, Dr. Thos. S. Donohugh of the Methodist Episcopal Church (north), Dr. John A. Mackay of the Northern Presbyterian Church, Miss Lela E. Taylor and Rev. Roy G. Ross of the Disciples, Dr. Robert M. Hopkins of the World's Sunday School Association, Samuel G. Inman of the Committee on Cooperation in Latin America. The Congregationalists, Friends and Baptists were represented by specially appointed missionaries. S. G. I.

Evangelical missions must shift their programs since the Mexican Government is preparing to do much of the educational and philanthropic work for which the missions have carried responsibility. Christian workers are now able to devote more time to their primary spiritual work. They will be able to mingle with the new vigorous forces that are transforming the life of the people and by friendly ministries will be able to bring the spiritual forces to bear on the social program and to show how Christ's teachings affect actual life situations.

These are the merest outlines of a far-reaching program. To one who has been familiar with the evangelical work for many years, it seems that there has never been worked out up to the present time such a challenging Christian program and never could Christian forces outside of Mexico be asked with more enthusiasm to help support this program.

SAMUEL G. INMAN.

### THE INDIAN PROBLEM TODAY

The American Indian is still a problem. So is the Negro, and the Oriental in America. Can we omit from the list the migrant workers, mountaineers, miners, slum dwellers, farmers, the idle rich, youth, parents? They all present problems which are unsolved because every individual represents a problem until he is properly adjusted to life.

But the Indian is, in an especial sense, an American problem because his ancestors were original tenants—much sinned against—and the descendants have been considered the wards of the Nation—too often exploited. It seems unbelievable that after four hundred years of contact with supposedly superior white civilization, and after a century and a half of Governmental supervision and missionary influence, the Indian is still to so large an extent uncivilized, uneducated, and unadjusted to modern life.

The Hon. John Collier, U. S. Commissioner of Indian Affairs, is endeavoring to correct some of the evils that hinder Indian progress, and to this end is sponsoring the Wheeler-Howard Bill now pending in Congress. This bill (as described in our April number) is the subject of considerable debate and difference of opinion among statesmen, missionaries and Indians. It may have an important bearing on the future of the Indian for it includes plans for promoting community life on reservations, with self-government and protection. It is confessedly an experiment to do away with the evils of the "allotment system" and exploitation by greedy white men. Mr. Collier says, in a letter to the editor:

On coming into office the administration was faced with the most serious of all human problems—the disintegration of a people, morally and spiritually, through

economic and physical handicaps. . . . Does the average white American citizen realize that the death rate among his red brothers is twice that among his own people? From tuberculosis alone, in one western state—Montana—a recent survey shows that the death rate of the Indian population over a six-year period (ending 1931) shows *twenty-seven* times that of the white population of the state, one county being excluded. . . .

In economic conditions too, there has long been urgent need of saving action. In 1887, in an effort to reform the system pronounced "accursed," the Government instituted land allotment. The aim back of this was to reform the Indian by inculcating in him the white man's way of living. To that end the reservations were broken up from vast tribal tracts into individually owned pieces, and the Indians were told to farm these pieces as the white man did and to give up their old tribal habit of operating their land in common. This system, however sincerely it may have been instituted, has been a source of economic loss to the Indians which is rapidly bringing them to ruin. From its beginning in 1887 to the present time, two-thirds of the Indian-owned property has passed to white ownership as a result of the forcing on an inexperienced race the responsibilities for individual ownership and operation of property. . . . In ten tribes recently studied it was discovered that the average per capita income was no more than \$47 per year. What can be expected of a people so frightfully handicapped by poverty and disease? . . . Is not some drastic measure of reform imperatively needed? . . .

### The Wheeler-Howard Bill

The plan put forward in the Wheeler-Howard Bill is as follows: to repeal the land allotment laws which have made it not only possible but unavoidable in many cases for the Indians to sell their lands at sacrificial prices; to set aside an appropriation of \$2,000,000 a year to buy back for the tribes, lands which they have lost; and, since these lands are chiefly operable in large units such as forest and range tracts, to make it possible for Indians now living on widely scattered allotments (no one of which in itself is sufficient to yield its owner a living) to consolidate these scattered tracts into large contiguous areas; and last, to make available to the Indian owners of such tracts modern credit facilities, such as are available to white business men, and to supply them with technical advice in matters of administration and operation.

However, reform cannot rest entirely on economic provisions. It requires also attention to the human side of the Indian situation. How can reform be put into effect when the Indians themselves have no voice in the management of their affairs, no hand in the management of their own money, no voice in determining what local conditions shall be as to the health and education of their children, no right even to assemble, no normal human responsibilities in fact? . . .

The Wheeler-Howard Bill offers the Indians the opportunities so long denied them to function as citizens. It will give to those Indians who so desire the right to organize municipal self-government under certain provisions of Government supervision. It will aim at instructing the Indian as to the best civic and moral methods to employ in operating these municipalities, and it is hoped that, with the years, they may become capable of functioning in our Government as independently as white men do. . . .

The Wheeler-Howard Bill does not, as has been charged, attempt to "segregate" the Indians in any way whatsoever. It does not take any land away from any group or individual to give it to landless groups and individuals. It does not in any way cut the Indian off from contact and association with his white neighbors. Least of all does the bill even by indirection militate against

Christian work among the Indians. Instead of doing any of these things, it will secure more land to the Indians and it will prevent them from losing to white people that which they already have. It will immeasurably raise the educational opportunities open to them, making available to Indian youths training comparable to that considered indispensable to the children of white men. It will not impose the slightest restriction on the freedom of any Indian to come or go as he wishes. . . .

Within recent years the Indian was actually subject to segregating physical restrictions making it impossible for him to leave his reservation without a white man's permission. Those restrictions have now been removed, but his terrible mental and spiritual segregation remains. Should that not also be lifted? The present administration believes that it should.

There is no question as to the evils connected with the present system. The great question is as to how the root of the evil can be removed so that the Indian will be protected from exploitation and given an opportunity and incentive to take his place as an intelligent, useful American citizen. They need economic development, education in the laws of health, basic intellectual and moral training; incentive and ability to perform the duties of citizenship, and recognition of responsibility and relationship to God. Tribal dances and superstitious rites should be discredited as unwholesome relics of the past, while the best characteristics of the Indians are recognized and developed. They should not be exploited either morally or financially, nor should any shortsighted policy be adopted that tends to keep them segregated and under different laws from those that govern other citizens. The Wheeler-Howard Bill, with some modification, promises to help solve some features of the Indian problem but there are others that can only be solved as individuals—White and Red—become intelligent, Christian citizens in a Christian environment.

### PROGRESS AMID DIFFICULTIES IN TURKEY\*

The Turkish Government is extremely nationalistic and is so jealous and suspicious that very innocent things get people into trouble. For instance, note the expulsion of Professor Edgar J. Fisher, Dean of Robert College. The Government prepared its own textbook of universal history, five volumes in Turkish, and ordered that no other text of history shall be used in any school. All foreign schools must use it and it must be taught by Turkish teachers. The book describes the Turkish race as the originator of all civilization. Last year there appeared in an American educational periodical a none too flattering critique of this unique history. The writer, in fairness, ac-

knowledged his indebtedness to Dr. Fisher for furnishing translations from this Turkish history. That was enough. Although Dr. Fisher has never said or written anything against the Government the mere furnishing of a translation, which was used by some unknown writer, was enough to condemn him. The Government informed Robert College that Professor Fisher would not be allowed to return to Turkey.

The tenth anniversary of the Republic offers evidence of the remarkable progress made in these ten years, but any conscientious report would hardly be flattering enough to please the Turkish Government. One example of the striking progress is, however, in education—in schools of all types. The present régime has given great attention to them, so that Turkish schools are better housed and furnished, better taught, and better disciplined, than ever before. But the teaching in these schools is selfish and narrowly nationalistic. The teachers frequently fail to receive their pay, and many blocks are put in the way of real progress. The Government's attitude toward many of the foreign schools has been one of petty interference and of scarcely concealed opposition.

Other signs of progress are the better marriage laws, strict monogamy, and the emancipation of woman. But in the interior of the country polygamy is still practiced with little concealment, and the veil is by no means lifted from women in most towns, and in practically all of the villages.

### INTERNATIONAL FRIENDSHIP HOUSES

A large number of students have been coming to America from foreign lands and, as a rule, have attended schools and colleges in large cities such as New York, Chicago, Boston, Philadelphia, San Francisco and Los Angeles. To create understanding and friendship between them and American students, and to furnish accommodations in wholesome surroundings, three large International Houses have been built by private philanthropy—one each in New York, Chicago and Berkeley. In many other cities and in some colleges and universities there are hostels and club houses that bring these foreign students under Christian influence.

The number of foreign students has decreased in recent years and the number of foreign students in the International Houses is from one-third to two-thirds less than eight years ago. In the New York International House, for example, the number of Oriental students has decreased from 154 in 1926 to 51 in 1934. This is largely due to the economic depression. These Houses of Friendship are important cultural centers, with an atmosphere of brotherliness at home and abroad, but they are not open to evangelistic efforts.

\* All the Mission boards and societies have been forced to cut down their missionaries' salaries; then, after the 20% to 40% cut has been made, the fall in the dollar cuts off a third of the remainder. The American consular and diplomatic officials are paid on the gold basis—but not missionaries!

# Who Are the Orientals in America?

By PRESIDENT ALBERT W. PALMER, D.D., LL.D.,  
Chicago, Illinois  
*Author of "Orientals in American Life," etc.*

**O**RIENTALS are people who come from the East. The word grew up in an English and European setting where Arabia, Persia, India, China, Japan and the Philippines were normally approached by going further and further east. Hence people from all these lands were called Orientals, those around the end of the Mediterranean Sea being considered as in the "near" East and those in India, China and Japan as in the "far" East. We still use these terms in America though, as a matter of fact, Japan, China and the Philippines are in our near East or rather, since we normally go west to visit them, our "near west," and we might as well call them Occidentals as Orientals! All of which only shows that the line "East is East and West is West" is by no means as true as the poet thought it was!

However, "Orientals in America" still means to us the people of Asia, especially those of China, Japan, and the Philippine Islands. There are Arabs, Persians and East Indians in America but their number is small and they do not affect social conditions or create any race problem of importance. There are 6,400 Koreans in Hawaii but the number on the American mainland is very small, so that we here confine ourselves to the three larger groups, the 75,000 Chinese, the 140,000 Japanese and the 50,000 or 60,000 Filipinos. All three together, total only about 275,000, not a very large block amid a population of 125,000,000—only a little over two-tenths of one per cent.

Why bother about such a small minority? Why should a series of textbooks about them be prepared and their study be urged upon all the churches?

The answer is that, while their number is relatively small when compared with the whole American population, they represent a larger and more important proportion in certain areas like the Pacific Coast where a very real and sensitive racial adjustment problem has arisen because of them. They also have a vital relationship to their homelands and so, for good or evil, they help to color and condition our dealings with these trans-Pacific neighbors of whose importance we are becoming increasingly aware. Moreover, missionary work has been carried on among them for

over half a century and has now come to a period of fruitage and of new opportunity which makes it an important enterprise for the churches to understand and carry forward.

The statistical tables which accompany this article reveal at a glance the spread of Orientals throughout the continental United States and the areas of their greatest concentration, as reported by the census of 1930. To these figures should be added those for Hawaii: 27,179 Chinese, 139,631 Japanese and 63,052 Filipinos, or 229,862 out of a total population of 368,336 in the territory. It should also be noted that these figures deal with race, not with national allegiance. About half of them are American-born and are therefore American citizens by birth-right. This applies to those born in Hawaii just as much as to those born on the mainland of the United States.

What are the characteristics of these people? Much alike as all Orientals may look and seem to us, they have their distinct differences of which they themselves are very conscious. The Chinese and Japanese have much in common in that both use the same written characters, though they pronounce them differently; they employ related art forms and think largely in terms of Confucian philosophy and Buddhist religious concepts. The Filipinos, though probably akin to the Japanese in blood, with a considerable Chinese admixture, have been largely Christianized and have a culture which owes more to Spain and, since 1898, to America, than to Japan or even China. In general the three groups, though often living in adjacent parts of American cities, are quite as separate and distinct here as in their homelands across the Pacific.

The Chinese in the United States are characterized by industry, thrift, capacity for sustained toil, and commercial genius. They are excellent students and, in spite of a passion for gambling and some addiction to opium, have an excellent reputation for good behavior, and their criminal record is well below the average for the total American population. The economic and social walls which racial discrimination has raised against them have tended to shut them up in

"Chinatowns," which if they were Jews would be called "ghettoes." Lack of economic opportunity has also driven some of them into under-world trades or turned their attention toward China as their land of hope. The proportion of women among them is relatively small—only 15,000 women to 60,000 men, because their roots are still in China and the immigration laws do not permit them to bring their wives from China. This strengthens the tendency to be Asiatic-minded and the tumultuous and revolutionary conditions in that country also attract their interest and arouse their hope.

The Japanese, on the other hand, consider America their home and are not minded to return to Japan, except as visitors. They have come largely as families with a goodly proportion of women (57,000 females to 81,000 males) and among their large group of American-born children the balance of the sexes is nearly equal. They do not ordinarily accept segregation, though Los Angeles and other Pacific Coast cities may have a "little Tokyo," but scatter on farms and in the urban communities. They are industrious, thrifty, especially good at "stooping-over" agricultural pursuits like raising strawberries and vegetables, and are exceedingly intelligent and zealous for education for their children. They take on American ways rather more promptly than the Chinese in their clothes, their houses and social customs. Adaptability is their middle name!

### **Oriental Characteristics**

A widespread legend has it that the Chinese are honest and the Japanese dishonest, but this is one of those perverse racial generalizations which are quite without adequate foundation. Unprejudiced observers who really know both races do not draw any such comparisons. They recognize that the Chinese, out of a long commercial training, are ordinarily loyal to their contracts while the Japanese, who have only recently emerged from feudalism, are more strongly bound by ties of personal loyalty, honor and good will. The Japanese are noted for cleanliness, a high sense of personal honor and dignity, love for children and skill in controlling them and a deep sense of gratitude for favors received. Like the Chinese their criminal record is decidedly better than the average of the population and they practically never trouble the associated charities or the Juvenile Courts.

The Chinese began coming to California during the gold excitement of 1849. Crowded out of the mines by discriminatory taxation they found marginal occupations so far as possible where they would not compete directly with white men. They became laundrymen, cooks, vegetable peddlers and

railroad builders. Even so, their competition and increasing numbers struck terror to the heart of the white workingman and, after a period of persecution and agitation, the Chinese exclusion law was passed in the early '80s. Since that time their number has gradually declined until the last census when it has begun to rise, due to the natural increase from children born in this country.

The Japanese came later, faced a racial attitude already fixed toward the Chinese, aroused the same fears of an Asiatic inundation of cheap labor and became the object of anti-alien land laws and exclusion agitation which finally came to a climax in the federal immigration law of 1924. This gave Asiatics no quota, thereby excluding all except a few special classifications. Both the Chinese and Japanese have resented these exclusion laws which, although they have calmed the fears of the Pacific Coast, have not been in accord with the ideals of Christian diplomacy and have been needlessly and foolishly irritating to peoples with whom we shall have to live around the Pacific Ocean for centuries to come and whose friendship we should seek to win and not to alienate.

### **The Filipino in America**

Now, last of all, comes the Filipino. He came first to Hawaii as a laborer in the sugar-cane and pineapples and now appears in the United States proper as a student and a gang-laborer in the lettuce, asparagus and sugar beet industries. He is lithe, cheerful, adept at "squatting" types of agriculture and he operates in gangs under a boss who is both employer, labor leader, boarding-house keeper and sometimes friend and relative all rolled into one.

In the cities the Filipino is a young man away from home. He likes good clothes and social gaiety. He is fond of music and dancing and has a Spanish cavalier attitude toward the ladies. Not having many women of his own group (only one to every fourteen men) he makes friends with women of other racial groups—Mexican, Italian, Polish and others—and this sometimes decreases his popularity with the men of those groups.

Being the latest comer he is the least popular and most objected to, and he has a certain irresponsibility and recklessness which go with youth and would doubtless be less noticeable in a community of normal age and family composition. He has, however, a Spanish and Roman Catholic background and his friends think that in some ways he will make the adjustment to American life more easily than Chinese and Japanese because of that. He is able to get by the immigration authorities so far because, while not a citizen, he is rated as a "United States national" and not excluded. When Philippine independence ar-



rives he will probably find himself just another Asiatic without a quota. Meantime he is very much in need of friends. The missionary work, long under way with Chinese and Japanese, has scarcely been started among the Filipinos, who, as young men in a strange land greatly need homes, guidance, friendship and Christian influences.

The need for missionary work among all these Orientals is imperative and the outlook is very promising, especially among the young people born in the United States and growing up in our public schools. This so-called "second generation" of American citizens of Chinese or Japanese ancestry is one of the most appealing and praiseworthy groups of young people in all the land. Whatever may have been the background of their parents' religious ideas—Buddhist, Confucianist, Taoist—they are growing up in a civilization

which predisposes them to Christianity. To them Buddhism is alien and not readily intelligible, whereas Christianity fits in with the ideas and ways of thinking to which their education has predisposed them.

The way is therefore open and ready for a great Christian forward movement among these young Americans of Oriental ancestry. Already the Japanese Young People's Christian Federation has every year at Berkeley, California, the largest convention of Christian young people of any race on the Pacific Coast.

It is therefore a very timely and strategic thing for the missionary leaders of our country to turn the attention of the American churches to a home missionary task which right within our own gates has something of the romance of foreign missions and at the same time is filled with hopeful possibilities.

### I. Regional Distribution of Orientals, Census of 1930

Area	Chinese			Japanese			Filipino		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
New England .....	3,794	3,233	561	352	277	75	358	329	29
Middle Atlantic .....	14,005	12,503	1,502	3,662	2,740	922	2,882	2,568	314
E. North Central .....	6,340	5,421	919	1,022	755	267	3,027	2,859	168
W. North Central .....	1,738	1,431	307	1,003	662	341	784	708	76
South Atlantic .....	1,869	1,477	392	393	278	115	861	780	81
E. South Central .....	743	589	154	46	32	14	50	48	2
W. South Central .....	1,582	1,237	345	687	432	255	839	663	176
Mountain .....	3,252	2,675	577	11,418	7,036	4,382	1,391	1,279	112
Pacific .....	41,631	31,236	10,395	120,251	69,559	50,692	35,016	33,034	1,982
United States .....	74,954	59,802	15,152	138,834	81,771	57,063	45,208	42,268	2,940

### II. Oriental Population in Twenty-five Typical Cities, Census of 1930

Cities	Chinese			Japanese			Filipino		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
Baltimore, Md. ....	438	346	92	29	.....	.....	99	97	2
Boston, Mass. ....	1,595	1,346	249	69	.....	.....	108	98	10
Buffalo, N. Y. ....	110	91	19	17	.....	.....	5	.....	.....
Chicago, Ill. ....	2,757	2,408	349	486	355	131	1,796	1,715	81
Cleveland, O. ....	570	486	84	45	.....	.....	11	.....	.....
Dallas, Tex. ....	10	.....	.....	51	.....	.....	1	.....	.....
Denver, Colo. ....	154	121	33	349	225	124	88	.....	.....
Detroit, Mich. ....	710	586	124	103	83	20	605	568	37
Kansas City, Mo. ....	108	91	17	26	.....	.....	189	179	10
Los Angeles, Calif. ....	3,009	2,228	781	21,081	12,597	8,484	3,245	3,021	224
Milwaukee, Wis. ....	176	157	19	10	.....	.....	37	.....	.....
Minneapolis, Minn. ....	221	175	46	38	30	8	133	127	6
Newark, N. J. ....	667	622	45	11	.....	.....	77	.....	.....
New Orleans, La. ....	267	197	70	34	.....	.....	328	255	73
New York, N. Y. ....	8,414	7,549	865	2,356	1,748	608	1,797	1,599	198
Oakland, Calif. ....	3,048	2,011	1,037	2,137	1,241	896	572	497	75
Oklahoma City, Okla. ....	112	97	15	9	.....	.....	7	.....	.....
Philadelphia, Pa. ....	1,672	1,474	198	138	98	40	549	492	57
Portland, Ore. ....	1,416	990	426	1,864	1,088	776	499	484	15
St. Louis, Mo. ....	484	393	91	31	.....	.....	91	.....	.....
San Diego, Calif. ....	509	387	122	911	521	390	394	314	80
San Francisco, Calif. ....	16,303	12,033	4,270	6,250	3,607	2,643	4,576	4,158	418
Seattle, Wash. ....	1,347	969	378	8,448	4,741	3,707	1,614	1,563	51
Tacoma, Wash. ....	89	.....	.....	1,193	676	517	61	.....	.....
Washington, D. C., ....	398	325	93	78	.....	.....	294	255	39

# Oriental Students in America

By CHARLES D. HURREY, New York  
*General Secretary of the Committee on Friendly  
Relations Among Foreign Students*

"I AM convinced that Christianity is not the religion for China," said a Chinese student in a recent conversation with me. One of his fellow countrymen, with communistic leanings, concurred in this view and added: "Why is it that communism has won a million followers in China while Christianity lags far behind?" When I challenged them to indicate what they found wrong in the teachings and example of Jesus Christ, they promptly replied, "Nothing wrong in Him, but the system is bad." One of these students is a product of a mission school; the other is not; both are men of first-rate intellectual ability and pleasing personality. How far do they represent the opinions of the other 1,200 Chinese students in North America?

Communism, nationalism, and Christianity are competing today for the allegiance of 4,000 Oriental students in the United States. For the moment nationalism holds their primary loyalty. Chinese and Korean students regard the Japanese as enemies, and they are not generally disposed to follow the injunction of Jesus and love them. The Japanese are willing to be loved, but not inclined to swerve from one hundred per cent loyalty to the "manifest destiny of their empire." East Indian students find more hope of present and future salvation in Mahatma Gandhi than in the "churchanity" of the Western world. Seven hundred Filipino students, while grateful for any good received from American sources, are restive under the deferred hope of complete independence.

No doubt some Oriental students have come expecting too much; having enjoyed happy fellowship with their missionary teachers, they are sensitive to seeming neglect. Others have a chip on the shoulder; they are looking for trouble and they find it. But after making due allowance for this minority, we must admit that there is in our American attitude and conduct abundant cause for irritation and disillusionment. Most of us still act as if we had nothing to learn from the ancient philosophy and culture of the Orient. We assume that the Oriental will come to us, learn our language and manners, eat and dress as we do, in short, become Americanized. Do we not still talk of the "missionary enterprise" as if it were something which we are "putting over" in the Far East?

If our Christian experience is to be shared with others, should we not trust them to express their convictions according to their genius and in their own way? Perhaps the Oriental student in America should not join one of our denominations; maybe we should give him much more support in building up a Christian movement among his fellow students in America. Why not call him into conference with our Mission Boards? Is it not amazing that so few Orientals are teaching in our colleges?

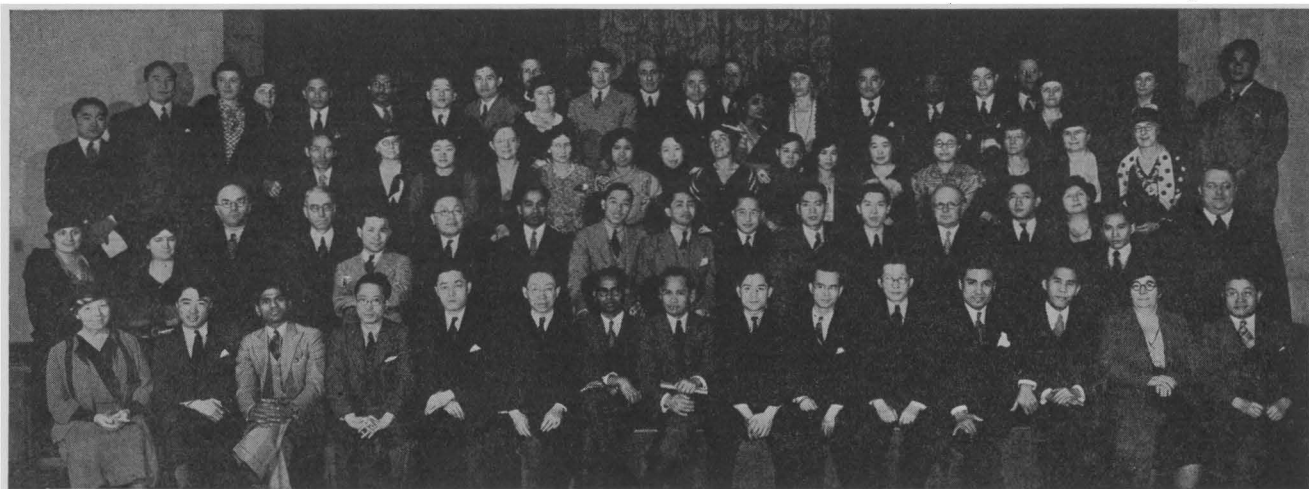
The Chinese, Japanese, Korean, and Filipino national Christian associations are eager to influence their fellow students to live the Christian life. Their leaders are seldom asked how American missionary enthusiasts can help them realize their objective. They are often asked to dress up in native costume and appear at missionary teas, make speeches, and provide entertainment for American church organizations. We are in danger of exploiting these students for our own pleasure. I believe that 4,000 Oriental students returning to their mother lands can do more than twice that number of missionaries to mould the life of their people according to the pattern of Jesus. Hundreds of the most influential Christian leaders in the Orient today were members of the Christian associations in America a few years ago.

Most of the Oriental students in America are sympathetic with the aims and methods of their Christian associations; they read the monthly bulletins of their societies, use their directories, welcome the letters and visits of the secretaries, and attend various conferences. A minority are professed followers of Christ and take an active part in Christian association meetings. It is through these associations that the American people can best manifest their helpfulness.

Some of the results of Christian contacts made by Orientals in America are seen in the large number of those who have returned to their home lands to take up service there.

Dr. Toyohiko Kagawa of Japan does not hesitate to give credit to Princeton Theological Seminary and his contact with American Christian home life, for their determining influence upon his life.

Dr. Herman Liu, President of Shanghai University, attributes to the American church and



MEMBERS OF THE THIRD ANNUAL CONFERENCE OF THE ORIENTAL STUDENT CHRISTIAN FEDERATION OF NEW YORK CITY, APRIL 13, 1933. DR. E. STANLEY JONES, WELL-KNOWN MISSIONARY IN INDIA, SPOKE ON "THE PLACE OF THE ORIENTAL STUDENT IN THE RELIGION OF HIS OWN COUNTRY"

home influences his decision to dedicate his life to Christian education in China.

Dr. S. J. Theodore, an influential professor in Madras Christian University, earned his way through Cornell and Yale Universities, much of the time living with a Christian family. In spite of discrimination in street cars, barber shops, restaurants and churches, he maintained a remarkably sweet spirit, and is today one of the foremost Christian educators in India.

Popularity and fraternity membership at Yale University did not turn the head of Y. C. James (Jimmy) Yen. He was president of the Chinese Students' Christian Association and a welcome guest in many American homes. Service with the Y. M. C. A. among Chinese laborers in France gave him a vision of service which is being fulfilled today in his outstanding leadership for popular education in China.

Ask Dr. Hugh Cynn to name the determining influences in shaping his career and he invariably mentions his loyal American friends of the Methodist Church and the Y. M. C. A. in California and throughout the United States. He is one of the three most prominent Christian leaders in Korea today.

Hon. Camilo Osias, Commissioner from the Philippine Islands, delights to tell of his student days in Illinois and Ohio when he was impressionable and homesick, and enjoyed the hospitality of Christian people in home and church. College friendships in America won him to fixed purposes of Christian service to his people.

The Christian movement among Oriental students in the United States is by no means destitute of real friends. In practically every community where there are students from the Orient, the churches, Christian Associations, and various clubs are actively in contact with them; many

receptions and dinners are arranged; talented foreign students are frequently invited to address American audiences. American made plans and programs are carried out in American fashion, until the student naturally feels that he is being used by Americans in their way rather than according to his own desires.

Leaders of Mission Boards and local missionary societies will get ahead much better with Oriental students if they will offer such cooperation as will enable Oriental students to promote their Christian program according to Oriental methods and ideals. In short, the inquiry, "How can we Americans help you Oriental Christian students realize your ideals in your way?" will meet with an enthusiastic and cheerful response. It is not Americanization of the Oriental nor denationalization of him that we seek, but rather the mutual deepening and enrichment of Christian experience through cooperative effort.

An illustration of how things may be done in Oriental fashion in America, to make the Orientals feel more at home, is shown by a recent Japanese dinner in New York at the Nippon Club. The entire arrangements and program were exquisitely Japanese — food, decorations, music, speeches, all flavored with the courtesy of Nippon. The little group of Americans present entered heartily into the conversation, manipulated the chopsticks and admired the motion pictures of Japan. It was a delightful program initiated and conducted by the Japanese Students' Christian Association.

The Filipinos in New York enlisted the cooperation of a few Americans in giving a dinner in honor of Theodore Roosevelt, former Governor of the Philippines. Native costumes, special refreshments, music and speeches made the occasion memorable for Americans as well as Filipinos. It

was a Filipino event by Filipinos and chiefly for Filipinos, of whom more than 150 were present.

A church in Maplewood, New Jersey, each year in May invites ten students from as many countries for a week-end. They participate in a picnic on Saturday afternoon, are entertained in private homes, speak to various Sunday school classes and attend church service. Sunday afternoon each foreign student leads a discussion group on his country. In the evening each foreign guest gives a farewell message at the Young People's supper.

We have come to the day when America needs to be a receiving, as well as a sending country, to be taught and to follow rather than always to be teacher and leader.

Inquiries addressed to hundreds of Christian Oriental leaders regarding the dominant influ-



DELEGATES TO CONFERENCE OF ORIENTAL CHRISTIAN STUDENTS, 1934

ences determining their careers called forth glowing tributes to their American teachers, their fellow students, and their friends in the United States. For many the inspiration of a Christian home revolutionized their life purpose; others recall the memorable messages and fellowship enjoyed in student conferences. Not a few remember with lasting gratitude the financial and moral help extended in their hour of desperate need.

It is our duty and high privilege to invite Oriental students to our Mission Board offices and into our counsels. They should be made familiar with our changing plans and policies. Much of the hostility and prejudice against foreign missions can be avoided and overcome by adequate and early conference and fellowship. We are the hosts, they are guests; initiative rests with us. Why should any Oriental student return to his native land without having had opportunity to get the latest facts concerning missionary policy and methods?

Let us face reality. Comparatively few more American missionaries will be sent to Japan, Korea, and the Philippines; more will probably go to China and India, but this number will be

smaller than in the past. Our business, political, and educational relations with these countries are daily becoming more intimate and extensive. Exchange visits are on the increase. More Oriental teachers are being invited to American universities; friendship tours of school boys and girls are on the increase; future statesmen of the Orient are now studying political science in this country and, slowly but surely, young Americans are planning a year or more of study and travel in the Orient.

Making Christ known and followed in the Orient and Occident is a joint enterprise—not something to be imposed by one group upon another. Once the Oriental students discover this attitude on our part they will unite with us in building a world society according to the vindicated principles of Jesus Christ.

In all of our dealing with Oriental students we should remember that they are inevitably under a handicap: first, because they are conspicuous in our college life on account of external racial characteristics; second, they are victims of our law's discrimination, which requires them to carry full time day work as students or be deported; the law denies them the right to work full time as apprentices, for or without wages; third, prevailing racial and color prejudices on our part often humiliate them in their social relationships in America; fourth, their financial resources are often inadequate and the accompanying distress results in embarrassment and often times harsh criticism of American civilization; fifth, the American-born Oriental finds it almost impossible to obtain a satisfactory position in this country, although possessing ability and training, the equal of that of white Americans.

Oriental students are most grateful for suggestions and introductions which enable them to know influential American citizens and to obtain information not available within the curriculum.

If we wish to improve our cooperative relationship with Oriental students, we must practice the Christianity which our missionaries preach. This will mean speedy recognition of racial equality; repeal of discriminatory legislation, and the early granting of citizenship rights annually to a limited quota of Orientals; the abrogation of unequal treaties; the absolute prohibition of the manufacture and display of films which are an insult to the people of the Orient; the elimination of an attitude of patronage and condescension toward cultured Oriental tourists and students.

Thus putting our own house somewhat in order we shall be justified in expecting the Orient to listen to the Gospel; otherwise it will seem to them like "sounding brass and a clanging cymbal."

# Is America's Influence Anti-Christian?

By ARTHUR A. YOUNG, New York

*Editor of "The Chinese Christian Student"*

MISSION BOARDS have sought the causes for the slow progress of Christianity in the Orient, but too often they have overlooked the Oriental students in America. Eventually these men become influential leaders among their own countrymen and are far-reaching factors in the success or failure of Christian missions in the Far East.

Unfortunately many Oriental students lose their faith in Christ and Christianity while studying in the United States, as has been shown by a recent survey conducted among Christian Oriental students.\* It proved conclusively that among Oriental students more Christians are unmade, rather than made during their residence in the United States. Why is this?

Christian missionaries brought the first Oriental students to America. A Rev. Mr. Brown discovered Yung Wing in Macao and saw him through Yale—the pioneer Oriental student to start the movement that brings hundreds of Chinese students to America yearly. Joseph Hardy Neesima, the first Japanese student in America, was brought into contact with a Christian in the United States and, after receiving his education, he returned home and founded Doshisha University. Today the percentage of genuine Oriental Christians in American colleges is so small that we wonder why the movement that brought them here in the beginning failed in later years to win more of them to Christ.

Back home in the Orient missionaries have represented the favorable side of American life so as to cause the students to anticipate with delight a more intimate contact with Americans. "Before I came, I thought America a Christian nation. Now I know it's different," is a common experience among Oriental students.

Even on board the steamer coming to the United States the weakening process begins. At the Grand Central Terminal, an Oriental student enters a restaurant, and waits and waits and waits, but no one comes to serve him. In the South, one of his countrymen gets his first hair-

cut, and pays three dollars for the experience. A sign on the campus reads, "Three rooms vacant," but when the Filipino applies, he is told abruptly, "No rooms vacant." If he attends a church supper and has a fine time these same people fail to recognize him as they pass him on the street.

Twenty-nine reasons were given by Oriental students why they lose their Christian faith while in America. These reasons include everything from "Too few Christians" to "America's passion for misrepresentation"; from "race prejudice" to "corruption and crime"; from "church too fundamental" to "church indifference to social problems."

Race prejudice is cited more than any other factor as a cause why Oriental students lose faith. One expresses disappointment to see that "some churches do not allow colored people to enter" and wonders "if they remember that Jesus Christ Himself was not of white skin." Others say: "If Christ Himself tried to enter America He could not do so under present immigration laws."

Filipino students are most vocal regarding lack of opportunities in the United States, particularly employment. Here is a typical statement:

"Talk of Christianity but when it comes to practical life very few Americans are mindful of the fact that we Filipinos are Christian and subjects of the United States, and therefore should at least be given a chance to enjoy the privileges accorded to Americans."

Even flags seen in churches have tended to weaken the Christian faith of Oriental students. One Korean student confessed that the sight of them made him feel more patriotic toward his country, and, therefore, less a universal Christian. Chinese and Japanese students place much emphasis on America's commercial spirit, and the luxuries and pleasures so dominant in her civilization.

Professors and university textbooks have played their part in this influence on faith. "Most certainly, I have lost it," wrote one. "For one thing there is the influence of the university. Such courses as anthropology, comparative religion, philosophy, psychology, sociology, sciences, and others do not tend to make a person believe in organized religion."

\* The survey was a joint effort of the Chinese Students' Christian Association, the Japanese Students' Christian Association, the Filipino Student Christian Movement in America, the Korean Students' Christian Federation, and the Hindustani Students' Association in America.



One might think that Orientals in theological seminaries would be so entrenched in their Christian faith that no American contact would weaken it. But from the replies received it is safe to say that a number have become skeptical and have even lost their faith in Christianity since their studies in America, or their Christian faith has been weakened.

The chief criticisms are: too many denominations; lack of the true spirit of Christianity towards strangers; some churches show that the teaching of Christianity has become the second aim. Dances and other social activities predominate.

A Chinese student at a well-known theological seminary lists four reasons why "my faith has been considerably weakened":

1. The childish controversies over theological conceptions instead of helping to live a good Christian life takes away attention from matters of great issues of life.
2. The shattering of the ideal built up on the good life of the missionaries in the East. Christians in this country, with a few notable exceptions, do not stand the test of ideal Christian life that we in the East look up to.
3. The fact that such a large majority of the Americans do not even outwardly take any interest in church work.
4. Christians in general do not take Christianity seriously, and do not make any special effort to remove the evils of American society. That a Christian nation should allow race prejudice, lynching, and other discriminative treatment of different races shows that there is something wrong with American Christianity.

Such condition among Oriental students in America, men and women who hope on their return home to lead their people in new heights of progress, do not augur well for the future of Christianity in the Far East. There are a number of organizations laboring on behalf of foreign students in the United States, notably the Committee on Friendly Relations Among Foreign Students. But their efforts, from the Christian evangelistic point of view and the results, are insignificant. Why do not American Mission Boards, which concentrate their work on fields afar, pay more attention to the foreign students here? This is a field calling for intelligent tillage, and one that is deserving of the fullest possible cooperation.

### How to Improve the Influence

There are ways to improve the situation. Not long ago seventy-five Oriental students in New York City met, with the aid of Columbia University and the Friendly Relations Committee, at Riverside Church, and talked the matter over for a whole day with missionary and church leaders. It was agreed that something must be done and effective methods of approach were discussed.

Personal contacts come first. A Filipino girl said, "My Christian faith has been strengthened through contacts with men and women in Chris-

tian conferences and conventions, in Christian homes and institutions. I have also received inspiration from many helpful messages that I have heard."

A Chinese student felt his Christian life much enriched because he "met good and sincere American Christians in a family in St. Paul." Some American invitations are resented by Oriental students because they seemed to indicate something of patronage and superiority. They are sensitive on this score, and dislike to be always receiving favors with never returning them. On college campuses it is better for a church to say, "Welcome to All," and not, "Welcome to Oriental Students."

As speakers in churches these students often make contacts that help strengthen their Christian faith. "My weekly attendance at Sunday School and speaking engagements in various churches made me realize the value of real Christian fellowship," says a Korean student. The problem is to get good speakers. Some foreign students utilize the occasion to lambast mission work in their home lands and should realize that criticisms are more effective when made to church leaders than to congregations.

Success in strengthening the Christian faith of Oriental students depends primarily on a strong religious foundation. Many have not been firmly grounded in the Christian faith and are only "school Christians." "My faith remains unshaken; no devil can change my faith in God," writes a Filipino girl in California.

A Chinese student says: "My faith has been strengthened not in spite of but because of the discouraging and sometimes humiliating experiences I have gone through since my arrival in beautiful U. S. A."

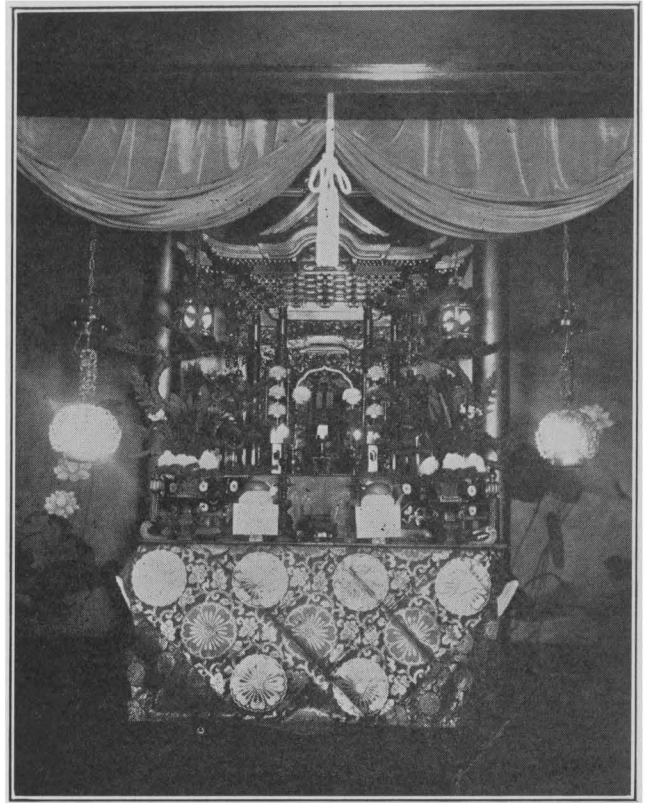
An East Indian finds that America's materialism is a reason why he should be a better Christian. "The rush for money," he writes, "and the pains taken to keep up external appearances, have worked a reaction in my own heart about the shallowness of this over emphasis on storing up of riches in the world."

The most bitter anti-Christians in the Orient are those who were once in the fold and have lost faith through disillusionment. Jack London was a great fighter against strong drink because he himself was once a drinker and became disillusioned. Oriental students who come to America as Christians and go home as anti-Christians form a challenge to the Christian Church—a challenge that ought to be met. These men and women will undoubtedly be leaders at home, influencing the thoughts, tastes and habits of their countrymen for years to come. They will do much to mar or mould the Christian Church in Oriental lands.





NISHI HONGANJI TEMPLE, SAN FRANCISCO



ALTAR OF THE NISHI HONGANJI BUDDHIST TEMPLE

# How Some Orientals Worship in America

By FLORENCE C. EVEMEYER

**F**AR too many have thought of the crossing of ships bearing religion over the Pacific as a one-way passage, and that as Christianity bound for Asia. But in mid-ocean the craft of Christendom has been passed by ships from the Orient bringing to America their religions. What kind have they brought? How shall we regard them?

The Chinese were the Oriental pioneers brought here by capitalists of both races. The first were "coolies," a name inflicted upon them, for there is no equivalent in Chinese, no caste nor class it represents. It is a tribute to their strength that they survived the rough treatment they received in the frontier labor conflicts. Chinese have outlived hard blows for over 4,000 years.

## Taoism and Confucianism

In the 6th century B. C., Lao-tse taught Taoism—contemplation and reason, avoidance of force as

a means of regeneration. The Five Relations—Father and Son, Ruler and Ruled, Husband and Wife, Elder and Younger, Brothers and Friends—of the Confucian code, holds a large place in the background philosophy of life of both Chinese and Japanese among the educated classes today.

But the common Chinese needed some one with compassion near to their daily lives. Making Buddha a divine being, and Kuan-yin a Goddess of Mercy, China's masses gave answer to Confucian philosophy and Buddhism's socially destructive dream of Nirvana.

In the Chinatowns of Vancouver, Seattle, Portland, Los Angeles and picturesque "Little Asia" of San Francisco, where one-fourth of the 74,000 Chinese in the United States are found, there are also the Chinese temples. As the old priest drew aside the curtain to show the "lady gods," there was Kuan-yin, fresh incense telling of re-

cent worship. Her story could offer comfort only to the few.

Then came the Japanese. Prior to 1641, Japan permitted unrestricted residence of all nationalities and as a result her entire social and economic structure was shot through with Chinese customs and philosophy. Reacting strongly, Japan passed total exclusion laws and for two hundred years it was a crime punishable by death for a Japanese to leave his country. Now they are the world's great travelers and their first large emigration was to the United States.

### Shinto and Tenrikyo

"Wherever Japanese are, there is Shinto," said a Japanese. Today, Shinto as a religion is practically extinct. As a State ritual, a divine patriotism, it is very much alive. As worship, it consists of forms of respect and deification of humanity, particularly the Mikado, heroes and ancestors.

Out of desire that Shinto assume more religious aspects to meet their spiritual need, Tenrikyo was born—"Ten," numeral; "ri," reasons; "kyo," religion. It is sometimes called the Christian Science of the Japanese. In the year 1838 at the age of forty, Miki Nakayama, claimed to have had a revelation at Jiva, Nara Prefecture, and wrote the principal document called the Holy Psalms or "Ofedesaki." Tenri-no-Mikoto, a supreme deity is singled out of ten other deities, who preside over the different functions of the human body. It is henotheism, the belief in one God, but not to the exclusion of other gods.

The foundress warns that all disease results from wicked hearts. Egotistic desires are the source of all misfortune and malady. She calls them the "Eight Dusts"—coveting, grudging, passion, hatred, enmity, fury, greed and haughtiness. These check spiritual progress. Unless one cast them off, he cannot return to his true self, have his illness cured, his unhappiness converted into joy or his soul saved. One may have accumulated "dusts" in a previous existence.

But getting rid of dusts is not sufficient. There must be "Hinokishin"—service to God and man. "Tenrikyo," says a Japanese, "is an instrument of the State, most faithful to the Sovereign and a slave to public welfare."

Though persecuted, this sect has grown rapidly in recent years, and has now about 5,000,000 followers in 10,000 "churches" of Japan. In 1928 the Overseas Department officially sent its first missionaries across the Pacific. Today there are thirty centers of Tenrikyo in North America—Vancouver, B. C., Seattle, Tacoma, Portland, Salt Lake City and larger cities of California. It was represented at the 1933 World's Fair at Chicago.

Tenrikyo worship differs from Buddhist worship. To a quiet place the discourses go with the person that he may discern the character of his listener. Hence the movement of Tenrikyo is called a hidden mission. Preaching is not entirely absent, but the sermon is seldom heard. The principal ceremony of Tenrikyo is Otefuri and Kagura. Otefuri is a prayer, accompanied by gestures of both hands, according to a formula taught by the foundress—

O my God, deliver me from evil.  
O our God, we earnestly ask thy deliverance  
for the purification of our fellowmen and  
for the edifice of Kanrodai (buoyant peace).

Kagura is a harmony of singing, dancing and music with instruments. The singing is performed by two readers of the Divine Songs, while the dance is by six dancers wearing the black cloth, with fans representing the colored sun. All these are men. Eight performers, of which three are women, play the harp, the lute and the violin; five men play the flute, the drum, the bell, the gong, the kako and a pair of wooden blocks. The object of the singing and dancing is to show unutterable gratitude to God.

### Sikhism from India

The first people to come to America from India were soldiers and policemen from Hong Kong and Shanghai. They came to Canada from the Panjab. The number has now dwindled for immigration has been cut off, and emigration has taken place. Those remaining are identified with the cultivation of raisins around Fresno, rice at Sacramento, and cotton in the Imperial Valley.

Most of these people are Sikhs. About the time of the Reformation in Europe, Sikhism rose in the Panjab under the leadership of Baba Nanak as a protest against caste, sectarianism and symbol worship. They preached the unity of God and the brotherhood of man, combined Hinduism and Mohammedanism and called themselves "Sikhs" or disciples. Guru Gobind Singh, in the 17th century, sought to make them free from outside attack by organizing them into a strong military party called Khalsa. He instituted the baptism of the sword as a means to membership.

At Stockton, California, the Sikhs have built a two-storied temple with a hall for meetings and residence for the priest on the ground floor. Upstairs is the prayer hall at one end of which is an altar on which is kept the Granth or sacred book containing the precepts of Sikhism. Rich carpets cover the floor, and above is an ornate canopy with pictures and texts on the walls. Their scriptures are read and expounded twice daily by the priests.

Similar temples are found in Vancouver and

Victoria, and in each lumber mill, owned by the Sikhs, there is a temple. Wherever you find twenty Sikhs, there you find a temple if only an old shack. They rarely change their headdress, shave their faces or cut their long hair, for this is part of their religion.

In the large centers, full time priests officiate. They are elected annually and receive salaries, must be men of high moral character educated in the Gurumuki language.

### Japanese Buddhism

On April 6th, for the first time in the history of the six Japanese Buddhist temples in Los Angeles, the full Buddhist ritual was conducted in English by the only American priest in the United States. It was their Lord Buddha's birthday. In the same week Christians celebrated the resurrection of their Lord Jesus.

The worship was in charge of Americans. The central image on the altar was the Buddha, with angels carrying the sacred lotus flower in the fret-work design across the top. The appointment and service of the altar was suggestive of the Roman Church in the burning of incense and the intonation of the *sutras* (precepts). Flowers symbolized the transitoriness of all things, their perfume, the vanity of life. The priest wore a black robe instead of one of orange used in Ceylon and India. Around his neck was the Buddhist rosary of 108 beads (same as the Hindu), representing fifty-four virtues, and fifty-four vices to be avoided. Many of the people wore over the wrist the half-size rosary representative of the Wheel of Life.

The following Sunday in the largest temple of the city, the Honganji,—speeches, pantomimes, playlets and dances were given on the platform, the shrine being completely veiled from view. From one till eight the interest of the people never flagged, and the climax seemed to be reached in an allegorical story told by the Japanese Buddhist priest, and applauded with vigor.

But it was the conference for Americans that was unique. The only American Buddhist priest, a man about thirty-five years of age, proved to be an erstwhile Episcopalian rector who informed us the Mahayana Buddhistic Society sponsoring the Lord Buddha's celebration, represented the solid front of Buddhism; that in presenting Buddhism to America, Buddhists know what the Christians in the Orient have found out—"sects must go."

Pamphlets on "Who is Buddha?" were distributed by the hundreds while the only American priest stood at the door giving out his card with name prefixed by "Rev." and suffixed by "D.D.," to the people as they passed out. It was announced that he would officiate at the dedication,

April 28th, of the Nichiren temple—gift of the Southern Manchurian Railway to the Chicago World's Fair and now removed to Sebastopol, Sonoma County, California.

### Nichirenism from Japan

We drove up to the Nichiren temple, located in a community of homes, both American and Japanese. Again the Buddhists show keen sense of religious strategy in location. A one-story, yellow stucco, set off by dark green cypress trees occupied a corner lot, with a spacious playground, and the priest's home. With assistance from headquarters in Japan, members and friends had erected this attractive little "church" for \$10,000 four years ago.

A portrait of Tanaka reminded us of the powerful society in Japan called Kokuchukai, of which Mr. Chigaku Tanaka is president. Composed of laymen, its object is to present practical religion as revealed by Nichiren seven hundred years ago and a revival occurring forty years ago. A Japanese said it is often called the Salvation Army of Buddhism because it "pounds the gong and appeals to the masses." Drawing back a curtain, the figure of Nichiren was revealed, back of which Buddha was represented on a panel.

The whole altar was gorgeous in gold and red. A *tengai* (sunshade for nobility in India), suspended from the front section flanked with dobans on the sides produced the desired ornateness.

"Calling aloud the name of Saddharmapundarika Sutra, your passions, retribution and sufferings, at once turn into the three virtues—Truth, Wisdom and Emancipation. The aim of the Nichirens is to pray to the Original Buddha in the heart; to repeat the name of the Saddharmapundarika Sutra in the mouth; to carry on the religious practice in the body; pray for the universal submission to Buddha and unitedly endeavor to propagate his laws until all shall realize heaven here and now."

Seven hundred years ago, Nichiren was strongly imbued with the idea that Nichirenism would spread from East to West, his followers are working earnestly to make it come true.

In writing this article the thought has persisted: Suppose I were an Oriental in the Orient writing: "*How Some Americans Worship in the Orient.*" How patient and understanding we must be on both sides of the Pacific! God's witness is in many places among many peoples. These old religions could not have survived without some truth in them. So, as we come in contact here and abroad, may it be our strong hope that this divine truth wherever found, may be captured by the power of Him who said, "*I have come that they might have life.*"

# "In Christ There Is no East or West"

By ALLAN A. HUNTER, Hollywood, California

*Minister of Mt. Hollywood Community Church (Congregational); Author of "Out of the Far East," and "Social Perplexities"*

A FEW summers ago a Japanese visitor to the Pacific coast, prominent in the student Christian work in Japan, 'phoned an American pastor in California that he would mail his letter of introduction from a mutual friend in Tokyo, but that he would take the train that afternoon for San Francisco. Sensing something wrong the pastor hurried down to the hotel and persuaded Yoshio Endo to return for lunch. He confessed that he had not wanted to see any more Christians of the California variety. He had come across the Pacific on a pilgrimage of friendship. Understanding that Christians were dedicated to the building of world fellowship, he had gone to a swimming pool conducted by a Christian institution only to be told that Orientals were not admitted.

Yoshio went to a superior official who was "sorry, but nothing could be done about it." People would withdraw their support if Japanese were allowed in the plunge.

A few hours later my young Japanese friend was crawling circles around his host in a non-Christian one—the neighboring city park swimming pool. He stayed over Sunday and spoke at the church services. Some of the young people had a good time showing him around and thus, by good luck, that "pilgrim of friendship" went back to his country with a good taste in his mouth. But suppose that first raw impression had gone unchallenged. It would have been broadcast on the campus in Japan. A whisper in Los Angeles might have been magnified into a hostile shout across the Pacific, undoing years of missionary work. Our home base, let us never forget, is a sounding-board. A negligent act under Christian auspices here can sometimes speak so loud on the missionary field that the people over there can scarcely hear what our missionaries say.

The problem is not so much what we do as it is what we don't do. Like the priest and the Levite preoccupied with other things, we often fail to notice the inarticulate suffering of the man at the side of the road. The suffering of the Oriental on the Pacific coast may not catch our attention, but it is deep, and organized Christianity must bind up its wounds.

**Much is said today about a "square deal." How would you wish to be treated if you should go to teach or to do business or to travel for pleasure in China or Japan? There are as many types of Orientals as there are of white Americans. How can we win them as friends rather than alienate them as enemies? Read what a pastor in California has to say on this subject. It is interesting and challenging.**

The most conspicuous wound is cut by economic discrimination. "If a job is available, it always goes to an American. I may be a citizen of the United States, but the employer classifies me as a foreigner. In the job market we second-generation Japanese don't have a chance." That sums up the mood of most of the seventy-three thousand or more Americans of Japanese ancestry on the West Coast. If there is one Japanese employed as a teacher in grade or high schools of California this writer has not been able to lo-

cate that person. Chinese—you could count them on one or two hands—are employed in schools having a preponderance of Oriental pupils but no Asiatic teaches in any ordinary white school. There are a few Japanese and Chinese on the university faculties and one of these has distinguished himself in biological research. Again, a county hospital is proud of a Japanese diagnostician on its staff, and a young optometrist of Berkeley claims that race prejudice is no barrier to his practice. A Hindu lawyer has made a name for himself espousing the cause of oppressed workers. Despite such brilliant exceptions, this generalization—pretty well holds: west of the Rockies your typical Oriental is up against a color bar that means for him less bread, cheaper clothing and poorer shelter—and a sense of injustice that is a bar to his Christian faith.

What can be done? A layman interested in a young Chinese paved the way so that his friend

was employed and accepted socially among the employees without embarrassment. A director of religious education in Southern California early this year advised vegetable field workers on strike, some of them Filipinos, not to use violence; late that night he faced twenty-seven revolvers aimed at him by a lawless mob. In definite ways, that mean economic security and self-respect, we of the Christian Church can pull wires and make a stand in behalf of underpaid and disheartened Orientals in our midst. That command of Jeremiah calls for all sorts of social engineering: "Never wrong or ill-treat a resident alien." We can work for organized political pressure which will guarantee the Oriental laborer's rights under the NRA. We can do our part in protecting Orientals or Americans of Oriental parentage from unfair economic competition. When there was a hue and cry to punish "Japan" for invading Manchuria, unrelated Japanese fruit stands on the West Coast often paid a heavy penalty. White patriots imagined they were striking blows for justice and world peace by refusing to patronize vendors with Asiatic features. To counteract this indiscriminate boycott the members of one church were asked by their minister to remember that sniping at a few Japanese in the community would not be upholding the Kellogg Pact or the League of Nations. If the militarists in Japan are to be penalized let there be an intelligent, organized movement, not a blind unfocussed reprisal. Will the ruination of a few local vegetable and fruit vendors (some of whom are really American citizens) spike a single Japanese cannon?

### Newspaper Propaganda

At Easter season this year there began to be circulated in a Southern California city a pink newspaper urging a "holy," economic war against Orientals: "Keep Glendale White!" In huge type the public is being warned that every time it purchases from a Japanese fruit stand or flower shop, it is contributing toward a bigger navy for the Mikado. This propaganda may further the interests of a few Nordics competing with the Asiatics, but will it help to advance the cause of Christ either on this or the other side of the Pacific? Will not the silence of unprotesting ministers of Glendale counteract many of their missionary sermons and make it harder for young Americans of Oriental ancestry to believe in the Kingdom of God?

Another economic obstacle we impose upon the Japanese in some of our western states is legislation which makes it difficult for first-generation Japanese to own land or have access to land. Those born here, being American citizens, are immune to this discrimination, and perhaps there

is little that church members now can do to change the anti-alien land laws, but we can at least be aware of the unusual difficulties under which first-generation Japanese labor.

The social discrimination against Orientals is not the open sore it used to be, but there is still much to be done before the Japanese, Korean, Chinese, Hindu and Filipino will feel no self-consciousness among us. Consider these young fellows from the Islands who try their hand cutting lettuce and end up in our city hotels as "bus boys" or elevator operators. These erect, well-dressed boys crave wholesome social life. But they are practically a womanless group. Very few churches offer them spontaneous, unpatronizing fellowship. It is not enough to herd them into a church social and make an obvious fuss over these fellow Christians. They resent the thought of American condescension, and some of them know perfectly well that others are nervous lest their daughters fall in love with some romantic Filipino, in case hospitality is offered. Surely these lonesome boys can be treated as friends without fearing they will become sons-in-law. The usual terror about intermarriage should be answered by educating the church young people to choose life mates on the basis not of mutual magnetism alone but on the lines of cultural congeniality and common background and purpose. The gambling and vice dens sometimes are more actively on the job of offering fellowship to those socially starved youths than are we with our Christian homes. Instead of protecting our family life, maybe the conventional barbed wire only shuts God out!

The Japanese and Chinese youth do not suffer from an acute lack of girls of their own race, as do the Filipinos. But they need more normal social contacts with young people of other races through the church than we are giving them. Organized Christianity should lead the way in breaking down racial barriers. Actually, the schools seem to be doing more than the churches to bring young Orientals into happy relationship with young white people. There are Japanese who are presidents of high school student bodies, but in the same cities you do not find these young leaders of Oriental descent heading the League of Youth or the Epworth League in a white church.

One wonders if the time is not here or rapidly coming, when for the sake of the spiritual life of the white as well as the Japanese people, racial lines should be obliterated. There is a growing group of Americans brought up in home mission churches whose cheekbones and pigmentation alone are Japanese. They are not attracted to the ordinary services in the Japanese church. They may be a little too old for the young people's

meetings, or feel out of place in the regular morning services.

Here is a challenge for white churches within range of second-generation Japanese to seek out these unchurched Christians and make them feel at home in the young married people's clubs. Small groups can be developed within the church, where these Japanese-Americans will be able to talk and pray over their problems frankly with white contemporaries. Shared, first-hand experience in front of a grate fire among friends is what they most deeply need.

A Hollywood teacher and his wife have built up a most interesting and significant comradeship between young Americans of various races. Two members belong to a Chinese family famous for its motion picture connections. These go on beach parties and join in the Saturday night discussions with the Japanese members,—as if there were no Manchukuo.

After Kagawa's visit to America nearly three years ago, the members of the local Kingdom of God Movement (Japanese) were invited to have their usual six o'clock morning prayer service in a white church. Americans and Japanese came from long distances to worship and during the breakfast which followed, the enthusiasm was so great that a plan was formed to repeat the experience three or four times a year. The Chinese are now included, both generations, and the latest meeting was held in the Chinese Presbyterian church, attended by Japanese, Chinese and Americans of many denominations. A young Chinese, about to return to his work as dean of a university in South China, made a plea for uncompromising Christian war-resistance. Japanese and Americans made the same commitment, and messages pledging continued effort in this direction were forwarded to Christians in China and Japan. An American "student-mover" led the group in a period of silent prayer in memory of Takahashi, the young secretary of Kagawa's peace movement,

who wrote just before his death last November, "I die to atone for Japanese militarism's sin against China. I die to become a seed of peace."

The Lord's prayer sometimes becomes more real when it is repeated together in three languages.

Such encounters of spirit with spirit wait upon the initiative of American Christians. It is surprising how few Japanese or Chinese women of the older school have any close acquaintance with American home life. One American woman who started in her church a small class in English for Japanese women, found the contact fascinating. Americans all too easily forget who it is that must take the first step toward understanding and hospitality.

Most of us can do far more than we dream of doing through such person-to-person contacts. "Who knows but that your neighbor is your better self wearing another body? See that you would love him as you would love yourself. He, too, is a manifestation of the Most High."

But there is also an inescapable political obligation. It is all very well for us to brag how Admiral Perry more than eighty years ago opened the gates of an ingrowing kingdom to the outside world. Ten years ago we slammed our own door in the face of that proud people. They may be more polite than we are but our Exclusion Act rankles deeply within the Japanese heart. We who sing "*In Christ There Is no East or West*" can never rest until our country does the courteous thing by the Japanese. To be permitted entrance on the quota basis would mean less than two hundred incoming Japanese a year, but this would satisfy Japanese honor. Would it not enhance our own? The interests of American working men would not be seriously jeopardized by such a small number of competitors.

If we white Christians on the coast follow Jesus Christ and treat the Orientals in good faith as members of God's family, we need not fear the consequences.

### THE MESSAGE OF PENTECOST

The Holy Spirit is God at work in the world. One cannot read the verses dealing with the beginnings of the early Church without feeling that he has entered a factory, a workshop, where power is expressing itself. Things are being done. Something is being accomplished. Debate has given place to deeds and everywhere there is movement. It is this quality of power that is missing in the Church today.

The supreme questions are: Where does spiritual power reside? How may it be released?

Spiritual power resides in the living Christ. This is the answer of historic Christianity. Pentecost brought to the early Church the unalterable conviction that Jesus Christ was not only alive but actively present in the world.—Rev. Hugh T. Kerr, D.D.



# Promoting Interracial Understanding

By the REV. CHARLES R. SHEPHERD, Th.D.,  
Berkeley, California

*Author of "Lim Yik Choy," etc.; Director of Chinese Missions,  
American Baptist Home Mission Society*

"TO THE Western mind the Oriental seems to wear a mask. There is something inscrutable about him—his face, which seems so unresponsive, his eyes which tell no certain meaning . . . a kind of uncanny, depersonalized, robot-like regimentation which is not quite human, and might prove sinister in a crisis."\*

Whether we like it or not, this statement by Pres. A. W. Palmer is undoubtedly true, and in it lies the secret of most of the difficulty which the Westerner has in understanding the Oriental.

But hold on a minute, lest at the very outset we be misunderstood. The statement is true. But what is the statement? That the Oriental wears a mask? That he is inscrutable, unresponsive, uncanny, and possibly sinister? Not that. Read it again. It is that to the Western mind all this *seems* to be true of the Oriental.

Dr. Palmer continues by asking, "What's behind the Oriental mask?" It would have been better had he said "What's behind this apparent mask?" For in the 200 pages which follow, he painstakingly and sincerely engages in an avowed effort to "see beyond race differences to those universal traits and problems, those common emotions, needs and aspirations, the recognition of which alone can make us understand each other across the barriers of race." As he does so he constantly reveals to his readers the fact that, after all, the so-called mask is more a product of preconceived notions and biased opinions on the part of the Westerner than the outcome of any essentially undesirable characteristics of the Oriental himself.

In other words, whatever may be the cause, there is a dimness in the eye of the Westerner that has the effect of making the Oriental *seem* to wear a mask. Once that dimness is dispelled the Westerner discovers how exceedingly admirable, genuinely likeable, overwhelmingly human and "after-all-very-much-like-us" the average Oriental is.

The Oriental himself undergoes the same experience in his effort to understand and appreciate

the Westerner. The first foreigner in China was to the Chinese every bit as much a monstrosity as was the first Chinese who appeared in California. According to ancient Chinese conception, the universe was peopled with two kinds of beings, "yan"—human beings, and "kwei"—spirits, mostly bad, therefore devils. Before the foreigner made his appearance in China there was but one kind of human being, or "yan." This being had black hair, dark brown eyes, spatulate nose, dressed like a civilized being, and spoke a language which was understood by those who dwelt about him. Then came other kinds of beings. These had light colored hair—in some cases red—blue or grey eyes, protuding noses; they dressed in weird-looking apparel and jabbered in a high-pitched jargon that no civilized being could possibly understand. These beings certainly could not be "yan"; for whoever had seen or heard tell of such human beings. No, they could not possibly be "yan." There was only one alternative. They must be "kwei" or devils; and since they came from foreign lands where none but barbarians dwelt they must be "faan kwei" or "barbarian devils." Nothing unkind was meant by this term, merely a logical explanation of an otherwise inexplicable phenomenon. Bobby Burns, when he wrote his immortal "Ode to a Louse on a Lady's Bonnet," of course was not thinking in terms of East and West; but just the same he unwittingly expressed a veritable "open sesame" to mutual inter-racial understanding when with an irreverent chuckle he scribbled those lines:

Oh wad some power the giftie gie us,  
To see oursel's as others see us!  
It wad frae monie a blunder free us,  
And foolish notion.

Whoever today aspires to understand and appreciate men and women of an alien race, be he Oriental or Western, must approach his task in just that attitude of mind—or he must fail.

We laugh at the conclusions of the Chinese in regard to Westerners but we are just as illogical. We say, because the Chinese do many things differently from us, they do them the wrong way. For

\* From the Foreword to Prof. Albert W. Palmer's recent book, the admirable study volume, "Orientals in American Life."

instance, Westerners returning from the Orient are apt to state that a Chinese mounts his horse from the wrong side. Who said it was the wrong side? He mounts from the right side. We Westerners mount from the left. We think the Chinese queer and uncivilized because they eat with chopsticks. The early Chinese thought us barbarian because, instead of having our food cut up in little pieces before being brought to the table, and then being conveyed to the mouth by "quick fingers" which is the Chinese word for chopsticks, we have our meat served in huge chunks, slash at it with knives and stick prongs into it. (Incidentally, the term "chopsticks" is not Chinese, but Western, indicating the sticks used in eating chop suey; and chop suey is not originally a Chinese dish, but a weird mixture invented by Chinese in America for consumption by Westerners.) An erring Negro—or was it a white man?—was once asked what the county jail was like. He replied, "It all depends on whether you are on the outside looking in, or on the inside looking out." If we would understand the Oriental we must abandon from the outset the rather egotistical assumption that we, in the way of doing things, in mental attitudes, and in philosophical and ethical conceptions, are unequivocally right, and the Oriental undeniably wrong.

### First-hand Knowledge

To understand a race of people one must know something of their language, their literature, their cultural and ethical systems and the historical and philosophical backgrounds of their habits and customs. We tell the Oriental who comes to our shores that he must learn to read and speak our language, to study our literature and adopt our customs if he ever expects to appreciate our civilization; yet how many of us are willing to take the same steps in order to understand the Oriental in our midst. Among the missionaries in foreign lands there are many noble and painstaking souls who give themselves unstintedly in their efforts to understand the people whom they are striving to help. They study diligently the language, literature and customs, endeavoring always to find whatever is good in the native civilization, culture, philosophy and religion, to the end that they may build upon that foundation the more excellent structure of Christian civilization. But, alas, there are still too many who are either intellectually and temperamentally unsuited to such a task, or else are un-

willing to undertake it. The pity of it! To be fair in one's condemnations or commendations one must have first-hand knowledge; yet how many of us who rave about the grave errors of Buddhism, Confucianism and Hinduism could write an intelligent statement of the fundamental tenets of any of these systems of belief? A thing is not necessarily good because it is American, nor bad because it is Chinese; nor is an idea necessarily true because we may have heard it in Sunday school, or false because it originated with a priest of Krishna. "Prove all things," said the apostle Paul, "hold fast that which is good." There are many things about the ways and thoughts of an Oriental which to the Westerner seem queer, objectionable, or even wrong, which come to take on quite a different complexion when viewed in their proper historic and philosophic perspective. Truly, if we men of different races would understand and appreciate each other we must at least make a sympathetic effort to study each other's cultural and spiritual backgrounds.

### Brotherly Love

And how can this be done so long as we stay at arm's length from each other? To understand a race of people we must live among them; for only by so doing can we view daily their many-sided actions and reactions, sense and appreciate their philosophical and spiritual conceptions of life, feel the pulse of their emotions and listen to the heart-beats of their hopes and aspirations.

What a host of books have been written concerning other races by men who have obtained most of their information (or misinformation) from other books, have added to it from interviews with those who have first-hand knowledge on the subject, and then have attempted to spice it all by taking a flying trip through the domain of those about whom they write, accompanied by numerous banquets and much handshaking! But, alas, true inter-racial understanding and appreciation does not come that way.

We men of different races, if we are to understand one another, must approach each other with open minds, without prejudice or hide-bound preconceptions. We must be willing to live together, to study each other and the background of each other's civilization, to give and take, to seek out grounds for mutual agreement rather than disagreement. And above all, we must go about the task in the spirit of brotherly affection.

Loved with a love so wonderful, redeemed at a cost so infinite, there is but one proof of our love that will suffice. Hereby perceive we the love of God, that "He laid down his life for us," that we accept and rest in; but the claim which grows out of that love, alas, we are slow to admit. "We ought to lay down our lives for the brethren." Of that we stop short. We accept the love of God, we accept the gift of salvation, but of the third great purpose of religion—a power in us for the conversion of the world—we are content to remain in untroubled ignorance. This is the great hindrance to Christianity—un-Christ-like Christians.—*Mark Guy Pearse.*

# A New Deal for the Orientals

By PARDEE LOWE, Berkeley, California

THE proximity of the Orient, the paradox existing in the traditional policy of friendliness towards the Far East and its thoroughly hostile attitude toward the Orientals in the United States, the absolute failure of the majority of Americans (including the Government) to understand the aspirations of those born of Asiatic blood but reared and educated as Americans—all these factors tend to make mandatory the need for what may in the popular term of the day be called “A New Deal” for the American-born Orientals, particularly the Chinese.

The Chinese have been in the United States longer than other Orientals, have experienced the worst phases of racial persecution, have suffered the longest period of segregation and exclusion from normal social intercourse with their fellow citizens of non-Asiatic descent, and have passed through more complete stages of social transition, until today as a separate racial group, they are headed toward gradual but inevitable extinction.

Many have written at length about the proximity of the Orient and its relation to the United States for weal or for woe. We must not lose sight of the truth of their observations in this terribly complicated and interrelated world. America is indissolubly bound to Asia by links stronger than iron, and each passing day's events tends to bring the two continents closer together. The waves of the Pacific that wash both continents carry upon their crest to China the modern developments of American communication, her newest inventions, her desire to dispose of her excess goods and raw products—the result of a highly-gearred, mass production industrial machinery and a lopsided agricultural economy—and the poignant hope that her political doctrines will be accepted and adopted by the Chinese nation as a bulwark against the advance of the Bolshevism of Russia, and as a weapon to check the militaristic aggressions of Japan.

In return, the same waves bring to the United States the backwash of all the aspirations of the multi-colored races of the East and the nationalistic animosities of countries newly infected with the Western virus of “Power and Powder.” No American King Canute can stay the advance of these waves. The masses of Americans, led by an alert intelligentsia, look out through the por-

tals of the Golden Gate upon a continent which only yesterday seemed to represent the American “Promised Land” of economic exploitation, but which now appears to bode ill for humanity as the Armageddon of the future. So anxious and worried are the Americans about the situation in the Orient that they have totally ignored “the forgotten men and women” in their midst—a highly selected group composed of the Orientals born in this country and whose connection with the land of their birth may be traced as far back as the days of '49, and the winning of the West. What a paradox! For in this contradiction lies the seed of much of the future trouble in the Pacific or the means of its eradication.

The first fact which presents itself is that America's present policy towards the Orient does not accord with her attitude towards Orientals residing here. There exists an unbridgeable chasm between what America preaches and prays for in the Far East and what she practices towards her own Chinese citizens. Taken as a unit, these two policies are highly contradictory, if not absurd. This reason alone would justify the demand for a “new deal.” Permit me to outline the absurdities:

1. America encourages democracy and self-determination in China by means of the Open Door Policy, the Nine-Power Washington Treaty, the Stimson-Hoover Doctrine of non-Recognition, not to mention loans of commodities and plenty of moral encouragement; yet, on the other hand, she denies the right of naturalization to those Chinese immigrants who have exhibited the highest qualifications for citizenship—namely, the courage to emigrate to a strange land, the ability to perform the most arduous tasks as roadbuilding and clearing the wilderness, the manliness to withstand all manner of physical persecution and mental intimidation of an alien race, and the intelligence and independence of spirit and self-determination to forsake old ties for a new and, for them, a desirable allegiance. To make matters worse, not only are the privileges of naturalization denied alien-born Chinese but even the natural rights of the American-born have been constantly jeopardized by certain fraternal organizations and civic groups who have gone on record as opposing the granting to them the rights of citizenship.

2. An Open Door is insisted upon by the American Government in China, even though such insistence entails constant danger of serious friction with Japan; yet, in practice, she denies to American-born Chinese the right to enter the "Open Door" into the realms of livelihood where they may compete with their fellow-citizens of non-Chinese descent without racial discrimination. This situation is deplorable. American employers refuse to hire American-born Chinese even though they may be grandchildren of Chinese immigrants who aided in the development of the West. Labor unions reject their membership. Business and professional men bitterly oppose their entry into certain lines of economic activity. Excluded from the American "Open Door" of economic opportunity, some of the American-born Chinese revert to enterprises developed by their elders, such as laundries and chop suey restaurants, and immediately bring upon themselves the charges of "clannishness," "unassimilability," and "un-Americanism." The remainder of the group face the alternative of either returning to China or of remaining in America as objects of charity or as workers on such public work projects as have been sponsored by the CWA. This is the economic dilemma of the native-born Chinese: rejected by America and useless to China, they represent men without jobs as well as men without a country.

### Racial Discrimination

3. America clings tenaciously to her privileges of extraterritoriality in China because it gives to her citizens the personal advantages pertaining to one who presumably shoulders in the Orient the White Man's Burden, which burden now assumes in the eyes of the Chinese the meretricious proportions of a common peddler's knapsack; yet, in her own land, she returns the favor and confers upon the Chinese the right to live in their own districts. But what a favor! Behind the velvet glove proffering this gift is the iron hand of compulsion. There remains no choice for the Chinese, be he American or China-born, he must live with his family in the ghettos established by the dominant race by agreements between real estate operators or property owners. Few Chinese can live in any decent, healthy, self-respecting residential neighborhood in any of the large centers of population on the Pacific coast.

4. In the public schools, the American-born Chinese children are taught the fundamentals of American citizenship. They learn so well that the land of their forefathers becomes a hazy myth. They recite the Declaration of Independence; they know the essential features of the Constitution of the United States; they grow up to be 100% Americans—and then they find that for

them, because of their racial heritage, the provisions of that sacred document do not apply. They are men and women without a country. They can return to China but their upbringing and education have so thoroughly de-Chinified them that they are treated as Americans—and not as Chinese. If they remain in the United States, they must forego the rights of every citizen to a normal family life, for there are not enough eligible American-born Chinese women to provide them with wives. In many of the Pacific coast states they are prohibited from marrying outside of their own race, even though they may be highly qualified to do so. Neither are they permitted by the Immigration Act of 1924 to return to China, marry one of their own race and bring her to America. Is it any wonder that the American-born Chinese are beginning to question with bitterness the principles of American democracy with which they have been so thoroughly indoctrinated? American legislation and race prejudice virtually deprive them of an economic livelihood, a normal home life, and complete citizenship.

### Some Evil Fruit

Slowly but surely the present short-sighted discriminatory policy of the American Government towards the American-born Chinese is bearing evil fruit. Worried members of the group are already alienating themselves from the land of their birth and their affection. Like derelict ships, without any anchor, they are adrift. The shores of America and the shores of China seem equally hopeless to them. What a tragic waste, what a pity! Born in America of Oriental parentage, educated in the American public schools, gifted with the moral and mental qualities of the West, anxious to improve relations between the land of their birth and that of their forefathers, no other group in the Pacific Basin is better qualified to serve as the trained interpreters of the Occident and the Orient.

The nations of the Orient have not been slow in expressing their appreciation of the value of the American-educated Oriental. The government of China has always recognized the social value of these Western-trained Chinese, for the outstanding leaders of her foreign service today are men, like W. W. Yen, Wellington Koo, Alfred S. K. Sze, C. T. Wang, and the late Dr. C. C. Wu, who received their training and education in the United States. Even Japan, who has been so quick to imitate America in the things of science and industry but so slow in copying the latter's method of diplomacy, is beginning to shift her emphasis from the Japanese and European trained diplomats to those American-trained. A case in point was the selection last year of a

former California Japanese schoolboy and University of Oregon graduate, Yosuke Matsuoka, to the position of Japan's chief spokesman at Geneva during the critical days preceding Japan's resignation from the League of Nations.

The greatest defect in the American Government's policy toward the Far East today is its failure to understand the individual value of the American-born Chinese and the social benefit that will accrue to the land of their birth if they are sagaciously employed. A change today is mandatory. The American policy in the Far East and her treatment and attitude toward those Orientals domiciled upon her shores must be brought together in harmony. The right hand of one policy must not work at cross purposes with the left hand of the same policy. There can no longer exist any unbridgeable chasm between the two policies if America wishes to insure peace in the Orient.

How can the United States hope to understand the people of China who have never come to this country, if she cannot understand after 80 years of contact those few selected members of the Chinese race who immigrated to the shores of America, who toiled amidst unbelievable hardships, and who inured themselves to persecution and discrimination in order to become thoroughly Americanized? How can she expect to sympathize with the aspirations of a race of people who represent one quarter of the world's total population and who must of necessity play a major rôle in the affairs of the world, if she denies consistently those same human aspirations to the Chinese born and raised here?

The answer is obvious, "America cannot!" And, if she cannot understand, what lies before her in the Orient in the years to come? The misunderstandings in international relations between America and the countries of the Orient are still small in number and not insoluble. If given brilliant and wise statesmanship, they may yet be peacefully resolved. But suppose that America continues her discriminatory policy towards the resident Orientals. Suppose the latter are alienated or expatriated. Suppose (and this is no longer a supposition but an established fact) the economic relations increase between the two countries. Suppose, at the same time, China following American and Japanese example, establishes high protectionism at home and practices ruthless dumping abroad. Suppose all these events come to pass; then, there can be only one solution when controversies reach the breaking point—that is, war. But this war will be different from all others in that it will be on a racial basis. It will be the most cruel and inhuman war ever waged by mankind because racial preju-

dices, already strong, will be fanned to a red-hot heat, and because modern methods of devastating warfare will unleash such forces of wholesale destruction that it is easily conceivable that the very race of mankind may be wiped off the face of the earth.



CHINESE STUDENTS IN CALIFORNIA

There is at least one silver lining to this cloud—that is, the spiritual strength and moral courage of the second and third generation Chinese in America who are now entering into young manhood and young womanhood. There are enough of them who have been born and educated as Americans, and who have experienced enough soul-satisfying friendships with members of the Caucasian race, to counteract the general racial prejudice and discrimination. They are the ones who are now striving to interpret the best qualities of each racial group to the other in the face of insurmountable odds. Upon their eager shoulders falls the job of maintaining friendship in the Pacific. Their task will not be impossible if the Christian Americans as a unit are willing to reverse the traditional trend of Oriental race prejudice, are tolerant of the many mistakes made by these unofficial ambassadors, are helpful in their efforts to aid the native-born Chinese to attain the full stature of their American citizenship, and stand ever willing to encourage them in their hopes of attaining that eternal friendship between the East and the West. If the American-born Chinese receive such cooperation from their fellow citizens of non-Chinese ancestry, then America may rest assured that they will do their part to further America's desire for a peaceful Pacific even as they sacrificed themselves and their fortunes in 1917-1918 to help America make the world safe for democracy.



# Gei Chuck, The Chinese Cook

By the REV. PHILIP F. PAYNE, D.D.,  
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*Department of Missionary Operation, Presbyterian  
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**W**ALKING up Grant Avenue from Market Street in San Francisco, one suddenly realizes that he has left the United States and has arrived in the heart of old Cathay. The roofs of the buildings curve upward at the eaves and corners, so as to make it impossible for any stray devil or evil spirit to slide down the roof and enter the house or shop below. The streets are narrow, although not quite so narrow as those in China. The houses and stores are packed tightly together, and many of the inhabitants live



DRAGON IN CHINATOWN, CHASING THE DEMONS

in one or two room tenements, poorly lighted, with little or no ventilation. Consequently tuberculosis is the worst devil in every Chinese community. He does not slide down the curved roofs; he lives eternally in the dark homes and hovels. But strange as it may seem, the Chinese dragon and the Christian missions are working together to drag him from his lair, and to set the Chinese in America free from his deadly clutches.

Down Clay Street, just above Grant Avenue, walked an old Chinese cook. He had long since cut off his queue, that symbol of servitude made compulsory by the Tartars nearly three hundred years ago. He wore American-made trousers and shoes, but he still clung to the black alpaca jacket, which, although Chinese, is not repulsive to the American people. His name was "Look Lai."

But no one called him Look Lai, because he had bought his immigration papers from another Chinese whose name was Gei Chuck. Consequently in America he was Gei Chuck.

The depression had descended, and Chuck had lost his position as cook in the restaurant. He wandered from employment office to employment office but there seemed to be a dozen cooks applying for every opening. He had grown hungry and weak from his vain search for work. He could not secure a position under any of the relief agencies or government projects, because the law plainly stated no alien could be employed with funds raised from taxes, sale of state or municipal bonds, or any public funds. His old employer had promised him work for the summer at a Christian Conference and had agreed to advance out of his next summer's wages \$5 each month, from January until June.

Chuck had carefully counted out his money for January, had paid his room rent and had \$2 left. It was now January twenty-ninth, and Chinese New Year had begun. Chuck had bought a loaf of bread every second day, since the first of January. Each day he tried to sleep till noon. Then he arose, ate half a loaf of bread, drank plenty of water with it, and then put away the other half loaf for the next day. On rare occasions he was able to get a real Chinese meal at night by washing dishes in a chop suey house.

On down Clay Street walked Chuck. He had a couple of dimes left in his pocket to last him the next two days. All of a sudden he heard Chinese music and the sound of many running and dancing feet. He hurried along with the crowd. The weird music was coming from Waverly Place, and in the center of a large crowd of Chinese stretched the big paper dragon. Four Chinese men, clad only in their undershirts and trousers, crouched under the huge form of the dragon, their feet dancing to the music and their heads and hands making the dragon go through queer contortions. Crisp bills, ranging from one to twenty dollars dangled on strings from the windows up and down the street, for the dragon to swallow as he went through Chinatown, and thus chase the devils away for another year.



Gei Chuck hastily crowded up near the dragon. He spoke to the man next to him. He knew the man well, for he had seen him many times at church on Stockton Street.

"What is the dragon going to do with the money he collects this year?" asked Chuck.

"He is going to give it to the Chinese hospital to help cure the many children of tuberculosis."

"Jesus He help sick children too. I hear that in your church. Chuck he give a little and help sick children. Because soon Chuck catchum Christianity. Jesus He good for China boy."

Chuck took the two dimes from his pocket. He held out one in his knotty old fingers. A hand reached out of the dragon's mouth and swallowed up the dime. Chuck walked away, mumbling to himself, "Jesus He help little children. Chuck he catchum Christianity pretty soon."

America has always looked on the Chinese either as a queer people with yellow skins and slanting eyes who wear strange clothes and do weird things, or as a plague like the locusts which swept into Egypt by the millions to devour the living of every one.

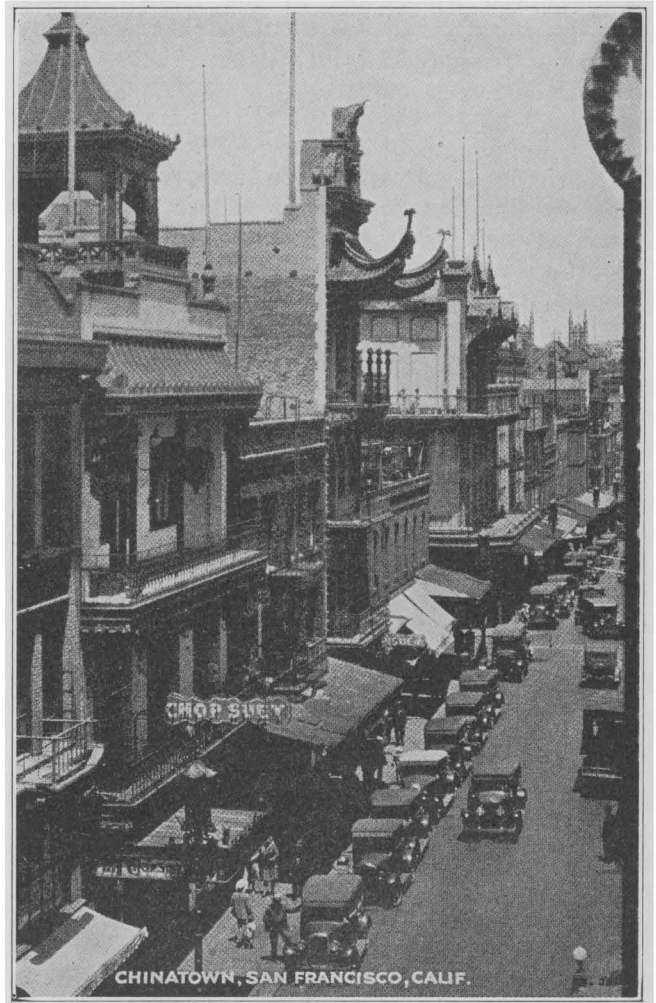
But no one seems to have ever read in our papers about the Chinese Missionary Society, composed solely of Christian Chinese in America, which has built twenty-eight churches in South China. These churches now have a membership of four thousand four hundred and sixty-nine and raise an annual current expense budget of forty thousand dollars. This same Missionary Society has established seventeen schools where children may learn of Jesus Christ, the Friend of yellow as well as white people. In these South China schools, thirty-seven hundred Chinese boys and girls attend regularly.

Also, few people seem to realize that today China is choosing her leadership from the Chinese who are educated in the United States. These young men who are attending American universities, will lead China tomorrow. They will determine the destinies of four hundred and twenty-seven millions of souls in the Far East. In our hands rests one of the greatest opportunities ever offered any people, in shaping the lives of these young people who come to us to learn how to operate a nation and how to make a country successful and prosperous. It is a magnificent challenge. It is also an enormous responsibility.

The Chinese are returning to China these days. Fifty years ago there were one hundred and thirty-five thousand in America. Today there are only seventy-four thousand. Our Alien Land Laws, our Exclusion Acts, our breaking of treaties, our persecutions, give them no great incentive to stay.

True, the Chinese do organize tongs, nine of

which are fighting tongs and are a menace to any community. But forty of the tongs are family tongs, or brotherhoods. True, some Chinese still smoke opium. We white men taught them how, and then through opium wars, compelled them to buy the deadly drug. True, they do have public houses and slave girls. With the Chinese population in America chiefly pagan, this is not surprising. But as more of these men are becoming Christian, the slave trade must die out. And the



THE NEW AND BETTER CHINATOWN

Chinese in America have many characteristics that could well be copied by us, such as honesty, trustworthiness, generosity, loyalty — far outweighing and outnumbering their faults.

May we continue, then, to give of our prayers, our time, our money, that as China seems to forget our lack of courtesy, our injustices, our un-Christian laws, and these people from old Cathay return to their mother country, they may take back not alone our greed for gold, but much of the good we have to offer, the chiefest of which is Christ.

# Our Opportunity in America

By VIRGINIA KADOIKE,  
San Francisco, California

TODAY there are about seventy thousand Japanese Americans in the United States who stand on the border line that separates the Orient from the Occident, their faces turned toward the newer culture with its freedom and individualism.

We who have spent our lives in close daily contact with the Western culture have not yet fully succeeded in promoting better understanding and amity between the two nationalities. While our Oriental characteristics bar us from becoming genuine Americans, yet sincere understanding between the Japanese and the Americans is not an impossible dream. Friendship—unselfish love—is too strong to be swayed by race prejudice.

The Japanese Town, as it is commonly called, existing in many cities quite independent of the surrounding communities, is perhaps the root of the obstacles which keep the Japanese from fully accepting American ideas and customs. These communities which have retained some of the older qualities show how difficult it is for the Japanese to change their national traits.

Within the community itself, a definite line has been drawn between Buddhists and Christians. Although Buddhism has been greatly modified in its forms and teachings by the influence of Christianity, the two groups pursue their own courses, each undisturbed by the other.

English is the language of the rising generation. Sunday Schools, church services, and the meetings of the various organizations are all held in English. Still, one of the greatest handicaps in our relation with Americans is our inability to express ourselves. Although this obstacle is slowly diminishing year by year, the Japanese Americans are facing a greater problem in speaking and understanding their own language. Today, there are approximately seventy Japanese language schools in California in which attempts are being made to rectify both these defects.

The difficulty in understanding the Japanese sermons led to the organization of young people's English services, which are now being encouraged

in various churches. The first and the most successful one organized under the leadership of Mr. Claude Estill in 1931 is the Monterey Junior Church. These English services, held entirely in English with an American speaker, are controlled by the young people. The Junior Church is not only promoting a deeper sense of reverence and faith in the hearts of the young people but is helping the parent church financially and spiritually, and has brought the old and the young people closer than ever before. It has helped to unite the parents and their children in working toward one goal—"For Christ and the Church."

The touch of older culture, with its characteristics totally different from the new, has thus been handed down to us by our parents, bringing new obstacles in the progress of the Japanese Americans. The meeting of two civilizations, one with its formal traditions and customs and the other with its independence, cannot exist without producing conflicts and problems.

In adopting ourselves to our environment, we realize better our worth in society. We are feeling with a keener sense our mission as Japanese Americans—the message of friendship which our lives must convey.

The Monterey Junior Church, in bringing before its second generation the various American speakers has brought about a closer contact with the American people and a deeper understanding between them.

We find in the Christian religion a reality which passes all boundaries for in Christ there is no East nor West. Our skin may be yellow, our hair may be black but in Christ our hearts beat as one; a real unity of spirit and faith binds all Christians together. Through the church, I believe, lasting friendship will be established. To us, America stands for standards and ideals, cultural and moral values. It is the home of the second generation Japanese. Our greatest task is to imbibe the best from each of our two civilizations, from yesterday and today, and to make a distinct contribution to American national life.

If you want to follow Jesus Christ, you must be ready to follow Him to the ends of the earth, for that is where He is going."—Robert E. Speer.

# The Second Generation Japanese

By the REV. FRANK HERRON SMITH, D.D.,  
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*Superintendent of the Pacific Japanese Mission, the Methodist  
Episcopal Church*

THE Japanese language is read from the right to the left, and not from left to right, like English, so that the back page of a Japanese newspaper corresponds to the front page of an English paper. Now Japanese-Americans have come to occupy such an important place in the Japanese community in America that all their newspapers give at least their back page to the young people. This is printed in English and would be the front page of an English paper. This is a good illustration of the extent to which Japan and America are complementary.

At the Easter season the English section of one of our three San Francisco Japanese newspapers gave a picture of the activities of our average young Japanese-Americans. The Spartans, the champion basketball team among the Japanese of Southern California, were defeated 33 to 29, by the San Francisco Y. M. B. A. (Buddhist) Protos, and are next to tackle the Y. M. C. A. Quintet, Northern California champions. The J. A. A. U. (a non-Christian Japanese Athletic Union) will climax its basketball season with an informal sport dance Saturday night at the Trianon Ballroom. R. Grigorio's eight-piece orchestra will furnish the music. Special Easter programs were announced for Oakland, San Jose, Fresno, Livingston and Loomis. One thousand people attended a Japanese picnic at Marysville. Parlier Buddhists plan a Buddha Fete. Stockton second-generation American citizens hold an open forum which is also attended by Walter Tsukamoto, a lawyer, Dr. George Takahashi of Sacramento and Saburo Kido, a lawyer, T. Murayama, a newspaper man, Dr. T. Hayashi, a dentist and S. Togasaki, an importer, all from San Francisco.

These American-born sons and daughters of Japanese immigrants are actively engaged in many phases of life. Of the total Japanese-Americans some 50,000 are living in California, 9,000 in Washington, 2,000 in Oregon, 1,600 each in Utah and Colorado and 750 in Arizona. They slightly outnumber their parents, the real Japanese who came across the Pacific. While those from Japan proper are not allowed naturalization, the children born here are American citizens with all the rights, duties and privileges of citizenship.

The highest birth-rate was in 1921, so that the largest group is now thirteen years of age.

## What Are They Doing?

No nationality represented in polyglot America is making a greater sacrifice to educate their children than the Japanese. In spite of their very limited financial resources, they send their children to school. These children make fine records and some are on the honor rolls of almost every high school on the Coast. Last year 173 were enrolled at the University of California at Berkeley and many more at the University of Southern California, the University of California at Los Angeles, the College of the Pacific, the University of Washington and other institutions. Their student life is usually happy, though there is some social discrimination against them. In the larger schools they have societies and club-houses of their own. One of the basketball stars at Berkeley in recent years is Ted Ohashi who is respected and liked by all. Nogami, a Sophomore, is on this year's baseball squad. In wrestling and boxing, also in swimming, they are very clever. The two largest and heaviest boys among all the high school football players in Portland in 1933 are Japanese-Americans.

After they graduate, life often becomes very difficult and many are thwarted in their ambitions. It is especially unfortunate that many are compelled to enter the competition of business during these years of depression. The American banks, companies, department-stores and other business organizations will employ very few. The large Japanese banks and shipping companies with branches in America do their bookkeeping and an important share of their business in the Japanese language which few Japanese-Americans master. They get a smattering of the language of their fathers in the Language Schools which are conducted in every large center of Japanese population, but the hours of study, after the regular school periods or on Saturday or Sunday, are too few. Many young men are obliged to set up in business in a small way for themselves and will probably be grateful twenty-five years from now that they were forced to be independent

rather than employees of some firm where they could not exercise their own initiative. In Los Angeles alone, seven young lawyers, born in Hawaii but educated in America, are making a living, and some young doctors, dentists, optometrists, pharmacists and preachers are securing a foothold. As surgeons and dentists these young people seem to have inherited the skill in the use of their hands which is making Japanese surgeons famous. There are as yet no school teachers in America though many have entered that profession in Hawaii. Twenty-three Japanese have positions as professors in various American universities. With two exceptions these scholars are Japanese-born. Within a few years they will be displaced by Japanese-Americans, as they use English so much more perfectly and many more universities will be seeking experts in Oriental lore.

Many young college men, who have prepared for other lines of work, are finding employment in fruit, vegetable and flower markets, especially in Southern California. Some now feel that the years they spent at university were wasted. In such agricultural communities as Loomis, Florin, Livingston and Brawley, many young men are taking over the rich land developed by their fathers. Some, like Tom Matsumoto of Newcastle, are branching out for themselves. Few are dependent and almost no Japanese, either of the first or second generation, are found on the charity rolls of any county or city. It is said that 70% of the crime of America is committed by the children of immigrants, mostly those from Southern Europe, but few Japanese of either generation are law-breakers. The Japanese population is one and five-sevenths per cent of that of the state of California but only five-sevenths of a per cent of that of San Quentin Penitentiary. No Japanese-American has yet been committed to San Quentin, though there are a few in the Folsom State Prison. Like their parents, they are industrious, enterprising and self-respecting and we believe they will make their way in our economic world.

### Are They Japanese or American?

After eight years of most intimate association with these young people I believe that they are fully as American as the children of German or Swedish immigrants, and their attitude toward Japan is much the same as that of the children of European parents toward Europe. Because they have the black hair and slightly dark skin of their ancestors it is difficult for many Americans to realize this fact and they make no distinction between them and their parents. They are growing taller because they follow American customs and those who are indoors are becoming whiter of

skin. Not only are they patriotic Americans but they are politically minded. In 1930 the number of those who could vote was estimated at 4,000. Mr. Takimoto, the Secretary of the Japanese Association of America, estimates that fully 20,000 will have the franchise by the time of the next presidential election and 50,000 by 1951. They are well informed and intelligent citizens. The disabilities from which the group is suffering in our western states, and from such laws as the unfair Oriental Exclusion Act are receiving careful study. Citizens' Leagues have already been organized in the chief centers and a National Convention is held each year. The 1934 gathering will convene from August 30 to September 3 in the magnificent Civic Center of San Francisco. Speakers will include Hiram Johnson, V. S. McClatchy, the leader of the exclusion movement, Chester Rowell, Wm. Gibbs McAdoo and Paul Scharrenberg. At Seattle, Clarence Arai, a young lawyer, has been a local candidate for office so that it is easily within the bounds of possibility that we may have a Japanese-American Congressman from California by 1954. These young citizens open their meetings by singing "America" and repeat in concert the "Pledge of Allegiance" to the flag.

### Are They Religiously Inclined?

The partial census made by Dr. E. K. Strong of Stanford University, shows that 77% of the first generation declared themselves Buddhists and 18% Christian. For many of them this means the kind of funeral they would prefer. Among the second generation young people only 39% declared themselves Buddhists, while 52% professed to be Christians and 9% reported no affiliation. About 5,000 of the 68,000 real Japanese in America belong to some Christian church, while approximately 20,000 are Buddhists and 43,000 are practically without evidence of religious faith. On the other hand, of the 70,000 Japanese-Americans, approximately 20,000 are affiliated with some Christian organization and as many more are under Buddhist influence. Many of the young people are compelled by their parents to attend Buddhist meetings but their comprehension of Buddhism is chiefly historical. There were recently about 100 Buddhist priests working in America. There are no American Buddhist leaders of character and ability and the Japanese leaders are, for the most part, priests who have come from Japan and cannot use the English language. One priest at Stockton is a Stanford graduate and several have studied at the University of Southern California or at the Pacific School of Religion. Their programs are usually social and athletic with oratorical con-

tests and banquets and an occasional Buddhist ceremony. This year the Buddhists are planning a great excursion to Tokyo and as many as one hundred Japanese-Americans may go. Movies, dances, dinners and bazaars are being used to raise the money for the travel expense.

The Japanese-American Christians are fortunate in that they command the services and the sympathy of the strongest American religious and educational leaders of all denominations on the Coast and the programs at their conferences present the best talent. In the earlier stages the Japanese Sunday schools were largely conducted by friendly Americans, but today this work is carried on almost entirely by the older Japanese young people themselves. In San Francisco the Methodist group is now supplying superintendents for both the Reformed and the Church of Christ Sunday schools. James Hirano is superintendent at Oakland, Henry Yamamoto at Alameda, Henry Takahashi at Berkeley, David Takagishi at Loomis and so on throughout this field. Each church has senior and junior Endeavor Societies or Epworth Leagues, clubs for various age groups, boy and girl scouts and other organizations found in an up-to-date American church. In many of the larger churches an English worship service is held in the period between the Sunday school and the Japanese worship hour.

Interdenominational Young People's Christian Conferences are held each autumn at Berkeley, Los Angeles, Seattle and Denver and are supported by most of the Protestant groups. The Berkeley Conference, which held its ninth session in 1933, is the oldest and the model for the others. Last year it had 546 registered delegates with 700 in attendance Saturday night and Sunday afternoon. The young people themselves make all the arrangements and finance the whole undertaking with a small registration fee and small charges for food. Americans assist by furnishing free lodging and breakfasts to many of the out of town delegates. These great fall conferences are supplemented by smaller regional conferences in the spring.

These Christian Conferences have done more to unify our Japanese-Americans and to mould their spirit than any other agency. The spirit of the group can be evaluated by the central themes of some of the recent gatherings. "Jesus' Way All the Way," "Send Out Thy Light," "Lord, Teach Us to Pray," "Face to Face with the Living Christ"; and this year, "Go Ye Therefore," are some of the mottoes reflecting the high ideals of these leaders. There is no more consecrated, sacrificial, earnest, cultured group of young people anywhere than these second-generation, Japanese-American Christians.

### THE FAR-REACHING INFLUENCE OF WORK FOR ORIENTALS

Two years ago Pastor Tsuda and I made a list of eighty-four pastors whom we have sent back to the Methodist Church in Japan, all wholly or partially trained in the Pacific Japanese Mission Conference. Recently, in addition to many laymen, we have been sending back an average of two pastors a year. Last year H. Arima, converted and trained in our field, returned home and was immediately appointed to the important church in Sapporo. All the general officers now employed by the Japan Methodist Church are the contribution of the Pacific Mission Conference.

Bishop Motozo Akazawa, the President of the Japanese Church Federation and the Chairman of "The Kingdom of God Movement" of which Kagawa is the chief evangelist, was converted at Honolulu through the efforts and prayers of H. Kihara, one of the early pastors who had himself been converted in San Francisco and became the greatest pioneer of the Japanese Church in Korea and Manchuria. Young Motozo Akazawa was sent to Hawaii to sell saké, but after his conversion he could not continue that business and so came on to California. He became student pastor at San Jose and received his early training in the College of the Pacific.

C. J. Tagashira, the Religious Work Director for Japan, was converted at Sacramento, educated at Berkeley, did his graduate work at Boston University, on a scholarship given him by the Board of Home Missions, and was called to Japan from a Methodist pastorate in Portland.

The Hon. Yosuke Matsuoka, one of Japan's leading statesmen and her representative at Geneva last year, is largely the product of mission work in America. After some time as a school boy in the Oakland Mission he was transferred to Portland where he was the Secretary of the little Japanese church. With the aid of friends he was able to graduate from the University of Oregon. Last year on his way home from Geneva, he was in Portland on Palm Sunday and preached the sermon in the Japanese Methodist Church there. He made the church a present of money to provide suitable rooms for the young people.

—FRANK HERRON SMITH.

# The Filipinos in America

By JOSE G. DESEO, Stockton, California

*Pastor-Director of the Filipino House of Friendship*

THE status of Filipinos in America has caused consternation in the minds of many, especially among the Filipinos themselves. The general understanding is that Filipinos are neither aliens nor citizens of the United States, but are wards enjoying full privileges afforded to citizens with the exception of the right to vote and hold public office. In some states, however, the above does not hold true. California, for example, considers the Filipinos as aliens and, therefore, they are placed under the same category as other Orientals. Such a discrimination, considering seriously the political relation of the Philippines with the United States does not seem consistent with the simple principle of justice. It doesn't spell good political sense to classify as alien one who owes allegiance to the country. California's highest Courts of Justice have even gone to the extent of challenging the authenticity of the Filipino racial origin, declaring that they are not Malaysians but Mongolians. Poor Filipinos, they even have to exchange ancestors in order to satisfy some American whims and humor.

There are in continental America approximately sixty-five thousand Filipinos, thirty-five thousand of whom live along the Pacific Coast. There are six major reasons for the presence of the large number of Filipinos in America. First, it is due to the fact that the Asiatic Emigration Law does not take within its jurisdiction the Filipinos. In spite of this fact other Asiatic groups, such as the Chinese and the Japanese, outnumber them three to one.

The second reason is the Filipino's love of the romance of adventure. It is the dream of every high school boy in the Islands to sail the sea after graduation for America, the famed land of great opportunities for life improvement.

The third reason is the educational advantages offered by the colleges and universities and the fine opportunities for self-supporting students to find remunerative part-time employment while attending school. The majority of the Filipino students in America obtained their education via the kitchens of American homes and public restaurants, factories, or shops, and in some cases by clerking in government or private offices.

Fourthly, and perhaps the most important rea-

son why Filipino laborers come to America, is to improve themselves economically and then to return home to engage in business. This is accomplished by signing a contract for a period of two to four years to work in the Hawaiian sugar plantations. Free transportation is offered and upon arrival in Hawaii they are provided with free quarters. At the expiration of their contracts, the laborers have accumulated a little fortune, but instead of returning to the homeland as originally planned they set sail for the American main land.

The last reason is the exaggerated propaganda carried on by steamship companies throughout the breadth and length of the Islands, picturing to the young Filipinos that America is the eternal land of "milk and honey." It is needless to say here that those who have come to America with that state of mind find out that life is not as rosy as it has been described by the high-powered salesmanship methods of these steamship companies.

The Filipinos have a strong Roman Catholic background and have been drilled and indoctrinated into the rigid discipline of that church. Because of this experience at home they are generally eager to accept a more liberal teaching that will give them a freer avenue for self-expression. In America, therefore, these Filipinos are more inclined to align themselves with the Protestant forces, and seek entrance into Christian churches that afford them more freedom in religious thinking and more social opportunities. The desire for a larger human fellowship is so overwhelming that the tragedy comes when that intense desire is repulsed by the nonreciprocal attitude of these whose friendship and comradeship the Filipinos covet. The once brilliant flame of goodwill, that so characterizes the simple hearts of the Filipinos, thus becomes dull and an attitude of superficiality and skepticism toward things religious is developed.

In other cases, there is a complete departure from the church—a most unfortunate situation. The Filipinos must learn to overcome their sensitiveness and the Christian Americans must learn to appreciate the Filipino's peculiar behavior. On the basis of these apparent differences they



must discover a common ground for interracial understanding. This is a real challenge to the Christian Church, and to accomplish its purpose Christians must learn to bleed. Thus and only thus can the Church expect to maintain its highest position as a sanctuary and refuge of truth and justice and love and bring back to the fold of human and divine fellowship those Filipinos.

In large cities in America, where a considerable number of Filipinos are found, some churches have already awakened to the tremendous challenge that the Filipinos present in religious ministry. In spite of depleted budgets, added sacrifices are being made to face the challenge and some kinds of fellowships have been organized for the purpose of Sunday worship. An American with a real interest in Filipinos is generally placed in advisory capacity to help in the administration of such fellowships and in some cases a Filipino pastor is obtained to pilot the movement.

Chicago has gone one step further. The Protestant churches, through Church Federation,

have not only organized a Filipino church but also a community center that gives adequate ministry to the social, educational and religious needs of the Filipinos of that city. The members of its board include some of the influential men and women of the Church. There is urgent need for such a general ministry on the Pacific Coast and it will pay the Christian churches to follow suit.

In Stockton, California, the center of the largest Filipino population, Dr. and Mrs. M. A. Rader who, for twenty-five years were missionaries in the Philippines, and Dr. N. A. Christensen, pastor of the Central M. E. Church in that city, and other interested Americans have established the Filipino House of Friendship, a center which has a strong social, educational and religious program to meet the immediate needs of the Filipinos. Such a friendly overture, on the part of the Church will not only regain the Filipinos to their lost faith but will mean the development of a larger Christian fellowship and a new and deeper appreciation of interracial friendship.

## The Needs of the Filipinos

By T. W. BUNDY, Seattle, Washington  
*Director, Filipino Christian Fellowship*

THE Filipino has come to America largely in response to the demand for a cheap labor on the farms and in the salmon canneries of Alaska. One to two thousand are here for educational advantages and support themselves by working as house-boys in American homes.

During the summer Filipinos are found in nearly all the farming and fruit growing sections of the Pacific Coast, while thousands go to the fish canneries. In the fall they return, to live in the so-called "housekeeping rooms" in the poorer, slum sections of our cities. In one corner is a gas plate on which they cook their food. Their neighbors are the down-and-out whites, drunks, dope fiends, prostitutes, the dregs of human society. For entertainment they may go to the pool halls, dance halls where white girls are their partners, gambling dens, or the cheap movies. Many of these are run exclusively for their benefit. They do not live in such an environment from choice, but their economic condition compels it.

The Filipino Christian Fellowship of Seattle was organized in 1927 to minister to the Christian young people: to help them in their problems; give assistance in securing work and in making the adjustment to the new life in this land.

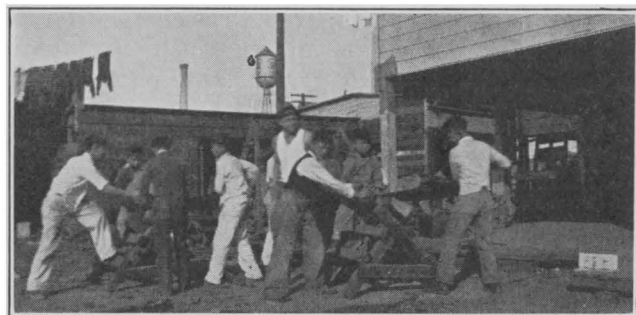
Also to evangelize this great throng of Filipinos who are constantly passing through the city. It is composed of a fine group of consecrated young people, young men and women of high Christian ideals, most of whom are high school or college students or graduates. Our local Fellowship, feeling its responsibility for the Filipinos everywhere, is reaching out to other localities where there are groups of Filipinos and is organizing them into like groups.

If this, and similar missionary work, follows the course taken among the other Oriental groups, it will result in the establishment of Filipino churches. Already they are marrying, and there are quite a number of Filipino children. More adequate facilities are needed to reach the many who go to no church, Catholic or Protestant. The First Methodist Church permits us the use of its facilities at certain hours. Some day we hope to have facilities that will allow us to carry on a seven-day a week program of a religious and social nature. Thus we are trying to lay the foundations for a permanent work to help those Filipinos who will some day return to their homeland to carry back with them the best that is to be found in the Christian life of America.

# The Story of Chung Mei Home

By W. EARLE SMITH, San Francisco, California

**A**CROSS the Bay from San Francisco, on a tract of land facing the beautiful Golden Gate, stands the Chung Mei Home for Chinese Boys of which the Rev. Charles R. Shepherd is superintendent. *This is the only institution of its kind in America.* It is unique in pur-



BOYS WORKING AT CHUNG MEI HOME

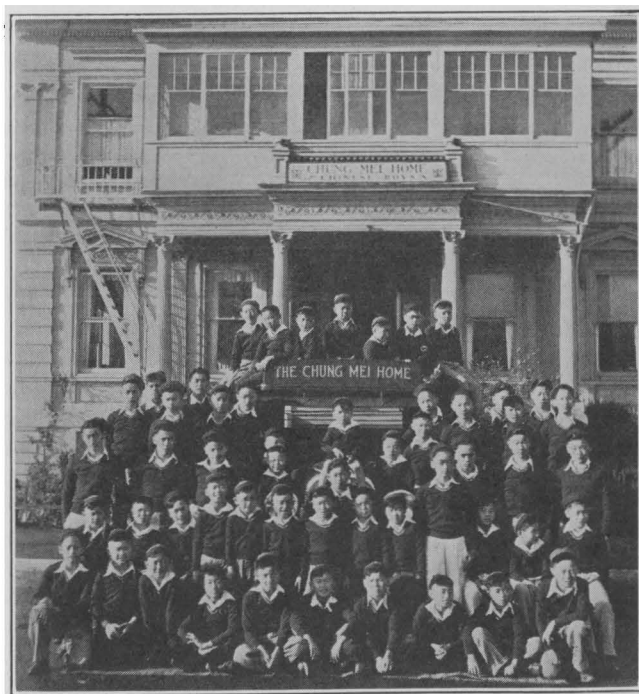
pose, in spirit and in history. Starting ten years ago with seven little boys, it now shelters more than sixty young sons of Cathay, ranging in age from three to seventeen years. Chung Mei Home is not an orphanage, a reform school or detention home. It undertakes to provide a Christian home, care and training for under-privileged Chinese boys—orphans, half-orphans, boys from needy, broken or unfit homes, and the so-called delinquent or problem boy; in fact, any Chinese boy who has not had a good start in life.

The history of this Home, though covering only ten short years, is full of romance. The idea of self-help is always held up before the boys. "We cannot expect others to help us," they are told, "unless we are willing to do our best to help ourselves." They have accepted this challenge and have put their shoulders to the wheel with enthusiasm. Before the Home was two years old its phenomenal success called for extensive enlargement. The first \$2,000 of the sum needed for enlargement was raised by the boys themselves. Two years later (in 1928) plans were made to move the work to a better location, and a splendid five-acre tract of land was bought in El Cerrito, six miles north of the present location. *The entire cost was raised by the boys* through their musical performances, work in the woodyard and other activities. Plans were then started for a new building; but before the project could be launched the financial flurry, followed by the de-

pression, made it impossible to proceed. For six years this large family of Chinese boys, and those caring for them, have cheerfully stayed on in the old building in the midst of undesirable surroundings, and through their woodyard and concerts have raised nearly \$20,000.

One of the approaches to the new bridge over San Francisco's famous Bay will be built right through the old Chung Mei property, and but little more than a year remains before the Chung Mei boys must find shelter elsewhere.

Since the founding of the Home in 1923 more than two hundred boys have found shelter beneath its roof. A number have stayed over a period of years and are now giving splendid account of themselves elsewhere. More than a dozen are continuing their education in high school, and several are in college.



The boys come back to visit and never fail to express gratitude for what the Chung Mei Home has done for them. Eddie Tong, after graduation from high school, remained to render valuable help in the Home, continuing his work at the University of California and has now accepted a place on the staff of one of the Baptist schools in China.

# East Indians in United States

By the REV. THEODORE FIELDBRAVE, M.A.,  
Berkeley, California

*An East Indian, Formerly with the American  
Baptist Home Mission Society*

OF ALL peoples the East Indians have the least desire to emigrate beyond the seas. Their love for home, their social and domestic customs, and some of their religious beliefs stand in the way of a migratory instinct. Despite this fact, there are at present over two million Indians scattered over the world outside of India. All Indian emigration is now either very strictly regulated or definitely suspended.

The East Indians in North America may be divided into four groups:

1. Farmers on the Pacific Coast (about 3,000).
2. Students scattered throughout the country (about 500).
3. Skilled workers, traders and merchants of the Middle West and East (about 1,000).
4. The Hindu Swamis and Yogis (about 25 or 30).

The Hindu (the word Hindu in America stands for race and not for religion) emigration to this country began sometime in 1905 when there was no immigration restriction to America. They came to both the Atlantic and the Pacific seaboard. Those who entered from the Atlantic coast were chiefly seafaring Mohammedans from Bengal. These men preferred factory work to farming, and are now distributed over the big industrial centers of New York, Detroit, Chicago, Pittsburgh, Milwaukee, St. Louis and New Orleans. In Detroit, the Ford Company and the General Motors Corporation have engaged hundreds of them at various types of factory work. Some Hindus took to trade in perfume and incense, still others were employed in railway shops, lumber yards, grocery stores, tailoring concerns, barber shops and restaurants.

The Hindus who entered through the Pacific gateway came in large groups at various times,

but their greatest number entered California in 1913. They are Sikhs and the Mohammedans from the Panjab, North India. We all know more or less about Islam, its growth and power as a world religion.

These Sikhs number about 2,000 on the Pacific coast, and their religion is called "Sikhism." There are over three million followers of this faith in

India. Guru (religious teacher) Nanak, the founder, was born in 1469 A. D., and so was a contemporary of Martin Luther. He was a great religious reformer who sought to reconcile and reform both Islam and Hinduism. The general name "Sikh," means "disciples" of the one true God. Their holy book, "The Garanth Sahib," ("Mr. Book") is the size of our Bible and they believe in it implicitly. Unlike the Hindus, the Sikhs do not believe in caste, child marriage, or idolatry, neither do they practice seclusion for women.

Their tenth Guru (teacher) Govind Singh, required them all to take a common family name, *Singh*, ("Lion"), typifying their spiritual kinship and their genuine brotherhood.

Hence, they are called "the Lions of the Panjab."

A unique feature about the Sikhs is that wherever they are located in any large numbers they build a temple for themselves to worship. Their mother church, called "The Golden Temple," is located at Amritsar, Panjab. Other temples, built outside of India, are located in Hongkong, where there are over 2,000 Sikhs, and in Vancouver, British Columbia, where they number about 1,500 counting their women and children. They built a temple at Stockton, California, many years ago, but in 1929 this was removed and they erected a more beautiful one in its place.

A singular fact is that in America almost the

**Mr. and Mrs. Fieldbrave are the only Christian workers among the four thousand East Indians in the United States. He was born in Lucknow in a Christian home, his grandfather having been a Methodist minister and his father a Presbyterian minister, and is himself a Baptist. He came to America to complete his studies and has become an American citizen. For fourteen years he worked successfully for his fellow countrymen as a missionary, and is now seeking to establish an Indian Christian ashram in America where Hindus will learn to know and follow Christ.**

entire Hindu population is male, as the United States Government has never allowed, except in very few cases, the families of the laboring men to enter. The Canadian Government has recently permitted wives and children to join them if they so desire.

American missionaries, whose work is very strong in the Panjab, have been partly responsible for the presence of Hindus on the Pacific coast. They were told that America was a Christian country, a rich and large country, and a free country that offers opportunity to all. California

Others were employed at "squat labor," where hundreds of Hindus work on the farms, orchards, cotton fields and vineyards throughout California.

The agitation and anti-Asiatic feeling, and the discriminatory land laws enacted against the Orientals on the Pacific coast, were not primarily directed against the Hindus, largely because they form such a small group.

The anti-alien land laws of 1910, 1913, 1917, 1923, and the famous Immigration Exclusion Act of 1924, made all Orientals ineligible to American citizenship and the "Barred Zone Immigration Act," of 1917 stopped Hindu labor immigration from India. Since that time on, the Indian farmers and laborers have been reduced to common every-day laborers. Their present economic condition is pitiable, and presents a challenge to Christian America, to be at least friendly and helpful to the sons of India who are like sheep without a shepherd. While America has the right not to grant citizenship to the Hindus as a race, it seems un-American and un-Christian to cancel citizenship legally and in all good faith, granted prior to the Exclusion Act.

The Exclusion Act of 1924 has also changed the status of the students. It is estimated that during 1920 and 1923 nearly 500 students entered this country from India, and with the exception of a few who returned home these are still in the country, working or attending some school. Now students are admitted as "non-quota immigrants," must be over fifteen years of age, must attend a school, college, seminary or university approved by the Secretary of Labor, and must return home after finishing his schooling in America. Facing these regulations, they come in reduced numbers, young, full of life, hope and ambition, to get the best, to make the best and to give the best. They stay only for a few years, but they are the future leaders of India.

What kind of impression do they take with them about our country, its religion, its civilization and its people? Not what they bring counts as much as what they take with them. What a challenge the students from India throw at us Christians! And so do the 3,000 Hindus in California.

They need "sympathy" and "friendliness" of Christian America; but sympathy without action is hypocrisy, and friendliness without service is worse. We shall never be able to claim China, Japan, India and the rest of the Orient for Christ, no matter how much money, nor how many men we send there, unless and until, we can show the "Orient" within our borders how to "live" for Christ.

The fourth group of the Hindus in America is made up of the Swamis and Yogis. There are



MRS. FIELDBRAVE WITH TWO HINDU STUDENTS AND THE PRIME MINISTER OF CASHMERE (ON A VISIT TO AMERICA)

was represented the best part of America, because it is like the Panjab in climate, products and in general aspect. Although the majority of Indians on the coast have come directly from India, some have come from Shanghai, Hongkong and Manila where they had been working as watchmen, policemen, or in military service.

At first these men were hired as farm laborers, and others were set to work on railroads. As most of them were agriculturists in India, they naturally took to farming and some of them became prosperous. It is estimated that in 1919 and 1920 nearly 2,500 acres of good farm lands were owned in many parts of California by Hindus.

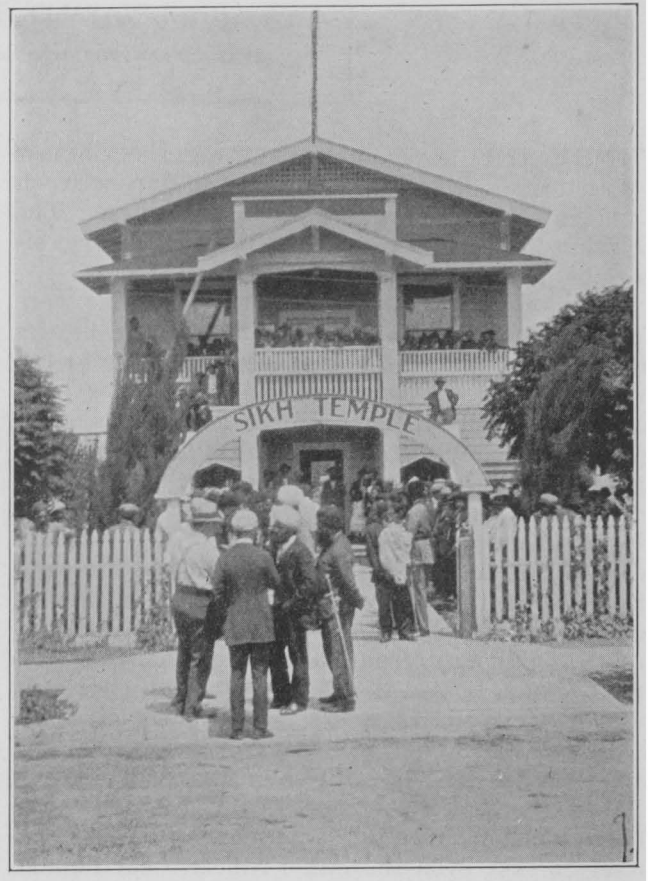


two sets of Swamis or Hindu religious teachers in this country. The one group may be called the foreign Hindu missionaries to America. These Hindu preachers and teachers come, as our missionaries go to India, to preach and propagate Hindu thought and religion. They are supported by the "Ramakrishna Mission," which was established by Swami Vivekananda after he had attended the Parliament of Religions in Chicago in 1893. He was the first from India to offer "Vedantism," a system of Hindu philosophy (Vedanta means the end of knowledge) in a most palatable form for American consumption. America has, indeed, proven a congenial soil for the nurture of this idealized Hinduism. Numerous ashrams have been built where educated American men and women go to hear these Swamis preach or teach. They also give lavishly to support their Hindu ministers.

The other group of Swamis may be termed "homemade," for they are the product of America and most of them have taken up this profession for what they can get out of it. They have discovered that Americans, especially women, are curious creatures and will "fall for" anything or anybody who looks odd or mysterious. Thus, Hinduism in America, with all its ramifications, is the response to the stimulus which is American.

A unique piece of Christian work has been carried on for fourteen years among the Hindus on the Pacific coast. The American Baptist Home Mission Society in 1919 appointed a Christian Hindu as the first missionary to the Hindus in America, and this unique work has been carried on by him and his cultured and consecrated Indian wife until May 1st, last year, when the Society was obliged to discontinue it for lack of funds. No Christian work in America is, perhaps, so difficult, and yet more unique and far reaching than this. Success is not measured by the number of converts counted or church edifices built. Millions of dollars are spent to support

Christian missionaries in the Orient while at the same time these Orientals who come to California suffer from "race prejudice," our pet national sin. The imperative task of every true follower of Christ is to evangelize the world. This includes



AT THE OLD SIKH TEMPLE, STOCKTON, CALIFORNIA

the people of every color, clime and country. America, while busily engaged in the glorious task of saving the Orient for Christ, may lose her own soul if the Christianity within her own borders is not revitalized.

### THE GOSPEL — MY ADVOCATE

I sinned. Then straightway, post haste, Satan flew  
Before the presence of the most high God  
And made a railing accusation there.  
He said: "This soul, this thing of clay and sod,  
Has sinned. 'Tis true that he has named Thy name;  
But I demand his death, for Thou hast said:  
The soul that sinneth, it shall die. Shall not  
Thy sentence be fulfilled? Is justice dead?  
Send now this wretched sinner to his doom;  
What other thing can righteous ruler do?"

And so he did accuse me day and night,  
And every word he spoke, O God, was true!

Then quickly One rose up from God's right hand,  
Before Whose glory angels veil their eyes.

He spoke: "Each jot and tittle of the law  
Must be fulfilled; the guilty sinner dies!  
But wait; his heinous guilt was all transferred  
To Me, and I have paid his penalty!  
Behold My side, My hands, My feet! One day  
I was made sin for him, and died that he  
Might be presented guiltless at Thy throne!"

Then Satan fled away. Full well he knew  
That he could not prevail against such love,  
Since every word my dear Lord spoke is true!

MARTHA SNELL NICHOLSON,  
Wilmington, California.

# The Challenge of Chinatown

By EDWAR LEE, Berkeley, California

*Immigration Interpreter at Angel Island, California*

THE great problem confronting the Chinese churches is one of bridging the gap between the old and new generations of Chinese. The solution lies in effecting an adjustment in organizations, and in better religious education.

Sixty or seventy years ago many missions were founded in order to convert some of the hordes of Chinese immigrants that were coming to the western coast. The difficulties must have been great, especially in view of the fact that shortly after the founding of these missions there appeared the agitation for Chinese exclusion which engendered hostility and suspicion. In spite of the handicaps, the converts became a nucleus of a small but active Christian minority in the community. In those days, for a Chinese to become a Christian was a daring adventure, but nevertheless this minority group, alienated from the dominant group, busied themselves starting churches, missionary societies, and schools for the study of English. San Francisco, as a center of social and religious life for the Chinese on the Pacific coast, likewise became the Jerusalem for the Christians. These missions steadily gained strength and character so that even the San Francisco earthquake and fire (1906) which destroyed all of them, led to building greater mission projects.

Just as these missions reached the point of greatest usefulness, the older or first generation of Chinese in the United States was passing and the first phase of the work came to an end. The work was no longer to win the mass of Chinese immigrants, for immigration had fallen off. The old group was looking out across the Pacific, longing to return home. Toward that end they labored and spent their energy, accumulating money for the trip home and in missionary efforts in the homeland. Energy directed into that channel became a strong factor in establishing Christian homes, churches, schools and hospitals in the Kwangtung Province from whence they had come. But unfortunately they did not think of the second phase of the work for with the coming of the second generation, the nature of the mission work had changed, and, not being aware of the problem, no new technique has been evolved. The problems of the second generation of Chinese in America is a study by itself. On them will depend

whether they will be an asset or a liability to the greater American community. In their minds are staged great conflicts of cultures. The older generation's contribution to America included the building of railroads, the cultivation of new lands and furnishing men for domestic work. The new generation is different. They inevitably adopt the external mannerisms, sentiments and characteristics of Americans, while inwardly, as one student puts it, "The younger generation leads a truly double and romantic life of the East and the West. They study Chinese and speak English, admire Confucius and adore Jesus, read Chinese literature and enjoy dancing to American music; and they celebrate two new years."\*

The Christian churches in Chinatown have fallen into evil days—evil in the sense that there is too much unholy and wasteful denominational competition and in that they are unalive to the duty of serving the present age. The first weakness was due to rivalry on the part of missions trying to outdo each other in physical buildings and on the part of the Chinese in directing most of their efforts to missionary work in China with no surplus energy left to look after interests in America. The second weakness is due to their backwardness and self-complacency which is causing ossification of these once active and progressive missions. They have failed to realize that the preaching of other-worldliness and dependence on emotionalism are no longer adequate in winning the new generation. The old Chinese faith has practically long been forsaken and the temples are no longer active religious centers. The Christianity as practiced in most of the churches of Chinatown, though it served the old generation, is often unacceptable to the well educated young Chinese. Here is the danger of the development of a godless generation, without the old moral and religious restraints and with no new vital faith to take the place of what was discarded. Precisely here lies the challenge to Christian leadership to help revive these deteriorating missions.

In what way can these Chinese churches effectively deal with the second generation and at the same time satisfy the older generation? A

\* Ching-wah Lee on "Second-Generation Problems," 1922.



program that is adequate must bridge the gap between the generation born in China and that born and raised in America. To affect a renaissance of these churches, they must be purged from the spirit of formalism which is causing their downfall. The young people, educated and trained no longer wish to follow their forebears in three-legged economic pursuits such as being cooks or runners of chop-suey houses and laundries. Many capable sons and daughters of cooks and laundrymen have attended universities, trying to rise above their submerged economic status, but because of racial prejudices have not been able to reach a standard of living commensurate with their ability. The problem therefore is not only that of saving souls but is also that of presenting a Christian social message that will comfort them and spur them on to higher things in the midst of toils and conflicts.

San Francisco's Chinatown, a community occupying a small area, has seven Protestant churches,\* and one Catholic church and center, besides Salvation Army, and branches of the Y. M. C. A. and Y. W. C. A. Denominational pride or prejudice prevents one group from uniting with others or using the facilities of another denomination.† Duplication is not only a tremendous waste of financial resources, but is also a great waste of intellectual resources in that the division of enlightened leaders prevents the formation of a working majority within each church to plan progressive work. A few old members in each church, strongly indoctrinated to love their particular denominations above social progress, are stumblingblocks to the leaders trying to promote church union. The Mission Boards that once vied with each other in building these churches

(bigger than necessary in most cases) now, in time of depression, find themselves with white elephants on their hands. To lessen the evils of overlapping and wasteful competition, these churches, with the cooperation of the Boards, should consolidate into two or three churches.

One weak spot in the Chinatown churches is the preaching. The fact that the pulpits are occupied by men of the older school results in worship services offering no appeal to the younger generation. No attempt is made to give the services proper spiritual atmosphere or to raise the standard to a higher level. The sermons are as a rule dry and unintelligent to young Chinese; the prayers long and generally are made up of petitions for favors instead of spiritual communion with God. The same familiar hymns, sung from week to week and in both tongues simultaneously, also jar sensitive nerves. Is it any wonder that those of the second generation, who attend church go away bored and hungry? Furthermore, the teaching of the Bible, without interpreting it in the light of today, often causes them to reject it altogether. The preachers, often without any professional training or ability to stimulate, are hardly qualified to lead any youth movement. They are apparently unmindful that each generation must come to faith in the light of the best available knowledge of the day. One cannot put new wine into old skins lest they burst. Such is the plight of the churches in Chinatown.

But despite their shortcomings, these Chinese churches afford the best opportunities to young people for self-expression as well as for spiritual and moral development. Therefore, a church that will pioneer the work of the second generation and provide opportunities for their spiritual realization will render a great service to Christ and to humanity. This is the problem and the challenge of Chinatown.

\* Denominations represented are Baptist, Independent Baptist, Congregational, Episcopal, Methodist, Presbyterian, and Cumberland Presbyterian.

† The Hip Wo School project, sponsored by Congregational, Methodist, and Presbyterian churches is the only notable exception.

### METHODIST WORK AMONG THE JAPANESE IN AMERICA

The Pacific Japanese Mission Conference has organized work at Mesa and Phoenix, Arizona; Denver, Pueblo and Las Animas, Colorado; Bakersfield, Berkeley, Florin, Perkins, Fresno, Selma, Reedley, Brawley, Livingston, Loomis, Marysville, Gridley, Los Angeles, Oakland, Oxnard, Palo Alto, Mountain View, Riverside, Sacramento, San Francisco, Sunland, San Jose, Santa Maria, Vacaville, Fairfield, Winters, West Los Angeles, California; Seattle, Spokane, Tacoma, Wapato, Washington; Hood River, Salem, Portland, Oregon. There are 32 organized churches. This work is cared for by 23 Japanese ministers, three Japanese-American ministers and 6 Japanese-American assistants. There are also three Americans, besides the superintendent, partially or wholly supported by the Board of Home Missions. In addition there are scores of volunteer helpers who receive no salaries. The churches at Oakland, Berkeley (United), Livingston, Seattle and Los Angeles are fully self-supporting. The subsidy to the others varies from \$5 to \$45 a month. In the past eight years the total membership has increased from 2,279 to 4,056 and the Church School enrolment has grown from 2,609 to 4,438. Self-support has increased from \$31,713 to \$65,338 in 1932 and in 1933 the total gifts amounted to \$47,689.

—FRANK HERRON SMITH.

# The Story of a Chinese Immigrant

*Huie Kin, the Boy Who Became the Founder of the First Chinese Church of New York*

By the REV. THEODORE F. SAVAGE, D.D.,  
New York  
*Executive Secretary of the Presbytery of New York*

NO FABLED hero of a magician's tale ever had a greater contrast between humble beginnings and an active life than did Huie Kin, who came from China to America as a poor lad; and whose ministry of eighty years came to a close in January of this year. He first saw the light in a little Chinese village of four lanes, fourteen houses, and seventy souls—called the "Village of Perpetual Peace." Later he became a dominant figure among his countrymen in the greatest city of the new world; the founder of the Christian church which today bears his name; a beloved minister for nearly fifty years in the rush and turmoil of New York City. Whether he often sighed for that peace he seldom told his friends, but he loved the memories of that simple agricultural life with its strong family background.

As a youth Huie Kin was given the opportunities of a simple education in the Chinese classics, but perhaps an ambition was stirred within him because of the name given him by his parents, which translated means "Light of Scholarship." Tales of the outside world came occasionally to the village of Perpetual Peace. A neighbor knew someone who had once been in Australia; later came tales of gold discoveries in a mythical land of California. Finally some of the youths of the village became restive and four of them, including young Huie Kin, then fourteen years of age, announced their desire to come to America. With rare foresight his father consented and mortgaged his farm for \$30 to pay the passage. Then, in 1868 these four lads, two of

them only fourteen, started out across the Pacific in a small sailing vessel. About two months later three of them arrived in San Francisco, the oldest having died on the way.

Young Huie Kin's first job was as a house boy at \$1.50 a week, and later he tried his hand as a farmer's helper. He was fortunate in attracting the attention of several Christian people who saw in him real possibilities and assisted him to secure more education. The Rev. James Eells, pastor of the First Presbyterian Church of Oakland, befriended the lad, and soon after received him into membership in that church and put him to work in a mission Sunday school. That conversion was genuine and brought forth fruit many hundredfold.

The young man was given a college training and after his graduation from Lane Theological Seminary a call came to take charge of the mission work among the Chinese in New York City. Thither he came in 1885 at the age of thirty-one. The mission had started in 1868 at the Five Points Mission and

in 1879 came under the general supervision of the Presbyterian Board of Foreign Missions. Huie Kin took charge of the Chinese Sunday school of the University Place church, of which Dr. George Alexander was pastor. Thus began a life-long friendship, which caused the Chinese Christians of New York to think of Dr. Alexander as their father in Christ.

Work among the Chinese had many encouragements and encountered many difficulties. It was conducted in one rented building after another



THE REV. AND MRS. HUIE KIN

until in 1908, through a remarkable combination of circumstances a building was secured at 225 East 31st Street. It had been formerly occupied by the East Side Republican Club and was admirably adapted to the work, having, in addition to a large auditorium and basement for social purposes, a number of classrooms, and a whole floor which could be used to house young men recently arriving from China. Rev. Huie Kin had married a remarkable Christian woman and the living quarters for the minister and his family were on the top floor. Two years later, in 1910, the First Chinese Presbyterian Church was organized.

Through the ministry of this church Mr. Huie Kin has exerted an influence upon many of the Chinese who have come to New York and upon the life of China of far greater proportions than any membership statistics can indicate. A list of those who have participated in the work reads like a Who's Who of modern China, including such men as Dr. Wong Chung Way, now a judge at the Hague; Dr. C. T. Wong, formerly Minister of Foreign Affairs of the Chinese Republic; Mr. James Yen, founder of the mass education movement of China, and Mrs. Margaret Chan, Secretary of Lord Lytton's Commission to Manchuria, who was for several years pianist in the New York church. The founder of the Chinese Republic, Sun Yat-sen, as a young man, lived for some months with Mr. Huie at the building on Ninth Street, and while he was there he worked out many of his political ideas, and practically wrote there the draft of what later became the constitution of the Chinese Republic.

Mr. Huie not only was engaged in preaching and teaching, but devoted much of his time to welcoming newcomers to America, giving them a hand of friendliness as they became adjusted to new conditions. He spent much of his time in caring for the sick and needy, and was a frequent visitor at the Presbyterian Hospital encouraging Chinese, who were too afraid of American ways, to seek medical assistance.

### The Huie Family

Not the least of the achievements of Mr. Huie has been the establishment of the Huie family. Not long after he came to New York a volunteer worker appeared at his mission, Miss Louise Van Arnam. True love seemed to know no racial barriers and these two came to Dr. Alexander to tell him of their desire to join their lives. He cautioned them and warned them, stating that back of each there were thousands of years of absolutely different traditions and cultures, and difficulties would undoubtedly be in store for them; but, when their decision was unaltered, he finally

agreed to marry them, and all testified that no marriage seemed more truly blessed by Heaven. Mrs. Huie was as devoted to the Chinese work as was her husband and became a true mother to the Chinese of the city. Nine children came to bless them, and their achievements are most impressive. Here is their record:\*

Irving Van Arnam, B.S., New York University; Major in Engineering Corps in the World War; formerly Deputy Commissioner of New York State Highways; engineer, New York City; married Miss Irene Gartland of New York City; two children.

Harriet Louise, B.A., Hunter College; married Mr. Fuliang Chang, Ph.B., M.F., Yale University, M.S.A. University of Georgia, formerly Dean of Middle School of Yale-in-China, now Secretary for Rural Work, National Christian Council of China, Shanghai; five children.

Alice Ordainia, B.S., Teachers College, Columbia University; married Mr. Y. C. James Yen, B.A. Yale, M.A. Princeton, D.Sc. St. John's University, Director of Mass Education Association, Tingsien; five children.

Caroline Alida, B.S., M.A. Teachers College, Columbia; married Rev. Y. Y. Tsu, Ph.D., Columbia, B.D. General Theological Seminary, Secretary for Religious and Social Work, Peiping Union Medical College; four children.

Helen Pierson, B.A., Cornell; married Mr. Paul C. T. Kwei, B.A. Yale, M.A. Cornell, Ph.D. Princeton, Professor of Physics at Central China University, Wuchang; three children.

Ruth Gorham, Wooster College; married Mr. Henry H. C. Chou, B.A. Oberlin, Ph.D. Columbia, Dean of the College and Professor of Education at Yenching University, Peiping; three children.

Dorothy Esther, B.A. Hunter College, M.A. Columbia, Associate in Bacteriology, Peiping Union Medical College; married Dr. Amos Wong, M.D., St. John's and John Hopkins, Assistant Professor of Obstetrics and Gynecology, Peiping Union Medical College; one child.

Albert Van Arnam, B.S., C.E. College of the City of New York; engaged in engineering work, New York City; married Miss Janet Lockwood of Greenwich, Conn.; one child.

Arthur Kin, B.S. Lafayette College; engaged in publishing and printing, New Haven, Conn.; married Miss Isabel Lockwood of Greenwich, Conn.; one child.

Huie Kin's life was supremely happy and he could look back upon a service in his chosen profession in which he not only attained distinguished recognition, but maintained the love and affection of all who knew him. He exerted a blessed influence on an untold number of lives, and completed his days in peace, returning with his wife to the land of his birth, to be near his daughters in his old age. At the end he thus attained the ambition which is that of every loyal Chinese and, among members of his family, slipped away peacefully in his eightieth year. The members of his New York church immediately requested Presbytery to change the name of the church to the "Huie Kin Memorial" that there might be a continued reminder of his faithful ministry.

\*These family statistics are taken from the Rev. Huie's "Reminiscences" (1930).

# Second Generation Difficulties

By SUMILE MORISHITA ODA,  
Berkeley, California

**I**N THE public schools of America the second generation Japanese children have been praised for their good conduct and high scholastic standing. They are neat and clean. They have caused little or no trouble by juvenile delinquencies.

They have every right of citizens, given by the Constitution, yet because of their appearance,

would like to enjoy this recreation, which so many of the young people do, they must go after ten o'clock at night.

In some of the largest cities on the Pacific Coast, Japanese cannot use the swimming pools of the Y. M. C. A. and some other places have the same rule.

At the University of California, no Japanese can pay their registration fee until proof of their citizenship is established, before the University lawyer. If one is not born in California the fee is almost \$50 more. This discrimination hurts. They are forced to take military training at the University of California, but when they apply for training in the Naval Cadet corps, they are refused.

The problem of renting or buying homes in the better sections of the city is another difficulty with which refined second generation Japanese are confronted. In Los Angeles, a splendid newly-wedded couple, the husband a professor in a university and his wife a graduate nurse, had to move five times in three months before they could find an apartment where the neighbors did not object.

In Walnut Grove and Florin, two country towns where there are many Japanese children, they are segregated into schools and so cannot learn to speak good English.

Another difficulty is that in most families the parents speak Japanese and the children English. As a result parents and children can with difficulty talk over matters of personal importance without the danger of misunderstanding on both sides.

Many exceptionally capable second generation Japanese students have been trained in universities in engineering and architecture and other fields but they find no positions available in American firms. If, however, they overcome their natural timidity and develop their personality and do better than the white Americans, there is a place for them.

The second generation are, however, fortunate in having the heritage of both Japan and America. With this dual heritage, they have the responsibility and privilege of working toward the bringing about of a better understanding between these two nations which border on the Pacific.



*Photograph loaned by Dr. Frank Herron Smith*  
YUKI KUWAHARA

Religious Work Director at the Japanese Methodist Episcopal Church, Los Angeles

they very often confront serious difficulties. Racial discrimination is heart breaking for the Japanese are extremely sensitive and proud and their children are not without that quality.

A few examples of the discrimination which they have to overcome may be cited.

Japanese are prohibited in some localities from seeking seats on the first floor in theatres. In Oakland they are not allowed on the skating rink at "Rollerland" during regular hours. If they

# Effective Ways of Working

## Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

### Of One Blood—Or Many?

"Perhaps the greatest home mission fields in this country are those which are marked off by the barriers of race. We have learned to tunnel through mountains and to bridge rivers. We have built roads across the desert and by these roads missionaries have made their way to the most distant points on our missionary frontier. We have penetrated the regions most difficult of access in Alaska, where missions are being served both by boat and by airplane; but no one has yet been able successfully to cross the barriers of race."—*"God and the Census," by Robert McLean.*

"The race problem is a human problem. Until we think of all citizens as human beings, with human rights, human interests, and human possibilities; until we insist on equality of opportunity, equality before the law, equal sanitary provisions, equal protection of persons and property . . . until we become conscious of a human brotherhood and cease to exploit the weak we are not even in sight of our goal."—*Dr. J. L. Kesler, Vanderbilt University, Nashville.*

"Go to church?" said one Chinese laundryman. "Go to church, China. No time to go to church, Amelica. On Sunday Amelicans come for clothes."

America, America!  
The shouts of war shall cease;  
The glory dawns! The day is come  
Of victory and peace!  
And now upon a larger plan  
We'll build the common good,  
The temple of the love of man,  
The House of Brotherhood!

Between the various statements of things as they are and the final declaration of the ideal for America lies a great field of endeavor where every Christian is under obligation to invest himself to the limit of his strength and his means. With the possible exception of the Negroes, nowhere is racial prejudice stronger than in the American attitude toward the Chinese and Japanese, against whose peaceable invasion we have erected our immigration barriers—and incidentally done much to paralyze missionary efforts in those lands. By what Christian policies can we ameliorate this attitude toward Orientals in our home land?

The Department of Home Missions known as Christian Americanization seeks, through a very simple organization and almost no expenditure of money, to enlist church members in definite forms of neighborliness among the foreign-speaking people of their communities. The ideal is every church member a neighbor, as Jesus interpreted that word. Three of the most common avenues of service are teaching groups in homes, centers or churches; helping any who desire to become citizens; just being a friend, with all that word implies. There can be no hard and fast rules by which to go, for we are dealing with personalities, and each one is different, but in these intimate relationships, Christian men and women have marvelous opportunities to interpret democracy and a vital Christian faith to neighbors, many of whom have come to America seeking the best it has to give.

The Chinese Mission School in San Francisco is crowded to capacity. Kindergarten and primary children, nearly all from non-Christian homes, learning day by day songs and stories of Jesus, carry them home to father and mother. Among the students are 50 young men most of whom come from villages in China where the name of Christ has never been heard. . . . A Bible class in the Japanese Baptist church in Sacramento, be-

ginning two years ago with four members, now numbers 45. From that group many from strong Buddhist homes have been baptized and are earnestly seeking to win others. One lad has won his father and mother and wants to train for Christian service, as do others in the class. The Japanese Woman's Home and a church in Seattle with a membership of 400, Sunday school enrolment of 500, and nine outstations are included in the home mission program of work among Japanese.—*"Home Mission Facts and Folks," Baptist Board of Missionary Cooperation.*

### The Place of Dramatizations

Good Americanization plays are effective in creating atmosphere and the right attitude of mind towards foreigners in our midst. Here are several which, though not new, have stood the test of time:

"America for Americans" (10 cents).

"Christ in America"—a pageant of Home Mission opportunity, with Chinese, Japanese and Hindu impersonations prominent (15 cents).

"The Striking of America's Hour"—a pageant of Christian liberty, with a ringing call to the higher patriotism and a challenge to American Christianity (20 cents).

In "Christ in America" the Chinese character says:

I thought it would be easy to find your Christ in America. Before I left China I had known one of your missionaries there whom I had admired. In this land I expected to find all women like her. . . . I entered one of your great universities. At the first reception I attended, many talked to me of our queer manners and customs but no one spoke to me of Christ. I thought they were waiting for me to ask to be taught, and so I said to one of the teachers, "Tell me more about Christ. I have heard only a little." Her face flushed and I saw that I had blundered. "We do not speak of these things in a social gathering," she answered. . . . She did not mention the subject again."

The Japanese girl says to Columbia, after commenting on the



loveliness of the western coast—rivaling that of her own land—so that she concluded that all joy would be hers in America:

I expected to hear the name of Jesus on every tongue. I thought it would be easy to lead my brother to church in America, where I expected to find all the people Christians; but he has never heard the name of God from American lips except on the fruit farm, and then only with oaths and curses. Now he sneers and says, "The Americans send their religion across the sea to us because they have no use for it themselves."

"America for Americans" is a wholesome play of world friendship and good will for boys and girls, and while much shorter and simpler in presentation, has a forceful message. All three may be obtained from the Literature Headquarters of the United Lutheran Church, 723 Muhlenberg Bldg., Phila., Pa.

### "A Daughter of the Samurai"

This sketch is intended to introduce and create interest in the book of the same name with a view to its study or reading later. Before the curtain goes up, some one reads a brief introductory sketch explaining that the author, Etso Inajaki Sugimoto, is a teacher of Japanese language and history in Columbia University and has written the story of her own childhood in a Japanese home, her girlhood in a mission school in Tokyo, her marriage to an American merchant, her brief but happy life in this country, her return to Japan as a widow with two little girls and finally her triumphant struggle to obtain permission to return to America to educate her daughters. The sketch makes us acquainted with the author as a little girl who is very much disturbed about her beloved Japan and has taken her troubles to her Honorable Grandmother. The grandmother enters and is seated, after which the little girl comes in, bows low and is also seated.

*Girl:* Honorable Grandmother (pointing to a large colored map of the world in a book), I have just learned that our beloved land is only a few tiny islands in the great world, and I am much, much troubled.

*Grandmother* (studying map): It is quite natural, little Etsubo, for them to make Japan look small on this map. It was made by the people of the black ships. Japan is made large on the Japanese maps of the world.

*Girl:* Who are the people of the black ships?

*Grandmother:* They are the red barbarians who came uninvited to our sacred land. They came in big black ships that moved without sails.

*Girl:* I know; Ishi sings it to me:

They came from a land of darkness—  
Giants with hooked nose like mountain  
imp;

Giants with rough hair, loose and red;  
They stole a promise from our sacred  
master

And danced with joy as they sailed  
away

To the distant land of darkness.

I wonder why they are called black ships?

*Grandmother:* Because far out on the waters they looked like clouds of black smoke rolling nearer and nearer, and they had long black guns that roared. The red barbarians cared nothing for beauty. They laughed at the Japanese boats, whose sails are made of rich brocade and their oars of carved wood inlaid with coral and mother-of-pearl. They talked like tradesmen and did not want to learn the hearts of the children of the gods. (Pause.)

*Girl:* And after that? And after that, Grandmother?

*Grandmother:* The black ships and the red barbarians sailed away. But they sailed back many times. They were always sailing, and now the people of our sacred land also talk like tradesmen and no longer are peaceful and content.

*Girl:* Will they never be peaceful and content again? The honorable teacher said that sailing ships bring lands nearer to each other.

*Grandmother:* Listen! Little Granddaughter, unless the red barbarians and the children of the gods learn each others' hearts, the ships may sail and sail but the two lands will never be nearer.

—Mary Brown, Downey Ave.  
Christian Church, Indian-  
apolis.

This little volume (price, \$1.00) will not only enable its readers to see Americans as a native-born Japanese living in our land sees us but will go far toward enabling us to "learn each others' hearts."

"The Orient Steps Out," by Mary Jenness, is also particularly valuable, being a new book for Vacation Church Schools, "for girls and boys and their teachers." (Cloth, \$1.00.)

### Using Missionary Magazines

We announced an afternoon with young people all around the world—looking at the fine things they are doing, the way they are responding to challenges of present-day needs. We had eight speakers from our own junior and senior societies, with a member of the woman's society as announcer and timekeeper. The program was carefully planned, and every item of information was taken from recent numbers of THE MISSIONARY REVIEW OF THE WORLD.

After a ten-minute introductory talk, based on three articles—"Students Facing God and Life," "Youth's Need of Christ," "Youth and Religion in America," in the May and July numbers of 1933, seven women followed with interesting news items of movements among the youth in America, Japan, China, Korea, Burma and Europe. They told of the response young people are giving to the race-relations problems; the evangelistic bands of students who are touring Burma, India and Korea; the Christian Youth Movements of Norway, Bulgaria and Hungary; student Christian pronouncements in German universities; student conferences in the Latin quarters of Paris; youths' responses to Sunday school missions and to national missions. These facts and many others were put into as stirring five-minute talks as our society has ever listened to. Incidentally THE REVIEW found its way into homes it had never visited before, and the marked articles were not the only ones read with interest. —Emmabelle D. Pierson, Presbyterian Church, Upper Montclair, N. J.

"Editing Missions," "The Woman's Friend," or "Women and Missions," or whatever the desired magazine may be, makes a bright and profitable program and also a good setting for securing subscriptions. The leader, as the editor-in-chief, gives an editorial taken from a recent number of the publication (it may be either *bona fide* or synthetic); then she announces the



different features of a typical issue, such as: the leading article; a story; a poem; the devotional page; the news column; departmental features, etc., choosing the brightest and best features from several recent numbers. This is also an excellent way to bring the magazine into action instead of allowing it to lie unused from month to month, as when daily papers and new novels crowd it out.

### A Chain of Visits

The every-member financial canvass has become an accepted function in most churches of late years; but our Lutheran brethren conducted a visitation campaign with a different object and technique. They say:

One of the greatest needs existing in our missionary organizations today is a consciousness that we are part and parcel of a great fellowship, linked up with other groups in like service and with the same purpose for the one cause—the spread of the Gospel. Growing out of regret that there should be any group, however small or remote geographically from others, which feels alone or discouraged, a plan has been proposed to have every adult organization in the land visited by some one not a member of that group—an ambassador bringing a message of friendliness and cheer . . . between Easter and the middle of May. . . . We need to remind ourselves that God's plan for realizing His purpose to share His Son with the whole world has not changed. He has no other method for revealing His Son than through the individual lives and personal efforts of His children. You and I hasten or retard His purpose and His plan as we give ourselves in devotion, service and support, or as we withhold such gifts.

The volunteer visitors—doubtless carefully chosen with a view to fitness—are expected to prepare themselves in mind and heart for the task, familiarizing themselves thoroughly with material furnished as a guide to their message so there may be no sense of strain in delivering it. A letter is sent out to the president of each adult group asking that he or she issue to the members of the group a call to the observance of a special day of prayer for missions. Daily intercession through the months of May and June is to be pledged. The visitors get into personal touch with the groups

they are expected to visit and make arrangements to be with them on their regular meeting days or at a special called meeting, so that as nearly as possible the entire membership may be present to hear the message. Results of the visitation are later reported to the state secretary the data obtained to be used to increase, improve and intensify the missionary work of the denomination. In this way literature finds its way into the various homes, missionary interest is awakened or deepened and the membership of all the societies involved is to be increased as much as possible.

"The last public address of Dwight W. Morrow," says the canvassers' instruction sheet, "contained this statement: 'It is impossible that the difficulties which rest upon you can be any greater than the difficulties which rested upon the noble men and women who founded these organizations with less adequate resources than you have, even in this period of depression.' These words were not spoken with reference to the work of our missionary organizations but how applicable they are!"

Not since the First Missionary sent out His disciples two by two has this plan of personal visitation been improved upon as a Kingdom method.

### MISSIONARY READING FOR YOUNG PEOPLE

In line with the suggestions last month for missionary education in the home, the following books are recommended as having proved their merit and their interest for youth:

#### For the 'Teen Age

- As It Looks to Young China (Hung), cloth, \$1.00; paper, 60c. Friendship Press.
- The Young Revolutionist (Buck), cloth, \$1.50; paper 75c. Missionary Education Movement.
- The Boys' Life of Kit Carson (Seymour), cloth, \$2.00. Century Co.
- One Girl's Influence (Speer), cloth, \$1.00; paper, 75c. F. N. Andrews, Pub., Plainfield, N. J.
- Girls Who Achieved (Kirkland), cloth, \$1.00. Harper Bros.
- More Fireside Stories for Girls (Eggleston), cloth, \$1.25.

Bells of India (Higginbottom), cloth, \$1.50. Fleming H. Revell.

Ann of Ava (Hubbard), cloth, \$1.00; paper, 75c. Missionary Education Movement.

Uganda's White Man of Work (Fahs), cloth, \$1.00; paper, 75c. Missionary Education Movement.

The White Queen of Okoyong (Livingstone), \$1.50. Doran.

The Moffats (Hubbard), cloth, \$1.00; paper, 75c. Missionary Education Movement.

### For Juniors and Primary Children

A China Shepherdess (Applegarth), cloth, \$1.75. Judson Press.

Totem Tales (Crane), cloth, \$1.00. Fleming H. Revell.

Junior Stewards of the Bible (Wallace), board, 75c. Fleming H. Revell.

Off to China (Sweet), cloth, \$1.00; paper, 75c. Friendship Press.

Windows into Alaska (Warner), board, 75c. Friendship Press.

Greatness Passing By (Hulda Niebuhr), cloth, \$1.50. Scribner.

Additional books will be mentioned later.

### A GOOD RECITATION Was That Somebody You?

Somebody made a monthly pledge  
Testing his purse to utmost edge;  
Somebody paid it through the year,  
Brightening the world with Christian cheer.

Was that somebody you?

Somebody handed cheerfully in  
Money to help God's cause to win.  
Somebody kept his promise to pay,  
Writing his check on each scheduled day.

Was that somebody you?

\* \* \* \* \*

Somebody's pledge was only a scrap,  
Paper that no value mayhap.  
Somebody's soul grew shriveled and small;

Failing, he grieved the Lord of all.  
Was that somebody you?

Somebody let the year slip by,  
Heedless of payments piling high.  
Somebody said, "No more delay;  
Quickly I'll settle that debt today."  
Was that somebody you?

—Anonymous.

Jesus Christ, so full of life and love, is my closest Friend. His pierced hand is ever leading me on. He lives in the hearts of countless persons, transforming and ennobling their lives. And so with reverence I introduce to our eager, questing and struggling youth this Jesus whom I have come to know and love.—Kwan Hsi-pan, Canton Christian College, *The Spirit of Missions*.

# BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK



From the New China.

JESUS WASHES THE DISCIPLES' FEET  
John 13:5-11

Jesus said: *This is my commandment that ye love one another, even as I have loved you.*

*If ye know these things, blessed are ye if ye do them.*

To say to Orientals that the Way of Jesus of Nazareth is unique is not enough. To believe in Him as the very Son of God and Son of Man comes to the persons and groups and peoples who grow in the knowledge of Him from year to year, as His teachings and life are tested by the everyday experiences of living. To come to know Jesus as Lord and Saviour of Life is the fruitage of true discipleship. *But who say ye that I am? And*

*Simon Peter answered, Thou art the Christ, the Son of the Living God.*

To make known the uniqueness of the Way, the Truth and the Life of Jesus is not the complete story. His universality needs equal consideration, especially in presenting Him to persons who do not know Him, or know Him only from hearsay. Everywhere we all are "set in families," and we can understand the familiar or intimate ways and teachings, such as the washing of the disciples' feet, that is, we understand if we abide long enough with Him to win understanding. Most missionaries learn early in their work that if the Truth and Life of Jesus are without hindrance and with patience presented in a whole-hearted and whole-minded way, He is understood and loved for His own sake by intellectual and simple-minded alike.

Jesus belongs to the Orientals and other "strangers" in our midst as much as to Americans. The old Holiness Code, which was part of the heritage of Jesus, recorded: *"The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God."*

## Chinese Christian Missions in New York City

BY K. C. YEUNG

Pastor, Huie Kin Memorial Presbyterian Church, New York

In this period of world-wide economic depression the Christian work among the New York

Chinese seems very discouraging. About seven years ago there was in Greater New York a total of fourteen Chinese Sunday schools, and of these three were missions with five regular paid workers of which three were ministers. In these Sunday schools there were about 600 or 700 already Christians. The average attendance was about sixty per school. At the present time there are only eight schools, three paid workers, one minister, and the school attendance averages about twenty-five at each. To make the picture complete, formerly there were also the Y. M. C. A., the Y. W. C. A. and the kindergarten for children. The Y. M. C. A. was dissolved seven or eight years ago, while the latter two stopped last year. At a glance the Chinese Christian work does seem degressive. Let us trace some causes for this degression.

A few years after the World War, business in general was very active and the Chinese restaurants in New York were doing their share, thereby attracting many Chinese to this city to work. With the depression hardship came to many and the Chinese are no exception. In 1924 the passage of certain immigration bills put an iron door against many would-be Oriental newcomers to America. The so-called anti-Christian movement in China in 1922, the depression, and the opening of private English classes during the last three or four years by individuals to earn a living, give some light as to the decrease of the number of Chinese in New York and correspondingly also the Christian work. In these times of depression with the high cost of living,

many were forced to return to China.

Notwithstanding the conditions we are in today, we should not be discouraged; Chinese Christians who are with us now are not discouraged. Take for example in our church, the members bear \$700 extra in addition to the regular expense during the year. The Chinese Christian Union of Greater New York, which was disbanded several years ago, was reestablished in 1933. Chen Woo, who was a laundryman, started a mission when he went back to China. It now has 180 scholars and an attendance of approximately 300 for service. Some members of the Trust God Mission went back to China and started missions. Two other members of our church sent funds home to support Mass Education for Adults. These signs are encouraging and fruitful.

As I see it, the Chinese Christian work needs some kind of a "new deal" in order to keep abreast with the time. Jesus the fisherman knows that to fish He must go to the streams where there are fishes. He should have the necessary equipment as well as Himself, the fisherman. In New York Chinatown are located most of the Chinese business houses and on Sundays, Chinese from neighboring communities invariably flock to Chinatown—a very good stream for fishing.

In general the Chinese in New York as well as in other parts of this country are different from what they used to be. Their thinking mind is different. They have had better education than their parents. They have seen how aggression is being applied upon China. New York Chinatown is not the proper place to receive this new generation of Chinese. "Fishing equipment" in the form of a church with Y. M. C. A. activities near Chinatown, it seems to me, would be the most ideal means to serve the present needs.

Before concluding I wish to express the hope that some of the American friends who so

generously contributed toward Christian mission work in China will reserve part of their fund for use for Chinese Christian work in New York.



MRS. P. C. CUYUGAN

### Jottings from a Foreign Student's Experiences and Observations

BY ESPERANZA ABELLERA  
CUYUGAN

Mrs. P. C. Cuyugan is President of the Filipino Women's Club of New York. Mr. and Mrs. Cuyugan were trained for Christian leadership by missionaries in the Philippines. Both have been students at Columbia University. They are leaders in the Filipino church of Brooklyn.

Countries and peoples are never exactly as they are pictured in books. They are not even as painted on canvas. Certainly they are not as portrayed on the screen. This I find to be true, at least in my own experiences. My conclusions are a result of some seven years of observation in America.

As a girl in Philippine schools, run in the English (United States American) manner and tradition, I had my illusions about America. Through history and literature, I learned much about these great United States. With the Stars-and-

stripes overhead, I was taught to sing of the "land of the free and the home of the brave." For all alike, this El Dorado of the New World was held out as a land of practically limitless opportunity.

Books and teachers alone are not responsible for my illusions. The entire world today finds in Hollywood a most prolific source of "information." Its products, exported abroad in ever increasing quantities, are for some people the only means through which they acquire their "knowledge" of America.

Other purveyors of American enlightenment there are, besides. At home, I came in contact with missionaries, business men, army and navy people, tourists and others. Each group presents a different portrait of American life.

When, therefore, I landed on these shores, I had in my mind a rather complex, uncertain picture. That it needed considerable retouching in many places, I soon found out.

In the realm of human relations, there is perhaps no place in the world where a wider and more successful experiment has been tried than in the United States. This nation has truly been a fruitful laboratory for the testing of the Christian principle regarding the essential equality of all peoples and the oneness of the human family. From the beginning it was destined to be so. True, the melting-pot has never really melted, and perhaps will never melt. The test, nevertheless, has not proved to be a failure.

Absorbed in his own affairs, the rugged American individualist shut himself up in a shell of isolation. What need did he have to know the others around him? He forced upon himself a dangerous provincialism.

What could these foreigners want except to take away from him much of the fruits of his labors, undermine his hard-earned prosperity, and drive him to a low standard of living? At first it just did not occur to him that the student, the business man,

the artisan, came not only to take but also to give. He was oblivious of the fact that these same foreigners were his collaborators in building up the material prosperity he now enjoys.

Instances of racial discrimination are numerous. It is a matter of common knowledge that certain minority groups suffer more from this than others.

Metropolitan centers are excellent schools in the study of race relations. New York City, despite its cosmopolitanism and its democratic atmosphere, is one outstanding example, particularly in the sense that the so-called equality of opportunity does not truly exist for all races.

Exclusion laws against certain races are found in the statutes of a number of states. The federal government itself is no exception. They all have the same basis: racial discrimination. It is a wonder that the relations of this country with those nations is as friendly as it is.

Few things can be as unpleasant to one whose complexion is other than white as experiences one frequently undergoes looking around in search of a room or apartment. As is customary, "ads" are inserted in the newspapers and the "vacancy" sign prominently displayed. These notwithstanding, the bell is nearly always answered with: "The place has just been let out," "I rented the room just now," "The rent is so much" (an amount double or treble the actual price is usually quoted), or, "We take only white people in here." Otherwise, without as much as a word, following a quick, scrutinizing look from the landlady or superintendent, the door is slammed in one's face.

Illustrative of the fact that ignorance is largely responsible for a great deal of misunderstanding between nations is the attitude that again and again I have observed among all classes of Americans toward, for instance, my country. For nearly four decades the Philippines have been under American sovereignty. Yet everywhere I have

gone I have found individuals and groups who, because of a surprisingly appalling lack of knowledge of the Islands and the people, have consistently opposed our emancipation from the United States. I have found, too, that these people, when properly informed about us and our national aspiration, are nearly always in favor of Philippine freedom. . . . But there are evidences that the American people as a whole are becoming more world-minded, a happy augury for the future, to be sure.

Helping to counteract these misunderstandings, which arise from a general lack of knowledge of my country, has been one of my great opportunities since coming to this wonderful land.

I am a proud and grateful beneficiary of many American institutions. The memory and possession of all these I count among my choicest blessings.

In reciting the foregoing experiences and observations, I do not feel that I should offer any apology for any undue emphasis I may have given the various points illustrated. I will say, however, that in writing the article I never for one moment thought of discrediting America and her institutions. Rather, it is my purpose to bring out the fact that, like any other nation, America is a nation of human beings; that, therefore, she should be so understood and appraised by those who, like me, might have the privilege of sharing in her life at its best—in those things that it has to offer for the enrichment of mankind. I am, in other words, pleading for amity and understanding among the peoples of the world. I want to see a wider and fuller application of the teachings of the Great Master of men who said:

*"Now are they members, yet but one body. That there should be no schism in the body; but that the members should have the same care for another. And whether one member suffer, all the members suffer with it; one member honored, all the members rejoice with it."*

## Personal Problems of Foreign Students in America

*Except from article by Joseph Van Vleck, Jr.*

The foreign student in America is a phenomenon as old as our oldest colleges, but it is only during the past twenty-five years that his great significance for international education has been truly recognized.

Beginning with the twentieth century the number of students coming from Oriental lands steadily increased until during 1917 to 1922 the maximum annual enrolment in the United States was approximately 2,000 Japanese, 2,500 Chinese, and 1,800 Filipinos.

The post-war period saw a significant immigration of European students to America, especially from France, Russia and Germany. The total enrolment of foreign students in the United States last year was a little over 8,000; judging from census returns already received from 50 per cent of the colleges and universities, the total this year (1933) will not exceed 7,500. They represent one hundred different countries and are pursuing a great variety of studies; a majority still continues in arts and letters; in the professional course, engineering, agriculture, medicine, and education lead in popularity in the order named.

It would be difficult to exaggerate the vital meaning of student migrations to the cause of mutual understanding and friendship. In the Orient today American-trained nationals are dominant in the spread of Western ideas of education, public health, recreation, and social welfare. Similarly, foreign students in America have interpreted to us the life and problems of their people; with the utmost frankness they are pointing out the weaknesses and blunders of our civilization in its impact on the rest of the world. If world-unity and peace are ever to be realized we may count on the foreign student as an indispensable factor in the attainment of such a goal.

For further information, consult Committee on Friendly Relations Among Foreign Students, 347 Madison Ave., New York, N. Y.



# Our World-wide Outlook

A Missionary Newspaper of Current Events

## NORTH AMERICA

### Student Religion

In regard to the religious situation on American college campuses *The Christian Century* says: "Whatever happens to the nature of college students' belief the percentage of church membership holds up well during college years. Fifty-five per cent of graduate students claim church membership as compared with 60 per cent of freshmen. A study of the responses of the 2,789 college students who once attended religious services but had ceased to do so, reveals that 54 per cent stopped before arriving at college. Thirty-seven per cent stopped because their interest was not held by the activities of the churches, and 33 per cent because they did not believe the things that were taught there."

These facts are drawn from 7,500 questionnaires returned from the 15,000 distributed in the twelve institutions. Since 90 per cent of students questioned have retained their belief in God, and 60 per cent "considered themselves religious" it appears that the dropping away from church membership and attendance does not mean loss of belief in God.

### Leaders Read the Signs

Forty professional men, realizing the serious condition in our national life and believing there must be a changed attitude toward God and His program for the country, have covenanted together in a league of prayer and personal work. Their own experience became marvelous, revolutionary, and their lives more effective. This small circle soon grew to thousands. It ran into all walks of life and carried the message for spiritual regenera-

tion to inner circles of the White House and Capitol. Men, women, laymen and ministers signed and asked to be permitted to take the covenant to others.

The movement has grown quietly, yet rapidly, until it is now known as The Christian Crusade, with an office in Washington. This is the simple but vital covenant:

Believing Jesus Christ to be the only Lord and Saviour and Supreme Revealer of God—Father of us all—I promise henceforth during this year to live a simple, sincere, active Christian life, realizing with God's help fellowship with Christ, and to encourage others in a league of daily prayer; and I will endeavor each day to read and meditate upon the Holy Scriptures, and at least once a week make a personal effort to encourage or draw someone nearer to Christ.

### Many Feeble Churches

"There are at least 85,000 feeble churches in the United States which are unable to support the full-time services of either a trained or an untrained minister," says the Institute for Social and Religious Research. "The data indicate that a church must have about 350 members in order adequately to support a well-trained minister. Only 12 or 13 per cent of Protestant churches meet this demand."

The report further states that there are in Protestant pastorates as many trained ministers as there are churches that can support them. This means that there is a large oversupply of untrained men—40,000 to 50,000 of them in 1930. This serves to perpetuate the number of feeble and inadequate churches and keeps the level of the ministry "about equal to the wages of semi-skilled workers."

—*The World Call*.

### Largest Protestant Church

A Negro Baptist church in New York City claims to be the

largest Protestant church on earth. It is the Abyssinian church, which has a membership of more than 11,000 and recently celebrated its 125th anniversary.

—*Watchman-Examiner*.

### Sixtieth Anniversary of Rescue Work

Donaldina Cameron and her rescue of Chinese slave girls inspired a celebration at the famous Home in San Francisco on May 3. Miss Cameron's biographer prepared the manuscript for a dramatic presentation in the First Presbyterian Church on May 4, entitled "Pictured Years." A Chinatown banquet sponsored by the young people was a part of the celebration honoring the 60th anniversary of the beginning of this work. Miss Cameron has been active during more than half this period, and is commonly credited with having rescued 1,500 girls.

### Gangdom Strength

In a statement before the United States Senate Judiciary Committee, Attorney - General Cummings said that the armed forces of gangdom outnumber the 200,000 men in the army and navy. He estimates that the armament of crime, in revolvers, machine guns, and sawed-off shotguns, exceeds the total arms equipment of America's soldiers and sailors.—*Alliance Weekly*.

### Student Gospel Teams

The Moody Bible Institute in Chicago has revived the practice of putting out student gospel teams, and during the spring recess five or six such teams visited Illinois, Indiana, Michigan, Wisconsin, Iowa and Missouri. This activity was in addition to regular church, mission and visiting work by students in and

around Chicago. Each group consisted of a speaker, a vocalist, an instrumentalist, and in some cases vocal groups. As many as seventy-five churches or pastors welcomed the idea as a movement that would revive communities, and promote the saving of souls. The Institute hopes to enlarge the scope of the work during the summer and, if possible, to make it a permanent feature of student training.

### Living Epistles

An American Christian went into a Chinese restaurant in Toronto to eat his lunch and engaged the Chinese waiter in conversation. Happening to have a copy of the Gospel of John published by the Scripture Distribution League, he passed it on to the Chinese waiter with the request that he read it. The man accepted it with thanks and read the cover aloud, which states—"His Triumph, The Greatest Conflict in History"—as evidence he could read English. He promised to read the booklet and asked the customer if he went to Sunday school. Receiving a reply in the affirmative he seemed pleased and brought in the soup. Before that course was finished he was back at his elbow, and in his broken English again inquired if he went to Sunday school, as though he had not heard aright. When he was told yes, with reproach in his voice, he said: "But you did not say your grace."

—*Evangelical Christian.*

## LATIN AMERICA

### Mexican Women's Auxiliary

An entire issue of *El Heraldo*, a Mexican church paper, is devoted to the Mexican Women's Auxiliary. This Protestant Episcopal organization has committees on religious education, social service, supply work and the press, all of which report work and plans. The paper has an article on the Auxiliary as a force in deepening religious life, and another on definite plans for the coming year. Two points are stressed: to propagate the faith and to give money.

### Facts About Hispaniola

In Hispaniola (the new name for Haiti) education is in general in the hands of the Roman Catholic Church. French teaching Orders have it in charge. The great mass of the population is unschooled and must be so, for there is scant opportunity to be anything else. The Episcopal Church has twelve day schools, with 1,100 pupils, but this is in a population of 2,500,000, 85 per cent of the number being illiterate.

Rev. George L. Richardson, D.D., Rector of All Saints' Church, Peterborough, N. H., made a four-day visit to the island, and reports:

It is the largest of our foreign missions in point of baptized members;

The work is so well established in the favor of the government that the Bishop was recently awarded a decoration in recognition of eminent services rendered to the people of the Republic;

The President and his Cabinet still further testified their appreciation of our Church's work by attending officially the Thanksgiving Day service of 1933;

The clergy serve for stipends of from \$40 to \$60 a month (now subject to ten per cent reduction) and minister to three or four stations apiece; and

Hispaniola in spite of the poverty of its people paid in full its missionary quota last year.

—*The Living Church.*

### The Maya Civilization

In the Smithsonian Institution at Washington is an exhibition of Maya fabrics and tools of present-day manufacture—objects which probably do not differ essentially from those of 500 years ago. The collection shows that the culture of the modern Mayas has deteriorated very little during the centuries since their greatness, and that they are not to be thought of as a disappearing remnant of a once-great people. They are today in a curious process of evolution, passing from old tribal customs through many intermediate stages into a state resembling cosmopolitan civilization. Yet some of the tribal groups are still in the most primitive stage.

A community about halfway between these stages is Chan

Kom, situated not far from the archeological site of Chichen Itza. In this village all practical activities are closely associated with magical and religious observances. These, in turn, are curiously compounded of simplified Christian rituals and the pagan religion practised by ancient temple-building Mayas. Superstitious remnants of the past are inextricably mingled with modern ideas and ways.

### Peru's Bible Convention

The annual Bible Convention and Synod of the *Iglesia Evangelica Peruana* (Peruvian Evangelical Church) was held last year at an altitude of 15,000 feet, in Morococha, one of the best known mining centers of Peru. Here is one of the strongest groups of believers in the whole of Peru, who have been the means of spreading the Gospel throughout this region. Many *serranos* come in search of work in the mines and find light for their souls; they, in turn, become Gospel bearers as they return to their *pueblos*.

At this Convention, the Christians, with some hundred and fifty others, forty of whom were official delegates from nearly as many congregations, filled the Government School Hall, loaned by the municipality. It was apparent that these workers had come to realize fully their responsibility for the expansion, government and support of their Church. Toward this goal new steps were taken, one of the most important being the appointment of a Synod Board formed by nationals only, who will look after the advancement of the Gospel in this section of their country, with as little financial help as possible from foreign sources.

—*The Neglected Continent.*

### Peru's Youth Movement

A band of young men and women in Peru, called the "Apra" has all the glamor of a crusade. Their leader, Haya de la Torre, for fifteen years has fought to weld together the youth and the disinherited of the land for the purification and the re-



demption of their country. Back of the movement is a purpose profoundly religious. Haya was educated in a Presbyterian school, and while he could hardly be classed as orthodox, he owes much to the things learned in that school. Catholics, Protestants and non-believers work together in the *Apra*. There is a willingness to sacrifice; a sense of mission and destiny.

The *Apristas* propose to remake the social and economic life of Peru, safeguarding the rights of the lowliest Indian, and assuring the finest privileges of the nation to all alike. The *Apra* claims to number among its constituents fully eighty per cent of the population of Peru, and its bitterest opponents do not deny that today *Apra* could easily win any fair election. Barring unforeseen accidents, Haya de la Torre may be the next president of Peru.

—*Advance*.

## EUROPE

### Clearing Away Slums

England is resolved to get rid of its slums. Plans already provisionally accepted by the government provide for the demolition of 266,851 unfit houses, inhabited by 1,240,182 people, and for the building of 285,189 new houses to replace those demolished; and it is anticipated that the program will be further extended. The capital cost is estimated at £165,000,000, equivalent to an annual payment of £3,100,000 by the government and of £1,070,000 by the local authorities concerned. Manchester proposes to clear 15,000 slum dwellings, and Liverpool, 11,000. Leeds has the largest program, involving 30,000 houses. The government proposes to introduce a further Housing Bill this fall, giving local authorities new powers to acquire, compulsorily, property for reconditioning.

—*The Advance*.

### World Wide Bible Testimony

The Fraternal Union for Bible Testimony, which later became The Bible Testimony Fellowship, was organized in London in 1923. This is a union of evan-

gelical believers representing all branches of the Christian Church, and bearing testimony to "The Holy Scriptures as the fully inspired and wholly trustworthy revelation of God to men," and to the great evangelical doctrines.

The Fellowship, in planning their Conference in London last month, sent out the following official call:

The undersigned believe that in our day a Testimony to the Holy Scriptures is urgently needed, which shall aim to recall the world's attention to the Bible and seek to reestablish among all people a reverent regard for the Book as being the Message of God to men.

We feel that such work will lead to a new and sustained interest in the Bible, and to such a great response to its Message as shall result in spiritual blessing and moral uplift both to the individual and to the nations.

The Bible Testimony Fellowship is therefore calling a Conference from which will go forth a clear and powerful call to the world to return to that reverence for the Bible, which shall result in earnest reading, belief in its saving claims and obedience to its invaluable teaching.

—*S. S. Times*.

### Wesleyan Mission, London

No city mission has so varied and so numerous agencies as the London Mission of English Wesleyans. There are eighty-six centers where mission work is being carried on in poor and crowded sections, areas where once stately mansions have now become sordid tenements. One of the ministries is a "Cripples Guild"; another, rest centers for unemployed. It was found that men came each morning without breakfast in order to leave what little food their cupboards held for wives and children. Accordingly, 50,000 breakfasts were served to children, and thousands sent with their mothers to seaside or country.

There is also a rescue work for girls, led by a woman 80 years of age; there is medical work with five doctors, two dispensers, and nurses working full time.

—*S. S. Times*.

### Protestant Strength in Paris

Paris has Protestant Sunday service in 138 places. *Le Christianisme au XX Siecle*, a Prot-

estant weekly, gives in every issue a list of the Sunday services held in Paris. A late issue has the address of no less than fifty-nine Reformed Churches with the names of the pastors and the hours of service; twenty-four Lutheran churches; thirteen Methodist and Baptist centers of worship; in addition there are twelve mission centers of the Salvation Army and other evangelizing agencies, and ten places for *Reunions de Priere*. In addition Protestant services are conducted in the German, English, Armenian, Danish, Dutch, Hungarian, Swedish, Russian and Rumanian languages.

—*The Presbyterian*.

### Finnish Mission Society

The seventy-fifth anniversary of the Finnish Mission Society has just been celebrated. The origin of the society runs along lines similar to that of the missions of the neighboring Scandinavian countries, and is closely connected with the awakening which swept over Finland in 1830 and the years following. About that time two pastors who represented separate viewpoints in regard to matters of conversion and a prominent layman became acquainted with Dr. Johannes Gossner, who himself was destined later to lay the foundation of a great mission in India.

When the 700th anniversary of the introduction of Christianity in Finland was observed in the churches, the government granted permission to raise an offering for missions in all of the churches. At last the time was ripe to found a missionary society and, with the cooperation of men who are famous in their country, the Senate authorized the founding of such a society on Jan. 19, 1859.

It took ten years before the first Christians could be baptized—but in 1920 a mass movement began and in the year before 474 people were baptized. In 1932 the number of accessions amounted to 2,106. In the first 50 years the members were 4,798 but in the last report there were more than 28,000. The so-

ciety has 16 stations with 193 preaching points, 50 ordained missionaries, together with 284 native workers.

The society has extended its work to Hunan province, China, organized in 1902. There are 4 main stations with 34 additional points. The number of Christians is 1,800. The society also carries on a mission among the Jews in Bukowina.

### Paganism in Germany

While some nationalists in Germany are seeking to restore old Teuton pagan worship, Sir Philip Gibbs believes that the majority of Germans are hostile to the attempt by Dr. Alfred Rosenberg to reinstate the old German gods. Protestant and Catholic churches are said to be crowded as never before, and Sir Philip believes that any frontal attack on religion in Germany will be a most dangerous policy for the Nazis, and will lead them to the precipice.

### A Wholesome Requirement

A law which might spare us much anxiety and trouble is in effect in Bulgaria. No child who attends school in the grammar grades or high school may see a picture unless accompanied by parents, except when a picture proves to be of historical or literary value. Then the Ministry of Education approves the picture and it is advertised that school children of certain ages may attend. If a child is seen in any picture house without his parent, and the picture has not been approved by the Ministry of Education, that child's conduct grade may be lowered one or more points. If it is lowered but one point the student is barred from entering the University at Sofia. However, this point may be regained before graduation from high school by good behavior.

—*Christian Advocate.*

### The Greek Church in Balkans

The Orthodox Church in the Balkans consists of four self-governing churches, those of

Greece, Rumania, Yugoslavia and Bulgaria. All have endured centuries of Turkish oppression, yet have preserved their national and religious life. Now, as a result of the rapid penetration of Western secularized civilization, and new conditions created by political and social changes, they are all experiencing transition and readjustment. Under Turkish rule, missionary zeal was almost entirely annihilated among Balkan Christians, whose interests were so thoroughly concentrated upon national liberation that the life of the Church became almost completely identified by them with the life of the nation, to the detriment of the universal character of the Christian message. But the great proportion of the people remained faithful to orthodoxy, although communism and anti-religious sentiment began to penetrate after the War. The Brotherhood of St. Paul distributes religious literature, organizes conferences, retreats and schools, gives special attention to young people. A new organization, "The Mission of the Greek Church," makes its main object to counteract communist propaganda.—*The Living Church.*

### Along Polish-Russian Border

For almost a quarter of a century efforts have been put forth to evangelize and train in Christian doctrines the people along the Polish-Russian border. Against every sort of difficulty and opposition this labor has prospered, until there has resulted an indigenous Church of Christ ministering to native people in their own tongue. It is organized as the Union of Churches of Christ and has the official recognition of the Polish government. Dr. K. J. Jaroszewicz is president of the Union. It already has over 200 established mission churches and over 300 ministers, missionaries and volunteer workers engaged in its activities. In normal times the Union could be self-supporting and carry on its own extension program, but the membership is having a struggle even to exist. Many of the best missionaries

are spending their days in fields or factories, laboring to provide daily necessities. This lessens their pastoral and pulpit effectiveness, and prevents extension work in surrounding territory.

—*The Macedonian Call.*

## AFRICA

### Five Converts to Islam

The following item appeared in a recent issue of an Arabic newspaper published in Cairo: "Five Christian Egyptians (whose names are listed) went to the Shareia Court of Shebim el Kom and announced their conversion to Islam. The proper legal steps were taken and their names changed."

"Religious liberty" is guaranteed in Egypt's Constitution, but it works only one way—liberty for Christians to become Moslems. Last summer when it was discovered that influences were being brought by missionaries to convert a Moslem girl to Christianity, the whole country was in an uproar which lasted four months.—*Hermann A. Lum.*

### Training for Baptism

Young African tribesmen are not admitted to the Church in Liberia without careful training. A class of forty "hearers" was recently formed, to be under regular instruction for a year before they are made catechumens, and another period of training before they are baptized.

A simple and dignified ritual in keeping with native customs marks their admission as hearers, the earliest stage. The questions they are asked are these, translated into two languages:

What do you want? (The answer, I want God's cross.)

Will you promise to keep God's laws?

Will you promise not to use pagan charms?

Will you promise not to use divination, nor to obey a diviner?

Will you promise not to sacrifice to spirits, and if others sacrifice meat, will you promise not to eat that meat?

Will you promise to have one wife only (or husband), to be faithful, and not to follow any other?

Will you promise to pray to God every day, to come to church on Sunday, and to come when they call you to hear God's word?

### Expansion in Nigeria

The Sudan United Mission opened four new stations in Nigeria last year. It has now 40 stations reaching 50 tribes. A notable feature of its work is the increased share taken by the people themselves, making itinerations on their own account and building churches. That at Forum holds some 500 people. In the last seven years 46 new stations have been opened. The Bishop of the Niger reports that in 1932 the church contributions rose from £43,689 to £50,082. Communicants increased from 17,350 to 19,450, but paid workers dropped from 1,645 to 1,582. He deplores that the great bulk of the people are still pagan and that many of the Christians show little zeal in evangelistic work.

There is a movement toward unity in Nigeria. One step in this direction was the formation of the "United Mission of Southern Provinces" in 1929.

### One Hundredfold

Mrs. M. L. Hack of the American Board tells of a Chindau girl who was sold three times by her heathen father. Then she ran away, walking 200 miles to Mt. Silinda School, East Africa. She became the first girl teacher in an out-station school; she broke native superstitions and underwent the first major operation performed in her part of the country; when the depression came she volunteered to keep on teaching "God's work" without pay. She has now taken into her home a two year old motherless child to bring up, and she faces a second serious operation.

—*American Board News.*

### Boy Scouts on Gold Coast

The Boy Scout Movement has made remarkable progress on the Gold Coast. There are now 32 Scout centers and over 3,000 officers and scouts. More important than the numbers is the spread of the Scout spirit, and the enthusiasm with which young Africans lead their troops. Very few Europeans have any part in the work; the responsi-

bility rests almost wholly on African chiefs, and natives who appreciate what is being done. Training classes are held annually on a forty-acre site given by Accra chiefs to the Scout Association four years ago. A monthly magazine is published.

—*The Church Overseas.*

### A Century in Basutoland

The Paris Missionary Society is celebrating 100 years' work in Basutoland, its oldest field. In 1933 the number of baptisms increased to 3,000. The average for former years was about 2,000. During the last ten years Roman Catholics have increased by 205,000. Three hundred and fifty new mission stations have been opened among the natives with 40 churches for the Europeans. The presence in South Africa of a large Indian population—some have come to Natal under a system of indentured labor, and have not been repatriated as had originally been intended; others are "Bombay traders" (mostly Mohammedans) who are to be found in many towns and villages—has created a special problem.

The people of South Africa are looking for a name for themselves. "African" is an inaccurate designation, since it calls a part by the name of the whole. The term "Bantu," though it means merely "the people," is gaining the field in intellectual groups and scientific studies, and is the linguistic designation of the language of the majority of the peoples of larger South Africa. — *World Evangelization.*

### Isoko's Lay Readers

A group of lay readers has been commissioned by the bishop in the Isoko country, to conduct services, exercise pastoral oversight, and hold classes in and for their churches. There are now between fifty and sixty of these men doing effective work. Rev. J. W. Hubbard has given them a short training course in the Old and New Testaments, the use of the Isoko Prayer Book, and simple doctrine based on the Apostles' Creed. It also included how

to read in church, how to prepare and preach a sermon, and how to look after the church and church compound from a sanitary point of view. Every evening the lay readers were required to talk personally to the people of Aviara on the Christian life; and at week-ends they went to village churches of the district, preaching, doing personal visiting and holding services.

—*C. M. S. Outlook.*

### Seeing Things as They Are

Baptist missionary Charles E. Smith, from the newest Baptist station, Kikongo, makes the situation vivid by comparison:

"What would you say to having only two pastors for Massachusetts, Rhode Island and Connecticut; or eight pastors for each of the states of Michigan, Illinois and Wisconsin; or but twenty for the whole of California? Suppose that there were no paved roads, no automobiles, but just narrow winding paths; then suppose that each of these pastors had not only to look after the interest of the churches in these areas, but the educational work as well, including the supervision of 203 outpost schools; and the feeding, clothing and instruction of 280 central school pupils, to say nothing of the construction and repair of buildings and the upkeep of property. Suppose, in addition, the wife of one of these pastors was responsible for the health of the station family of 487 people (workmen, school children and all) and thousands of others within a radius of six days' journey."

—*Watchman-Examiner.*

### Villagers Ask for a Missionary

A few years ago four men from an African village walked eighty miles through the bush to the nearest mission station to ask if their village, too, might have a missionary. They had been sent as a deputation by their chief and the people of their village; they humbly proffered their request, then walked the eighty miles home again. Until recently this request has had to remain unfulfilled. At the

conference of Moravian Missions at Tabora last fall a plan was worked out for the beginning and maintenance of outstations in three places, with a start toward a fourth. The cost of each new place will be about £20 for the first year, and a smaller sum for each following year.

—*Moravian Missions.*

## WESTERN ASIA

### In the Holy Land

Palestine has twenty-three Protestant missionary organizations, with a number of independent forces in addition. Roman Catholic work is chiefly among Armenians, Abyssinians, Copts, Nestorians and Jacobites. The whole number of missionaries is 232. In Jerusalem, with a population of 90,407, there are sixteen missionary societies with 105 missionaries, making one missionary for 861 persons. There are fifty Protestant schools with 4,281 pupils. Spiritual work leading to Christian conversions is extremely difficult. The Moslems number 73 per cent of the population, and the Jews 17 per cent. Any Moslem becoming a Christian loses his family, social, political and business standing. There are said to be only twenty-five known Moslem converts in all Palestine.

### Slavery Today

The *Nautical Magazine* for last December describes a modern slaveship seen crossing the Red Sea in August. "A fast and beautiful *dhow* making the crossing from Africa to Arabia had some accident to her halliards, which brought down the mainsail. A liner came alongside, and the officers had the opportunity of seeing a thing usually hidden by the darkness of night—a modern slave-ship fully loaded. There appeared to be between two and three hundred Negroes seated in rows on benches on the *dhow* with their ankles fastened to the flooring.

"The liner's wireless sent out the news of the slaver's location to the Red Sea guard ship; the *dhow* repaired its halyards and

the packed human cargo was hurried off to Arabia for sale and dispersal over the face of the desert."

## INDIA

### United Evangelism

Madras has for the first time witnessed the united efforts of the Indian Church in evangelism. During the week of January 7-14 a program, prayerfully planned for months in advance, was put into effect, *e. g.*, to bring a Christian greeting into every home in Madras by a personal visit; to distribute to each home a tract or pamphlet suitable to the standard of the people; and to invite to, and to conduct, special meetings with lantern slides, lyrical preaching and lectures in public halls and reading rooms. This work was divided among four local groups. Volunteer workers came forward from all the churches. In order to meet the special needs of non-Christian students, a professor prepared a special salutation and 7,000 copies of this were circulated among college students in the city. The press was also used. Articles appeared in *The Madras Mail* and *The Hindu* during that week. Christian organizations like the Y. M. C. A. and S. C. A. also had their part to play, and cooperated with the churches. From reports of various groups a hearty welcome was accorded the plan. Many were found eager to receive the message.

### Church Union Lags

Negotiations for the union of Anglican and free churches in South India which started in 1919 are being continued, but progress is slow. The joint committee of representatives officially appointed by the Anglican Church, the United Church of South India and the Methodist Church met in Madras last February, to consider the modifications suggested in the scheme of union by the central bodies of the three negotiating churches.

There is impatience in some quarters that the committee has not yet got down to more prac-

tical action, planning finance, dioceses and adjustments of organizations, but it should be remembered that this is the first union between episcopal and nonepiscopal churches which has ever been planned, and that in many lands people are watching and discussing it, for the repercussions of such a union will be felt in every Protestant church. In view of the diversity of traditions, a union may require years of cautious consideration.

### Indian Revisers of Bible

Indian Christians are taking an increasing share in translations of the Bible into their own language. The chief reviser, and most of the group which prepared a recent revision of the Bible in Urdu were Indians. The revisers of the version in Gujarati are mostly those dealing with their mother tongue; their leader, Himmatal, is connected with the Irish Presbyterian Mission Press. In Marathi, Rao Bahadur Athavle has published an independent translation of the New Testament which has won much praise. Pandita Ramabai had made an earlier version in the same tongue. The Bible in Nepali is chiefly due to the late Rev. Ganga Prashad Pradhan of the Church of Scotland Mission who spent most of his long life upon this great work.

—*World Evangelization.*

### Uplift for Outcasts

An interesting development is in the number of Hindu agencies which are working for the uplift of the outcastes. Two eclectic groups—the Brahmo Samaj and the Ramakrishna Mission, which try to combine what they believe to be good in Hinduism, Islam and Christianity—are taking active measures to provide schools for the depressed classes. The Brahmo Samaj is carrying on nearly 500 schools of different grades, and the Ramakrishna Mission has some 90 centers in all parts of India in which it is undertaking social and religious work. The large and influential Arya Samaj, with nearly a million members, has placed the removal of untouchability among

its main objectives. The Hindu Mission began work in 1925 definitely with the aim of stemming the tide of conversions to Christianity among outcaste and aboriginal peoples.

In contrast with this constructive work is the "Self-Respect Movement," which is largely destructive. It condemns the social and religious evils of Hinduism, and by scorn and satire endeavors to undermine them. The caste system, child marriage, the power of the Brahmans, and the oppression of the untouchables, are abuses which the movement desires to banish from Indian life.—*The Church Overseas*.

### Gandhi Warns Missionaries

Mahatma Gandhi is reported by the *Free Press* of Bombay as saying: "I believe in the equality of all the great religions of the world, and from my very early days I have learned to honor other religions as I honor my own religion, and have no difficulty at all in inviting and taking the cooperation of organizations that belong to other religions."

Referring to the untouchables he said: "There is a wrong way of giving help; I am painfully aware of that: that is, when your friends come with the intention, either expressed or implied, of seeking to convert these children. That is the wrong way, and I cannot possibly say that in this case your help will be welcome. . . . If you believe in your heart of hearts that Hinduism is not a gift of God, but a gift of Satan, you cannot help us, and I cannot ask your help."

### Christian Sadhu in Himalayas

A Christian Sadhu named Sadhu Paul from Travancore, South India, has been preaching and visiting Christians in a number of places in the northeastern Himalayas, remaining a few days in each town. In September he arrived at Nepal, where Sadhu Sundar Singh was tortured and imprisoned. There, as he was passing through a parade ground where about 400 troops

were drilling a policeman arrested him. He supposed he would be treated as Sadhu Sundar Singh had been, but was released. In each place visited, he distributes tracts and Gospels.

### "Preach the Lord Jesus"

The Hyderabad District of the Methodist Church reports the following advance for 1933: Over 1,400 young men joined in an evangelistic campaign to 690 villages. Caste people were greatly impressed by the bold witness of these outcaste youths. Adults received into the Christian Church numbered 1,981. A baptized Christian community has grown to 89,882 in 55 years since the Mission was started in 1879. Caste inquirers pleaded: "Sirs, preach the Lord Jesus. We never get tired of Him. The more we hear of Him the more we desire to be with Him."

—*Dnyanodaya*.

## CHINA

### Shanghai's Record Year

Shanghai now stands the second diocese of the Episcopal Church in China in numbers, having a total of 9,378 baptized Christians. Total contributions of \$52,000 again exceed all previous records. There are three new churches. Grace Church, Shanghai, rebuilt; St. Stephen's, Yanghong, built with materials from a church burned during the Japanese attack of 1931; and a small new country church at Szekyau financed entirely by the local congregation. The diocese now has five independent parishes, receiving no American support.

These advances are in spite of a ten per cent cut in salaries, but whether the same activity can be maintained is the problem. Only half a dozen of the city churches can hope to attain self-support in the next ten years; country evangelism must be carried for a generation at least, and the Chinese church cannot possibly take over the financial maintenance of high grade schools and hospitals.

—*The Churchman*.

### Why Names Are Changed

Much confusion as to names of mission stations has naturally arisen when Lanchow became Kaolan, Hanchung became Nancheng, and Hangchow became Hanghsien, to mention only a few of the changes. The explanation is, however, simple. After the establishment of the Republic in 1911 it was decided to abolish the old system of administration by which certain cities called "fu" and "chow" had jurisdiction over a number of other cities which were designated "hsien," and to reduce them all to one level as "hsien," or counties. Thus it became an anomaly to designate the "fu" and the "chow" by names which recalled their fallen grandeur. Fortunately, all these cities had also a "hsien" name, known well enough to the people in that district, though not universally throughout China, and in 1933, after a period of transition, these "hsien" names were definitely adopted by the Chinese Post Office, and will gradually supplant "fu" and "chow" names altogether.—*China's Millions*.

### The Challenge of Christianity

Dr. T. Z. Koo, who is closely identified with the Christian Student Movement, not only in China but throughout the world, and is known for penetrative thinking, in a recent address mentioned some contributions of the Christian religion to Chinese life which go deeper than the surface. To give them the true perspective he first fills in the background of Chinese culture. "Confucius did not deny that there is spirit or God but he did say that such a spirit is so far away, why waste time speculating about the nature of the spirit? You will never know very much about him. Therefore, the reasonable thing is to take your time and learn how to live rightly with your fellowmen. Thus when you make a people live on their own level as man to man, you take away the power ever to rise above that level. Bring into such a situation Jesus Christ, and we realize

that here is God, who is not distant, but who can come so closely to us in Christ that we perhaps can say, with some of the sages and prophets of old, that we can walk with Him. Here we have God with whose spirit our spirit can come into fellowship and communion.

"Again, our culture has produced some very fine things in the way of ethics; and, I think, the Chinese people as a whole owes to this fact its continuity. But, when you live merely by the ethical code, you either become cynical or a hypocrite. That is what happened to the Pharisees. When Christianity appears, something new comes in. Whereas formerly we merely adhered to a code, now we have surrendered to a *personality*.

"The third point is in the fact that we as individuals in China receive little consideration because we are mere units in the large group, whose interests we must serve. The Christian message coming into that background tells us we are precious in the sight of God—our Father. When we realize all this means something almost explosive comes into our lives. It is not mere accident, that so many new currents of life in the Far East today can be traced directly to men and women who have come to know Christ.

"Finally, in the Christian religion is a distinct challenge to rise from the plane taught by Confucius—'Return with justice those who hate you' to Christ's standard—'meet your enemy with love'; to rise from this plane of mere justice, and move a step ahead and deal with each other also in love. Tremendous are the implications of that for us in our modern life today."

—*Bible Society Record*.

### Churches Rebuilt

The Chinese Church at Kiangwan, near Shanghai, which was entirely destroyed by bombs during the Japanese-Chinese conflict has been replaced by a new one, only half as large, but opened with great rejoicing by a congregation that overflowed and

stood around outdoors for the service.

Another Shanghai church that was injured in the Japanese troubles was not rebuilt on the same site, at Santingko, but in a more convenient place at Yanghaung. The people themselves secured all the money to buy land and erect a church seating 150, and another building with living quarters and parish hall.

### Year Book Abridged

Although it covers a two-year period instead of one, the China Church Year Book has been reduced to about half the customary number of pages, in the hope that the reduced cost may make it possible to greatly increase the sales. The first part of the volume in eight chapters describes the general situation of the Chinese Church. The thirty succeeding sections deal with the various aspects of evangelism, educational and philanthropic work, and agencies related to the church, followed by a calendar of church events, laws affecting the church, publications since 1931, a directory of church officials and pastors, institutions of higher education, hospitals, etc., together with a summary of recent statistics of church and Sunday school work.

### Abolish Sedan Chairs

Canton municipal authorities have decided to abolish the sedan chair on the ground that it is inhuman, and contrary to the modern spirit. It is apparently realized that the carrying of sedan chairs is degrading. The ricksha has been supplanted in large cities of Japan by the cheap cruising taxicab, and obviously the Chinese do not like to have foreigners call attention to the fact that Chinese human beings are still used as beasts of burden, while the Japanese have been delivered from this form of degradation. All the accompanying discussions have called attention in general to the exploitation of the Chinese.

—*China Weekly Review*.

### The Church of Christ Advances

Dr. Cleland B. McAfee cites two evidences that a distinctively effective Christian Church exists in China. Commissioners of the General Assembly, as also members of synods, when they convene, repeat in unison the following covenant:

In the presence of God our Heavenly Father we enter into a solemn covenant to exert ourselves to the utmost to make this meeting of the General Assembly a sacred, solemn and spiritual fellowship, and to be fellow-workers with God and bound to one another by ties of mutual respect and love. Throughout all its sessions we will strive in this spirit of cooperation to increasingly strengthen the work of our Church, so that the name of God may be glorified and Jesus Christ may be manifested as the Head of the Church, and the Universal Church of all ages as His Body, sharing a common breath of life and filled with the richness of His abundant life. May the Kingdom of God come to earth even as it is in Heaven.

An unknown contributor to a Shanghai paper writes: "A few impressions will remain in the writer's mind: First, a really Chinese church is at work, tackling its own problems. In critical decisions the conscience of the Chinese commissioners was true to the highest things. The church is looking to the future, and facing difficulties bravely. If time is wasted in discussion, it is gained in fellowship. The inspiration of being at a gathering representing the church all over China cannot fail to move individuals, and make them feel that they are part of a great whole. Now the Assembly is over, and it is for every delegate to return home, strengthened by Christian fellowship, to face once more his or her own task in the light of new experiences."

### Christ, the Complete Saviour

A Chinese preacher, familiar with the religions of Confucius and Buddha, is said to have represented the difference between the mission of the Lord Jesus Christ and that of these heathen teachers as follows: "A sinner was found lying in a deep pit, unable to save himself from its mire. Confucius came to the edge of the pit and said, 'Poor



fellow, I am very sorry for you. Why were you such a fool as to get into that pit? Let me give you a piece of advice: if you get out, don't get into it again.' A Buddhist priest is next heard saying to him 'Poor fellow! I am very much pained to see you there. I think if you could get up two-thirds of the way, or even a half of the way out of this mire, I would be able to lift you out the rest of the way.' But the man was helpless. When the Lord Jesus Christ came to him, He lifted him up by grace through faith, and set his feet upon the rock."

—*Episcopal Recorder.*

### To Christianize the Troops

There is an interesting movement on foot in some Chinese military circles for putting troops under regular Christian instruction. Groups of soldiers are now being marched to the mission churches in at least three cities, Nanchang, Changsha and Yochow. At Changsha there are three or four places in the city where regularly numbers of men are gathered every Sunday for Christian preaching. One or two companies march to Trinity Church in Hankow for an early afternoon hour of instruction.

—*Presbyterian Advance.*

### Harvests of Manchukuo

Rev. W. T. Cook of Sinpin, Manchukuo, notes an improvement of conditions within the past year, both materially and spiritually. "Last year at the Bible Institute I asked the students to indicate which ones had during the year met with robbery in one way or another. About one half held up their hands. This year the census indicated only one in eight had been molested. This was partly due to a bumper crop, sufficient to feed every one; and partly to the stabilizing influence of a small Japanese garrison. The harvest in the church is a more surprising one. Because of constant war and robbery, only 4,000 Christians remain out of 6,000. Those with means have

moved away, yet the poor ones remaining have been ready to support a pastor if one could be found. They have carried on by themselves with the remarkable result that it took four whole days to examine all the candidates in a single church for baptism and enrolment. Twelve were baptized and forty enrolled as catechumens under instruction for full membership. In spite of disturbed conditions the enrolment this year of over forty surpassed our expectation and all previous records. Their spirit also was exceptionally fine as shown by their promptness, their readiness to cooperate, and their eager desire to learn the Christian Way of Life.

### JAPAN—CHOSEN

#### Student Housing Problem

One of the problems facing higher education institutions in Japan is to provide successful, adequate and healthful housing for the thousands of young men who flock to colleges and universities each year from all parts of the empire. This problem was emphasized in the study made of Christian education in Japan by a joint commission in 1932, consisting of American and Japanese educators, working under the International Missionary Council.

The Rikkyo Brotherhood is undertaking an experiment to solve this problem in a small way by providing not only comfortable and healthful housing for out-of-town students, but also comfortable surroundings for their members during their college life. Before launching a permanent program there is to be a six months' period of experimentation with a rented trial house. This study of the needs and problems of such a housing venture will show whether the raising of approximately Y200,000 to construct the permanent student chapter house project is justified.

—*The Living Church.*

### Kagawa Deplores Militarism

As he was nearing the Philippine Islands for a month of

speaking and conference engagements, Toyohiko Kagawa wrote:

If only Japan will repent, and establish permanent friendship with China! There is no other way than by the Law of Love. And not only in the relations between China and Japan, if we hope for a progressive uniting of all the cultures of the nations and races of the whole world, there is no other way than through the principle of redemptive love. The law of redemptive love is the fundamental law of the universe. Kropotkin's instinctive love is not enough. Instinctive love does not transcend race. It is the redemptive love that Christ lived and practiced that alone transcends race. This type of redemptive love must grow in us, and in co-operation with the spirit of the universe we must labor to save the unhappy peoples of the world. Since the Japanese nation was unable to sense this great redemptive love, I suffer the sorrows of the Prophet Jeremiah. Forgive us! You sons of Confucius and Motzu forgive us in the name of your great peace-loving sages! Some day the Japanese will cast away sword and gun and awaken to the love of the Cross. Just now I can think of nothing but to beseech your pardon. And there are an uncounted number of young souls in Japan who like myself are asking for pardon,—this is my message to Chinese brothers who may read this book.

—*Kagawa Fellowship Bulletin.*

### The Omi Brotherhood

In February, the Omi Mission as it entered its thirtieth year came to an end, and was succeeded by the "Omi Brotherhood." The change, which is in name only, was made in the interest of clarity. There is no change in purpose, principles or personnel. The Mission has grown from the microscopic effort of one "foreign" teacher and a couple of his pupils to an organization of more than two hundred workers; its various industrial departments have made positive contributions to social betterment in Japan, in addition to earning the financial support for the entire enterprise; its efforts in tuberculosis treatment, progressive education, and rural evangelization have had international influence; and in spite of successful industrial experiments none of its members has amassed personal wealth. It has operated for more than a quarter-century as a Christian community in which

four nationalities have cooperated upon equal terms.

One of the reasons for the change of name is that the indigenous character of this organization seems better expressed by the word "Brotherhood," which, in its extensive sense, seems to connote the primitive and essential meaning of Christianity in a way that the term "Mission" does not achieve. In the organization the term brotherhood is understood to include both sexes.

—*Omi Mustard Seed.*

### Street Evangelism

Mr. Dwight L. Malsbary, a Presbyterian missionary who has been teaching music in Pyengyang for five years, writes that he and a Seminary student encountered three men on the street who were emerging from a drunken orgy. They spent fifteen minutes trying to impress upon them that God has a remedy for sin. One of the men asked the men to call at his house and tell him more. They gave him a copy of John's Gospel and ten days later they called. The man was not at home but his son told them his father had become a believer. Asked how long ago, the son replied: "About a week or so ago someone on the street asked him to believe and he said he would, and he came home, told us about it and now besides my father, my wife and I, my sister and brother, all believe. We all went to church for the first time in our lives last Sunday."

—*Pyengyang News.*

### Do Ministers' Sons Go Wrong?

The blind evangelist, Pastor Kil, is known the world over. His son has graduated from the Seminary, and last year became the pastor of the mountain village church of Kok San. He found the church split with factions and in an unhealthy condition, but undaunted, started to build it up. He has not only greatly increased the attendance, and brought in many new members, but has started an evening

Bible Institute for about forty men and women who are unable to make the hundred-mile journey to Pyengyang to study. He has inspired the young men of the church to evangelistic zeal, so that they have started a group in a near-by village, walking the three miles out and back each Sunday to hold services for them; and a few weeks ago these boys raised money and bought a building for their group, which now numbers forty or fifty. Young Kil's sermons show his father's spiritual power, and in addition he has a beautiful singing voice. The people say "there never was anyone like him for personal work; he's always at it."

—*Pyengyang News.*

### Not Rice Christian

In a small village near Seoul, Chosen, a Christian church has been closed for several years because its members had become indifferent. The church bell had been rented to strangers. The Presbyterian Mission sent a Korean Bible woman to the district to endeavor to return the flock to the fold. After two months 30 persons met in the long-closed church. The bell was returned to its own belfry. At the same time the Bible woman's salary ceased. She was invited to go to another church which had raised money for the support of a Bible woman. Here is her answer: "My little children here are just getting on their feet and learning to walk. Can I say to them, 'There is rice for me there and none for me here, therefore, I will go where there is rice?' The Lord won't let me starve. I'll work on here."

—*Presbyterian Banner.*

## ISLANDS OF THE PACIFIC

### Philippine C. E. Union

The earliest Christian Endeavor society known in the Philippine Islands was organized at San Fernando, La Union, on December 28, 1904. From that date there have been approximately five hundred Junior

and Senior societies, with a membership of about four thousand. For years these societies functioned separately, each evangelical church having charge of its own organization. In 1925 the Northern Luzon Christian Endeavor Union was organized which federated some sixteen societies in four provinces. A few years later its membership had grown to thirty-two regularly organized senior societies with an equal number of junior societies. The Western Visayan Christian Endeavor Union and the Manila union were later organized. Finally on December 22 to 24, 1933, the first national Christian Endeavor convention was held. Fifty-three registered delegates and many visitors made up the attendance. A second national convention is planned for two years hence.

—*C. E. World.*

### New Interest in Rural Affairs

Since last April every municipality in the Iloilo district, P. I., has had a rural institute. Probably 10,000 people have been reached with instruction in practically every phase of country life. This interest in the farmer and the *barrio* man has spread to municipal, provincial and insular government officials. Bureau representatives and district health officers take part on institute programs while town presidents widely advertise the meetings and urge *barrio* lieutenants to attend.

### New Work in D. E. I.

Consolidation is the order of the day in the Dutch East Indies. In 1930 the 330,000 Batak Christians in Sumatra framed a constitution as a Batak Church. The congregations of Central Java took a similar step two years later. In 1932 a general synod was organized in eastern Java. The Salvation Army reports 300 professed conversions on the north coast of Java. The Christian and Missionary Alliance are opening three new fields in East Dutch Borneo.

—*World Evangelization.*

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

## ANNOTATED LIST OF BOOKS ON ORIENTALS IN AMERICA

PREPARED BY MISS MAY HUSTON

*Associate Secretary, Department of Missionary Education, Northern Baptist Convention*

**Chinatown Quest.** By Carol Green Wilson. Stanford University Press, California. \$1.00.

The story of Donaldina Cameron's life-long battle to end the traffic in Chinese slave-girls in America. "Lo Mo," as she was called, worked to rebuild the lives of the girls she rescued and has been richly repaid by the host of happy women she has sent out into lives of usefulness.

**The Ways of Ah Sin.** By Charles R. Shepherd.

A vivid and thrilling story of similar work for Chinese in San Francisco. Out of print but may be found in many libraries.

**Lim Yik Choy.** By Charles R. Shepherd. \$1.50. Fleming H. Revell, New York.

The story of a little boy orphaned in China and brought to America by an old uncle who dies shortly after the arrival of the pair in the United States. The narrative carries him through many experiences, and sends him back to the land of his birth, to take up a career of consecrated Christian service.

**Huie Kin Reminiscences.** Published in China; may be ordered through the Presbyterian Book Store, San Francisco. \$1.25 plus postage.

An exceedingly interesting life history of a Chinese boy who came to America when he was fourteen and later became a Presbyterian minister in New York City.

**When the East Is in the West.** By Maude Madden. \$1.50. Fleming H. Revell, New York.

True stories revealing the Japanese heart and soul in California. Excellent for illustrations to be used in programs or study classes.

**Land of All Nations.** By Margaret R. Seebach. Cloth, 50 cents; paper, 25 cents.

Biographical sketches about people of various races living in the United States. Two of Orientals.

**Next-door Neighbors.** By Margaret T. Applegarth. \$1.25. Fleming H. Revell, New York.

Thumbnail sketches containing several stories of Chinese and Japanese children in America.

**A Daughter of the Samurai.** By Etsu I. Sugimoto. \$1.00. Doubleday Doran, New York.

A background book showing the life of a Japanese girl of the Samurai class reflecting the many-sided life of Japan in the transition period.

**A Daughter of the Narikin.** By Etsu I. Sugimoto. \$3.00. Doubleday Doran, New York.

Another beautiful story, the plot of which is laid in Japan but touches American life, thus making it an excellent reading book for this year's theme.

**The World in a Barn.** By Gertrude Chandler Warner, author of "Windows into Alaska." \$1.00. Friendship Press, New York.

A popular reading book for primary children, containing several stories about Oriental children in the United States.

### MISSION STUDY BOOKS—GRADED READING

The new books published by the Missionary Education Movement are the more welcome because of the limited number of readable volumes. These books should be placed in school and public libraries as well as in homes and churches.

### For Adults

**Orientals in American Life.** By Pres. Albert W. Palmer; author of "The Human Side of Hawaii," "The New Christian Epic," etc. Cloth, \$1.00; paper, 60 cents. Friendship Press, New York.

An exceedingly interesting and informing book that grows out of the author's own experiences with Orientals both in Hawaii and on the Pacific Coast. It is a keen, sympathetic study of their problems in the effort to fit into the life of this country and of the possibilities of their development in the right environment. From the first chapter on "The Transformation of Chinatown" to the last on "How the Church Can Help" the book is filled with vivid, deftly drawn pictures of Oriental life.

### For Young People and Seniors

**Out of the Far East.** By Allan A. Hunter, author of "Facing the Pacific"; "Youth's Adventure"; "Social Perplexities." Cloth, \$1.00; paper, 60 cents.

Stimulating adventures in world friendship. Well written and admirably adapted for groups of young people because of its youth approach and the author's first-hand experience with Oriental young people both in the Far East and in this country.

### For Junior-High Grade

**Gold Mountain.** By Philip F. Payne, Assistant Secretary, Presbyterian Board of National Missions; in charge of Oriental Work. Cloth, \$1.00; paper, 60 cents.

A delightful story of Chinese who heard of the discovery of gold in the mountains of California; their efforts to become miners; the opposition they

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

met; the problems of adjustment and the results of Christian work among them. Also stories of Japanese, their characteristic traits, and their response to the Christian message.

### For Juniors

**Rainbow Bridge.** By Florence Crannell Means, author of "Ranch and Ring" and the stories in "Children of the Great Spirit." Cloth, \$1.50; paper, 75 cents.

Any Junior will be thrilled by the adventures of the Miyata children who left their home in Japan to come to America. From the moment they embark until the story closes there is one exciting adventure after another. Delightfully illustrated.

### For Primary Boys and Girls

**Oriental Friends in the United States.** By Katharine Smith Adams, formerly Director of Religious Education in Christ Church, Greenwich, Connecticut. Boards, \$1.00; paper, 75 cents.

This book for leaders gives suggestions for teaching and worship as well as source material on Chinese, Japanese and Filipinos.

### Helps for Leaders of Adult Study Groups

**A Course for Leaders of Adult Groups Studying the Orientals in the United States.** By Margaret I. Marston, Educational Secretary, Woman's Auxiliary of the Protestant Episcopal Church. Paper, 25 cents.

This pamphlet is at once a helpful guide to Dr. Palmer's book and to the use of other materials on the general subject of missions among Oriental peoples in America.

**What Do You Think About Orientals in the United States?** 10 cents each; 60 cents per dozen.

Brain-teasing questions and check lists of thought-provoking statements of fact and opinion. Contains material for six sessions. An invaluable aid in stimulating general participation in group discussion.

**A Course on Orientals in the United States.** Paper, 25 cents.

For groups of young people and seniors. Based primarily on "Out of the Far East."

### For Leaders of Junior High School Groups

**A Course on Orientals in the United States.** Paper, 25 cents.

Based on "Gold Mountain" and other books.

### For Leaders of Junior Groups

**Japanese Here and There.** By Margaret E. Forsyth, Associate in Religious Education, Teachers College, Columbia University, and Ursul Moran, missionary in Japan. Boards, \$1.00; paper, 75 cents.

A Friendship Press text on the Japanese both in Japan and in the United States. Gives suggestions for procedures and activities on School Life; Home Life, Earning a Living.

**Orientals in the United States Picture Sheet.** 25 cents.

A folder of pictures to be used in making posters and notebooks and for classroom use.

**Picture Map of the United States,** 30 x 50 inches, to be colored by the children. 50 cents.

Pictures of Orientals in the United States or of home mission work may be pasted on the map at appropriate places.

**Paper Dolls.** 25 cents a set.

The three sets, Friendship Cut-outs; China Paper Dolls; Japan Paper Dolls, furnish excellent Oriental dolls to use in connection with any study of these races in the United States.

Additional helps in the way of magazines, programs, leaflets on fields, also plays may be secured by writing denominational boards.

### Reference Books on Orientals

An extensive bibliography will be found in Dr. Palmer's "Orientals in American Life." Mention is made here of a few.

**Paradox in Hawaii.** By David Livingston Crawford, President of the University of Hawaii. \$2.00. Stratford Co., Boston.

An exceedingly constructive and authoritative study of economic and educational tensions in Hawaii.

**Can Nations be Neighbors?** By David Livingston Crawford. \$1.50. Stratford Co., Boston.

A somewhat new approach to the problem of international relations by one who, from inti-

mate acquaintance, knows the several racial groups of peoples in the Pacific area.

**Immigration.** By Lawrence Guy Brown. \$3.00. Longmans Green Co., New York.

A discussion of cultural conflicts and social adjustments arranged for a one semester course. Contains chapters on the Chinese, Japanese and Filipinos and is an excellent reference volume on the whole immigration question.

**Filipino Immigration.** By Bruno Lasker. \$4.00. Chicago University Press.

This is the most comprehensive study of the subject based on a careful survey made by the American Council of Pacific Relations that has yet appeared. It throws light on many of the factors involved in this problem which the American Congress will, without doubt, have to face.

**Resident Orientals on the American Pacific Coast.** By Eliot Grinnell Mears. \$3.00. Chicago University Press.

An exposition of the present situation of the Chinese and the Japanese resident in continental United States. Legal sources have been consulted and are quoted quite extensively. Contains many charts and tables, thus making available an immense amount of information.

**Japanese in the United States.** By Yamato Ichihashi. \$4.00. Stanford University Press, California.

Ranks as the most comprehensive and authoritative resource book on the subject. Written by a professor of Japanese history and government in Stanford University, it contains invaluable information about Japanese immigrants and their children.

**Foreign Students in America.** \$1.75. Association Press, New York.

A mine of information on foreign students and their problems, prepared by the Committee on Friendly Relations among Foreign Students.

### Valuable Booklets and Leaflets

**Further Development of Race Contacts in Hawaii.** By Romanzo Adams, 15 cents.

**The Peoples of Hawaii.** By same author, 50 cents.

**The Chinese Population in Hawaii.** By H. L. Shapiro, 30 cents.

**Aliens in the United States.** By Joseph P. Chamberlain, 20 cents.

**Memorandum on Chinese Students in U. S.,** 10 cents.

These and other valuable material may be secured from the American Council Institute of Pacific Relations, 129 E. 52d St., New York City.

**Second Generation Orientals in America.** By William B. Smith, 25 cents. Missionary Education Movement. New York.

### Magazines

**MISSIONARY REVIEW OF THE WORLD** for June and July.

The denominational magazines contain valuable material.

**The Chinese Christian Student, Japanese Student Bulletin, Filipino Student, Korean Student Bulletin.**

These four magazines available at \$2.50 per year from Committee on Friendly Relations, 347 Madison Ave., New York City.

**An Oriental View of American Civilization.** By No-Yong Park (Pao), Ph.D. 8vo. 128 pp. \$1.50. Hale, Cushman & Flint. Boston. 1934.

This "friendly critic" is a Chinese, a Harvard Ph.D. who measures American life, manners and thought with a Confucian yardstick: the Doctrine of the Mean. His criticisms are frank and intelligent, though in some cases unbalanced. He points out the faults of Americans—lack of reserve, amusement craze, speed mania, extravagance, love of advertising, greed for gold, "idolatry," materialism, lack of respect for parents, unworthy ambition and laxity in morals. He calls attention to the lack of "Chinese politeness, Japanese modesty and European polish." Race prejudice is another fault. Women are criticized for aping the men and their vices.

American virtues, as Dr. Park sees them, include boundless energy, good sportsmanship, progressiveness, optimism, organizing ability. Women are admired for their versatility and freedom from convention. The

American home, school and government, also come in for criticism and appraisal but all is said with a sense of humor and a desire to be just and friendly. He sees America's greatest hope in her youth and the mixture of races. The book is one which Americans should read with relish and profit. Many of Dr. Park's remarks give us reason to stop and think. Here is one: "In old days, the Christian missionaries used to tell us Chinese that it is a heathen practice to worship idols or to bow down to wood and stone. Maybe it is. But the worship of the idol is harmless when compared with the worship of an actress."

*Four books recommended by Dr. Geo. Hinman:*

**Japanese in California.** By E. K. Strong, Stanford University Press, 1933. \$2.00.

**The Second Generation Japanese Problem.** By E. K. Strong, Stanford University Press, 1933. \$2.00.

Very accurate and informing in most respects but inaccurate in the account of the Protestant work being done.

**Oriental Exclusion.** By R. D. McKenzie, University of Washington. Chicago University Press.

This is a 1927 book and very fine for the period it covers.

**The Japanese Problem in the United States.** By H. A. Millis, 1915.

Probably the best of the older books.

### MISCELLANEOUS BOOKS

**A Bibliography of Negro Migration.** By Frank Alexander Ross and Louise Venable Kennedy. Columbia University Press. New York. 251 pp. \$5.00.

Of making surveys there seems to be no end, and yet they are the basis of conclusive thinking in regard to many pressing problems in home and foreign missions. This Bibliography is the fifth volume on Negro Migration produced by the Department of Sociology at Columbia University. Earlier volumes dealt with the facts. The constantly increasing presence of colored people in our northern cities consti-

tutes one of the most vital present-day sociological problems. The migration of any large group of human beings is a matter of concern to the social scientist. Invariably there is compulsion, usually economic. When the migration is not toward a frontier but from one heavily populated region to another even more heavily populated, there is certain to be economic and cultural conflict. And when the emigrating group is of a minority race the effect not only upon the newcomers but also upon the inhabitants of lands both left and sought is enormous. This bibliography is very complete, carefully indexed and bears witness to the importance of the subject.

S. M. ZWEMER.

**Totaram. The Story of a Village Boy in India Today.** By Irene Mott Bose. 8 vo. 117 pp. \$1.90. Mac-Millan. New York. 1933.

This pleasing story of a village boy in India is from the pen of a daughter of Dr. John R. Mott. Mrs. Bose, who was formerly a Y. W. C. A. worker in India, has caught the atmosphere of village life and shows a real understanding of the language, some customs and folk-lore familiar to the Indian boy. The result is not a missionary story but is a successful attempt at sympathetic interpretation. After all, a boy in India is very much like other boys except for his surroundings, his early training, his beliefs and his customs. The differences make him more interesting but the similarities make him more understandable.

**Jothy. The Story of the South Indian Jungle.** By Charlotte Chandler Wyckoff. 305 pp. \$2. Longmans Green. New York. 1933.

This missionary, the daughter of a missionary in India, shows intimate knowledge of South Indian life such as is only possible to one born and brought up among the girls of an Indian village. Miss Wyckoff has written an attractive story that gives an understanding view of Jungle life. She thus opens the way for a delightful contact between American children and their

brothers and sisters in a far different environment. The word pictures, illustrated with pen and ink drawings, bring us into fellowship with an Indian child's experiences at weddings, festivals, travel by bullock cart, home life, and school adventures. The story has a Christian as well as an Indian flavor.

**Modern Industry and the African.**  
By J. Merle Davis. 425 pp. Macmillan. New York.

Socially, nothing is more important in these momentous days for Central Africa than correct, sympathetic understanding of the widely varied elements entering into its amazingly rapid change of this generation. Religiously, the missions have a responsibility in this connection comparable to that borne by governments politically. The Church is therefore tightly tied into the study now under review.

J. Merle Davis, formerly associated with the Y. M. C. A. in Japan and director of the Institute of Pacific Relations, is now head of the International Missionary Council's Department of Social and Industrial Research with headquarters at Geneva. Created largely through the efforts of Dr. John R. Mott, this department's first major undertaking was an inquiry, generously financed by the Carnegie Corporation of New York and the Phelps Stokes Fund, into the effect of the copper mines of Central Africa upon native society and the work of Christian missions. Associated with Mr. Davis in this enquiry were Chas. W. Coulter, Professor of Sociology at Ohio Wesleyan University; Leo Marquard, history master at Grey College School, Bloemfontein; Ray E. Phillips, missionary and welfare worker, Johannesburg; E. A. G. Robinson, fellow of Sidney Sussex College and Lecturer in Economics in the University of Cambridge; and Miss Mabel Shaw, O.B.E., Principal, Livingstone Memorial Girl's School, Mberesbi. This group spent the second half of 1932 in Africa, mostly in the two Rhodesias and South Africa, with a short visit in the Katanga Province of Congo Belge.

The scope of the enquiry is reassuringly broad. The sociological problem is covered in the report by Mr. Coulter, the economic problem by Mr. Robinson, and the problem of government by Mr. Marquard. Mr. Davis deals with the historical background at the opening of the report, and closes it with the final hundred pages devoted to the problem of missions.

The social factors in the situation are in a state of flux. Thousands of men and hundreds of women are being drawn from tribal environments into mining areas where family and tribal sanctions and customs are largely overlaid by increasing deposits of urban life. Men at the end of their contracts or in a time of general depression, such as the present, go back to their tribal areas there to conform externally in many ways but write an inner seething that spells fundamental change in this generation. Family life is disintegrating through long periods of marital separation, disease is coming in, morals are lowering, racial bitterness is growing. These and other disabilities can hardly be outweighed in the specific benefits conferred by association with the mining developments; greater individualism, manual skill, some slight education, larger cash income, three-pound increase in average bodily weight, more bicycles, phonographs, sewing machines. This social side of the problem makes specially insistent demands upon Christian missions.

The very full treatment given the economic and governmental aspects of the problem deserve careful study by all who would understand modern Africa. There depicted are samples of the great wealth currently being produced by that continent, and of the industrial penetration which is making itself felt throughout its length and breadth. The delicate and difficult problems faced by governments are also set forth, with some of the successes and failures registered. What a complex and contradictory picture it

all is! That is Africa in 1934.

When we come to the part played and to be played by Christian missions in the solution of all these problems we come close to the heart of the whole question. For this reason was the inquiry made. African religions are weakening, are likely soon to be largely swept away. Christianity should replace them. Is it? Will it?

This inquiry reveals a not too happy picture of the past. It seeks to point a more hopeful way for the future. Of its 75 specific recommendations we reproduce six here in whole or in part:\*

No. 3.... The missionary who ministers to the natives on the copper belt should be equipped with training in social welfare, recreation, social hygiene and community planning, and be prepared to understand the bearing of the social needs of the people upon the growth of the Church both at the mines and in the rural areas, and to plan his work with the problems as a whole in view.

No. 14. The Commission wish to call attention to the poverty of the social life of a native community which is cut off from its rural and tribal environment. It considers a major task of the Church to be to enrich this social life, to organize it in wholesome channels, and to strive to create a new network of native interest which will serve as a foundation for urban native society.

No. 19. Missions are urged to study how the essentials and standards of the Christian way of living can be disentangled from the inessentials and peculiar standards which have grown around them during 1900 years of European civilization, and how they can be readapted to the present social and economic needs of an African people.

No. 38. Missions are urged to address themselves to the task of inculcating a Christian faith that evokes a greater depth of moral conviction and loyalty to principle—a faith that will hold the native Christian when subjected to the new and tremendous moral strains of the copper belt. His position is rendered all the more perilous by the absence of his own social and moral controls and by his sudden introduction to a pagan European society.

No. 43. The Commission believe it to be of the highest importance that the missionary work of the Protestant Free Church societies on the copper belt be united under the care of one missionary society. In carrying out this policy, however, certain conditions would require to be met....

No. 58. It is recommended that in work for every type of community

\* Pages 377-389.



the central educational emphasis of missions should be directed toward preparing Bantu youth to serve the needs of the Bantu rather than European society.

These may give the tense, but a reading of the lot is necessary before a full view can be had of this inquiry and report. It is a thoroughly scientific document warmed, as to the future, by the Christian's grounded optimism as regards the Church and its mission.

The past is depicted; a future is sketched. The inquiry is made, the report is out. Now what? From mines, governments, missions—what answer?

EMORY ROSS.

*The Christian Mission in the Modern World.* By William David Schermerhorn. 8 vo. 360 pp. \$2.50. Abingdon Press. New York. 1933.

This modern history of Protestant Christian missions opens with a brief history of the rise and growth of Christianity, and the evangelization of Europe up to the Reformation. Then there follows a list of the various Protestant missionary agencies and a brief study of the progress of Christianity in various lands—geographically considered. There are ten outline maps, an index, and a bibliography which is useful but not very discriminating.

Dr. Schermerhorn has spent five years in India and has been a teacher in Garrett Biblical Institute, Chicago. He was also one of the group that visited the mission fields to study the younger churches in foreign lands. This history of missions shows that the Author is sympathetic with the attitude of the Laymen's "Re-thinking Missions" and seeks to present the subject from a "modern" viewpoint, but with "the conviction that Christ is Saviour both of men and of nations."

The volume is interesting for its facts rather than for its opinions. While most of the facts presented are familiar to students of missions, it is an advantage to have them marshalled in a clear and concise presentation. Conservative Evangelicals and historians will not agree

with the author in some points. In general the volume is lacking in definite information as to great personalities that have had a significant part in the missionary movement. For example, reference to the Student Volunteer Movement includes no information as to where or by whom it was founded, and as much space is given to the recent Laymen's Inquiry as to the S. V. M. which has proven its value for nearly half a century.

Each field is taken up separately with some information as to its land, people, language, history, government and present conditions. There is very little reference to the non-Christian religions but considerable attention is given to the present economic and social problems. The progress of Protestant missions in each field is described briefly but with little reference to great missionary pioneers. There is little mention of Carey and Judson, and none of Hudson Taylor, Eliza Agnew, Laws of Livingstonia, Henry Jessup of Syria, or Bishop Pattison. More space is devoted to some of the modern developments and their leaders—like J. W. Pickett, of India, and Frank Lauback, of the Philippines; almost no attention is given to the growth of woman's work in missions.

Dr. Schermerhorn says in conclusion that his survey has shown certain things: (1) That the essence of Christianity is to share. [Is it not rather to witness and teach?] (2) That Christian Missions are restricted and impoverished by enemies within and without its rank. [But the enterprise receives its life, direction and power from the Holy Spirit.] (3) That the progress of Christianity has been marked by periods of expansion, arrest and reform. [It is also marked by definite and repeated spiritual revivals.] (4) Important lessons are learned from past experiences. [These are worthy of attention.] (5) We are coming to grips with present-day social and economic problems. [This is needed but should not be over-emphasized.]

Charlotte R. Willard of Merzifon: *Her Life and Times.* Ernest Pye, Editor. 211 pp. \$2.00. Illus. Revell, New York.

Miss Willard was a woman of high adventure, a professor of Carleton College who spent a sabbatical year in a mission station in Asia Minor and found her work so worthwhile that she devoted her life to the cause. She was a missionary of the American Board from 1898 to 1930 in Merzifon, Anatolia, Asia Minor and her contribution to human welfare was remarkable—Miss Willard as teacher in Anatolia College, principal of the Girls' School, director of the King School for the Deaf, author, publisher, manager of mission buildings and property, caring for twelve hundred orphans and for thousands of sick soldiers, courageously and successfully daring great danger and hardship to rescue forty-eight Armenian girls that had been "deported," providing industries for destitute women and children, visiting officials and villagers and everywhere radiating love and hope and Christian faith. She also had her quiet times for prayer and Bible study and knew well her God and her fellowmen.

Dr. Pye, the editor, has artistically woven together the tributes written by many hands. One of the most significant chapters is "The 'Joy Nest'—Its Rules and Motto," a social experiment made by four Turkish girls. Light is given on such questions as: Can Christian missions succeed in a Mohammedan country? Why and how did the Turks almost annihilate the Armenian nation in 1915? What is the missionary doing for international and inter-racial peace and goodwill? How can a school which is forbidden to have direct religious teaching winsomely present Jesus Christ as the Divine Saviour from sin? What obligation and opportunity does the Christian Church now have for bringing the good news of Jesus and His redemptive love to the ambitious, progressive, war-harassed, bandit-ridden and economically depressed peoples of the new Turkey? C. H. DERR.

## Personal Items

(Concluded from page 257.)

Dr. Cheng Ching-yi has resigned as General Secretary of China's National Christian Council. Dr. Cheng was both prophet and leader of the "Five-Year Movement," and his successive elections as Moderator of the General Assembly of the Church of Christ in China from its inception, indicate his outstanding ability. He now plans to place his services more widely at the disposal of the United Church of Christ.

\* \* \*

Dr. Philip Allen Swartz, minister of the First Congregational Church, LaGrange, Ill., has been elected Secretary of the Federal Council of Churches. His major responsibility will be the financial problems of the Council.

\* \* \*

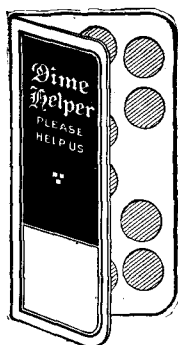
Miss Alice Pettie Adams, founder of "Hakuikai," a social center in Okayama, Japan, who has six times received recognition from the imperial government, is now to have a bust placed on exhibition beside other notables, including Premier Saito.

\* \* \*

Dr. Conrad Hoffman is visiting Egypt and the Near East. Some six weeks have been spent in visitation of different mission centers in Palestine, and for study of the Zionist Movement and the Jewish problem as it exists in that area. He hoped also to visit Beirut and Baghdad.

## Obituary Notes

Dr. J. Charles Humphreys, a worker of the Baptist Foreign Mission So-



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ciety in China for sixteen years, died in Germantown, Pa., March 31. Dr. Humphreys had served at Yachow, at Ningyuenfu and at Chengtu where he served on the faculty of Union University Medical College. Because of ill health he retired in 1925.

\* \* \*

Mrs. Hugh Taylor of Muang Mam, Siam, died near the end of February from a fever while traveling to Luang Prabang. Mrs. Taylor went to Siam as a Presbyterian missionary in 1893.

\* \* \*

Dr. Ahmed Fahmy, an Egyptian who was a medical missionary in China for over thirty years, died recently. He was the son of Moslem parents, and became a Christian at the age of eighteen.

## New Books

Christian Missions and a New World Culture. Archibald G. Parker. 321 pp. \$2. Willett, Clark. Chicago.

Can I Know God. Frederick B. Fisher. 140 pp. \$1. Harpers. New York.

An African Prophet. The Ivory Coast Movement and What Came of It. W. J. Platt. 2s. 6d. Student Christian Movement Press. London.

Contemporary Religious Thinking. Edited by Frederick G. Bowers and Robert W. Searle. 212 pp. \$2. Falcon Press. New York.

God and the Cosmos. Theodore Graebner. 352 pp. \$3. Eerdmans. Grand Rapids.

Gems of Gold. R. E. Neighbour. 378 pp. \$1.50. McMillen-Neighbour. Elyria, Ohio.

Modern Industry and the African. J. Merle Davis. 425 pp. Macmillan. New York.

The Queensgate Mystery. Grace Pettman. 190 pp. 1s. 6d. Pickering & Inglis. London.

Religion in Shoes: Brother Bryan of Birmingham. Hunter B. Blakely. 186 pp. \$1.50. Presbyterian Committee on Publications. Richmond.

Reconstruction of Religious Thought in Islam. Sir Mohammed Iqbal. 186 pp. \$2.75. Oxford University Press. London.

Totoram. Irene Mott Bose. 117 pp. \$1.90. Macmillan. New York.

The Use of Material from China's Spiritual Inheritance in the Christian Education of Chinese Youth. Warren Horton Stuart. \$2.50. 210 pp. Oxford University Press, Shanghai Agency.

The U. S. and the Caribbean Area. Dana G. Munro. \$2. 322 pp. World Peace Foundation. Boston.

Ways That are Dark. Ralph Townsend. 336 pp. \$3. Putnams. New York.

The Letters and Journals of Samuel Marsden, 1765-1838. Illus. Maps. Edited by John Rawson Elder. 580 pp. 42s. Kieck. London.

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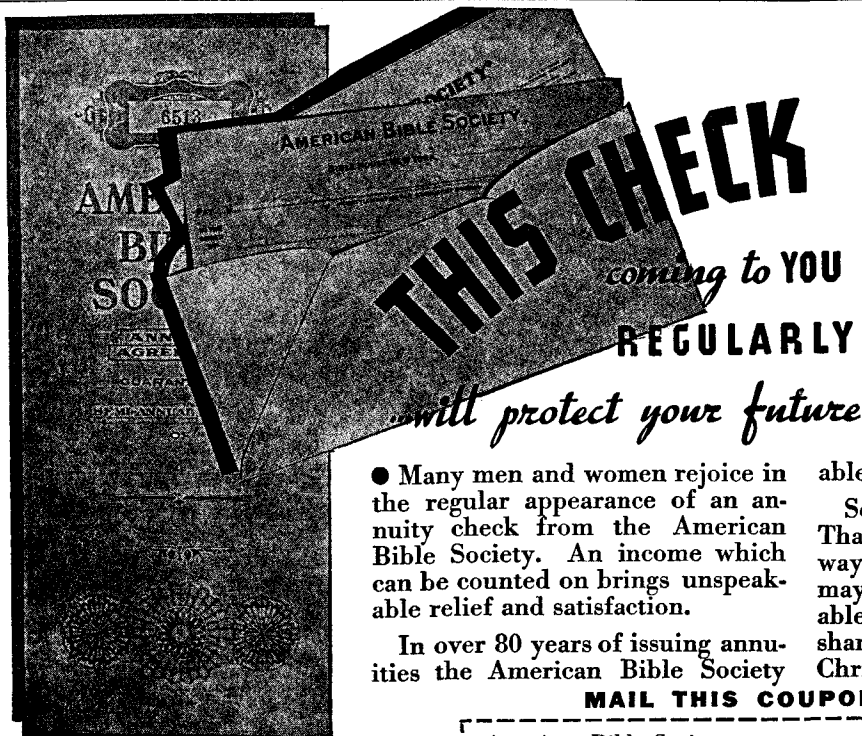
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An excellent general study of the various oriental people in the United States today. Contains a chapter on Hawaii that is unique. Cloth, \$1.00; paper, 60 cents.

## Out of the Far East

By Allan A. Hunter, *author of "Facing the Pacific," "Youth's Adventure," etc.*

A book of adventures in Christian friendship with Orientals in our midst. Shows the handicaps Orientals must overcome and appreciates their struggles. Cloth, \$1.00; paper, 60 cents.

## Japanese Here and There

By Margaret E. Forsyth, *Associate in Religious Education, Teachers College, Columbia University, and Ursul Moran, missionary in Japan.*

A Friendship Press Text for juniors, dealing with Japanese both in Japan and in the United States. Contains stories and lessons. Boards, \$1.00; paper, 75 cents.

## Rainbow Bridge

By Florence Crannell Means, *author of "Reach and Ring" and the stories in "Children of the Great Spirit."*

A delightful reading book for children under twelve. Tells the story of a Japanese family that came to America. Illustrated by Eleanor Frances Lattimore. Cloth, \$1.50; paper, 75 cents.

## Oriental Friends in the United States

By Katharine Smith Adams, *formerly director of Religious Education in Christ Church, Greenwich, Connecticut.*

A Friendship Press Text for primary pupils containing units of work on the Chinese, Japanese and the Filipinos. Gives teaching material and suggestions for worship. Cloth, \$1.00; paper, 60 cents.

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