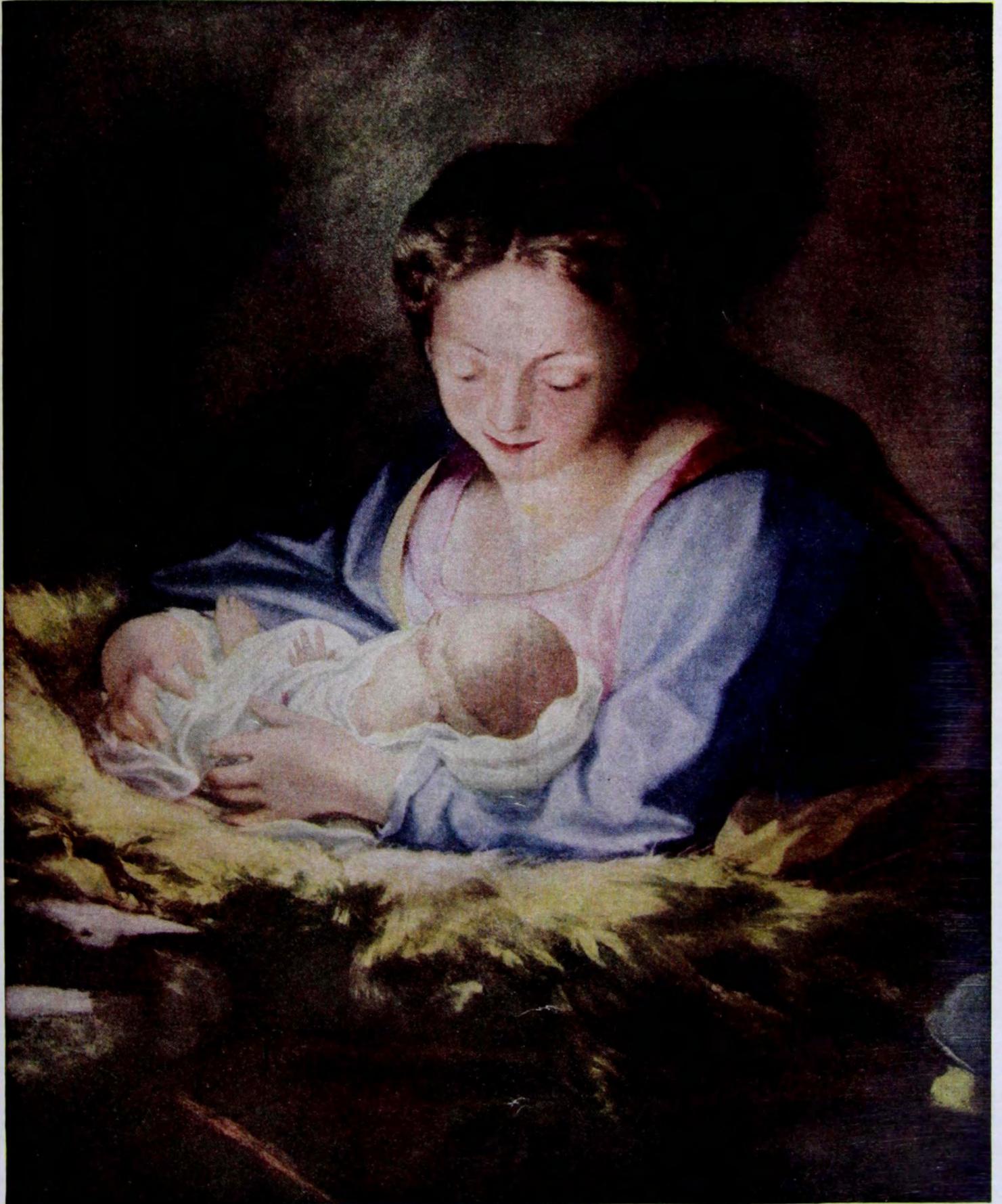


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# WORLD OUTLOOK

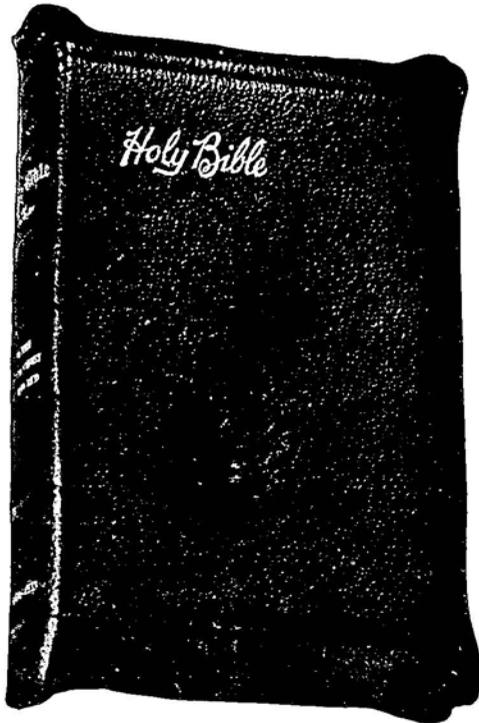
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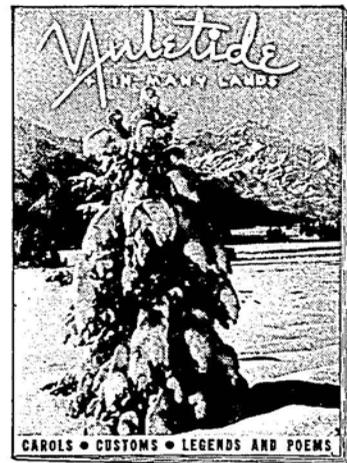
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# WORLD OUTLOOK

ELMER T. CLARK, EDITOR  
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## The War and Missions

*By Dr. A. L. Warnshuis*

**T**HE war in Europe challenges the churches to demonstrate the solidarity of the missionary movement. This is a preliminary summary of early reports of how the war is affecting missionary work.

The Basel Evangelical Missionary Society, with its headquarters in Switzerland, has been a union supported by German and Swiss churches. Immediately after the declaration of war, the German secretaries of the Society and the German members of its board of direction transferred their offices and duties to Swiss members. The Society will not be altogether Swiss as to its nationality, but this sacrifice of German co-operation will mean an exceedingly heavy burden for the Swiss churches to carry in maintaining the large work of this Society in India, China, Borneo, Gold Coast, and Cameroun.

From France the Evangelical Missionary Society of Paris reports that of their staff of three secretaries two have been called to the army. Half of their hundred men missionaries have enlisted in the army, and several of their missions are in great difficulties. The raising of funds has become much more difficult because they have few available for deputation work, and many of their best supporters have been evacuated from their homes.

In Great Britain, the missionary societies fear greatly diminished income because of the high rates of taxation. The minimum rate of income taxes is 37½ per cent, with only \$800 exempt for a married couple.

All men in the German missions in India have been placed in internment camps. None of the personal property of these missionaries has been confiscated and the National Christian Council reports that those who have been interned are well cared for. There remains, however, the necessity for caring for the work of the German missions in support of the churches in India and providing for the maintenance of the missionary women and children.

In Palestine the German Missions have been treated with consideration, and discrimination has been made between persons who are in the political or business world and those engaged in Christian and philanthropic work.

In China, all the German missionaries are in need of immediate support, because when war was declared it became impossible at once to send any missionary funds out of Germany. This condition probably prevails in other countries from which no reports have come as yet.

From Africa, reports have come at this time only from Tanganyika. Sixty-four missionaries under five German societies are located there. Those who were unable to promise on their word of honor that they would refrain from political activities have been interned. All of the others are now without means of support as no funds from Germany can be obtained.

We, in America, are now striving to keep out of this war, not to save our skins, but that we may be strong to help those who are suffering and in need. As Christians we earnestly desire to demonstrate the reality of the world-wide unity of the Christian church. Fortunately, we have the services of the International Missionary Council available. Its officers have the advantage of experience in dealing with such problems as these in the previous World War. From the offices of the Council in New York and London, with the co-operation of the National Christian Councils in all lands, arrangements are being made to maintain the work of German missions by providing for missionary consultants and supervisors from neighboring missions. In the previous war, the properties of German missions were separated from other German property and placed in the care of trustees so that in due time these missionary properties could be returned to their original owners. Efforts are being made now to follow that precedent. The co-operation of the Lutheran National Council is expected.

The Treasurer of the International Missionary Council has been authorized to open a special fund to aid all missions affected by the war, and voluntary contributions will be gladly received from all who desire to show that Christians share each other's burdens and who are in earnest in carrying forward the work of the Church in spite of wars.

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*Bishop Joseph Hartzell*

**I**N the Department of Archives of Louisiana State University are hundreds of collections of manuscripts. They include letters, diaries, account books, etc., principally relating to life in the lower Mississippi Valley. One collection, however, stands out uniquely from its fellows in several ways. First, it was purchased through a bookstore from a man whose identity remains unknown. Second, it covers two periods separated by a quarter of a century of silence: the late 1860's and early '70's, and the period from 1899 to 1906. Third, it contains letters to and copies of letters from a Northern Methodist preacher—the Rev. Joseph C. Hartzell of the Methodist Episcopal Church.

The earlier letters were written during Mr. Hartzell's pastorate of the Ames Chapel in New Orleans and subsequent presiding eldership of the New Orleans District. The second group covers part of his service as missionary bishop in Africa.

The letters written in 1900 and 1905 are the most numerous. Letters from these two years only are considered here—and only brief excerpts from a few of them, which will, however, serve as examples of the whole group. The only other source of information used is a letter to the writer from the Librarian of the Board of Missions of the M. E. Church.

From a letter of January 23, 1905, written by Bishop Hartzell to 'General Clarkson,' a resume of the bishop's life is discovered:

# Letters of A Missionary Bishop in Africa

*By Mary Searles*

For thirty-five years I have given my life to the development and leadership among the Black Races. For twelve years I lived in New Orleans in the midst of reconstruction policy, as Superintendent of Educational and Church work, helped to organize the Public School system of that city on Northern ideas. Then for fifteen years was at the head of the Educational Society of our Church which expended several hundred thousand dollars every year in the development and maintenance of forty-five institutions of learning scattered throughout the Southern States. In 1896 I was elected to this Bishopric in Africa. . . .

And from the records of the Board of Foreign Missions of his church, the picture is completed:

Bishop Hartzell presided over the four Annual Sessions of the Liberia Conference and on July 9, 1897, organized the Congo Mission Conference. He laid the foundations of the Mission in New and Old Umtali, Mashonaland, receiving as donations from the British South Africa Company, valuable lots in New Umtali, with appropriations of funds for the maintenance of a school among Europeans, and a tract of several thousand acres with twelve buildings, which cost over \$100,000, at Old Umtali, for the establishment of an industrial Mission.

In 1901 he held the first sessions of the East Central Africa and the West Central Africa Mission Conferences, which were formed from the Congo Mission Conference. On September 20, 1903, he dedicated the St. Andrew's Methodist Episcopal Church, the first Methodist Episcopal Church erected for the use of white people in Africa. In the spring of 1910, Bishop Hartzell organized the American Mission in North Africa.

. . . . He has been widely recognized as a power for good in African affairs, and a factor of large influence at more than one European Court.

At the General Conference of 1916, he was retired from active service. . . . The bishop's death was due to the injuries received when he was bound and beaten by robbers in his home at Blue Ash [he died in Cincinnati, September 6, 1928, at the age of eighty-seven.]

In a letter to 'Bro. Guild,' on March 31, 1900, the bishop apologized to an Epworth League for failure to acknowledge a gift of money for the work by calling attention to the size of the field:

For this failure, I know that your noble young men and women will not criticise too severely, if they will take a map of Africa and look at my Mission fields and come to realize the enormous distances which I have to travel and the great difficulties which attend the work. For example, after making almost 1,000 miles mostly by hammock in the interior of Angola on the West Coast, my next work was 8,500 miles away

to the Madeira Islands, then to Cape Town, then to Delagoa Bay and Beira on the Indian Ocean on the East Coast, and then several hundred miles inland where I remained four months, and where I did not even hear of the fatal stroke of paralysis my father received in August for several months after it occurred.

A constant problem in such work was to find leaders and workers of the right type for the field. Preference for *black* men, rather than mulattoes, was stressed. Bishop Hartzell wrote to the faculty of the Gammon Theological Institute, at Atlanta, Georgia (Oct. 23, 1900, copy), for advice about several applicants for service in his field:

Please take each one separately and give me their color; that is black or mulatto. One of the strange features of work in Liberia is the prejudice against American natives among the leading raw natives because they or their fathers were once slaves, and again there is prejudice among a large class of Liberians led by Dr. Blyden and others against any who have white blood in their veins. I regard this latter as wholly unreasonable; but other things being equal, I prefer black men and women, and yet would not refuse to appoint others, if they fully fill the bill.

Dr. A. P. Camphor, president of the College of West Africa at Monrovia, advanced a similar opinion, in a letter to the bishop on August 10, 1900:

I am so glad to know that Frank Smith is coming out. He was one of my own boys in New Orleans University. He is just the fellow! I know that he will suit. I am glad that you are getting *black* men. I am thoroughly convinced that the blacker and the more educated and consecrated the workers are, the better. If you can arrange it, don't bring any more of the other kind to Liberia. The leading men here oppose us on that ground; and then I am thinking myself that they don't stand the climate and are hard to get along with.

It would be a very wise thing if Prof. Smith would bring his wife along with him. For many reasons, single men are not the best for this point. I hope that Mr. Smith will get a good, intelligent *black* girl for wife.

The need for strong, consecrated men, well trained and willing to work, was ever present. In September, 1900, Mrs. Hartzell wrote to her husband:

Are men—*real men*—presenting themselves for Umtali? I am much more concerned about men than money. May God give you *just what you must* have to plant *foundations* for all of Africa!

The bishop concluded his letter to the Gammon School by saying:

Our great hope is in the rising generation, and I must have men of breadth and sense enough to lay hold. Now give me the names of half a dozen men you can thoroughly endorse. . . . I want within the next four years to take out at least a dozen such men as I have been writing about.

In the same letter, Bishop Hartzell called attention to the opposition which they faced:

Our work in Liberia is surrounded with unfavorable conditions. There are a few Africans who fight us with a vindictive-

ness and persistency that are phenomenal. The Protestant Episcopalians attack our men on the ground that we have not a properly ordained ministry and seek to proselyte our best young men and scholars. Then the heathen surroundings add greatly to the difficulties.

Dr. Camphor wrote of 'secret antagonisms' against the College of West Africa, 'brought out by the recent reopening of Liberia College,' in a letter to Hartzell on November 6, 1900, in which he enumerated the needs of the school if they were to 'make it a credit to Methodism.'

A problem which put to a very severe test the indoctrination which had already been accomplished had to do with marriage customs and laws of the country. Erwin H. Richards wrote from Inhambane, East Africa, on November 1, 1900:

The government is inclined to assert that native marriage consists in paying the Lobola fee, i.e., the father or uncle, or cousin of the girl, or next of kin, can demand \$100 in gold before the daughter can be married, and the magistrate must collect this sum if requested to do so. Some of our members—two of them, have recently consented to the marriage of their sisters without this fee, giving up their legal and earthly right because of the teaching of the missionary that it certainly is not right before God to sell their own sister for so much gold. But the 'next of kin' has stepped in and requested that he receive his cash, and the magistrate has decided that he has the right and ordered it paid. These members now inquire if the marriage be illegal whether it is not necessary that they take the money. It certainly looks like a severe trial to ordain that they shall refuse this money which is necessary to legalize the marriage of their sister, while another steps right up and receives the same. . . . It is very unnatural to refuse \$100 in gold which is legally their own, for the cause of Christ, and would doubtless thin out the ranks not a little in any Church, were its members put to such a test,—and \$100 here appears a very great sum, and really is a large sum to them.

Mr. Richards had evolved a very plausible solution to this problem which he described to Bishop Hartzell in the same letter:

I am meditating a petition to the Governor that in the comparatively isolated cases of our few Christian marriages, that the government may for the present time . . . permit this money to be paid into the hands of the bride, and not to those who are usually her most bitter enemies. The bride and groom to appear before the Commandants, and the money actually paid over to her in his presence. This will require the groom to work for his gold, and thus stimulate trade, and further the bride will not spend that cash for another bride, and trade get no advantage from it as at present is the case, but this bride will take this money and furnish herself with clothing, with cooking utensils, etc., stimulating trade from one hundred to several hundred per cent over the present rates. . . . I have an idea that we can persuade the government to act in this manner, for they care nothing for the native and very considerable for money.

In 1900 Bishop Hartzell began looking for a private secretary. On July 26 of that year he wrote to Harry B. Gough, of Peoria, Illinois, as follows:

What I need in a man as my private secretary is something more than simply ability to take [CONTINUED ON PAGE 38]



*First important Kwansei Gakuin building. Construction was superintended by Mr. Yanagiwara, stern samurai and Christian and father of the Yanagiwara preachers. This building is as firm, notwithstanding earthquakes, as it was 35 years ago when built*

## Kwansei Gakuin and the Student World

*Second Part of the Reminiscences of  
Dr. S. H. Wainright*

OUR parting from the young Christians at Oita was deeply affecting. We had been there two years, from June, 1888, to June, 1890. We must now take up our residence in Kobe, our central Mission Station. We remained at the Oita seaside, in a hotel, waiting for our steamer, which did not arrive until two o'clock in the morning. Government school teachers came and gave us a formal farewell. The Christians stayed until the steamer sailed. We all sat in a circle, sang hymns, prayed, and talked. What blissful moments! What bonds of sympathy! What youthful enthusiasm! What parting regrets!

The *sayonaras* rang out in the night when we pulled off from shore to be rowed out to the steamer. One voice above the rest shouted in the English he had learned from us, 'Good-by, God bless you.' These strange words broke the stillness of the night and echoed along the shores. They were a kind of symbol of the endless waves of Christian joy awakened on that coast!

The next day we sat on the deck of the steamer, admiring the fantastic isles, the picturesque coastlines, and the square junk sails curved to the breeze. Now and then an ocean liner passed through this Inland Sea, leaving a trail of black smoke, as if announcing the economic invasion. Our feeling now was different from what it was as we passed this way going to Oita. God had set his seal upon our life adventure.

The Kwansei Gakuin was founded by our Mission near Kobe in the autumn of 1889. We were appointed teacher to that institution in the autumn of 1890 and principal of the Academic Department in the autumn of 1891. Barring furlough years, we continued in that position until 1907, when Bishop Key called us home to the St. Louis District.

We had gone to Japan for medical missionary work. We were now swept along by the tide of Western education which was in high favor. At the Kwansei Gakuin two frame dormitories and two or three frame residences had been erected. Two thousand feet above the campus, on top of a mountain, was a Buddhist temple dedicated to the mother of Buddha. It suggested, in that remote position, flight from the world.

Before us spread the waters of the Osaka Bay. With the Kobe Harbor, in plain view, where ocean liners anchored every day, the scene was busy with the rising commerce which has continued to expand. There were hundreds of fishing sails on the bay, launches were coming and going, each hauling ten or fifteen barges, thus connecting Kobe, a foreign port, with Osaka, the center of Japan's domestic trade. Looking from the veranda of our residence on this scene every day for seventeen years, I gained a deep impression of the vast reality of world trade which was changing our modern world and making for uni-



# The Negro Sings His Protest

By Elmer T. Clark

THE Race Problem in the United States has been and is the subject of controversy, investigation, discussion, philanthropy, and legislation in tremendous volume. Its darker side is well known. Any well-informed person is familiar with the general nature of our discrimination against colored people. But not many of us know what the colored people themselves think about it.

There are whites who profess to think they do not care—that most colored people 'know their place' and are content to keep it. Deceived by an humble attitude and a sunny disposition, these are convinced that the average colored person is reconciled to his lot. Of all the misconceptions entertained by whites regarding Negroes, this is the most erroneous; the fact that it is ever entertained reveals how little we know the soul of the Negro.

An insignificant few may be reconciled. In the case of older persons, long years of suppression, affection for white persons who have been kind, and the hopelessness of any other attitude may have sublimated normal instincts and caused them to accept their own inferiority. Some may even adopt the white folks'



'Nobody knows the trouble I see,  
Glory, Hallelujah!'

attitude toward those of their own race who are ambitious to get on in the world. But such are rare. With practically no exceptions, the soul of the Negro revolts bitterly against the caste system which stigmatizes him as inferior and denies him the common human rights and subjects him to daily insult.

That he succeeds in hiding this and preserving an exterior of cheerfulness is a tribute to the depth of his spiritual nature. No other race could do it. Few white persons—only the trusted friends of the race—are ever allowed to see beneath the surface; and when in those rare instances the colored people reveal their souls to their friends the latter behold seething cauldrons of discontent and resentment. Negroes would be less than human if it were otherwise. A Negro soldier, commended for bravery in the World War, is said to have remarked, 'It requires more courage to live an average day in an average Southern town than to "go over the top" in France!'

Dr. Robert R. Moton, who in his book *What the Negro Thinks* has laid bare the soul of his people as no other person has done, thus sums up the Negro's reaction to his environment:

In the midst of all this the Negro thrives. Segregation, disfranchisement, prejudice, injustice, lawlessness—in spite of them all he prospers. Above it all his voice rises singing; and the note of his joy becomes the symbol of our modern America. Whatever he hides in his heart, whatever he may think in the back of his head, he turns to the world a smiling face, and in spite of itself, the world, when it stops to look, is captivated by that smile; when it stops to listen, is thrilled by that song. And all the while he presses steadily onward, resolved to let nothing hold him down, to let nothing crush his spirit, to let nothing defeat his steadfast purpose of establishing his claim of equal right to life, liberty, and the pursuit of happiness and demonstrating even to the most skeptical that essentially all men are created equal, determined to let no man, no movement drag him down so low as to make him hate his fellow-men.<sup>1</sup>

Dr. E. Stanley Jones says that the Negro race has 'turned its pains into paeans and its sorrows into songs.' It is true—of no other people can it be said that they reacted from persecution, not by revolting, but by singing. No other slave but a Negro slave could have sung, not in self-pity, but in a note of spiritual triumph:

Nobody knows de trouble I see,  
Nobody knows but Jesus.  
Nobody knows de trouble I see,  
Glory, Hallelujah!

The spirituals came from the heart of a race that

<sup>1</sup> From *What the Negro Thinks*, by Robert R. Moton. Copyright, 1929, by Doubleday, Doran & Company, Inc.

had no other way to express its grief, and in them there was no note of despair. They sang of God and Jesus because man had failed them, and they sang of another world because this one was not worth living in. The Negro's soul alone kept his state from becoming unendurable; in the midst of despair which would have driven any other to suicide or worse—

I looked over Jordan, what did I see  
Coming for to carry me home?  
A band o' angels, coming after me,  
Coming for to carry me home.

He looked forward to amelioration of his condition not because men were just but because God lived—

Didn't my Lord deliver Daniel?  
An' why not every man?

He learned his patience and humility from the Great Example—

They crucified my Lord,  
An' He never said a mumblin' word.

He had nothing, he expected nothing, but—

When I get to heab'n, I'm goin' to put on my shoes,  
Goin' to walk all over God's heab'n.

The whole history of the Negro race in America is a record of the sustaining power of religion. The Jews could not 'sing the songs of Zion in a strange land,' but the Negro could and did. He turned his sufferings into songs, and no music the white man has ever produced possesses quite the power that lies in the spirituals—and in spite of his success in other forms of music and poetry the Negro is never at his best except when he sings his folk songs and writes of his own heart.

As in the old days, so at the present time, the Negro sings his sorrow. One will find in modern Negro poetry the same plaintive appeal to heaven, the same hope in God, the same note of patient endurance. But there has crept in a note of protest, sometimes querulous, sometimes optimistic, sometimes threatening. Melody—not revolution—is still the colored man's defense against despair and his weapon of attack against oppression. When he deserts this theme and writes 'for art's sake' he never does himself justice.

The colored poet sings his consciousness of wrong, his pathetic plaint against injustice and insult, in many lines of beauty. Joseph Seamon Cotter, Jr., who died with tuberculosis at the age of twenty-four, expressed the sentiment in his poignant poem, 'And What Shall You Say':

Brother, come!  
And let us go unto our God.  
And when we stand before Him  
I shall say—  
'Lord, I do not hate,  
I am hated.



*'You, too, will suffer under Pontius Pilate  
And feel the rugged cut of rough-hewn cross  
Upon your surging shoulder—'*

I scourge no one,  
I am scourged.  
I covet no lands,  
My lands are coveted.  
I mock no peoples,  
My people are mocked.  
And, brother, what shall you say? <sup>2</sup>

Roscoe Conkling Jamison, of Winchester, Tennessee, mingled a note of pride in his protest as he wrote of the Negro soldiers who fought for the land that had so sorely afflicted them—

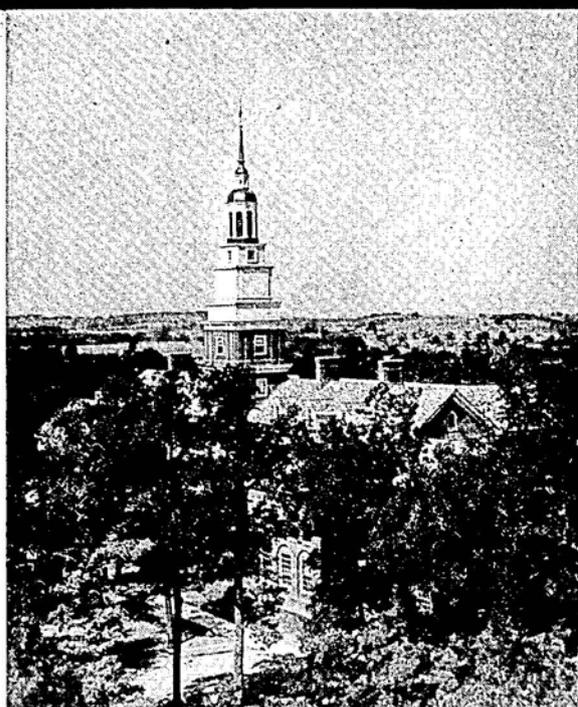
These truly are the Free,  
These souls that grandly rise  
Above base dreams of vengeance for their wrongs,  
Who march to war with visions in their eyes  
Of Peace through Brotherhood, lifting glad songs,  
Aforetime, while they front the firing line.  
Stand and behold! They take the field today,  
Shedding their blood like Him now held divine,  
That those who mock might find a better way! <sup>3</sup>

Countee Cullen, adopted son of a Methodist minister of New York, is one of the outstanding poets of America. His 'Yet Do I Marvel' is famous; after de-

<sup>2</sup> From *The Book of American Negro Poetry*, published by Harcourt, Brace and Company, Inc. Poem originally published by the Cornhill Publishing Co., Boston.

<sup>3</sup> From *Negro Soldiers and Other Poems*, published by William F. McNeil, St. Joseph, Mo.

[CONTINUED ON PAGE 18]



*At night the light of the Draper Memorial tower illuminates the campus and countryside. Erected in 1938, Draper contains 27 classrooms, lecture room, study hall, 25 teachers' offices, and headquarters of the Dean and the Lower Division of the College*



*Practical instruction in homemaking is given throughout the year in Practice Homes where orphan babies are cared for by students*



*Berea students weave pioneer patterns into bags, scarfs, or rugs*

# Berea College, Bringer of Life Abundant

A Place Where Labor Is Capital; Where Education Is the Goal; and Where Religion Is the Code

By Maud M. Turpin



*Students and faculty, representing some twenty-three different denominations, worship together in beautiful John G. Fee Memorial Church, which serves the college and community through varied activities. This church is the successor to the original church out of which grew Berea College and village*

**B**EREA! Perhaps no other single proper noun can be more readily identified as to locale or more quickly defined, and, at the same time, bring forth such divergent opinions as to the type of work in which Berea specializes.

From the standpoint of geography there is practically unanimous agreement. For 'Kentucky' pairs with Berea as naturally as bacon with eggs. It hardly requires the separating comma to denote that Berea is in the state of Kentucky. Equally unanimous is the recognition that Berea is a school—a college. But what kind of college? It is here the differences of opinion appear.

'An Agricultural College,' says one. And to prove his point cites the leading man in his community who was graduated from Berea and is having a commendable and important part in the solution of the South's rural problems.

'A Medical College,' opines another, who recalls the pretty trained nurse in the hospital when he had a major operation. She was trained at Berea, she said.

'A Liberal Arts College, of course,' hazards a high-school boy, whose favorite English teacher holds an A.B. degree from Berea.

'A Theological Seminary,' says one who definitely connects Berea with religion.

Another is equally positive that Berea is a Vocational School, for she knows about the famous Fireside Industries, and her best friend in New York City recently gave a tea at which she served Berea beaten biscuits and daintily decorated tea sugars, bearing the Berea stamp.

They are all correct; yet Berea College is none of these. Or, rather, it is all of them. While it teaches agriculture, it is not an agricultural college; agriculture is simply one of the Berea 'emphases,' as scholarly President W. T. Hutchins would say. Incidentally, Dr. Hutchins retired from the presidency October 1, at the age of sixty-eight, and the board of trustees commandeered his younger son, Francis S. Hutchins, a Yale man, who will come all the way from Changsha, China, where he is head of Yale-in-China, to take over the presidency and carry on the Hutchins tradition at Berea. The president-elect's older brother is president of the University of Chicago.

Other emphases at Berea are: industry, homemaking, health, religion, and the ancient fireside arts. As the college department confers the Bachelor of Arts and the Bachelor of Science degrees, it would be hard to go wrong in defining the type of education in which Berea specializes. But ask any one of the over-alled boys in the carpenter shop, on the farm, or in the factory, or any one of the bright-eyed girls expertly molding the loaves of bread in the bakery or at work in the laundry. They would tell you that Berea is a place where they learn what is in books; a place where they can earn while they learn. And, best of all, a place where poor boys and girls are given a chance not only to perfect themselves in skills that will fit them for usefulness in the world when school days are over, but a place where those poor in this world's goods may live richly, learning to value culture and education above the things which money can buy.

The emphasis on labor is designed to dignify work and to inculcate self-respect and independence. In the classrooms, factories, and shops, on the six thousand acres of campus, garden, farm, and forests everybody works. But there is time also for play; students are permitted to work a maximum of four hours a day. And after the day's work in classroom, field, and factory is over there are hours of recreation—folk dancing on the green, dramatic productions in the Little Theater building, quiet reading in the library, sports on the various athletic fields and in the well-equipped gymnasium.

Stress is laid on health. Physical examinations are held twice a year. There is a modern hospital and clinic. A nursing school, affiliated with the Cincinnati General Hospital, offers a standard three-year course in nurse training.

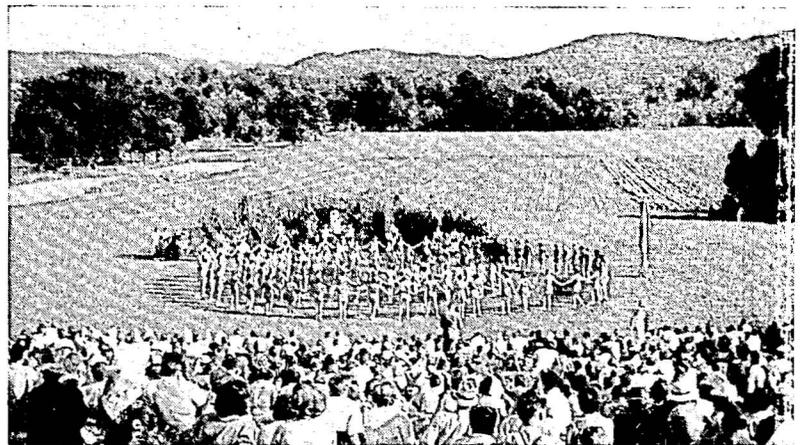
Religion is the fundamental emphasis at Berea. But no particular brand of religion, other than that



*A rude home brought from the hills*



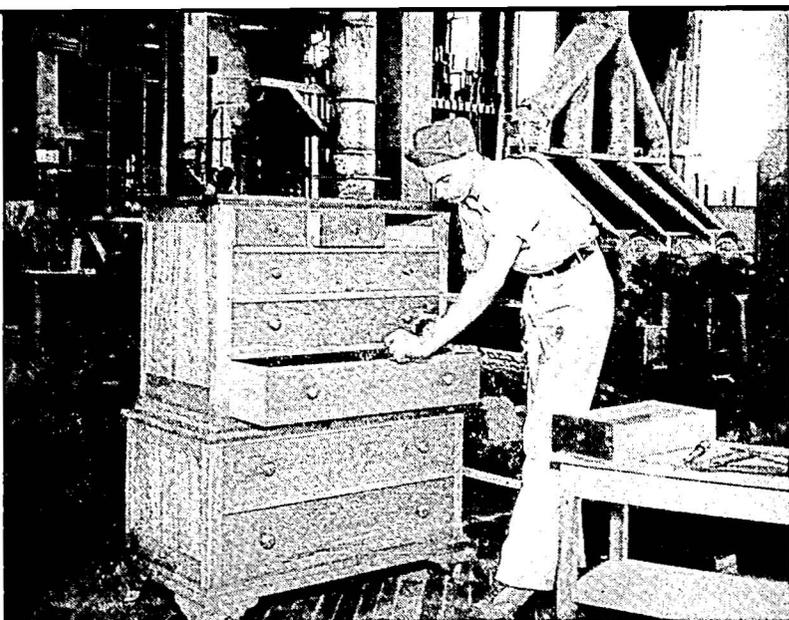
*House erected at small cost to show students what may be done in the way of better rural home building with native resources*



*A magic circle in a May Day fete*



*Through its School of Nursing Berea College prepares many young women to help look after the health of the South*



*Woodcraft Department. Berea boys build fine furniture and leave the college equipped as skilled cabinet workers and carpenters*



*Decorating tea sugars in the Candy Kitchen has become a flourishing industry. It requires painstaking care and artistic skill. These sugars and other mountain sweets are in wide demand. They represent one of Berea's most popular training skills*

set forth in the school's constitution that the 'college shall be under, and shall labor to exert, an influence distinctly Christian' and that its purpose shall be 'to promote the cause of Christ by providing opportunity for Christian education for young people of the Southern mountains.'

Lines of work at Berea include the bakery (1,017-190 pounds of bread and 226,261 pounds of cake are baked in a year), dairying, making brooms, farming, gardening, skills in a carpenter shop, poultry farming, printing, laundry work, furniture manufacturing, and other industrial and fireside arts. The college owns and operates its own utilities and supplies water and electric lights to the city of Berea.

Allied with Berea College is the Opportunity School which every January offers without tuition charge a three-weeks course in adult education to men and women over eighteen years of age. Opportunity students include farmers, housewives, miners, carpenters, lumberjacks, clerks, teachers, ministers, and others from the mountains who come eager for culture and training which Berea—they call it Beloved Berea—offers them.

A visit to Berea is an education in itself. Even a casual walk across the campus is a breath-taking experience from the standpoint of beauty and history. With an elevation of a thousand feet, the campus of a hundred and forty acres extends along a ridge between Kentucky's blue-grass region and the Cumberland Mountains. The Dixie Highway, direct route between Michigan and Florida, passes directly through the campus. The historic Boone Trail, along which Daniel Boone passed on his expedition into Kentucky, merges with the highway and is commemorated by bronze markers which have been placed on the campus by the Daughters of the American Revolution and other historical associations. More than a hundred buildings dot the campus, serving as dormitories, classrooms, residences, and hous-

ing for the industries. Dominating the scene, the magnificent Draper Memorial Building, with its chapel unit, Danforth Chapel, emphasizes the centrality of religion and its twin, Christian education.

In spite of its ten-million-dollar endowment and a physical plant valued at more than four and one-half million dollars, Berea is not a wealthy institution of learning, for the simple reason that each of the two thousand students receives free tuition, requiring a teaching force and staff of nearly two hundred persons, all the best. Nor does Berea College receive any subsidy from the state or from any sect; it is supported by the income from endowments, by private gifts and labor grants.

Berea was founded and, through the nearly one hundred years of its history, has been run for the benefit of the people of the Southern Appalachians who wish to better their condition but have no money. The industries, all under the supervision of experts in their respective fields, afford students the means of earning the small amount which covers their school expenses—about \$150 a year—and also give them a life vocation when school days are over.

The origin of Berea goes back to one John G. Fee, who, although the son of a slave holder, believed that all men should be free. Nearly ninety years ago he sought support in this belief among freeholders in the Southern mountain section, people who owned land but held no slaves. Under these auspices the school and the village of Berea grew and prospered. The founder called the place Berea, from the scriptural city of that name where the Apostle Paul preached and of whose people he said they were more versed in the Scriptures than their neighbors.

The Fee Memorial Church is a monument to the life and work of the founder. Here representatives of twenty-three different denominations worship together in brotherly love. This union church serves alike the college and the community.

# The Gift of the Jews

By Winifred Kirkland

A MAN who had himself been reared in a humble small-town home once said, as if looking back in gratitude for his upbringing, 'Ye know how to give good gifts to your children.' The man was a Jew, speaking to an audience of Jews about a fact to which each could give instant assent from personal experience. As a nation the Jews have always known how to give good gifts to their children, and this for a beautiful reason—because every baby boy born anywhere might be the promised Messiah. The whole Hebrew people breathed the glory of the ancient prophecy, 'Whence the Christ shall appear among us, no man knoweth.' Therefore every home must be a place fit to nurture the infant Redeemer wherever and whenever he might come to earth. 'Whence the Christ shall appear among us, no man knoweth'—therefore all parents, proud or peasant, must seek to build a home ideal suited to shelter the Holy Child some day, somewhere, to be born. Therefore every Jewish father's heart beat high, and every Jewish mother's eyes were soft with sacred dreams. Out of their hope of a Messiah to be born of their race, the Jewish nation built an ideal of home, so high, so holy, that it stands as a unique contribution to the climbing aspiration of humanity.

Upon this groundwork of mysterious expectation shared by every member of their far-scattered people, the ancient Hebrews constructed for every family group the protected walls of an inspired wisdom. It is possible to examine, one by one, the different aspects of the profound sagacity that achieved the domestic idealism formulated by the Hebrews. Far back when the door of his nomad home was still only a tent-flap, the Jew conceived a domestic interior that should be as sacred as a tiny temple for rearing the unknown vice-regent of Jehovah. What should be the opportunities for growth provided in every home in which a holy child might mysteriously appear? The Hebrew answered, first, a child must

have God, a home must be first a shrine. Therefore, for hundreds of years before the whitewashed stone cottage of Nazareth came to be inhabited by that group that we still call The Holy Family, down to this very December of 1939, when every Jewish household of the teeming tenements of New York still preserves the ancient traditions, the lights of God have been kept burning ceaselessly.

No Jewish baby is left to discover God for himself. He is not abandoned to the precarious chances of adult argument after he is grown. Rather the Hebrew child is accorded the consciousness of God with his first breath. In his mother's lullabies he is listening to the immemorial chants of his people. The first words he is taught to speak are the words of the Shema, 'Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.'

The Hebrew has always revered reverence for the Unseen in constant household ritual, in iterant household festival, in recurrent fast. Sacred lamps sanctified by association have always made beautiful the shared family prayer and the shared family

praise. Inevitably God has become for the Hebrew child the realest fact in his home, and through that home has become the realest fact in all the universe.

Together with the reality of God, the Jewish idealist has always sought to provide his household with the reality of the past. No Hebrew child enters life as a little lost wanderer through space, but rather from his first moment he is made to feel himself the inheritor of a deathless history.

According to the Jewish home ideal, every child should feel himself a link in a vast transmission to which he is fastened as securely and as happily as a thrusting twig on an ancient but undying bough. The far-off founder-fathers of the Jewish conception of an ideal childhood be- [CONTINUED ON PAGE 32]

## That Holy Thing

BY FRANCES KIRKLAND

Had wondering Mary dreamed  
Of Orient kings, of angel carolings,  
Of sinful man redeemed?

Did she herself foresee  
A manger bed, an aureoled baby head,  
A Christ nailed on a tree?

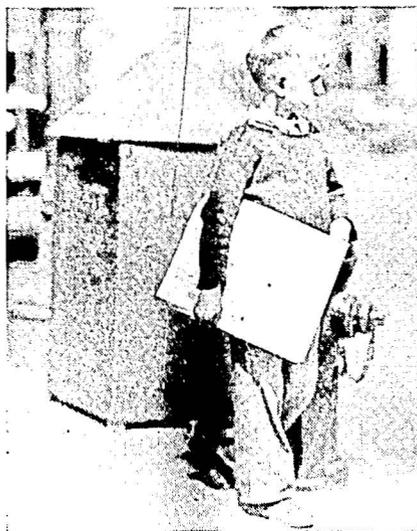
Perhaps young Mary understood  
The cycle of her motherhood,  
Its dragging pain, its mounting good.

Deep joy like hers is born of pain,  
Of sacrifice not wrought in vain,  
Of wondering and earthly strain.

That holy thing was Mary's joy;  
We yearly her own words repeat  
Set now to notes of music sweet  
Wherever Christmas choirs meet—  
We greet again the Heaven-sent boy!



*This six-year-old often picks hops for four hours a day. She is one of hundreds of young children who work in the hop fields*



*An 'independent merchant'*



*Eleven-year-old boy picking beans on a large industrialized bean farm. He works eight to ten hours a day*

## Child Labor, 1939 Style

*By Gertrude Binder*

RECENTLY the Commissioner of Labor of Connecticut was shocked to find a small boy selling ice cream under the light of a street lamp at 11:30 at night. The Commissioner stopped, bought some ice cream, and asked the boy his age. Then, with a shake of his head and advice to the boy that he should be in bed, he drove on. The child was only thirteen years old, but the Commissioner could do nothing to prevent his working in the streets, even if he stayed out all night. Selling ice cream, like selling newspapers, is a street trade in which, in most states, very young children may work at any hour, since it is not regulated by the Federal Government nor, with rare exceptions, by the states.

The street trades are among the largest fields in which children under sixteen are today employed. Together with local industries, such as laundries, beauty parlors, hotels and restaurants, and commercialized agriculture, they remain in 1939 one of the major fields in which child labor is used.

Newsboys form the largest group of street traders. There are well over 250,000 of them under sixteen years of age. In fact, the International Circulation Managers' Association, representing the one industry which is proud of its child laborers, has estimated that there are twice that many. The estimate was made in connection with the possibility of the coverage of newsboys under the Wages and Hours Act, the child labor provisions of which prohibit the employment of children under sixteen years of age in industries engaged in interstate commerce. The possibility has been fairly completely ruled out, since the United States Children's Bureau has held that news-

boys are reached by the Act only if their work requires them 'to come in or about the establishment in which the newspapers are produced.' This means that only a few delivery boys are affected, since most of them receive their papers at depots located outside the plants.

Because they are held to be 'independent contractors' and not direct employees of the newspaper publishing firms whose goods they deliver, newsboys suffer special exploitation and are deprived of the usual protections which are extended even to adult workers. In many cases, it is they, and not the publisher, who must bear the loss of bills unpaid by subscribers, and in most states they are not covered by workmen's compensation laws.

Small bakeries, laundries, restaurants, beauty parlors, domestic service, and other purely local industries employ another large group of young children. There is tremendous variation in state laws governing such occupations as these, with nine states permitting children of any age to work in non-manufacturing occupations.

Situations revealed through investigations by agencies concerned with the problems of child labor and modest news items from papers throughout the country give some indication of the serious hazard to children of their unregulated employment in occupations of this sort.

Not long ago a Southern newspaper reported that in the city where it is published two small Negro boys who had worked in a bakery until 2:00 or 3:00 A.M. started home, then decided to rest. One sat down on the curb and the other curled up in the street and

fell asleep. An automobile rounded the corner, ran over the sleeping boy, and went on without stopping. Another fifteen-year-old bakery employee got his arms caught in the dough-mixing machine and injured so badly that both had to be amputated. Although not all children working in non-manufacturing trades are injured as these were, endless instances could be cited of those crippled for life, or, more frequently, simply deprived of opportunity for schooling and play because of work done for long hours and at miserable pay.

The third, and by far the largest field of child exploitation still existing is that of commercialized agriculture. Children in this type of employment are not working on the home farms with their parents, on chores, or other odd work. They are laborers, working by the day or the hour, at repetitious, back-breaking tasks. Many are migrants, traveling with their parents from crop to crop. They have no settled homes, no regular schooling, no protection against disease nor medical care when sickness strikes them. The roadside camps in which they are often housed careful farmers would consider unfit for animals.

Well-known writers such as John Steinbeck have helped to bring about a realization of the plight of the migrants of the West Coast. In the general picture of misery, the special privations suffered by the children in these nomad families is sometimes lost to view. What child can be expected to grow into a self-reliant, intelligent citizen of a democracy if he knows no home except a broken-down automobile or a cardboard lean-to in a 'jungle' camp, if he is not admitted to public schools and is entitled to no

health or social service? Unsuitable labor is only one of the hardships which the children of migrants must endure.

Summer work on industrialized farms in the neighborhood of large cities involves another type of migrancy from which children are often the worst sufferers. During the 1938 season a study of agricultural child labor in New Jersey was carried out by the National Child Labor Committee. The survey covered 251 families, some or all of whose members had left their homes in Philadelphia in the spring



Age ten, and a page at a hotel in a Southern city. He works in afternoons and early evenings



Five children who really pick as hard as any adult, being driven on by their father. This day their mother was ill with dysentery, but when she picks, altogether they can make \$3.75 a day, or less than seven cents an hour for each person

in order to work on New Jersey farms. Although these families were not completely uprooted, as are those on the West Coast, family life and the normal educational progress of the children were found to be seriously disrupted by this seasonal migration. The children were found to have lost an average of thirty-nine days from school in the course of the season, and two out of five of them were retarded as compared with an average retardation of one out of five for the city of Philadelphia as a whole.

The existence of similar conditions, at great hazards to the child workers involved, is evidenced by a report from Minnesota of the near-fatal injury of a twelve-year-old boy.

The boy, David, was one of a group of children employed on a large vegetable farm near Minneapolis. As they were being transported from the farm to their homes, three of them fell from the truck on which they were riding. Two were injured, David so badly that he was reported in the newspapers to be near death. It was possible for David to be employed without any laws being violated because there is no minimum age in Minnesota below which it is illegal for children to work on farms.

The three large fields of child labor described above were affected only slightly by the Wages and Hours Act which was passed by Congress in 1938 and became effective on October 24 of that year. The child labor provisions of this Act represent legislation of a type which the friends of children have long sought to obtain. They provide that children under sixteen years of age may not be employed in industries which ship their products across state lines. For industries investigated and found to be hazardous a higher limit of eighteen years is set. Exception is made for children working [CONTINUED ON PAGE 40]



*The optimism of Jewish youth in the face of adversity is illustrated by these pictures of German youth in a refugee camp in England*

*Left: German refugee children in refugee camp in England*

*By Louis Minsky*

## Attitudes of Jewish Youth

YOUTH today faces more problems than any other generation of young people has ever confronted. These problems may be summarized as the quest for a place for itself in a crisis economy, and a compulsion to achieve a better world for mankind. Like other groups of adolescents, Jewish youth is concerned with the achievement of these goals. But the situation of this group is complicated by two additional factors—the hostility of the outside world, and the inner conflicts which are largely a result of this hostility.

In the first place, the quest for an economic place in the sun, a major problem for youth in general today, has become even more difficult for Jewish youth by reason of barriers of discrimination, restriction, and anti-Semitism. The frequent advertisements in the want-ad columns of metropolitan dailies specifying 'Christians only' are testimony to the increasing difficulty which Jewish youth face in the pursuit of employment. Added to this is the discrimination practiced in other areas, such as the educational field, where it is known that a number of colleges have established unofficial quotas for Jewish students.

These discriminations, along with the general outbreak of anti-Semitism, have, in many cases, complicated the problems of adolescence in Jewish youth with various complexes. If the non-Jewish youth finds it difficult to maintain a balanced perspective in the face of unemployment and the breakdown of morals and character, the Jewish youth is faced with an even harder task. For he not only has the fears

and aspirations of all normal young people but the additional handicaps sometimes imposed upon him because of his religious affiliation.

But it is not only economic discrimination which presents a special problem to Jewish youth. The major problem lies in coping, psychologically and practically, with that wide discrimination against Jews known as anti-Semitism. For, just as idealistic young people are prone to feel keenly the injustices in society, so Jewish young people are inclined to be introspective about anti-Semitism. This has stimulated within the past few years a groping for a philosophy of life and for a proper relationship with non-Jews.

So far as the reaction to anti-Semitism is concerned two tendencies have made themselves felt among Jewish youth as among Jews generally. One attitude has been that of separatism—of drawing away from society as a whole and concerning themselves with matters which are exclusively Jewish. The other attitude has been that of assimilation—of mingling freely with Christians with the aim of eventually losing completely the Jewish identity.

Both attitudes have been losing ground among Jews. The separatist tendency has received a great setback as Jews have come to see that Christians and Jews are in the same boat today—that the essential struggle in the world is between religion and paganism. Also, the sympathy of Christians with persecuted Jews has been an important factor in breaking down such separatism. Jews have seen one Christian communion after another adopt resolutions or take action



*Jewish youth is spiritually conscious as it gropes for a philosophy of life. Photo shows a religious class at one of New York's temples*

*Right: A youth dramatic group at one of New York's Jewish temples presents a biblical sketch*



to combat anti-Semitism. They have come to regard the church as one of the leading institutions working against bigotry. This has done a great deal to draw Jews and Christians together, and to convince Jews that their best friends are sincere Christians.

On the other hand, the persecution of Jews in Germany has also caused a reaction against the assimilationist tendency in American life. Germany had been held up as the one country where assimilation had reached its highest point. This fact, it was argued, did not prevent the persecution of the Jews. Another factor which entered the situation was that a religious revival began to set in which caused many Jews to return to the synagogue and thus identify themselves with the Jewish community.

Out of this philosophical groping there has come an increased desire among Jews for closer co-operation and understanding with Christians, which has had a particularly marked effect upon Jewish youth. In the religious field practically every Jewish youth group has recently taken a stand in favor of closer understanding and co-operation with Christian groups. Among such groups have been Young Israel (Orthodox), the Young People's League of the United Synagogue of America (Conservative), and the National Federation of Temple Youth (Reformed).

Among Jewish youth there has grown a conviction that their fate is closely bound up with the fate of youth generally. Their attitude has been evolving along the lines of that suggested by James Marshall, president of the New York Board of Education, who has urged Jewish youth, 'without any feeling of self-consciousness or anxiety because they are Jews, to take part with all other young people in the struggle to improve their conditions and to enrich their lives.'

Many pleas have been made to Jewish youth by their leaders to work for progressive causes and these

have been largely heeded. Jewish youth feels that anti-Semitism is part of the larger struggle in the world today between justice and injustice. It believes that the forces fomenting race and religious hatred are the same forces of reaction which are enemies of peace, progress, and justice, and whose defeat is the common concern of all youth. To the Jewish youth a world in which peace and justice rule is the only kind of world in which he will feel assured as a youth and as a Jew. And in the achievement of such a world he feels closely drawn to Christian youth working for the same end.

This yearning for a better world is essentially a spiritual manifestation, and it may be remarked that at no other time has there been such a religious consciousness among Jewish youth. This consciousness does not always express itself in formal identification with synagogue activities, but it is there nevertheless.

One additional problem faces the Jewish youth in the present world crisis, and it is a problem which, of course, faces the Jewish parent as well. At a period when morality and character are decaying, the Jewish young person is being called upon to preserve those virtues which have been the basis of Jewish morality. The Jewish parent is faced with the task of bringing the child up to resist such present-day tendencies as make for the break-up of homes, the loss of self-reliance and initiative, and the destruction of those attributes which make for goodness.

These are serious problems for Jews because the home and family have always been the central unit of Jewish life, because divorce has always been taboo, and because charitableness, [CONTINUED ON PAGE 38]

# The Negro Sings His Protest

[CONTINUED FROM PAGE 9]

claring his faith in the kindness and goodness of God he ends his song with this powerful line—

Yet do I marvel at this curious thing:  
To make a poet black, and bid him sing!<sup>4</sup>

But Countee Cullen has hope that his people in some far day will come into their own—

We shall not always plant while others reap  
The golden increment of bursting fruit,  
Not always countenance, abject and mute,  
That lesser men should hold their brothers cheap;  
Not everlastingly while others sleep  
Shall we beguile their limbs with mellow flute,  
Not always bend to some more subtle brute;  
We were not made eternally to weep.<sup>5</sup>

Langston Hughes propounds a query that throbs with social implications—

My old man's a white old man  
And my old mother's black.  
If ever I cursed my white old man  
I take my curses back.

If ever I cursed my black old mother  
And wished she were in hell,  
I'm sorry for that evil wish  
And now I wish her well.

My old man died in a fine big house.  
My ma died in a shack.  
I wonder where I'm gonna die,  
Being neither white nor black?<sup>6</sup>

Frank Horne, seeing two Negro boys in a Catholic church, felt it fitting that they should thus early contemplate ignominy and suffering—

Look you on yon crucifix  
Where He hangs nailed and pierced  
With head hung low  
And eyes a' blind with blood that drips  
From a thorny crown. . . .  
Look you well,  
You shall know this thing.

Judas' kiss will burn your cheek  
And you shall be denied  
By your Peter—  
And Gethsemane. . . .  
You shall know full well  
Gethsemane. . . .

You, too, will suffer under Pontius Pilate  
And feel the rugged cut of rough hewn cross  
Upon your surging shoulder—  
They will spit in your face  
And laugh. . . .  
They will nail you up 'twixt thieves  
And gamble for your little garments.  
And in this you will exceed God,  
For on this earth  
You shall know Hell—<sup>7</sup>

James Weldon Johnson, one of the great creators of his race, challenged America with a suggestive question, deep with meaning and urgency

How would you have us—as we are,  
Or sinking 'neath the load we bear?  
Our eyes fixed forward on a star?  
Or gazing empty at despair?

Rising or falling? Men or things?  
With dragging pace, or footsteps fleet?  
Strong, willing sinews in your wings?  
Or tightening chains about your feet?<sup>8</sup>

The Negro still sings of patience and draws inspiration from his religion. What pathos moves in 'The Feet of Judas,' written by George McClellan—

Christ washed the feet of Judas!  
The dark and evil passions of his soul,  
His secret plot, and sordidness complete,  
His hate, his purposing, Christ knew the whole,  
And still in love he stooped and washed his feet.

Christ washed the feet of Judas!  
And thus a girded servant, self-abased,  
Taught that no wrong this side the gate of heaven  
Was ever too great to wholly be effaced,  
And though unasked, in spirit be forgiven.

And so if we have ever felt the wrong  
Of trampled rights, of caste, it matters not,  
Whate'er the soul has felt or suffered long,  
Oh, heart! this one thing should not be forgot:  
Christ washed the feet of Judas.<sup>9</sup>

James David Corrothers points out what it means to be a Negro—

To be a Negro in a day like this  
Demands forgiveness. Bruised with blow on blow,  
Betrayed, like him whose woe-dimmed eyes gave bliss,  
Still must one succor those who brought one low,  
To be a Negro in a day like this.

To be a Negro in a day like this—  
Alas! Lord God, what evil have we done?  
Still shines the gate, all gold and amethyst,  
But I pass by, the glorious goal unwon,  
'Merely a Negro'—in a day like this!<sup>10</sup>

The Negro sings his race consciousness, a song of pride in himself and his achievements in the face of obstacles ordinary people could never surmount. Naturally, James Weldon Johnson takes pride in the 'Black and Unknown Bards'—

<sup>4</sup> From *Saint Peter Relates an Incident*, by James Weldon Johnson. Copyright, 1917, 1921, and 1935; published by the Viking Press, Inc., New York.

<sup>5</sup> From *Caroling Dusk*, by Countee Cullen, published by Harper & Brothers.

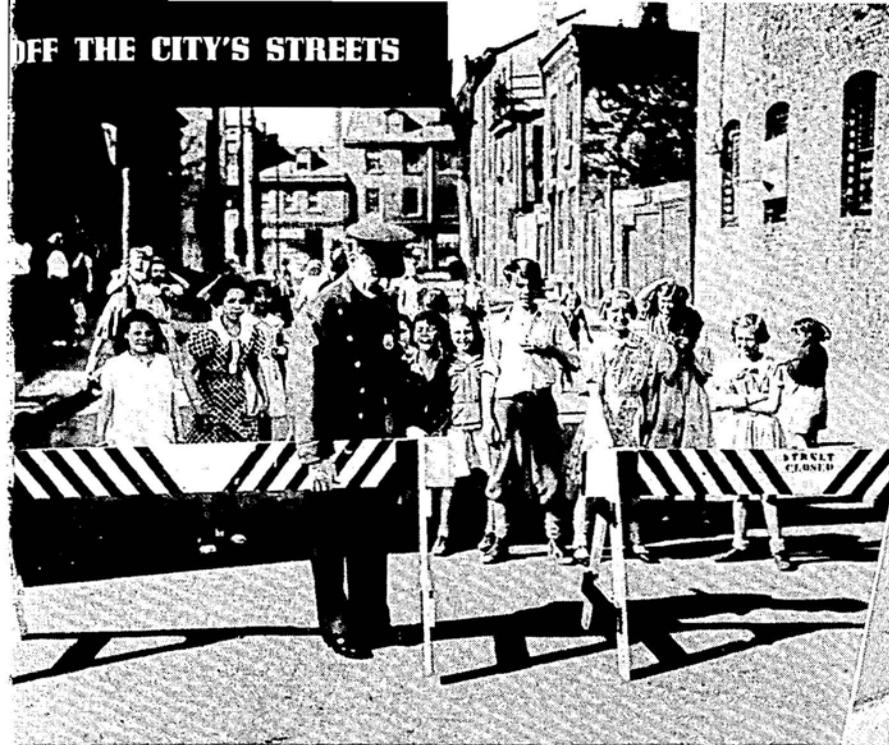
<sup>6</sup> From *Cross*, by Langston Hughes, published by Alfred A. Knopf, Inc.

<sup>7</sup> Used by permission of the author.

<sup>8</sup> From *The Book of American Negro Poetry*, published by Harcourt, Brace and Company.

[CONTINUED ON PAGE 27]

OFF THE CITY'S STREETS



The Fifth Street Church and Community Center in Philadelphia led the police to close off a street so that the children might play in safety



The Church of All Nations in Los Angeles gives attention to health and social adjustment as well as recreation and religious training

## Methodism Serves America

### Glimpses of Home Mission Projects of Former Methodist Episcopal Church



Library in the Lincoln Street Methodist Church, Chicago



City boys at the summer camp of Pittsburgh Methodist Union

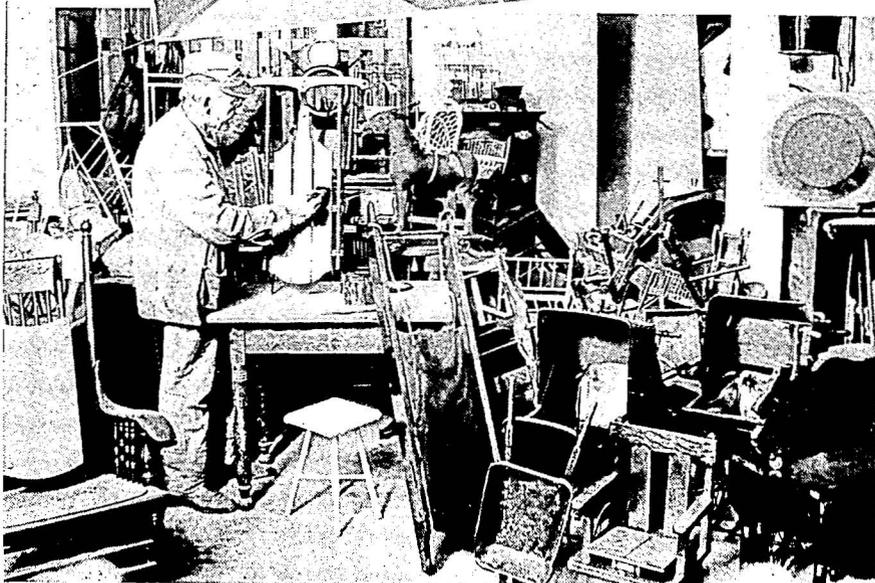
**GOODWILL INDUSTRIES GIVE  
NOT CHARITY BUT A CHANCE**



Church choir in the poorer section of Cincinnati, a part of the Goodwill Industries program of that city



Left: Addressograph operator and pay-roll clerk, both cripples, have found their chance in Goodwill Industries at Buffalo



This man is old, but he supports himself in his trade as a painter at the Goodwill Industries of Philadelphia

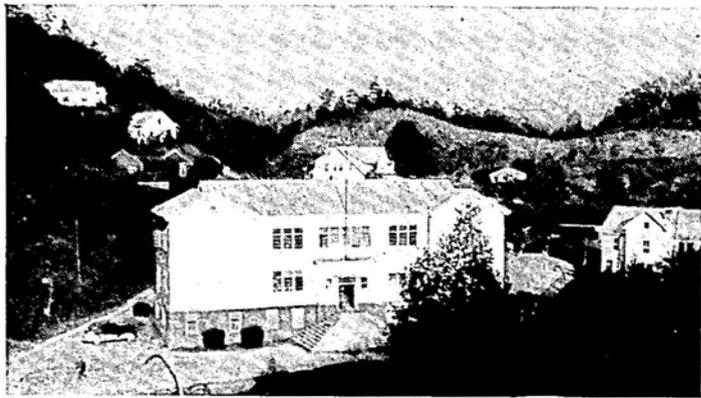


Deaf and crippled, this man is able, through the Goodwill Industries, to earn a living for himself and family

**PITTMAN CENTER, IN THE  
EAST TENNESSEE MOUNTAINS**



Bus loading after school at Pittman Center



Buildings at Pittman Center, Tennessee



A youthful patient  
at Pittman Center

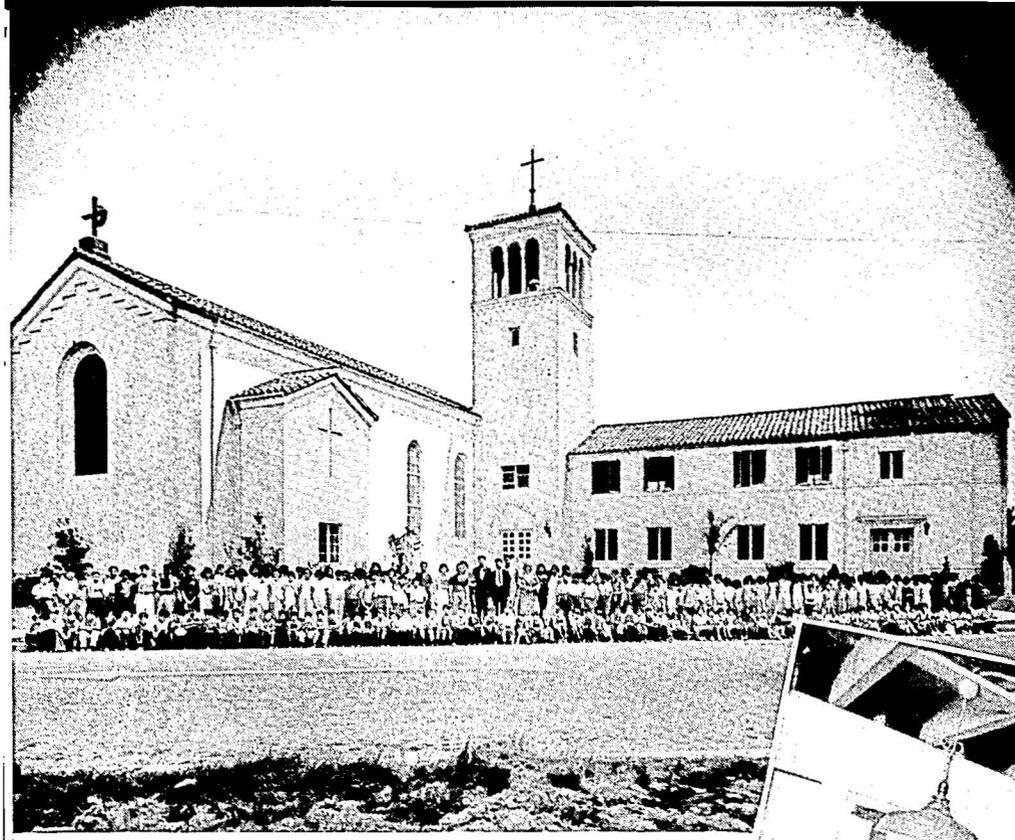


Training a mountain choir in one of the churches  
of Pittman Center



Inoculating school children at  
Pittman Center, Tennessee

**THE CHURCH SERVES THE MEXICAN  
OF THE SOUTHWEST**



A Daily Vacation Bible School for the Mexicans at Watts Methodist Church, in California

The printing plant at the Gardena School, California, where many Mexican boys have been trained



Mexican Methodist Church at Mesa, Arizona

**AMONG THE ORIENTALS  
ON THE PACIFIC COAST**



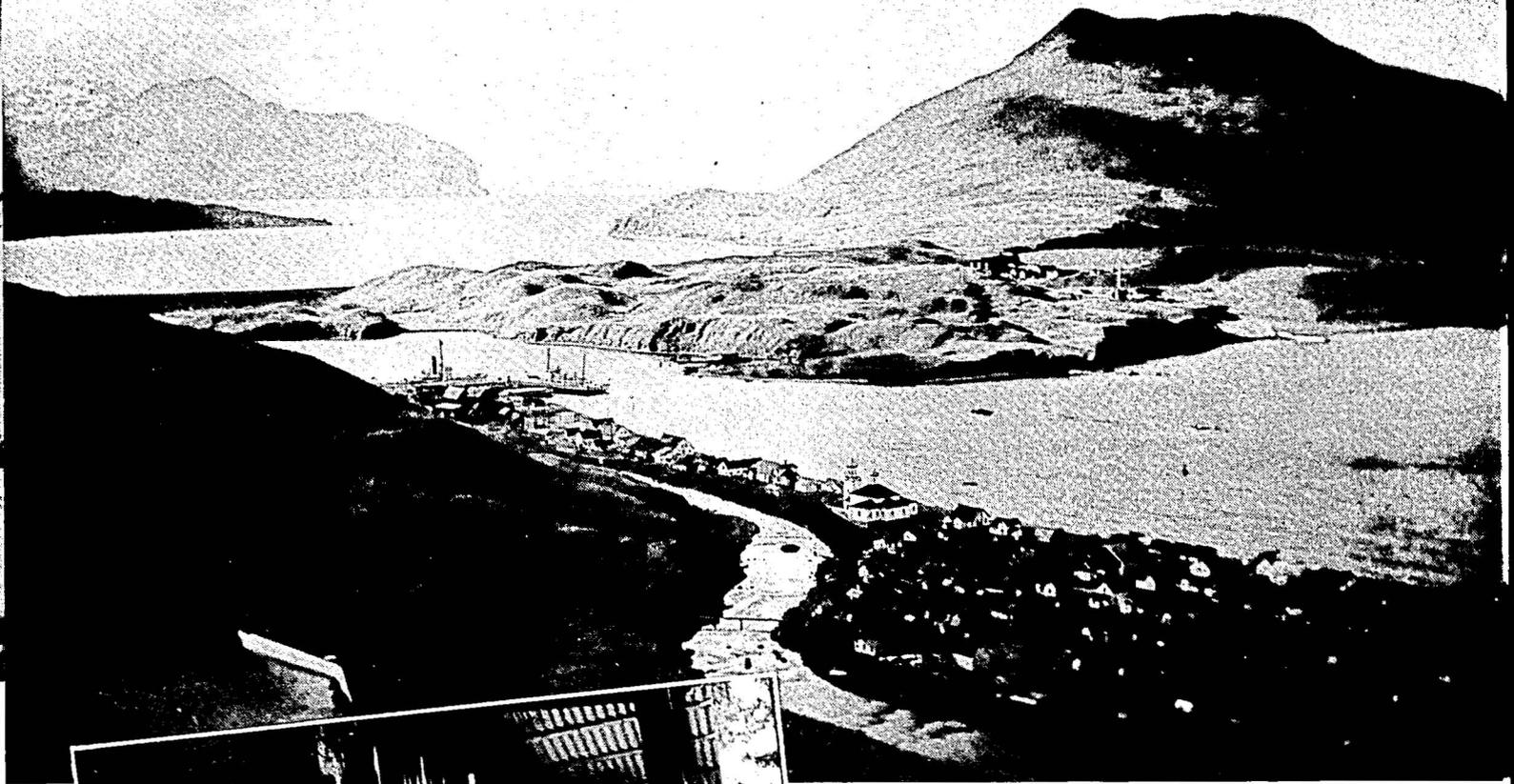
Methodist Japanese Church at Tacoma, Washington. One of a series of Methodist churches serving Japanese groups on the Pacific Coast



A Japanese woman worker and girls from the First Japanese Methodist Church of Los Angeles



Boy from the Chinese Methodist Church at Los Angeles



Unalaska, one of the many settlements along the Alaska Peninsula for which Methodism has a special responsibility



A Methodist family at Aguirre, Puerto Rico

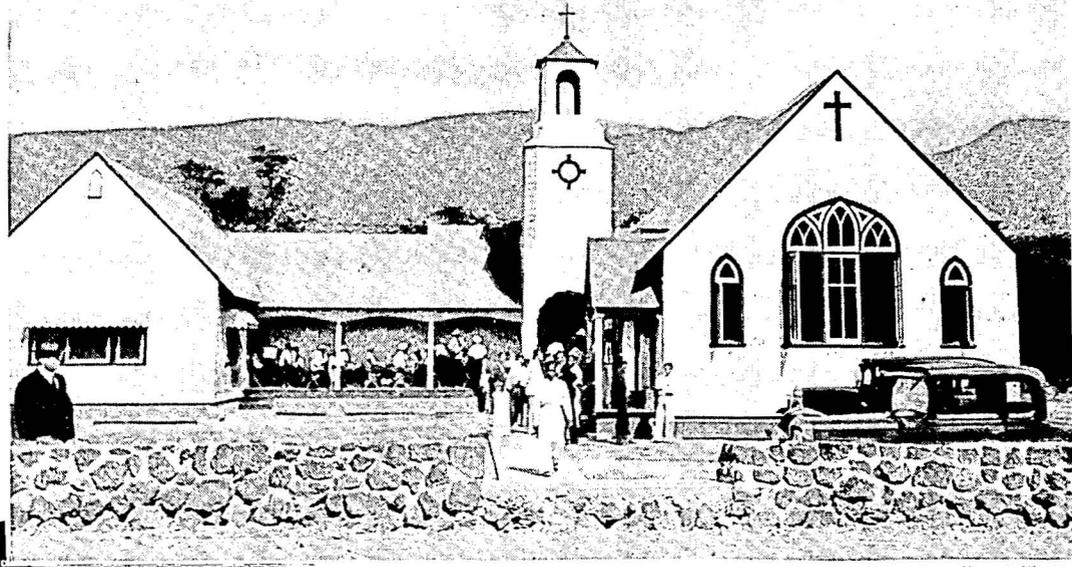


Methodism serves the coffee workers of Puerto Rico



A rural church at Garrochales, Puerto Rico

**THE MISSIONS INCLUDES HAWAII,  
PUERTO RICO AND ALASKA**



*San-Francisco Press Bureau Photo*

Students and faculty at Union Evangelical Seminary, Rio Piedras, Puerto Rico

This Methodist church is one of many Hawaiian Methodist churches serving Japanese, Korean, and Filipino groups, not only on Oahu but also on the islands of Kauai, Maui, and Hawaii



Below right: Rev. and Mrs. Troy M. Wakefield, missionaries to Oriental American youth in Hawaii, the crossroads of the Pacific

Below left: A pastor with some of his members on the island of Vieguas, Puerto Rico



**THE BROTHER IN BLACK REPRESENTS  
THE SUPREME HOME MISSION  
NEED AND OPPORTUNITY**

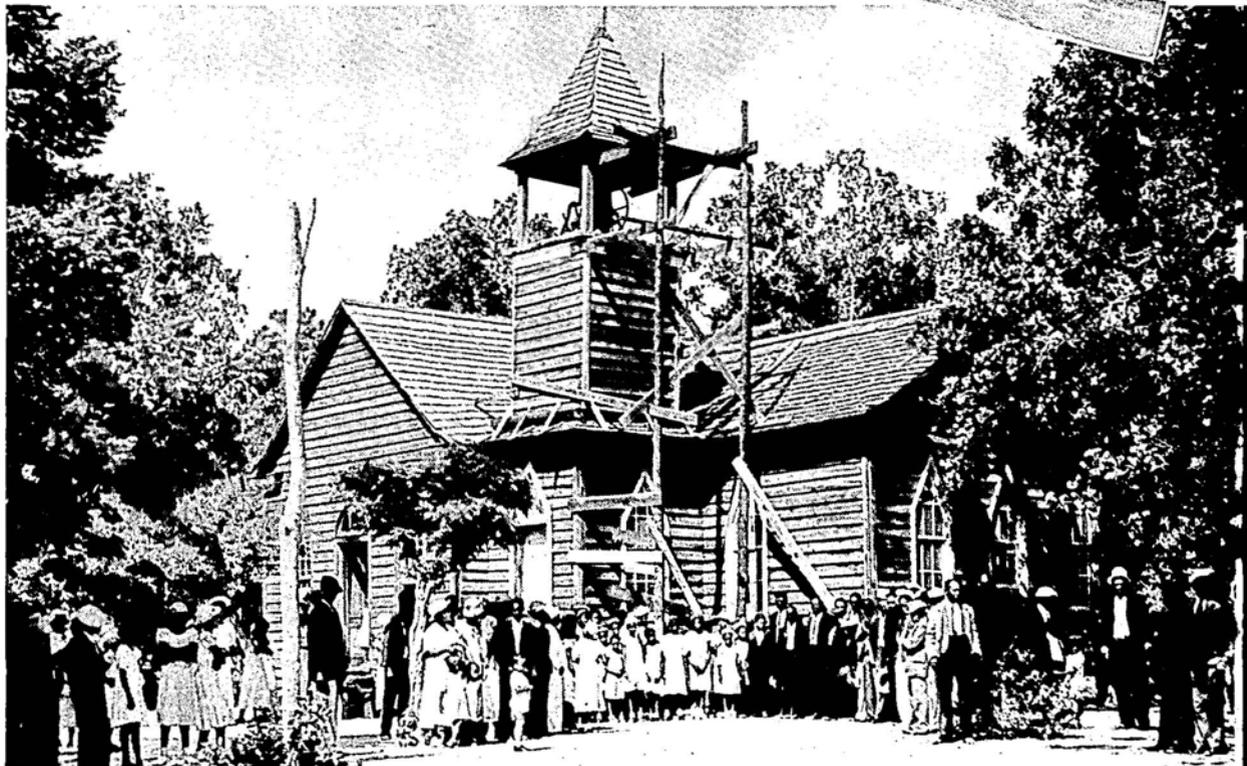


At the Schools of Practical Methods for Negro Pastors fostered and made possible by Methodist home missions, ways of improving homes

A School of Practical Methods for Negro Pastors is held regularly at Daytona Beach, under the direction of the Bureau of Negro Work



Jehovah Methodist Church, one of several churches on St. Stephen's Circuit of South Carolina



# The Negro Sings His Protest

[CONTINUED FROM PAGE 18]

Heart of what slave poured out such melody  
As 'Steal away to Jesus'? On its strains  
His spirit must have nightly floated free,  
Though still about his hands he felt the chains.  
Who heard great 'Jordan roll'? Whose starward eye  
Saw chariot 'swing low'? And who was he  
That breathed that comforting, melodic sigh,  
'Nobody knows de trouble I see'?

There is a wide, wide wonder in it all,  
That from degraded rest and servile toil  
The fiery spirit of the seer should call  
These simple children of the sun and soil.  
O black slave singers, gone, forgot, unfamed,  
You—you alone, of all the long, long line  
Of those who've sung untaught, unknown, unnamed,  
Have stretched out upward, seeking the divine.

You sang not deeds of heroes or of kings;  
No chant of bloody war, no exulting pean  
Of arms-won triumphs; but your humble strings  
You touched in chord with music empyrean.  
You sang far better than you knew; the songs  
That for your listeners' hungry hearts sufficed  
Still live—but more than this to you belongs:  
You sang a race from wood and stone to Christ.<sup>11</sup>

Similarly Johnson takes pride in the loyalty of his people to America—

And never yet has come the cry—  
When that fair flag has been assailed—  
For men to do, for men to die,  
That we have faltered or have failed.

We've helped to bear it, rent and torn,  
Through many a hot-breath'd battle breeze  
Held in our hands, it has been borne  
And planted far across the seas.

And never yet—O haughty Land,  
Let us, at least, for this be praised—  
Has one black, treason-guided hand  
Ever against that flag been raised.<sup>12</sup>

Sterling A. Brown recalls the faith and courage of his forebears as they sang their spirituals in the night of slaying—

They dragged you from homeland,  
They chained you in coffles,  
They huddled you spoon-fashion in filthy hatches,  
They sold you to give a few gentlemen ease.

They broke you in like oxen,  
They scourged you,  
They branded you,  
They made your women breeders,  
They swelled your numbers with bastards. . . .  
They taught you the religion they disgraced.

You sang:  
Keep a inchin' along  
Lak a po' inch worm. . . .

You sang:  
Bye and bye  
I'm gonna lay down dis heaby load. . . .

You sang:  
Walk togedder, chillen,  
Dontcha git weary. . . .  
The strong men keep a-comin' on,  
The strong men git stronger.<sup>13</sup>

Not all Negro music breathes the message of patience and submission; some of it flames with resentment. This is especially true of those poets whose hearts have been stirred by the lynching of their brethren. Contemplating the Atlanta race riot of 1906, W. E. B. DuBois penned his 'A Litany of Atlanta,' in which he called upon God, who was surely 'not white,' 'a pale, bloodless, heartless thing'—

We are not better than our fellows, Lord, we are but weak and human men. When our devils do devilry, curse Thou the doer and the deed: curse them as we curse them, do to them all and more than ever they have done to innocence and weakness, to womanhood and home.

Have mercy upon us, miserable sinners!

And yet whose is the deeper guilt? Who made these devils? Who nursed them in crime and fed them on injustice? Who ravished and debauched their mothers and their grandmothers? Who bought and sold their crime, and waxed fat and rich on public iniquity?

Thou knowest, good God!

Is this Thy justice, O Father, that guile be easier than innocence, and the innocent crucified for the guilt of the untouched guilty?

Justice, O judge of men!<sup>14</sup>

The horrors of a lynching have been most vividly described by James Weldon Johnson in his poem 'Brothers.' After the burning the mob comes to gather up mementoes—

Stop! to each man no more than one man's share.  
You take that bone, and you this tooth; the chain—  
Let us divide its links; this skull, of course,  
In fair division, to the leader comes.

And now his fiendish crime has been avenged;  
Let us back to our wives and children.—Say,  
What did he mean by those last muttered words,  
'Brothers in spirit, brothers in deed are we'?<sup>15</sup>

Claude McKay epitomizes the effect of the mob spirit upon the white people themselves—

Day dawned, and soon the mixed crowds came to view  
The ghastly body swaying in the sun:  
The women thronged to look, but never a one  
Showed sorrow in her eyes of steely blue;

<sup>13</sup> From *The Book of American Negro Poetry*, published by Harcourt, Brace and Company, New York.

<sup>14</sup> *Ibid.*

<sup>15</sup> From *Saint Peter Relates an Incident*, by James Weldon Johnson. Copyright, 1917, 1921, 1935; published by The Viking Press, Inc., New York.

[CONTINUED ON PAGE 42]

<sup>11</sup> From *Saint Peter Relates an Incident*, by James Weldon Johnson. Copyright, 1917, 1921, 1935; published by The Viking Press, Inc., New York.

<sup>12</sup> *Ibid.*



Lunch time at the Center. What fun, and what a contrast to a cold potato or biscuit eaten in a beet or pea patch, where there is no comfortable place to sit down



A typical migrant family living in a tent. Besides the six youngsters to feed, there are three pets. Notice automobile door that helps form a wall of the tent house

## Migrant Children

By Edith E. Lowry

AT the age of six Augustine Garcia came with his parents to the United States in 1904 from Mexico. The family lived in Arizona until 1920, when Augustine came to California. For nine years he worked in Los Angeles in steel construction, coming to Fresno County to pick grapes during summers. In 1926 he was married in El Centro, and to him and his wife six children have been born. As by 1930 he no longer had a job, his family joined the caravan of 'Gypsies of the Crops.'

The children are Lucinda, born in the 'grapes'; Maria, in 'melons'; Pauline, in 'prunes'; Augustine, in 'lettuce'; Raphael, in 'nuts'; Josephine, in 'cotton.'

There has never been much money. In seventy-two days in 'melons' he made only \$68, out of which he had to pay \$6 a month for a little house. As he didn't have an automobile, he always had to depend on friends to carry the family from crop to crop. In their first year on the road they made \$150. Then, being an adobe bricklayer by trade, Augustine worked on the County Hospital in Imperial, but as he couldn't keep his family fed on the wages he was paid, they moved to 'prunes,' in which the family made \$200. After buying a car they moved to 'grapes,' then to 'cotton,' then back to 'lettuce' and 'melons' in Imperial. Here, Mr. Garcia tells me, was 'all the more bad luck start.'

'If I stay few more days to work in floods last winter and not go down to Valley, maybe I not have the bad luck, but I go. It's cold. That day our children left alone. This one, Maria, she think she make herself warm burning paper. She light it. It catch her dress. This other one she want to throw on water, but the burning one, Maria, she scared; she run out the door all flame till she fall; she fainting then. Her sweater, it stops the flame from her face. She burned so bad, all over front. She in hospital six months.'

Eighty-seven skin grafts her mother give, but not much healing. I got no money, but the hospital very good. The valley too hot for Maria, doctors say I must take Maria to where cool. No more lettuce, no more melons, I go north to "prunes." I take my family, and for Maria it is cool. The doctor there say, "You no live here—you take Maria where you live." What I do? Maria cannot live where is the heat; no doctor where it is cool. I feed my family? I must work. Doctor put on one bandage, I keep Maria with me. I do all the best I know. I keep burn clean with feather. It no get better. She seem sick; she no play like other children. Her dress, it hurts her burn; she walked stooped, like old lady. We have cot just for her. We move to "cotton," and you find her. She afraid, she shake all over.'

Then his face lighted up with hope. He seemed encouraged and continued:

'You nurse, you find her. Her burn so bad for so long. You come often, you do much for Maria. It take you long time, many bandages, much work for you, but now Maria she all well. God bless you, nurse! We cannot say how much we thank you. Now, no more cotton, we go to valley for "lettuce" and "melons"; work for me, feed my family, heat no hurt Maria now—she well!'

This account comes from one of the missionary nurses serving under the Council of Women for Home Missions.

And in Arkansas there is another picture of the migrant children. It was in May, during the strawberry season.

'Ruby Nell's a-goin' to Michigan tomorrow,' announced seven-year-old Neoda as she came into the little schoolhouse loaned by the School Board for the Council center.

'Oh, no! Are you, Ruby Nell?' queried Miss Mary,

the head worker at the nursery for migrant children. 'I'm so sorry.'

Miss Mary had grown very fond of Ruby Nell, a happy-hearted, violet-eyed child of five, with quaint little ways and manner of speech.

'Uh huh,' replied Ruby Nell, rocking back and forth on her heels. 'We're all a-goin' to pick cherries at four o'clock in the mornin', with a tent, and when I git there I'm a-goin' to make three cents and buy me candy sticks.'

Miss Mary pictured it all. Four o'clock in the morning, an old car, six children and the mother and father—eight of them off to Michigan—and then where?

Yes, in the Far West, in the Middle West, and in the East, too, are thousands of migrant children. In fact, in every state of the Union migratory laborers are used for raising crops and harvesting. From Maine to Florida, from Louisiana to Minnesota, from Arizona to Washington, are these families 'on wheels.' Very nearly all nationalities and races are represented, and all ages. These workers range from four years of age to eighty-four. More than 2,000,000 men, women, and children—migrant workers—ever on the move, always outsiders. 'Push them out as soon as the crops are picked,' is the cry in every community.

What does all this mean to child life? Its development is stunted from every angle. Physically, only the sturdy have a chance. Once when a mother, who had three little ones clinging to her skirts, was asked if they were her children, she paused a moment and then said, 'Yes, these three are all that are left; I've had thirteen.'

Migrants cannot afford proper food. Irregular employment and low wages mean, in many cases, an average annual income per family of as low as from \$250 to \$300. Recently in one crop area the market hardly justified the expense of harvesting the crop. A number of growers plowed under their crops, which



*This mother has learned at the Center Nursery how properly to bathe and otherwise care for her baby*

meant that for many of the migrants there was not enough work for living expenses, to say nothing of not having anything left with which to buy gas to use in moving. In two camps there was not even a day's work. A study in one state of 1,002 children of migratory agricultural workers representing 598 families revealed that 831 of the children had medical and hygienic defects, the medical defects being 71 per cent of all defects found. Seventy-two per cent of the hygienic defects were nutritional or inadequacies in diet. Of 123 families studied, 13.1 per cent of the total number of children died under fifteen years of age.

With few exceptions, medical care is not for the migrant. Except in extreme emergencies, hospital doors are closed to him, and doctors' fees make a doctor's care impossible.

The conditions under which migrants live have a direct bearing upon their health. All kinds of shelters are found, but good housing is exceptional. Crude shacks, tents, and the great open spaces are common. This is a description of one camp.

'Old tents, gunny sacks, dry-goods boxes, and scrap tin. These are the materials from which the dwellings are constructed. All the shacks visited were without floors, very dirty, and swarming with clouds of flies. There were no sanitary facilities in evi-



*Play instead of prison for the leisure hours of small boys of migrant families*



*Little migrant children share with each other their friendship and their miseries*

dence. An irrigation ditch half filled with muddy water has been used for all purposes.

Educationally, migrant children are retarded. As Arthur Gleason said some years ago, 'You cannot educate a procession.' Many of the children are child workers. With exemption of agriculture in child labor legislation, generally speaking, there is little control of child workers in the crops. The economic pressure forces many children into the fields. Between work in the fields, the inadequacies of local school facilities to accommodate the extra children for the weeks of the crop season, and the prejudice of local communities, migrant children are greatly handicapped. To be stigmatized as 'pea pickers' in school is enough to make any child dislike school. Migrant children become discouraged and cease making the effort to get an education. What kind of citizens will they be? Spiritually, they are neglected. Today many of the children belong to families who were active in the church 'back home.' Misfortune drove them 'to the road.' As they come 'to peas' they are outsiders, even outside the church. Many of the children seem to know little about God and his love. When one little girl, Jackie, who was almost blind, was asked what song about Jesus she would like to sing, she replied, 'Please, is "When My Dream Boat Comes True" in them songbooks?' These people are hungry for spiritual fellowship, but they feel uncomfortable in the town church. As one mother

said, 'We need religion, but we can't go git it in these clothes.' Such a situation means that unless the church goes to them, these children will grow up without the church—and the message of Jesus Christ.

The problem of migrant families is growing rapidly. Probably the mechanization of agriculture is one of the greatest factors in the situation, as thousands of workers are being displaced by the tractor and like machinery. Seasonal work in the crops is the work they are turning to, hoping to be able to earn a living. They do not want relief. In 1920 Texas had 9,000 farm tractors. In 1937 there were 99,000 farm tractors in that state, each replacing from one to five tenant families. There are other factors, but machinery is one of the most important.

It is significant that the church was the first agency to respond to the needs of migrant children. As long ago as 1920 several of the national women's home mission boards decided to co-operate in launching a program of Christian service in migrant camps. The work was started first in the East, then in the Far West, and then in the middle part of the country. Christian nurses, Vacation Bible School teachers, recreational leaders have gone into the camps and often have been the only friends the migrants have known. From small beginnings the work has grown until now there are more than fifty projects in fourteen states carried forward through the co-operation of eighteen denominations. This year a new service has been introduced, sending teams into the migrant camps—a socially-minded minister, his wife, who is a trained children's worker, and a Christian nurse. They move into a migrant area for the crop season and develop a well-rounded community program for the whole family: nursery care for the tiny children, and health clinics, recreational programs, and religious services for all the other members. Growers and local people co-operate under the guidance of the trained leadership of the teams, thus enlisting the interest and resources of the community on behalf of the migrants.

Recently the Federal Government has entered the field through the Farm Security Administration with a most constructive program dealing with housing and health.

With all the efforts to date, only a very small fraction of the migrants are being reached. They constitute a great Christian challenge. Only through the co-operation of church forces and public and private agencies can the needs of migrant children be met.

A child am I, yet in me lies  
Part of the future of the race.  
A child, in whom the good and ill  
Of ages past have left their trace.

Protect me—ye of larger growth;  
Hear my appeal. Please take my hand  
And lead me safely through the days  
Of childhood into grown-up land! \*

\* Olive G. Owen.

# The Missionary Society

*The January Theme: God in One Woman's Life*  
(Belle Harris Bennett).

## 'Thy Thoughts Shall Be Established'

It is the book of wise Proverbs which says, 'Commit thy works unto the Lord, and thy thoughts shall be established.'

Whenever human beings align themselves with the will of God, whether or not they wear the badge of religion, then things happen. The results have a certain stability and a quality of permanence which belong only to that which is wrought with God's favor. Like the house of the man who built upon the rock, those works shall stand though the rains descend and the floods come and all else be swept away.

In an African village is buried the heart of David Livingstone, at rest in the land to which he gave his life. His body lies among the tombs of the great in Westminster Abbey. It is now just one hundred years since the young doctor, twenty-seven years old, began his ceaseless journeys and his missions of mercy in 'the dark continent.' More than thirty years he spent in that work, willingly enduring exposure and hardship, the dangers of the jungle, fever and ague, savagery of both men and beasts. In his diary, which was returned to England after his death, are underlined the words, 'Lo, I am with you always.' He had committed his work unto the Lord, and he went forward in faith and not in fear. He said, 'I set no value on anything I have or may possess except in relation to the Kingdom of God.'

This man's thoughts have been established. Believing that 'the end of the geographic feat is the beginning of the missionary enterprise,' he became an explorer and a geographer of such note that at length the British Government commissioned him to explore the interior of Eastern Africa, and the Royal Geographic Society sent him to find the sources of the Nile. In his journeys he saw and suffered for the files of slaves who passed him in their shackles, on their way to 'civilization.' He aroused England to action against slavery, this 'open sore of the world.' He won the love of the natives, preparing the way spiritually as well as geographically for the missionaries who were to come after him. To Henry M. Stanley, leader of the American expedition sent to find him in the jungle when most of the world had given him up for dead, he passed on in a peculiarly personal way his great desire to open Africa for Christ.

Thus his thoughts were established. He did find the sources of the Nile. He did check the slave trade. He did prepare the way for other missionaries. He did open Africa. In losing his life, he found his life—permanently.

It has not been easy for average Christians during

these recent months to realize that nothing can last which is not good. In these troubled days, when the winds of war shake the world, there comes ever the question, 'Where are we going? How will it all end?' Whatever the specific answer, one thing remains sure: at length, at long last, not by the clamor of armies but when the tumult and the shouting have died away, God will make himself heard. So soon as men cease their hymns of hate and listen for his voice, they may again know his will. Meanwhile, there are those who continue to believe with Robert Browning that—

'There shall never be one lost good!' and

'All we have willed or hoped or dreamed of good shall exist.'

Among such men stands Louis Pasteur, who declared, 'I pray constantly at my work in the laboratory.' His great dream, as stated in one of his early scientific reports, was 'to prepare the road for a serious research into the origin of various diseases.' How much further his actual achievements went is commonly known. Says Dr. Fred Eastman, 'They include the study of the silkworm disease, of septicemia, of childbed fever, of chicken cholera . . . of anthrax and of hydrophobia. All of these stem from Pasteur's investigation. . . . The results of these studies have made Pasteur's name a household word in every civilized country. They have saved countless thousands of lives. But not one of them came easily.'

Such service to humanity never comes easily. Pasteur's labor is typical. Even after he had received from his government a life annuity, he took no rest from his efforts to free humanity from disease. Like the seers of the present, he saw the horror of war, in the Franco-Prussian conflict of his own time. He spoke plainly to his fellow-scientists concerning issues more significant than any immediate issues of the conflict of armies!

'Two contrary laws seem to be wrestling with each other nowadays; the one, a law of blood and of death, ever imagining new means of destruction and forcing nations to be constantly ready for the battlefield—the other, a law of peace, work, and health, ever evolving new means of delivering man from the scourges which beset him.

'The one seeks violent conquests, the other the relief of humanity. The latter places one human life above any victory; while the former would sacrifice hundreds of thousands of lives to the ambition of one. The law of which we are the instrument seeks, even in the midst of carnage, to cure the sanguinary ills of the law of war. . . . French science will have tried, by obeying the law of humanity, to extend the frontiers of Life.'<sup>1</sup>

[CONTINUED ON PAGE 38]

<sup>1</sup> *Men of Power*, Vol. I, pp. 178, 179. Cokesbury. 1938.

# The Gift of the Jews

[CONTINUED FROM PAGE 13]

lieved that the unknown Messiah, appointed one day to show himself, must first have a conviction of roots before he could become able to shoot securely upward as the Deliverer of all bewildered men.

A still further sense of safety the child-hope of the race must possess inalienably, that provided by a background of domestic peace. The Hebrew home was not established for the mere protection of a woman, or the mere comfort of a man. Any marriage based on the happiness of two people brought together by so precarious a bond as human passion, would have seemed to the Jew neither realistic nor religious. No child could be expected to develop to his innate beauty in an atmosphere of parental discord, or of parental self-importance. In the Hebrew conception a home has not been viewed as a hospital for the broken hopes of adulthood, but rather as a garden for the fresh hopes of childhood. Peace between parents has been regarded as the primary condition for the peaceful growth of their children.

In the wisely protective Jewish system of education, no baby brain is forced to risk the premature choosing among divergent codes of life. The average youngster of today stands bewildered before the totally different life-philosophies of his home, his school, his church—that is, if he attends a church. The faithful Jew has never tolerated any such early disrupting of childish loyalties. Mother, father, school teacher have been dominated by an identical faith, expressed in an identical daily philosophy.

The home of Nazareth probably was typical of unnumbered Jewish homes of that day—and of this day as well. In Nazareth a little boy learned about God first in his mother's arms, then, at three, he learned still more about God under the more masculine direction of his father, and from his father's care he graduated at six to enter the school attached to the local synagogue. The education afforded any little Hebrew villager whether imparted by his mother, his father, or his pedagogue, preserved unbroken the same purpose—to reveal God, and to teach loyalty to the laws of God. Nowhere in those ancient days, nor now, did a little child incur severity.

Except for its emphasis on the constant nearness of the unseen Jehovah, the child training everywhere available to the Jewish inhabitants of a remote Palestinian town in the first century shows characteristics strikingly akin to our nursery education of today. The educational methods of the Hebrews have always utilized the spontaneous joyousness of little children. Pedagogue and parent alike were never harsh to any little one because the path to God must be kept always happy.

Perhaps the deepest difference between the popular point of view today and the Hebrew attitude is the present-day severance of the secular and the sacred, a distinction which, as we have all observed, is often

perplexing and distressing to a small child. We ourselves accept, and teach our children from babyhood to accept, a different standard of values for what we call the commonplace, and what we call the holy. How many people do any of us know for whom the sacred and the secular are really fused, and this because for them all things come of God? But precisely this fusion was the essence of all Hebrew child-training and the very foundation of the Hebrew home. All things come of God, so the Hebrew little one was taught. It is Jehovah who clothes the lily, Jehovah who protects the nesting sparrows, Jehovah who directs the frightened baby chicks to their mother's outspread wing.

The Hebrew home, bulwarked as it had to be against the insidious example everywhere around of heathen practices, permitted no semblance of the human shape in sculpture or painting. This austerity resulted in concentration upon those types of art easily accepted as religious, as coming from Jehovah and dedicated to Jehovah. A Hebrew child knew the musical instruments and the dance rituals of the psalms. The music of great chants was familiar to his ears.

The absence of any regard for the plastic arts served to intensify respect for the older, graver art of literature, spoken or written. Words, shining, barbed, passionate, profound, sturdy with homegrown wisdom, or aspirant as larks, singing to the sun—words—can anyone measure the reverence of the Jews for words! The greatest of the Jews—was there any human invention he respected as he respected words! And these words he had learned by rote in the swaying sing-song of a village school—words that became his strength in temptation, his key in crisis, his comfort on his cross.

The Jewish pattern for an ideal home—it has been a holy gift offered to childhood, like the gold and frankincense and myrrh of the Wise Men. It is an ideal that was founded for the welcoming of an unknown Guest. 'Whence the Christ shall appear among us, no man knoweth.' That the sheltering ideal, prepared for God's appointed Deliverer, was a gift acceptable to Jehovah is proved by the fact that when the Messiah did at last appear, he did come from an unknown home, humble, obscure, but long made into a shrine by the wisdom of the Jewish race.

It is, however, one of the ironies of human history that when the Messiah, so long prepared for, did at last appear among them, so few of his own people recognized him. He came unto his own but his own were blind. Yet a few of them knew at once the Man who had come among them and said so, said so even unto death. It was a man who had himself been reared in a Hebrew home, himself nourished by a God-fearing education, who was first to declare, looking at his Master, 'Thou art the Christ.'

# The Moving Finger Writes

## Events of Religious and Moral Significance Drawn from the News of the World

### Death of Dr. O. E. Brown, Noted Methodist Educator

¶ Dr. Oswald Eugene Brown, who trained at Vanderbilt University two generations of Methodist preachers, died at his home in Nashville on Sunday, October 22. He was the last of



Dr. O. E. Brown

the 'old guard' of professors at Wesley Hall who composed the faculty of the Theological Department of the University when it was under the control of the Methodist Episcopal Church, South.

Dr. Brown was at one time a missionary in China under appointment of the Board of Missions. The story of his sailing for the Orient with his young bride, Miss Anne Muse, of Atlanta, immediately after their marriage in 1890, was a romance well known to thousands of young preachers who studied at Wesley Hall during the forty-seven years he spent in the Chair of Church History.

The Browns spent but two years in the foreign field, returning in 1892 to the University. Two years later Dr. Brown published his notable book on *Life and Letters of Laura A. Haygood*.

Dr. Brown was born at Canton, Missouri, in 1861 and graduated at Christian University and Vanderbilt. He studied law and was admitted to the Missouri bar in 1884. He soon left his law practice, however, to enter the

ministry. After taking his degree in Theology at Vanderbilt in 1889, he was a teaching fellow at Wesley Hall for two years.

After returning from China in 1892, he became Professor of Church History at Vanderbilt and held that post for nearly half a century until his death. He had been emeritus professor since 1937. He was Dean of the School of Religion from 1919 to 1931, after which he became dean emeritus.

For many years Dr. Brown was one of the outstanding figures in the Methodist Episcopal Church, South, known throughout the country as a preacher, scholar, author, and educator. He was the author of several important works. His funeral at Scarritt College was conducted by Dr. Costen J. Harrell and Dr. J. L. Cuninggim, both of whom had been students under Dr. Brown at Wesley Hall.

✧

### World Outlook Article Changed Her Attitude

¶ She had never thought much about prisoners until reading a recent article in *WORLD OUTLOOK* on 'Is Our Penal System Christian?' Awakened by that story to the existence of a great need, she proposes to do all she can to help remedy the situation in the future.

This is the testimony of a devoted woman reader of this magazine in Greensboro, North Carolina.

'I want to congratulate you,' she writes, 'on the September issue. It is one of the best I have read. I also want to thank you for the splendid article, "Is Our Penal System Christian?" and for reminding us of our prisoners. I confess I had not thought of them in that way, though I have tried to be a Christian for many years. Hereafter I will try to do all I can for them, though I fear it will be little, but prayer avail-eth much.'

Mrs. J. Frank Clement, of Mocksville, North Carolina, finds a value in *WORLD OUTLOOK* because 'the information contained can be quoted by the most nervous of us without fear for its authenticity—and that is somethin' these days. And quote it we do. It is good "from kiver to kiver," but especially helpful for meetings is "The Moving Finger." Keep it writing, please.'

And Dr. John C. Granberry, of South-

western University, finds time to write, 'Congratulations on your fine editorial, "War Engulfs Our World."'

✧

### Bishop Oxnam Asks U. S. to Guard Equal Rights

¶ 'Men and not things must be the goal of social living. Personality-making, not profit-making, must become the major object of our lives,' asserted Bishop G. Bromley Oxnam recently at the 125th anniversary of the *Bishop G. B. Oxnam Emma Willard School* in Troy, New York.

Equality of opportunity must be maintained, continued Bishop Oxnam, if the dictatorship of Fascism and the regimentation of Communism is to be avoided. Equal rights for all involve such rights as the right to be well born, the right to a home, the right to play, and the right to an education and to work.

✧

### Churches Urged to Grant Justice to Minorities

¶ The United States has its own minorities problem, and the Church is called upon to assist in securing for our minorities that justice and good will we advocate for minorities in other lands. This is the gist of a statement recently issued by the American Committee on Religious Rights and Minorities.

The groups to which the statement made specific reference were the Negroes, Indians, Mexicans, and Orientals.

'Many of these groups are openly saying that organized religion is not adequately supporting them in their demand for fair treatment,' continued the statement. 'This criticism is not universally justified, but the facts too frequently support it.'

'Our social situation is out of joint, and the combined action of Jews and Christians is needed to set it right. The undisputed facts about the status and treatment of our racial minorities challenge us to action.'

## Chiang, Stronger than Ever, Will Fight On

¶ 'The European war should make us fight Japan with greater vigor, since we are confident of the ultimate victory of China's rightful place in reshaping new world orders,' declared Generalissimo



Generalissimo and China's First Lady

Chiang Kai-shek in addressing the Fourth Session of the People's National Council on September 17, 1939. 'I am now in a position to state that our military strength as compared with that at the outbreak of the war over two years ago is more than doubled.'

Referring to foreign affairs, the Generalissimo said: 'Despite the war in Europe, we must consistently carry out our fixed policy of armed resistance against Japanese aggression. The underlying cause of the present war in Europe is traceable to the Japanese invasion of China which has upset international peace and order. In resisting Japan China is not only preserving her own national independence, but is also helping to maintain international justice.'

'World peace is far distant so long as our conflict with Japan is not terminated. Since the outbreak of the Mukden incident, eight years ago, China has consistently been pursuing a national policy consisting of: First, resistance against Japanese aggression to preserve territorial and administrative integrity; second, the maintenance of international treaties, such as the League Covenant, Nine-Power Treaty, Kellogg-Briand Anti-War Pact, etc., and co-operation with peace-loving nations to preserve the existing world order; third, nonparticipation in the Anti-Comintern Pact; and fourth, consistent foreign policy based on self-reliance which aims at the preservation of China's independence and equality among the nations.'

'Following the catastrophe in Europe Japan has proclaimed the policy of non-intervention. She does not want the in-

terference of Europe and America in the Sino-Japanese conflict, as she is attempting to establish the so-called "New Order in East Asia" which will place her in a predominant position in Asia to the exclusion of other powers. Japan is already exhausted in man power, so from a military standpoint she is already defeated.

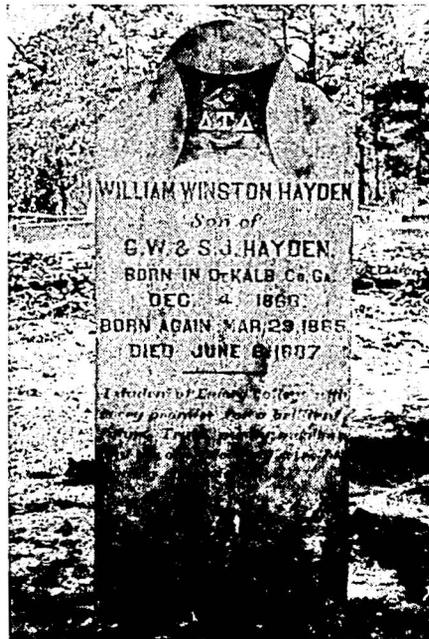
'In the future she will resort to political and economic means and will, in the word of the Japanese, "foster the growth of new political power in China" and co-operate with traitors in formation of a so-called "Renovated China." Any organization created under Japanese dictatorship, irrespective of whatever name used as a cloak, is only what the enemy refers to as "liaison section of Japanese revival of Asia Bureau." China holds anyone participating in such organizations as slaves of Japan.'

'A handful of traitors whom we do not recognize as citizens of China may establish a bogus "Central Government," sign hundreds or thousands of treaties with the enemy, but have no validity whatsoever and will not have the slightest effect upon the war of armed resistance. We stand united to repel the enemy and to carry out the program of reconstruction.'

✱

## 'Born Again March 29, 1885'

¶ This gravestone at Oxford, Georgia, photographed by Rev. Wallace Rogers and given to WORLD OUTLOOK by missionary-society worker, Mrs. Rogers.



records not only the physical nativity of William Winston Hayden, twenty-one-year-old student at Emory College, but also his spiritual 'new birth.' 'Born in De Kalb Co., Ga., Dec. 4, 1866. Born again Mar. 29, 1885. Died June 6, 1887.'

## Says Jews Must Form Majority in Palestine

¶ The persecution of Jews in many countries is due to the fact that they are minority groups therein, and the remedy for the situation is to return to Palestine in such numbers that they will constitute a majority group there. This explanation of and remedy for Jewish troubles has been offered by Dr. Ludwig Lewisohn, noted Jewish author and honorary secretary of the Zionist Organization of Americans.

'Taking a way from the Jews their minority status,' declared Dr. Lewisohn, 'is the only process by which Israel can be relieved.'

Pointing out that Jews have been persecuted for 1,700 years, Dr. Lewisohn declared that their situation is worse today than at any other period. Formerly the persecuted people had other countries open to them, but today they have no place to go.

'The situation can be changed by calling the Jewish people home to their ancestral soil and giving them a moral standing in the world. It is the only remedy. The rebuilding of Palestine has been the highest aspiration of Jews for ages.'

Palestine is now controlled by Great Britain under a mandate. Because of friction in the Jewish homeland between Arabs and Jews, the British Government recently issued a White Paper to the effect that the Arabs will have the greater portion of the country and will be maintained in the majority, while the number of Jews admitted to the country will be cut down. Conditions have now changed, according to Dr. Lewisohn, and Jewish refugees are pouring into Palestine in such numbers that the British memorandum has become only 'a scrap of paper.'

✱

## Bibles for the British Forces

¶ A message from the King of England will be inserted in each copy of a special pocket edition of the New Testament for the use of all persons serving in the British Navy, Army, and Air Force or engaged in the civil defense of the country.

The message reads: 'To all serving in my Forces, by sea, or land, or in the air, and indeed, to all my people engaged in the defense of the Realm, I commend the reading of this book. For centuries the Bible has been a wholesome and strengthening influence in our national life, and it behooves us in these momentous days to turn with re-



© Underwood & Underwood  
"Persecuted 1,700 years; worse today than ever"

newed faith to this Divine Source of comfort and inspiration.'



## Frau Ludendorff Suspends Atheist Paper

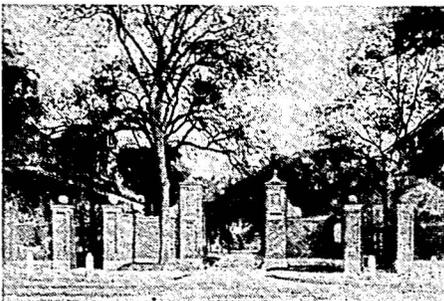
¶ Frau Dr. Matilda Ludendorff, widow of the famous German World War General and head of the 'German God and Faith Movement,' has suspended publication of the fortnightly paper which is the organ of the movement, *Holy Source of German Strength*.

The movement headed by Frau Ludendorff since the death of her famous husband has for its chief aim the waging of a bitter war against Christianity and the creation of a new German religion based upon the worship of the ancient Teutonic myth-gods. This neopagan faith, it is claimed, has grown to formidable proportions in Germany during recent years and is supposed to have the moral support of Chancellor Hitler and the Nazi regime. The reasons for the suspension of the principal organ of the movement were not announced.



## Harvard Has Trouble with Bolshevik Students

¶ Harvard University has become aroused at the Communist activities of some of its students, and recently staged



Main entrance to historic 'College Yard' at Harvard University

a raid on its young Reds, according to the press dispatches.

The University authorities in the raid captured about twenty students who were distributing Soviet propaganda in the dormitories. More than 5,000 pamphlets were seized and burned. The pamphlets purported to justify the recent pact between Germany and Soviet Russia.

The ringleader of the group was carried before an officer of the University and released on probation, being warned that any repetition of the offense would result in disciplinary action. The pamphlets which had been distributed through the dormitories

were said to have been furnished by the Communist headquarters in Boston, and bore the imprint of the Harvard Young Communist League.



## Indians Still Victims of Superstitions

¶ The American Indians are still victims of superstition, according to Mrs. R. M. Templeton, of Fletcher, Oklahoma, who has long been a missionary among them. She is the wife of Rev. Robert M. Templeton, pastor among the Kiowas, or 'wild', Indians of the Indian Mission.



Indian baby

'A child born into a present-day Indian home is still endangered by the superstitions of the past,' says Mrs. Templeton. 'The old-time Indian medicine man still survives in every community. Even though we have a government hospital within reach of all, it is distressing how many children die from the treatment of the medicine man.'

'It is very difficult for an outsider or even the missionary to know the treatment that is given to these babies. Neither the medicine man nor the Indians will tell what is done.'

'Only a few weeks ago a baby eight months old died of pneumonia, and I had the opportunity of knowing exactly the treatment that was given. The Indian medicine man first made small cuts on the baby's chest with a piece of broken glass. A cow's horn was placed over these cuts, and the medicine man, by using his mouth, sucked the blood from the baby's chest. He then placed his mouth directly over the child's mouth, trying to draw and relieve difficult breathing. In doing this he almost smothered the child. He shook a rattle gourd around the baby's head and sang a weird song to drive away evil spirits. A tea made from the Peyote bean brought from Mexico was squirted from the medicine man's mouth into the child's mouth. All the water that the child was given was first put into the medicine man's mouth and then squirted into the child's mouth. Of course the child survived only a few hours.'

'The parents were young high-school graduates, but the old superstitions cling to them. The father said he truly believed the child was bewitched by some enemy. In this case as in most cases the medical doctor is called; but in their anxiety they leave off the doctor's medicine and turn back to the medicine man.'

## Japanese Said Promoting Vice in China

¶ The Japanese invaders are deliberately promoting vice in the areas under their control in China, according to reports of missionaries and others friendly to the Chinese.

The use of opium, strictly forbidden



Acme Newspictures

A Chinese street after Japanese occupancy

under the regime of China's leader, Gen. Chiang Kai-shek, is being encouraged by Japanese, it is said. In every city resorts for opium smoking have been opened, according to these reports.

The China Information Service in Washington reports the establishment of brothels for the cultivation of 'friendly relations between Japan and China.' The translation of an officially-approved Japanese poster is given, as follows:

'Designated by the Base Camp Authorities  
HOUSE OF RESTFUL CONSOLATION  
CHINESE BEAUTIES  
No. 4 Hall for Friendly Relations between  
Japan and China—600 meters along the  
bank of the stream from here'

The poster is said to be one of a standard type of signs adorning Nanking streets. This particular sign was displayed in North Chung Shan Road, not far from 'the circle.' It was put up directly against a large girls' school and near a military police headquarters.



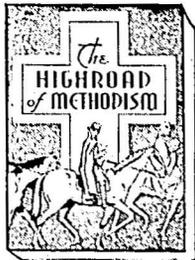
## Preachers Should Not Candidate for Appointments

¶ Pastors should not actively work for appointments, according to the Methodist pastors in St. Louis, who have passed a resolution condemning the practice. It is said that the policy of job-hunting is becoming too prevalent in the Church.

'In recent years there seems to be creeping into our Church a policy of candidating for a pastorate,' said the resolution. 'Such a policy is not in keeping with the established policy of placing ministers, and if pursued will work injury both to our ministry and the Church.' The pastors therefore declared that they looked with disfavor on the practice and urged the Bishops and District Superintendents to discourage it.

## 'The Highroad of Methodism' Being Widely Read

□ A wide circulation throughout the country is being accorded to *The Highroad of Methodism*, by Dr. Harry Earl Woolever, a volume issued in connection with the Uniting Conference of the Church.



The volume covers the various separations that occurred in the body of original Methodism, traces the course of negotiations for union and describes in detail the successful termination of the Movement for Union

in 1939. The book contains more than thirty illustrations of scenes pertinent to its subject, including ten pictures of the Uniting Conference.

Dr. Woolever, the author, is well known in Methodist circles. For fifteen years he was Secretary of the Joint Commission which developed the Plan of Union. His volume has been called the outstanding souvenir of Unification. Copies may be obtained from the author at 3511 Rodman Street, N.W., Washington, D. C., at 50 cents each, \$5 per dozen, or \$45 per hundred.



## Episcopalian Pacifists Organize

□ A group of Episcopalian clergymen and laymen, under the chairmanship of Bishop W. Appleton Lawrence, recently organized an Episcopalian pacifist 'fellowship.' The group feels that 'war under any circumstances is completely un-Christian, that therefore bearing arms under any circumstances is unthinkable for a Christian, and that it cannot support either side in the present European war.' Two hundred clergymen and laymen were enrolled.

Bishop Lawrence said that the group represented 100 per cent pacifism with no compromise, and wholeheartedly espoused the cause of the conscientious objector. The Rev. Elmore McNeill McKee, rector of St. George's Church in New York, declared the movement was particularly necessary in the Episcopal Church, 'which has already heard from within statements of outright sympathy with England and France.'

Bishop Lawrence, according to reports published, said that 'the Episcopal Church is composed mainly of people who are eager to maintain the status quo from the point of view of their own possessions and also of world order, and therefore are eager to favor England and France.'

## Hotels Will Celebrate New Year's Eve on Sunday

□ The hotels of New York City will hold their New Year Eve festivities on Sunday night, if the recommendation of their Hotel Association is followed, in spite of suggestions that the celebrations be moved up to Saturday night.

New Year Eve celebrations in the metropolis are in many instances characterized by liquor drinking, noise, and general boisterous behavior on the part of celebrants. That such behavior on the Sabbath Day would be out of place and offensive to many people was urged as a reason for placing the festivities on the night of Saturday, December 30. The Hotel Association, however, was of the opinion that the spirit of the New Year would be lost if the event should be switched to any other evening. So, in New York at least, Sunday night will be the scene of the revelry.



## Priests Slain in Poland

□ A large number of Roman Catholic and Greek Orthodox priests were 'liquidated' when Soviet troops marched into White Russia and the western Ukraine in partitioned Poland, according to the newspaper *Bezbozhnik* (The Godless), organ of the antireligious movement in Russia.

Bitter articles appeared assailing both Catholic and Orthodox priests, accusing them of espionage and being in the pay of the Polish Government. The paper praised a Red Army soldier who threw several hand grenades into a group of priests and killed all of them.

The paper said also: 'Now, thanks to the help of the Soviet Union, priests are no longer landowners. Peasants and workers are sharing monastery and church lands. Everybody is entitled to believe or not believe in God—no compulsion exists.'



## She Gave a Dollar to King George

□ 'It's awful the way those children are threatened with Hitler's bombs, so I decided to do something about it right away.' This is the explanation given by Ruth Treblow, twelve-year-old Philadelphia girl, who sent one dollar to King George VI to aid British children evacuated from London.

Acknowledging the receipt of her money was a letter from the British Minister of Health telling her that the dollar had been used to buy clothing for a five-year-old girl whose mother died recently and whose father is jobless.

Further inspired by this appreciation of her small gift, Ruth has saved three dollars of her lunch money, and says, 'I haven't been to a movie since Sep-

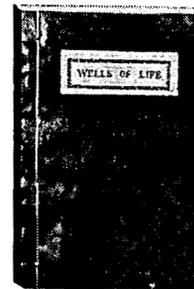
tember 1, and I'm not going to any. I'll add that money to the rest I can save to send the King.'



## Hickman's Sermons Published by Soochow

□ The press of Soochow University, now operating in Shanghai, China, has published in book form sermons of Dr. Frank S. Hickman, Professor in the School of Religion in Duke University. Dr. Hickman spent the spring of 1937 at Soochow as a visiting professor.

Under the title, *Wells of Life*, the volume contains three addresses delivered in China. Each address appears both in English and Chinese.



'This little collection of three of Dr. Hickman's addresses with Chinese translation,' writes Dr. Y. C. Yang, President of the University, 'is published as a permanent memento of his visit to China and as an expression of the high esteem in which we hold him as a teacher, a thinker, and an interpreter of Christianity—which knows no national bounds, and which alone can bring all nations and races together in friendship and fellowship—sheep in different folds, but under one great Shepherd of souls, even Jesus Christ our Lord and Redeemer.'



## Brightening the Black-Outs

□ A very talented doctor's wife in London has decided to do her part in the crisis in England by helping brighten the black-outs. Owing to family responsibilities, this lady cannot leave home and undertake big tasks, so she made up her mind to do a little good quietly.

One of the results of the black-outs in London is that the lonely are lonelier and the nervous more nervous. Every evening this lady's husband goes out between seven and eight and 'rounds up the herd,' as she calls it. He brings often ten or twelve persons to their home. A lady living alone who has no money to buy dark curtains, two nervous spinsters, an old couple afraid of the stormclouds, semi-invalids, and others make up the group.

There, behind dark heavy curtains which keep the light from shining out, this group enjoys fellowship. At thirty a hymn is sung, Scripture read, and a prayer from one of the guests. Then the doctor takes them all home.

The Lady of the Lamp is lifting some of the gross darkness of the black-outs.

# The Leaven at Work

## 'Beginning in Florida'

'Lord, revive thy Church, beginning with me,' was the prayer of Chinese Christians a few years ago when they began to pray for a great revival that would sweep all China.

And—'Beginning in Florida, help us to build a Christian World Community,' is what the churches of the Florida Conference are saying this conference year of 1939-1940. Perhaps nowhere can one find a greater upsurge in missionary zeal than in the Florida Conference in recent years—since the taking as their Conference-wide Mission Special of the support of Dr. W. S. Hughlett, medical missionary to the Congo.

How that leaven has leavened the lump! Florida churches soon felt that just sharing in a conference Special was not enough and began taking Specials of their own. In 1937 College Heights Church, Lakeland, took the partial support of the Rev. Inman Townsley, new missionary to the Congo. Two years later, following that dramatic moment during the 1939 session of the Florida Conference when \$1,500 was raised for missions in less time than it takes to tell about it, the Rev. Garfield Evans was sent out as an evangelistic missionary

to Cuba, with several churches participating in this Special.

Probably no church has contributed more to this rising tide of missionary interest than has the First Methodist Church of Orlando, which headed the movement for the Hughlett Special, and whose missionary enthusiast, Mrs. F. B. Godfrey, continues to sponsor that Special. Now this church has taken another important step in Florida's missionary activity—a step that, it is hoped, will help toward building a Christian World Community to begin in Florida and reach out into the thirty-odd mission fields of the united Methodist Church. That step is the putting on, beginning December 11, of a great missionary program called 'World Community Week.'

By means of such a week, crammed full of missionary interest, the Council of Missions is planning a new type of School of Missions—a week in which the whole congregation will be given a view of the world's need and be filled with a desire to have a part in carrying the gospel to the ends of the earth.

Flags of every country where Methodism has missionary work will be used to decorate the church and help the people to visualize the far-flung mission fields. In addition to the ten fields of

the former Methodist Episcopal Church, South—China, Japan, Korea, Brazil, Cuba, Mexico, Africa, Belgium, Poland, and what was formerly Czechoslovakia—the united Methodist Church has twenty-one other fields, as follows:

In Asia—India, Burma, Sumatra, Philippine Islands, British Malaya, and Sarawak; in Africa—Algeria, Tunisia, Liberia, Angola, Southern Rhodesia, Union of South Africa, and Portuguese East Africa; in Latin America—Central America, Uruguay, Argentina, Chile, Peru, and Bolivia; in Europe—Bulgaria and Italy. What a sight to see such an array of banners! Can any Methodist fail to be thrilled as he realizes that Christ's Kingdom is spreading and that time is marching on toward that day when 'the earth shall be full of his knowledge and glory as waters that cover the sea'?

And the 'World Community Week' at First Church, Orlando, will see such a study class as never before known in the history of that church. All the stewards will attend, since fifty young people are making it their business to go out and invite the fifty stewards to come to the class and sit with them during the study period. A short talk on the new mission set-up of the new Methodist Church will feature the week's study and the climax of the week will be a sermon on 'Building a Christian World Community,' by Dr. A. Fred Turner, pastor.

Dr. Turner and Mrs. Godfrey, who is chairman of the Church Council of Missions sponsoring the 'World Community Week,' are planning to give the Council of Missions a real try-out, not only through this one week's missionary program, but by having a sustained program of missions throughout the winter. The Council of Missions will promote elective classes in all departments of the church school during the month of February, and members of the congregation will help a neighboring church of the community to put on its missionary program. A Pledge Class of young men and young women will meet four times—with a member of the General Board, the president of the Woman's Missionary Society, the chairman of Lay Activities, and the superintendent of Christian Social Relations to study the work of these groups. Later they will be formed into a Young Woman's Circle and an 'International Club.'

Thus, for months, every week will be 'World Community Week' at First Church, Orlando, until the people shall come to feel that they are a part of that great world community wherein all men are brothers.



Council of Missions, First Methodist Church, Orlando, Florida. Standing, left to right: Dr. P. C. Harrell, General Superintendent of Church School; Dallas Berry, Steward; Mrs. E. E. Edmondson, Woman's Missionary Society; A. Edwin Shinholser, Steward. Sitting, left to right: Mrs. C. M. Slaughter, Church School Missions Superintendent; Mrs. F. B. Godfrey, Chairman Church Council of Missions; Dr. A. Fred Turner, Pastor; Miss Ann Kinard, Young People's representative; Mrs. Otis B. Radebaugh, Jr., Woman's Missionary Society

## Attitudes of Jewish Youth

[CONTINUED FROM PAGE 17]

humanness, temperance, and a sense of beauty have always been held up as ideals.

Thus the breakdown of personal and social morality present two separate problems to Jewish youth, added to which are the problems resulting from the emergence of anti-Semitism. In consequence, Jewish youth has a great task ahead of it and a great contribution to make to a solution of the problems facing all youth. Despite these problems,

Jewish youth remains optimistic, never giving up hope, determined to do everything possible to create a better world, and confident that in the end the forces of goodness and justice will be victorious.

Jewish youth is also drawing strength from the knowledge that Christian youth groups are sympathetic with its problems and its yearnings. Never has there been a closer affinity between the striving of Christian and Jewish youth.

## The Missionary Society

[CONTINUED FROM PAGE 31]

The words recall another statement: 'I am come that they might have life, and that they might have it more abundantly.' Thus one proclaimed his own and his father's will to 'extend the frontiers of Life.'

Such service can reach its best limits only through prayer, for through prayer comes the vision of the task. Toyohiko Kagawa, the great Japanese Christian, warns us against timidity and lack of vision even in our praying. Instead of wanting too much, we want too little. 'Our prayers are too small. We have no appetite. "May we hold the morning service sacredly," is about the size of the only prayer we have. Why can we not have the prayer, "the world for Christ"? Christ's prayer, "Hallowed be thy name," is a very big prayer. This is the sphere of prayer: "Thy kingdom come."<sup>2</sup>

Perhaps a first step into the New Year may well be to enlarge our sphere of personal prayer until it more nearly coincides with that of Jesus' praying.

Only then will our thoughts be *worthy* of establishment. As wide as Christ's must be our vision of human need; yet without his sources of power how limited are our capacities! Not without his spirit, and not without committing our works unto the Lord, may we move without fear in the midst of world-confusion.

Clara Barton, the organizer of the American Red Cross, was once questioned as to the source of her tireless courage in the presence of the wounded and dying. She answered, 'You must never think of anything except the need and how to meet it. Then God gives the strength, and the thing that seemed impossible is done.'

The need and how to meet it! That must be our absorbing passion for times like these. With God's help our thoughts shall be established, and we shall meet the need.

ELLENE RANSOM.

<sup>2</sup> Toyohiko Kagawa, *Meditations of the Holy Spirit*, p. 76. Cokesbury, 1939.

## Letters of a Missionary Bishop in Africa

[CONTINUED FROM PAGE 5]

dictation and write letters and do as he is asked. He would go as my traveling companion and take the responsibility of looking after a good many things, as for example, tickets, etc. Then he would take charge of my correspondence, which is quite various and at times voluminous, including the writing to friends who want to help the work, sending notes to newspapers about the work.

I want to collect materials for a brief History of Liberia. I have been asked to write a Campaign Book on Africa for the Epworth League Movement under Cooper and Taylor, and the Publishing House is very anxious that I should get ready to publish a larger subscription book on Africa. I should want you to be interested in these and do what you could to co-operate in the work, not simply what you might take by dictation, but helping to look up material. . . .

I would outfit you with everything needed for the work, in the way of typewriter, etc., in good shape.

What I want is a companion who will appreciate so diversified and marvelous an opportunity to travel, and especially one who would enter into the serious phases of missionary life and plans, one whom I could trust implicitly and whose willingness and diligence and adaptability would all unite in helping me to make the most for the Kingdom of God.

As to compensation I could not promise more than a living and expenses, which at best you know would amount to a good salary, owing to the constant travel and its expensiveness, being so much along the outer edges of civilization.

I would pay your traveling expenses, which would mean your fares, board wherever we stopped, and your laundry,

and I would give you Two Hundred (200) Dollars a year. . . .

There is no record in this collection as to whether Mr. Gough or anyone was employed. Perhaps the requirements frightened the applicant away!

Then as now the educational program of the missionary work was highly important. For instance, Rev. J. C.

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## PROTECTION AGAINST OLD AGE

Sherrill, on August 8, 1900, voiced his feelings about this matter:

I want to go into our Educational work, I believe I can do more in training our native young people. . . . I believe if you would let me take that White Plains Seminary with all that land where I could gather in native boys and girls and also the Liberian boys and girls of that community I feel that I would be doing missionary work in Africa, which I know God has called me to do. . . .

On September 5, of the same year, Ashford Sims wrote that there were sixty-one pupils enrolled, fifty-eight regularly attending his school from the two settlements, Crozierville and Bensonville. 'Some of them,' he continued, 'come the distance of 3½ miles five days in the week regularly. . . .'

Perhaps the most effective long-time educational plan was that of taking the natives into the mission to live. A letter in circular form from several missionaries, January, 1905, describes the process:

. . . they have come to us in different ways, some of their own accord—they were tired of doing 'devil-way'—and wanted to do 'God-fashion'; some have been placed here by their parents, 'Our time has passed,' they say, 'but want that our children must learn sense.'

And in 1900 Erwin H. Richards wrote:

Taking children from their heathen homes and placing them on central stations of our own is evidently the only wise and economical manner in which to raise up a native ministry and native women for their wives.

Despite the poverty of the natives, they were taught to give systematically to the cause. Mr. Richards in a letter of June, 1900, described a successful means of training in giving:

I discovered while in Natal that our Wesleyan brethren made great use of the 'ticket' system of giving. You doubtless understand it better than I, but each member pledges he will give so and so, and just before communion he is examined as to his standing, etc., and if he has paid his dues he is given a ticket which is shown at the communion service, indicating that he has paid his vows. If he has no ticket all know that he is in arrears as to his vows, but not holding a ticket does not exclude him from the table at all. Public opinion and race customs are so strong among these people that the law compels them to 'be in the fashion' and as the 'fashion' is for their own good, I have installed it here.

In at least one of these churches, he stated that the total giving was equal to one-half the total earnings of the whole membership! He then remarked:

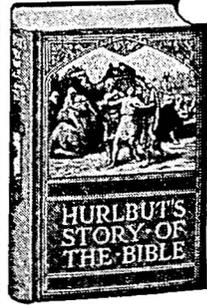
But if the home churches keep pace with us poor heathen, who never saw the wealth possessed by the poorest of them, they will have to show up something like a couple of dollars a head at least, before

they can take a seat in the New Jerusalem along side of us poor stupid. . . .

There are letters which enumerate

the problems of the ministry, weaknesses of the leaders, insufficient and inadequate tools, translation of the Bible and hymnals into the native dialects, taking

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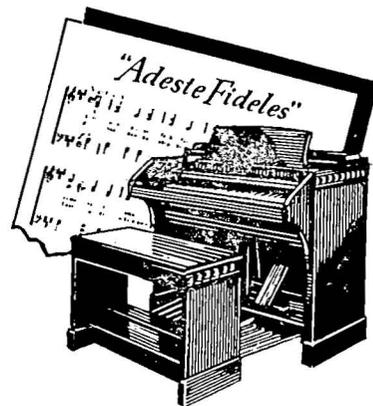
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of pictures and converting them into slides—and innumerable other methods and problems. The extent of Bishop Hartzell's activities and leadership, as revealed in even so small a segment of the undoubtedly vast correspondence, is almost unbelievable. The records of his own Mission Board give eloquent testimony to the effectiveness of his life:

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tions, and his sober judgment have been of value not only to the United States Government, but also to the nations which control those parts of Africa in which the Methodist Episcopal Church is working. One who has traveled with Bishop Hartzell says 'Liberia honors Bishop Hartzell as it does no other foreigner. He is trusted as a safe and disinterested adviser in affairs of state. When he visits the Legislature suspends rules and invites his greetings and counsel—a precedent limited to himself alone.'

## Child Labor, 1939 Style

[CONTINUED FROM PAGE 15]

with their parents in occupations other than mining or manufacturing and for those fourteen to sixteen who do work outside of school hours which does not interfere with their health or well-being. Agricultural 'establishments' are covered during the hours of required school attendance, but in most agricultural states work on farms is a legally acceptable excuse for absence from school.

The child labor provisions of the Wages and Hours Act bring children protection against harmful employment in a large group of manufacturing occupations. The shrimp industry on the coast of the Gulf of Mexico is an example. In the summer of 1937 investigators for the National Child Labor Committee found children, some of them hardly old enough to be in school, climbing out of their beds in the small hours of the morning in order to be on hand when the shrimp catch was brought into the cleaning and heading sheds. There were days when they began to work at four or five o'clock in the morning, after a few hours went to school, and reported to the sheds again in the evening. Some had to stand on boxes to reach the tables. The taller ones stood on the wet floors. The thorns on the

shrimp heads pricked their hands and the acid ate into their flesh. Since canned shrimp is shipped in interstate commerce, children under sixteen can no longer be employed in its production.

Despite the tremendous advance in child protection marked by the child labor provisions of the Wages and Hours Act, it is evident that an important job still remains to be done. Complete ratification of the proposed Child Labor Amendment to the Federal Constitution, which would give Congress the power to 'limit, regulate, and prohibit the labor of persons under eighteen years of age' would make possible the extension to all kinds of occupations the assurance now given that children will not be employed, to their detriment, in interstate commerce industries.

The Amendment has already been ratified by twenty-eight states. Only eight more are needed. A recent ruling by the United States Supreme Court that the proposal is still valid has opened the way for its complete endorsement and incorporation into our Constitution.

The task must be accomplished within the next two years and the blot of child labor removed finally from our national life!

## Kwansei Gakuin and the Student World

[CONTINUED FROM PAGE 7]

could scarcely avoid a religious aim. In fact the Kwansei Gakuin at that time resembled early American schools in the emphasis on religion, appointment of clergymen to head the institution and its departments, Bible instruction and chapel service.

The Kwansei Gakuin was somewhat strict in Sabbath observance. No jirikisha entered the campus, nor was a baseball struck on that day. Japanese students learned to enjoy the day of rest. India had impressed Asia that quietude was necessary for spiritual life. Our course of study included an important place for science. The English language supplanted Chinese, as in all the national schools, though a teacher of Chinese was employed. We leaned to the older conception of pedagogy, in East

and West, as the discipline of youth rather than imparting knowledge. This latter became prevalent in national schools and opened the way for all sorts of ideologies which came into vogue later, some of them disturbing and troublesome.

In one respect the Japanese Government system reflected the Confucian attitude in educational policy. The attitude of the Mombusho or Department of Education was liberal toward private institutions, including Christian schools. The question arose: should we seek government recognition for the Kwansei Gakuin as many private schools had done? Such recognition would make easier entrance into higher institutions and thus increase attendance. But the Mombusho requirements were unfa-

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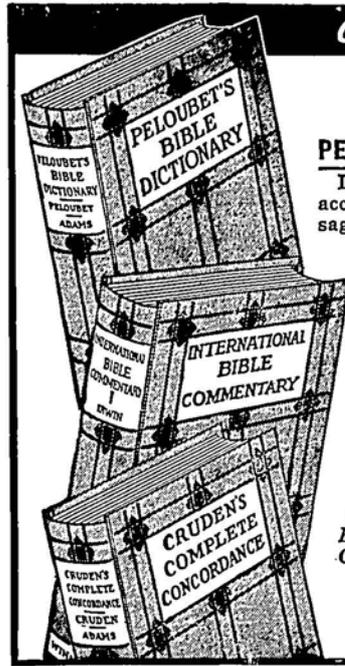
miliar to us of the West in two particulars: First, though private schools had private support, without government grants, yet recognition would make them in a sense public institutions, so the course of study used in government schools must be followed. Second, there was no objection to the use of the Bible as a textbook, but only as a book on ethics. We of the West would have said that the school in that case should not be sectarian. But the Department of Education gave a different interpretation. Religion, it was said, is incapable of being 'taught.' Worship might be conducted and preaching outside schedule hours on the campus. This position reflected Confucius, who declined to discuss spiritual beings but said they might be worshiped 'from a distance.' He founded culture on 'teaching.' Indeed the three ancient religions were *Sankyo* or 'Three Teachings.' So *Kirisutokyo*, the term used for Christianity, means 'Christian Teaching.'

This question was eased down by practical experience and good relations between private schools and the *Mombusho* in the course of years. But at the time it was not clear how to proceed. The Bible was not really a book of 'ethics.' The Bible was a book forming religious convictions. It was intended to 'make one wise through faith in Jesus Christ.' Men cannot be made religious or moral by teaching alone. Schools can ill afford to disregard man's spiritual nature, and thus surrender a decided advantage, both in the training of faculties and in the cultivation of sound judgments. Christian education cannot well disregard the spiritual life in the Far East, where unity has not been achieved. Confucianism, for example, refused to concern itself with the future life, while Buddhism sought to destroy attachment to the present life. These two attitudes had never been harmonized. Christianity holds that 'every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer.' Christianity was in position to unify these divergent traditions.

Coming as I did from Oita, with the Watchnight experience fresh in mind, I could not be guided by an education which had 'quenched the Spirit,' and 'despised prophesyings.' It is interesting to recall that a profound spiritual awakening began among the students and teachers, which spread from the school to the churches in that vicinity, one prayer-meeting evening when a letter was read from a member of the Oita Band telling of the revivals at Uwajima and Fukuoka. And it is likewise of moment to recall that about a year previous to this event at the *Kwansei Gakuin*, a remarkable spiritual awakening came to the Tokyo Aoyama

Gakuin, when Dr. Maclay and Dr. Honda were at the head of that institution, the latter becoming afterward the first Bishop of the Japan Methodist

Church. Mr. Kataoka was a student of the Tokyo Aoyama Gakuin and was deeply influenced. Later he became Speaker of the Lower House in the



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Cover, 'The Madonna and Child,' by Correggio  
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Japanese Diet. He became noted for his moment of silent prayer, with bowed head, after taking his seat as Speaker and before calling the House to order. The spiritual possibilities of a school are of momentous concern at the present time. The rising tide of materialistic power, in commerce and industry, calls for nothing less than the actual reign of the Spirit of God in the midst of the world!

Japan is thronged with students, sixty thousand of them in Christian schools. They share with American students a similar course of study. They wear Western dress and from the high school on take as their major study the English language. They have changed from an introspective attitude to interest in the movies and a passionate devotion to field sports. The difference between students in Japan and in the United States is a matter of emphasis. They are much closer together, and in

better position to solve the problems of the future, than were the students of half a century ago.

But there are differences in points of view. In our schools we teach patriotism; in the Japanese schools loyalty is all-important. We praise chivalry; Japanese youth are without association in the society of young women. We tell youth to be truthful; Japanese students are impressed with the importance of politeness. We urge punctuality; in the East too exact an observance of time is not good manners. Our youth enjoy comforts; the Japanese are urged to endure winter frost and summer sun as a mark of virtue. Our students may be moved to tears; Orientals are ashamed of tears. 'Sob sentiment' has little appeal to them, and the popular emotional theaters were attended only by the uneducated in olden days. With our students style of dress is optional; all-Japanese students wear uniforms. Our students dis-

cuss politics; Japanese students are forbidden to do so and have little interest in doing so. Our schools emphasize self-expression; the Japanese stress faithfulness. We strain at originality; the Japanese urge reverence. Our aim is to acquire the scientific mind; the Japanese students are more interested in intellectual discourse. Greece is our background; India theirs. Greece is at the foundation of our science; India has spread an interest in philosophy.

## The Negro Sings His Protest

[CONTINUED FROM PAGE 27]

*And little lads, lynchers that were to be,  
Danced round the dreadful thing in fiendish glee.<sup>16</sup>*

McKay is the poet of revolt in a marked degree. He thus addresses 'The White Fiends'—

Think you I am not fiend and savage too?  
Think you I could not arm me with a gun  
And shoot down ten of you for every one  
Of my black brothers murdered, burnt by you?

Be not deceived, for every deed you do  
I could match—outmatch: am I not Africa's son,  
Black of that black land where black deeds  
are done?<sup>17</sup>

In the sonnet 'If We Must Die' McKay summons his people to resistance. His words have an ominous sound—

If we must die—let it not be like hogs,  
Hunted and penned in an inglorious spot,  
While round us bark the mad and hungry  
dogs,  
Making their mock at our accursed lot.  
If we must die—oh, let us nobly die,  
So that our precious blood may not be  
shed

In vain; then even the monsters we defy  
Shall be constrained to honor us though  
dead!  
Oh, Kinsmen! We must meet the common  
foe;  
Though far outnumbered, let us show us  
brave,  
And for their thousand blows deal one  
death-blow!  
What though before us lies the open grave?  
Like men we'll face the murderous, cowardly pack,  
Pressed to the wall, dying, but fighting  
back.<sup>18</sup>

What shall be said of a people with such souls—who 'turn their pains into paeans and their sorrows into a song'? Have they not qualities of the spirit that America needs? Can we forever deny a people whose protest is a hymn—who make music the weapon of their resistance?

<sup>16</sup> From *The Book of American Negro Poetry*, published by Harcourt, Brace and Company, Inc., New York.

<sup>17</sup> *Ibid.*  
<sup>18</sup> *Ibid.*

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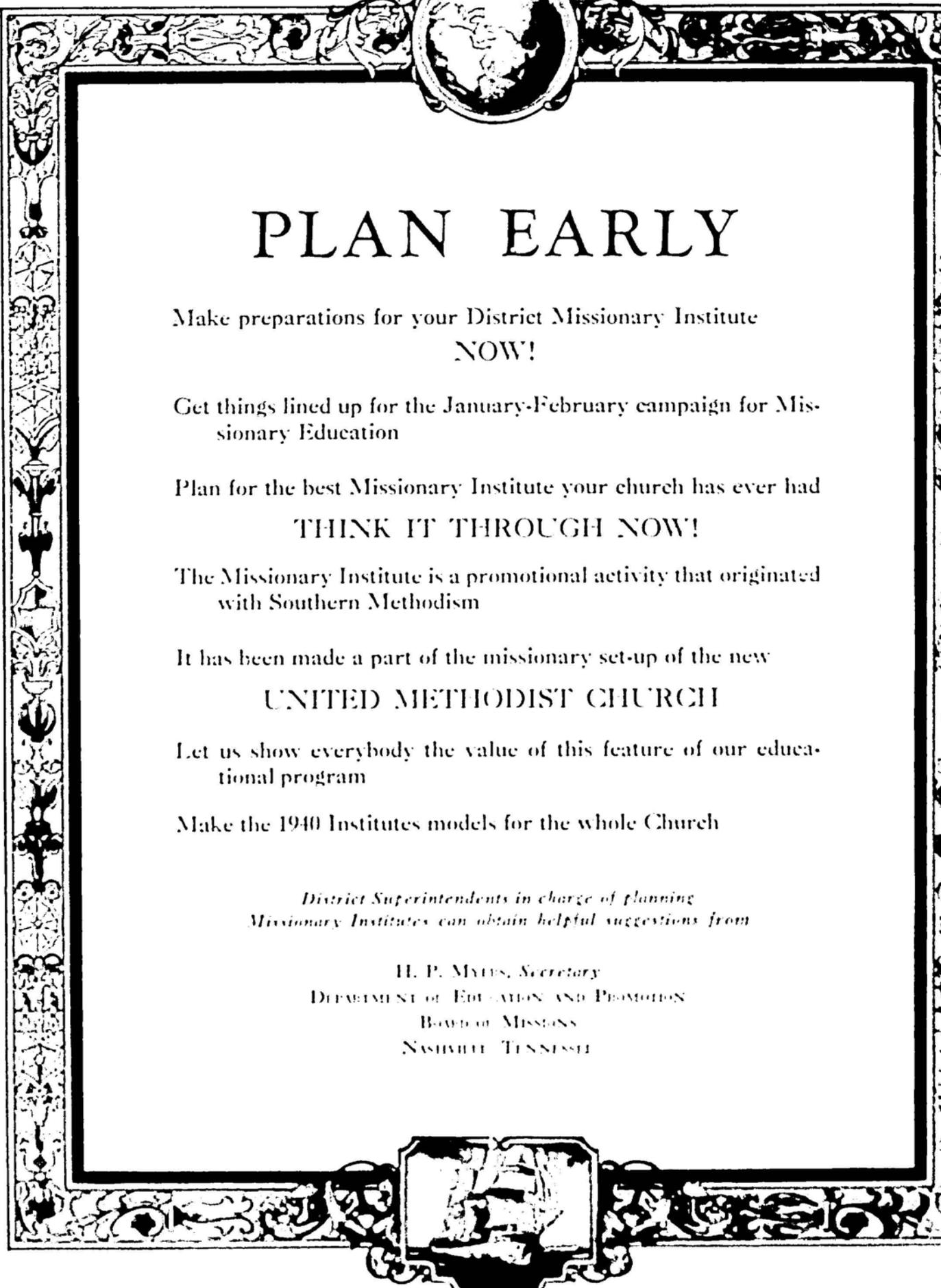
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