

WORLD OUTLOOK



ANGEL CHORUS—*Fra Angelico*

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*"The sword conquered for a while,
but the spirit conquers forever"*

THESE WORDS, FROM THE BOOK ITSELF, SUM UP THE THEME OF
THE YEAR'S MOST IMPORTANT WORK OF FICTION.

THE Apostle

by SHOLEM ASCH

A NEW NOVEL BASED ON THE LIFE OF ST. PAUL

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To name all the scenes that haunt the memory after reading this book is next to impossible. So beautifully does Sholem Asch write—so powerful is his creative imagination—that the story mounts in intensity with an almost physical compulsion. Witness with Paul the stoning of St. Stephen:

"White body covered suddenly with blood another stone then a rain of stones naked hands uplifted still a rain of stones white, bloody body kneeling falling rising a half body dipped in stones, and a half body rising naked out of the sea of stones. . . . Then two naked hands, like silver

wings, uplifted toward the sun, a white face lifted to the sky, a high voice, the ringing metallic voice of the preacher: 'Lord, Yeshua, receive my soul!' Where had he seen this picture before? An angel, half sunk in the earth, the upper half of the body flickering in white fire, wing-arms lifted up to heaven. . . . Where had he seen this? In the mind of Saul of Tarshish there was hot confusion. He dropped his eyes. He would look no more. But he could not shut out the voice, ringing still, but dying away: 'Father, forgive them'"

How simply, yet how powerfully and completely, the author tells the whole story of early Christian martyrdom in this brief passage describing the catacombs below Rome:

"That night the hall of the catacombs was surrounded by a band of legionaries. Tigellinus's spies had at last discovered the secret hiding place of the Christians. There was no terror, no sign of panic, when the soldiers broke into

the service. The worshipers remained where they were, their faces pressed against the cold stone, their thoughts obstinately given to the Messiah. And even when they were chained and dragged out into the night, they uttered not a word, but meditated on their faith."

These are but two passages from a book that abounds with power, beauty, drama, inspiration. Through it you'll relive the terrible splendors and horrors of the Empire: Nero, and the burning of Rome; the cynical practices of the



priests at the temple of Diana at Ephesus; the poor of ancient Rome; the emptiness of Athens; the Emperor's bestial Roman holidays. Against a mosaic of scenes like these, you'll walk with Paul—Paul, as he dared shame and torture and death to bring men to Christ.

The Apostle is truly a magnificent book—a book you'll read and re-read with growing excitement and awareness. The price is \$3.00—to receive your copy by return mail, simply fill out and mail the coupon below.

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Letters

Praise from Michigan

● My February copy of *WORLD OUTLOOK* has just come—have spent a half-hour glimpsing through it, and I am so thrilled. It's always wonderful, but this number covers so many points, especially the Roman Catholic opposition to our Protestant missions. . . . If only we could get our women of the W.S.C.S. to read *WORLD OUTLOOK* more widely! I so often ask members if they read it, and often the answer is, "There's so much to read." I say all I can—urge that it be pushed in our meetings. . . . I am enclosing a check and a list of names to whom I ask you to send copies of the February issue.

PHEBE M. RAMSDELL

Ann Arbor, Michigan

From Kentucky

● May I extend to you my personal thanks for the splendid magazines that you are editing? It is a real treat for our entire family to have *WORLD OUTLOOK* and *The Methodist Woman* on our reading list.

MRS. CHARLES L. BOREN

Louisville, Kentucky

Used Christmas Cards to Mexico

● Gustavo A. Velasco, Secretary of Christian Education of the Methodist Church of Mexico, writes that he can make good use of used Christmas cards. It is suggested that friends of Mexico collect attractive cards and mail them direct to Mr. Velasco at Apartado 115 Bis., Mexico, D.F.

Crandon Institute Entertains Gun Crew

● The faculty of Crandon Institute, Montevideo, Uruguay, recently, at the request of the American Embassy, entertained at dinner at the school the members of a U.S. merchant marine gun crew temporarily in the city. After the dinner the men greatly enjoyed games in the gymnasium. As an effort is being made in Montevideo to prove to the Embassy that visiting sailors can be successfully entertained without serving liquor, the Crandon teachers were happy to entertain the men at the school.

Difference of Opinion

● Where did you get that cover for your November issue? The sky is as livid as the old calendars we used to have hanging in our kitchens.

● The harvest scene on the November issue must have come right from a North Dakota harvest field. Only North Dakota could have a beautiful sunset like that.

News from South America

● In a letter written from Colegio Isabella Hendrix, Belo Horizonte, Brazil, dated October 18, the principal, Miss Verda Farrar, writes as follows:

Another rich experience in the year's work was the series of services held by the Reverend Juvenal Ernesto da Silva, the young Brazilian who was in Scarritt in 1941. He is chaplain at Granbery now. We invited him here for a week, and the daily assemblies and evening vespers were devoted to spiritual cultivation of the student body. In the evenings he had services at one of the churches here in the city sponsored by the Woman's Work of the church. Our girls heard him with attention and his talks were the subject of conver-

To New Subscribers

¶ If you have not received your new subscription to *WORLD OUTLOOK*—have patience. We are working as fast as we can with wartime restrictions and lack of adequate help to get all new subscribers' names listed. *WORLD OUTLOOK* will come to you eventually. It may be somewhat delayed. May we tell you in the meantime that we are delighted you have joined the *WORLD OUTLOOK* family?

sation. Over thirty of our girls made a definite stand for Christ when he made his final appeal. We are seeing an earnest effort on their part to put into practice the new resolutions. His visit was truly helpful to all of us.

World Outlook Gets Promoted in Texas

● In January we had a *WORLD OUTLOOK* and *Methodist Woman* program. I was in charge of it. I picked out some good articles from the *Circulation Guide* and read them; also a few items from *WORLD OUTLOOK*. Then I announced we'd hear a broadcast. I had a radio on the table and turned it on—turned it to a station where it wouldn't make any noise. Directly behind the radio back of drawn curtains were the broadcasters. The "broadcast" was the playlet, "Mrs. Croesus Carries On" from the September (1943) *WORLD OUTLOOK* letter page. An alarm clock doubled beautifully for the telephone. . . . I had placed copies of *WORLD OUTLOOK* and *The Methodist Woman* in every conceivable place, and as the covers are such colorful works of art, the display was really quite pretty. Everyone on the program cooperated so beautifully and made it a success.

Will you please tell me when *WORLD OUTLOOK* Sunday is to be this year?

MRS. EDWARD S. VAUGHN

Wink, Texas

(EDITORS' NOTE: The week before Easter, April 2-9, has been designated this year as *WORLD OUTLOOK* Week.)

Mrs. Parker Disguised as Clara Swain

● In answer to the telephone calls, the personal calls, and the letters of which the letter below is but one, let *WORLD OUTLOOK* apologize. It had the right caption, it believes, but the wrong picture. Or maybe it was the other way around.

In March issue of *WORLD OUTLOOK*, pages 15 and 16, are some pictures of founders, first missionaries, and others in the Woman's Foreign Missionary Society. Under the picture on page 15 (center) your caption says: "Mrs. Parker." It is the picture which always before has been used for Dr. Clara Swain, and the one on page 16 entitled "Dr. Clara Swain talking with Bishop Warne" is Mrs. Parker instead.

MRS. G. B. VAN BUSKIRK

Monroe, New Hampshire

● My little girl thinks "Miss Gold and the Garden" in the February issue the "best story I ever read" and she desires your permission to have it read on the story hour at a near-by radio station on her eighth birthday March 23. Would that be permissible?

MRS. HOWARD DAVIS

Sulphur Springs, Arkansas

Methodist Women Preachers in Cuba

● Recently Miss Cook, Miss Gaby, and I have been granted local preachers' licenses. This gives us the right to perform all ministerial duties within our own parishes—to baptize, to perform marriage ceremonies, to read the service for the dead. To have this legal right will be quite an asset in these rural communities.

LORRAINE BUCK

Baguanos, Oriente

News from India

● "Jidato," School of Persevering Progress, founded by Mildred Pierce and now carried on by Ruth Eveland, is for the boys and girls of the aboriginal Santal tribe. . . . The school tries to preserve the village mode of life and makes improvements which could be achieved in the homes. The students live in mud houses, built largely by students. There are eight girls per "family" who live in each cottage, doing their own cooking. The students decorate the outsides of the houses with painted or stucco designs and sometimes with Bible texts.

School work begins with chapel at ten-thirty, before which time the students have done two hours of field work on the school farm, cooked and eaten breakfast, and had baths in the outdoor pool. . . . The chapel (service) was in a partly open room where we sat on square woven cloth mats on a cement floor. . . . The hymns, sung to minor harmony Indian tunes, were distinctive.

MABEL NOWLIN

Pakur, Bengal, India

From Cuba

● We have plans to celebrate next Saturday as a day of Thanksgiving to God for the rice harvest which has just ended. The program for the day is a Thanksgiving service in the morning, dinner cooked and served in the yard at noon, and in the afternoon games and contests among the young people and children.

Each family will bring rice, beans, yuca, sweet potatoes, etc., which will be put together and cooked.

The Cuban people are very dramatic. We are planning a Christmas play similar to the one which was so much liked last year. Seventeen young people took part in the play, and not one of them had ever taken part in any type of program before. They loved it, and this year they began in September asking me for their parts in a Christmas program.

A rural missionary needs to be a preacher, religious educator, nurse, agriculturist, and have a good knowledge of home economics. If she can ride a horse well, eat at any hour of the day without feeling bad effects, and sleep well in any kind of bed anywhere—she is a happy person!

LEORA SHANKS

Jovellanos, Cuba

Mexico Rural Missions

● The American consulate sends me several copies of *La Guardia* each month, and the men enjoy reading these. Many have asked for their names to be put on the mailing lists, since the magazine can't be bought and they are anxious to make a collection of all copies. The magazines are beautifully gotten up and it is hard for the people to understand that they are given away by our government. Of course you know this magazine which is out to help create better understanding between the countries of the Americas, along with other publications.

The missionary society, as a society, hasn't been doing much since October because it has been impossible for the women to meet. . . . But the women as individuals have responded well when I have asked them to help with any project that I happened to be working on. They are good community workers. . . . I almost forgot to mention the missionary chickens and fruit trees—they are paying well and helping us raise our quotas.

From a Soldier in Italy

● I was much interested in your trip west and have read the *WORLD OUTLOOK* you sent on the "Crusade." The aims certainly are what the boys over here want and the more it is called to the attention of the people in power the better.

Congratulations to World Outlook

● It has been a delight to receive your magazine in the past. I extend my congratulations for this wonderful, useful publication.

BETTE REED

Halifax, Pennsylvania

New Series
Vol. IV, No. 8

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Whole Series
Vol. XXXIV, No. 4

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The Gila River Relocation Center

By S. A. Stewart *



A group of Christian preachers among the Japanese at Rivers, Arizona. Dr. E. Stanley Jones is in the center

THE rumors of war! How sadly they befuddle our minds! Consider the confusion they have caused about these Relocation Centers for Japanese Evacuees—not concentration camps, as if the evacuees were prisoners taken in battle, not internment camps, as if they had been arrested by the F.B.I. on suspicion of crime, but literally camps for relocation—places of refuge for the Japanese of the West Coast till new homes and new work can be found for them.

There were originally ten of these Relocation Centers, two each in California, Arizona, and Arkansas, and one each in Idaho, Utah, Wyoming, and Colorado. In them were placed the 110,000 Japanese and Japanese-Americans who had been living in the coastal areas of our western states. Some 66,000 of them are second generation Japanese, American citizens by right of birth.

Recently the center at Tule Lake, California, was converted into a "Segregation Camp." In it are the Japanese who have asked for repatriation or expatriation. It is hardly fair to call them "disloyal Japanese," since the first generation (*Issei*) cannot by our laws become American citizens. Some of the *Issei* are friendly to America, some are friendly to Japan in this struggle. Those friendly to Japan asked to be sent to Tule Lake. Then there were some Japanese who were caught here at the time of Pearl Harbor, business men in America for a short term, and some travelers, and naturally they want to get back home. Some of those who came early in this century with high hope and ambition have become despondent, see no hope for themselves or their children in America, and so have asked to be sent back to Japan.

At present there are about 16,000 of these segregants at Tule Lake. Many of them are minor children who are being taken by their parents. Also, it must be said, there are some in the group who are outspokenly anti-Americans, out to give all the trouble they can. Not many of them, thankful to say. Among them are some *Kibei*, that is, second generation children (*Nisei*) who were sent to Japan for their education, and who have returned to

America. These *Kibei* are often under suspicion, for it is feared that they have been won over by the vigorous pro-Axis propaganda which has been going strong in Japanese schools for the last fifteen years. However, in some cases the propaganda over-shot its mark, and some *Kibei* have been made stronger in their allegiance to America.

Of the first generation Japanese (*Issei*), many have lived in America for twenty-five, thirty, or forty years. They have worked hard as farmers or laborers, have got a start, and may own some property. Their children have grown up here and expect to remain here, as this is their country. Many of the parents would become American citizens if they could. They expect their graves to be made here. This evacuation has been very hard on them and has caused them grave financial loss.

Two good jobs have been done, one by the Army, one by the War Relocation Authority (W.R.A.) to whom the Government has intrusted the management of the Centers. One may regard the evacuation as a mistake, but one must give great credit to the Army for building ten cities, providing the necessities of physical life for more than a hundred thousand people, and moving them with so little friction and discomfort. A hard job, accomplished with sympathy and kindness.

The W.R.A. took over the management of the Centers, and they, too, have done a splendid job. Their kindly attitude soon won the confidence and co-operation of the evacuees. Let it be said again, the evacuees *should* have been treated kindly, for whether Japanese subjects or American citizens, they were not charged with any wrongdoing. That so many thousands of people could thus be uprooted and transplanted with so little friction, not to say open revolt, is itself a tribute to the fine leadership both of the Army and of the W.R.A. The writer knows fairly intimately a number of the leading figures in the personnel of the two Arizona camps,

* Dr. S. A. Stewart was for many years a Methodist missionary in Japan. When missionaries were withdrawn from Japan on the threat of war he undertook war-time service for Japanese evacuees in this country. He lives now at Mesa, Arizona.



Staff Sergeant Kazuo Komoto, American "dough-boy" wounded in the New Georgia campaign, shows his Purple Heart medal to his young brother Susumu

at Poston, and at Rivers, and is glad to bear testimony to their high character and outstanding ability. Camp life has been organized to keep the American way of life, and to give as much autonomy as possible to the residents of the camps.

The official name is "The Gila River War Relocation Project," but the new city in the desert is called "Rivers" in honor of Jim Rivers, the first Pima Indian killed in action in World War I. The project occupies approximately 17,000 acres of land belonging to the Pima Indian Reservation in Pinal County, Arizona, about forty miles south of Phoenix and thirty miles from Mesa.

That spring of 1942, Arizona saw a great sight. Surveyors and architects, masons and carpenters, plumbers and electricians, in uncounted numbers, came with great trucks and machines of marvelous size and shape and skill. They tore up creosote and sagebrush, mesquite and age-old cactus, leaving only loose sand to be played with by all the winds of heaven, and to become a receptacle for the excessive heat of the sun. There these men and machines built a city.

The elevation of Rivers is about 1,500 feet, and the temperature in summer ranges from 80 to 120, and in winter from 20 to 60. An old story here is that preachers have to change their theology in Arizona, because it is so pleasant in winter that the joys of heaven don't tempt people to go there, and the heat of summer is so fierce that the terrors of hell fail to create fear in their hearts!

Here, then, the army built the city of Rivers, in two parts, the first or Canal Camp, for 5,000 people, being about five miles from the second or Butte Camp, which was to house ten thousand. Imagine a city of such size, whose buildings are all of the same shape, the same color, and almost the same size. The houses are arranged in "blocks," and blocks are in straight rows. Each block consists of

fourteen residence buildings, mess hall, recreation hall, storage house, laundry, and two bath houses. Each residence is divided into four apartments and, in general one family is assigned to each apartment. The block is the unit of administration, and over each block is the block manager, an evacuee, who keeps in touch with the central administration.

Communal life like this has some good points, but also its drawbacks, for though the members of a family may sleep in one room, often they do not eat together and parents may see little of their children. Parental control is greatly weakened, and family life disrupted.

When the evacuees moved in during the hottest days of the summer in 1942, they had "dust and sweat and tears." They entered bare barracks with no furniture except an army cot for each person, with a thin mattress and two army blankets. On the outside, no trees, no grass, no shade! Only wind and dust. The transformation in little more than a year seems little less than a miracle. By work and sweat and tears barracks have become homes and the desert a thriving community. Around and between the barracks now are grass lawns, shrubbery, fish-pond, flowers, and growing trees.

What these loyal Japanese are like has proved a revelation and an inspiration to all those connected with the project. Community life has been organized, a constitution approved, giving as much local autonomy as possible, officers from both *Issei* and *Nisei* groups have been elected, and internal security, post office, and fire departments efficiently organized. Planned to care for 15,000 evacuees, the project had 13,320 at the end of the first year in the two camps. Butte contains the administration offices, the general hospital, various warehouses, etc.

There is a director, over all, with chiefs of various departments, most of them Caucasians, each with efficient assistants from among the evacuees. The housing department not only allocates apartments in the first place, but is constantly moving and re-adjusting families because of marriages, births, and deaths. Community enterprises have to provide canteens and other stores and repair shops, together with beauty parlors and barber shops. A co-operative has been organized, and from one store opened July 23, 1942, with sales amounting to \$600 a day, it has expanded to seven stores which did \$6,000 worth of business in one day a year later. Besides post office, police, fire and transportation departments, there is a legal department which gives advice to the evacuees about their property and many other problems.

The *Gila News-Courier*, a tri-weekly news sheet, has rendered exceptional service in keeping up morale. Under able supervision of men who came to the project from patriotic and Christian motives, the agriculture department, on the 1,289 acres under cultivation, has grown 2,805 tons of vegetables, 1,341 tons of which have been shipped to the other

nine centers. A dehydrating plant has been installed. Hundreds of cattle are being raised. Last year 20,000 pounds of watermelons were shipped to Uncle Sam's army boys for the Fourth of July. Seed farms, nurseries, and cotton are some of the specialties. Two things are significant in this program: These evacuees, working for \$16 per month, are making a noteworthy contribution to the nation's food supply, and by their work on dairy, hog, and poultry farms the evacuees are getting good vocational training in work in which heretofore they have not been interested.

Not much in the way of industries is possible in a temporary lodging camp, but a camouflage net factory was operated for a time, and now a model ship project is a going concern, giving fine vocational training. Ships built in a desert ought to be harmless, but these models of allied and enemy ships are sent to the Navy.

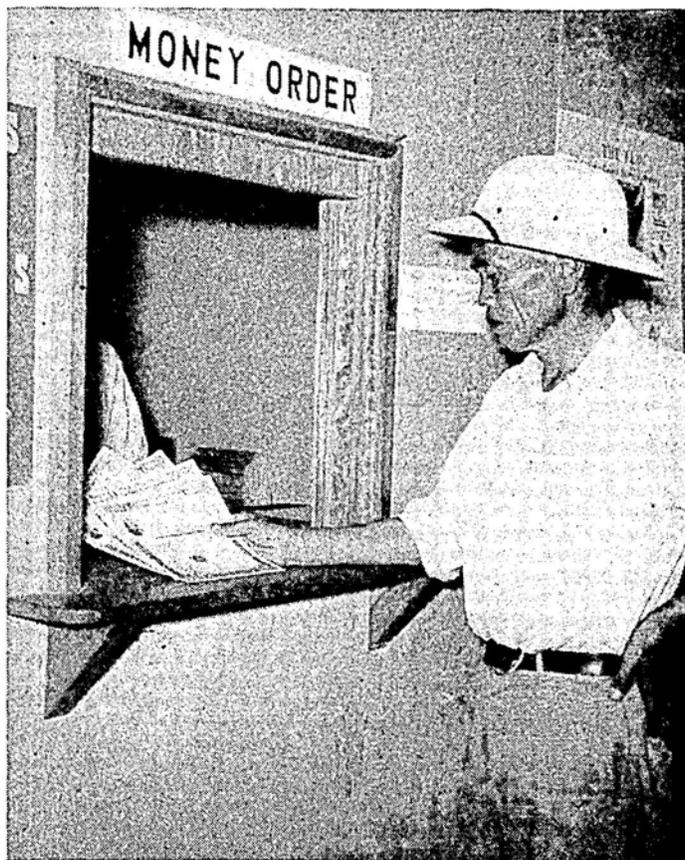
Community activities service looks after the recreation of the Center, preparing playgrounds and finding equipment, organizing baseball, football, and basketball teams, establishing libraries and reading rooms, obtaining movies, and encouraging block entertainments, using a truck for a stage. The various holidays have all been celebrated, and the successful programs have kept down delinquency and made life tolerable for thousands of youth.

The Red Cross has two organized units, one in each camp. Canal Camp, in the drive for funds in March, raised the large sum of \$1,139.61 while Butte Camp collected \$1,014.57.

Rivers Community Hospital is a seventeen-unit structure with 250 beds. It is located in Butte Camp but operates a clinic in Canal. On its staff are ten licensed evacuee physicians, besides well-trained dentists. These highly trained men with university degrees work for \$19 per month. The results are seen in the fact that the number of deaths is considerably less than that expected in a community of this size.

Religious work has not been forgotten. The Buddhists, who by the census registration comprise 55 per cent of the population, have one church in each camp, in which they conduct regular weekly services and Sunday schools.

The Christians decided to forget their denominational differences while passing through the desert of Baca, and make it an oasis of blessing by having one Christian Church of Rivers, and though services have been held in three church buildings in Butte Camp, and in one in Canal, the pastors rotate and preach in all the churches. With one service in English each Sunday for *Nisei* in each church building, and one service in two of the churches for *Issei*, in Japanese, there were not enough preachers to go around, so the writer and other missionaries and ministers from outside have had the privilege of helping in this ministry. Church schools and



Mr. E. Toshima, Japanese farmer now in Rivers camp, has bought \$10,000 worth of war bonds

youth groups are all functioning as on the outside, and many additions have gladdened all our hearts.

What a beautiful book the High School annual is! *The Flight of a Year* it is called, and is dedicated to Mrs. Kersey, the art teacher who sponsored the annual. Mr. W. C. ("Tom") Sawyer, Superintendent of Schools, is proud of what the schools of Rivers have done in a year's time, since they started in October, 1942, without even a log for a Mark Hopkins and a boy to sit on—only empty barracks for school buildings and all out-doors for an auditorium. "Yet national tests, given in May," says the report, "indicate that in most respects accomplishments are even above normal for the country as a whole."

Over and over, the evacuees debate their problem. The W.R.A. regards the relocation centers as but stop-over lodges in the desert. They propose to find a permanent solution to the long-standing West Coast Japanese problem by scattering the *Nisei* all over the country. In fifteen years, most of the *Issei* will have passed on to the Better World, and young "Americans with Japanese faces" will have found good homes in eastern states. But the evacuees hesitate; they ask many questions: "How can a large family with young children make a go of it?" "What about discrimination on the outside?" "What about the housing problem?" "What about social life outside?" "What will happen to their parents if the young people go out and leave them stranded?" But they are going out. By the end of 1943, 24,000



Young people of the Church in the Canal Camp, Rivers, Arizona

were released from the ten relocation centers, and the great majority of them have made good in their new locations. It is gratifying to us to know that Christian young people have been first to venture.

An American army officer testifying at a Senate investigation in Phoenix declared, "Japanese make good soldiers." It is well known that many Japanese Americans are serving well in our armed forces, but it probably is not realized that these are fighting against their own racial kinsmen, the enemy from Japan, as well as against our other enemies. Here is the story of one such soldier whose parents are at Rivers:

"One Jap sniper in the battle for New Georgia Island who tried his best to kill a Japanese-American 'doughboy' never lived to tell of his failure.

"The Japanese-American soldier, Staff Sergeant Kazuo Komoto, is back in America, again, for a slug from the sniper's machine gun had shattered his knee. He visited his parents at the Rivers Relocation Center last week.

"The Sergeant in recounting his experience in the 'toughest fighting in the world' said that he had been without sleep for a week, and had climbed out of his fox hole behind the front lines to rest. Some twenty minutes later the sniper, who had infiltrated and camouflaged himself in a tree, opened on him and several other American soldiers near him. A few seconds later the sniper was riddled by American fire.

"Later, on a hospital ship, his commanding general presented Kazuo with the Purple Heart award. With a soldier's disdain for what he terms a 'cripple's medal,' he shrugs off congratulations. But his ten-year-old brother, Susumu, is palpably proud of it.

"'You know,' he confided, 'getting wounded gives me an assurance that the American flag belongs to me—the red in it has been stained by my blood—and it belongs equally to countless others, of many races, who have shed their blood for it. Our flag is as near to our ideal of democracy as anything can be.'

"Completely recovered from his knee wound, he is ready for action again. He wants to get on with the war to bring the final peace nearer."

Are we to be satisfied with loud shouting, with mere words, as we salute the flag? The words of Governor Maw of Utah, in addressing an Ogden audience recently, should strike a sympathetic chord in the hearts of all true Americans:

"I hope the time never comes when the liberty of any American citizen is limited or restricted merely because his skin is dark or his eyes appear slanted, or because he belongs to a minority religious or racial group. If the time comes when this should be done, I would ask, 'What did we fight for?'"

On the wall of the administration building at Rivers hangs this word of the President: "Americanism is not and never was a matter of race or ancestry." And a California-born Naval Officer says:

"The present hatred and misunderstanding against them (Japanese Americans) in California is unfair, and the claims are unsupported by evidence. I have twice fought against the Japs, and hope to do so again, but our own loyal citizens of any race or color I will never stoop to persecute."

If this spirit animates us, and is manifest in our individual, state, and national life, it is our foundation for the just and durable peace, "with liberty and justice for all."

Wall Map of Christian Colleges Around the World

Price 50 cents

This large map lists all Methodist Colleges—marks the Colleges of all denominations—shows the trek of Christian Colleges in China.

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I Am Seeing Missions Firsthand

By Chaplain G. E. Hopkins

I CONFESS that in the past my enthusiasm for foreign missions had never equaled that for home missions. I had read too many uncomplimentary reports and heard travelers say too many unfavorable things about missionaries and missions. I suspect that some large part of my ardor in raising the missionary collection was the desire to "pay out in full." Not that I ever doubted the need of missions, or the compulsion of the Christian to go and preach, teach, and heal. I just doubted that those who had gone were doing the job as it should be done.

I have changed my mind.

I have seen several islands of the South Pacific while serving as chaplain in the United States Army. I have seen a number of missionaries and missions. I have seen tribes which have become Christian and I have seen tribes which have not accepted Christianity. I am sold on foreign missions.

I can't mention islands or people, but I'll cite a few examples of what I've seen.

There's Hnacen. He was born on a small island in the Southwest Pacific. His grandfather was a convert to Christianity and his father became a minister. I met his father, now president of the native ministers' association of his island, and heard him conduct a beautifully reverent religious service. He is a fine man, but his chagrin was great when he discovered that his small son was both deaf and dumb. In his own grandfather's time the solution to his embarrassment would have been simple. The child would have been killed. But he was a Christian and he couldn't take life even if he was ashamed of the child. That in itself marked a great victory for missions.

The greater victory was Hnacen himself. Under the tutelage of the missionaries he has learned to lip-read not only his native language but French also. He can read and write English. He has so ready a conception of the world that when I wrote on his paper that I was from Virginia in the United States, he ran over to the small map on the wall, on which states were not shown, and pointed out the exact location of Virginia. He takes shorthand and

* Chaplain Hopkins is from Winchester, Virginia, and is now serving with the army somewhere among the islands of the Pacific Ocean. His story of missions among primitive peoples speaks for itself.



American soldiers are learning much about the world in these days, and as they travel over the globe they discover that the missionaries have been there before—wherever they go

types. He is now secretary to the missionary head of a seminary on another island.

Before I tell you about the seminary, let me tell you how missions came to Hnacen's island. Nearly a hundred years ago, two or three Polynesian families arrived in their outrigger canoes to settle on the island. On their island, hundreds of miles away, they had met missionaries and had become Christian. When they were settled, they began to hold services. Melanesian natives came out of curiosity and stayed to find a New Way of Life. Soon practically the whole of that little island was Christian.

Such is the nature of Christianity that if you really have it, you want to share it. These Melanesians decided that they would share it with their neighbors on a much larger neighboring island. Missionaries were dispatched and found a ready audience in the new land. The work became so large that it was decided to ask the Paris Missionary Society to send some missionaries to give guidance to the work—and to protect the native Protestants from the very unkind treatment being showered upon them by another group of Christian missionaries.

This was certainly one of the few times, if not the only time, that a missionary society was asked by the natives to send missionaries among them. The psychological reaction to the missionaries has remained one of regard and consideration. Few

natives remain pagan in any of the islands, and there are many, that are neighbors to the little island where the Polynesian immigrants were not ashamed to proclaim their faith.

I have mentioned the seminary. It is located on one of the South Seas' most beautiful and pleasant islands. Nearly two hundred of its alumni are serving as ministers in the villages of the several islands. It is a beautiful spot itself. A compound of native huts around a green campus, overlooked by the home of the missionary and a school for girls, it might well put to shame the campus of many an American college. Nearby are sand beaches where Pacific surf makes as good bathing as any American summer resort has to offer. Coconut and banana trees add to the beauty of the surroundings.

A remarkable thing about the seminary is the fact that most of its students are married. The missionaries encourage the students to marry and bring their wives with them. The wives are given courses in how to be good "preachers' wives." The idea might be worthy of serious consideration in America! There are even students with several children. Indeed, the compound has all the appearance of a village. Over all there rests a beauty and tranquility that marks it as one of the places in the South Seas, and there aren't too many, to which I intend some day to return.

Among Protestants in these islands, ministers are formed into an association with a Chief Pastor or President. Ministers are assigned villages for an indeterminate stay. Changes are infrequent, but do occur. It is impossible to describe what the minister means to the people of the village. Usually he is the best educated person in the community, including the chief. You can spot his house because of its better care and landscaping. His wife is better groomed. But they are a real part of the village and from them the others learn and emulate. He is, also, or was until the American soldiers created a souvenir business, the best paid citizen excepting the chief, for he receives the magnificent sum of eight dollars a year.

It is not the school or the system, however, that has impressed me most. It is what they have achieved. Without much help from the government, missionaries and native ministers have changed a war-like people—some were cannibalistic—to a peaceful people. There is nowhere in any of the islands that one need fear to walk at any hour of the day or night. And native hospitality is unexcelled.

It is a shameful thing that the native mind, so childish even yet, should be perplexed by the competition of Catholic and Protestants. I do not assign blame. I only regret that these two great branches of Christianity cannot find some common ground for missionary endeavor—or else agree to separate spheres of operation. The soul of Christ must be sorely hurt by the bickering and name-

calling which has and does occur. I am happy to say that while there has no doubt been a great deal of this thing in the Protestant camp in past times, it seems to be disappearing. Some of the close friends of the Protestant missionaries are Catholic, and in my own case I found hearty welcome and proffered friendship from many Catholic homes.

I can truthfully say that the greatest single piece of missionary work which I have seen was Catholic. It was a leper colony. Regardless of how much you have read or heard, you cannot know how really awful and repulsive leprosy is until you have seen it. I went to the colony in company with a Catholic chaplain and the two of us were shown every place and every patient.

It is literally true that the leper rots away. There were those in the early stages with only fingers or toes gone. Then there were those with whole hands and feet missing, eye sockets gone, ears gone, noses gone. I cannot even now think of what I saw there without a shudder. Yet on that small island nearly two hundred men, women, and children were confined to the colony. There are houses in which whole families of lepers live. Occasionally a baby is born to a leper mother. The baby is taken away at once and has every chance of growing up a healthy, normal child.

Perhaps the most pitiful case of all was one of the sisters who has devoted her life to tending to these unfortunate people. During the past year she has discovered that she, too, has leprosy. In a careless moment, or through too close association over a long period, she contracted the disease. It is very similar in its contagion to tuberculosis. Her Christian spirit, and the devotion of all the sisters and priests at the colony, gave me a new feeling about missions and missionaries. How little some of us dare and do! But here they give their lives, actually and cheerfully. In such a place one could not but be inspired by the selfless sacrifice which some, far away from home and native land, are making in His name.

On still another island far removed from the islands about which I have been writing is other worthy mission work. Again there is the unfortunate competition of Catholic and Protestant, but not as bad as in some islands. Natives whom I met who were mission-educated were certainly superior to their loin-clothed brothers. Only sufficient missionary support and too few missionaries keep the many from the light which now only a few have.

To Americans it seems impossible, as it once did to me, to believe that so little money could accomplish the great things the missionary cultivation pamphlets declared true. I know now because I have seen the need. A few dollars can accomplish miracles. American dollars expended in the past years and those, too few, being spent now in the missionary movement have been an investment. In these crucial days we are reaping an abundant har-

vest of good will and of protection. Think for instance of the value in dollars and cents—and, more important, in men—of the leper colonies on these islands. Without them thousands of our soldiers might have become ready prey to the dread disease. I deem that they have been worth all the money we have ever put in missions, and they are only a small fraction of the total work.

Not too far from the equator is a group of small islands which for many centuries were unpopulated. Then came the White Australia Policy. Fearing that a situation similar to that which has faced America since the days of the "War Between the States" might arise in the sub-continent, it was decided to return the several thousand Melanesians then living in Australia to their island homes.

Sometime previous to this, a Miss Young, member of a rich and influential family, returned from mission work in China and had recognized the urgent need for missionary activity among the islanders who had been brought to Australia. Together with a Miss Deck she organized an extensive work of preaching, teaching, and healing. Evidently she felt progress was being made, for when the White Australia Policy was put into effect she visited her rich brothers, owners of the Fairymead Sugar Company, and interested them in aiding the Melanesians by establishing coconut plantations in the Islands. The result of that work is easily seen today. Native pastors and trained native nurses have lifted the spiritual and physical tone of the Islands. It is to be hoped that after this war is over whatever government is given control of these Islands will lift the people to a mental level as correspondingly high by the institution of adequate schools.

I am not only sold on missions, I am sold on missionaries. I have known three rather intimately and have met several others. Even more significant, I have talked with many old-time residents of the Islands and with American authorities who have had many contacts with the missions. They are unanimous in their praise. Take the three I know. One is a graduate of a famous continental university. He has a wife, also well educated, and two children who share the rigors of his life with him, and it is a rigorous life. For incessant work, for his wife's work, for the risk they are taking of seriously impaired health, he receives less money than a buck private in the American Army. There is also jolly, fat Miss J—who hasn't been home since she left seventeen years ago. Her spirit is contagious, and she has done a great work. Once in a crisis she ran the whole mission for nearly a year, alone. And, there is my friend Pastor A. His capable wife and three children have shared his missionary endeavors and sacrifices. It is a constant marvel to me that such sacrifices are made so cheerfully. Indeed in the homes of these brave people one has no consciousness of sacrifice. It is only in the occasional wistful word, the lingering over a memory, the fear that the local schools are giving inadequate instruction to their children, that one detects the sacrifice.

This I know: when I stand again in my pulpit on a missionary Sunday, mine will be no half-hearted appeal based on some Mission Board pamphlet. I will challenge my people to give sacrificially to match in some small part the sacrifices of these missionaries I have seen at work. And I shall never again apologize for missions. I have seen them—and they are doing a great work.

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Rural life has much to offer in the modern world

Phillip Gendreau

Realism for Rural Life

By A. J. Walton *

THE well being of agricultural people is essential to any national life. Theodore Roosevelt said: "Whenever a civilization has allowed its rural life to deteriorate, that civilization has perished."

The United States must face the issues threatening agricultural life constructively or, in refusal, write a verdict of doom for our national life. The big business method of farming and a general change in world market have destroyed the market for the small farms, and where a market still exists, it is so dominated that there is no profit for small operators.

The bulk of six million individual small farmers are literally at the mercy of a small group of land

barons who can produce on "factory" quantity basis and dominate market prices. These land barons may be free from ulterior motives in their activities, but their application of big business methods to farming is a large factor among several which serve to ruin the market for the small farmer, "tractor" thousands off the land, increase tenancy by approximately forty thousand families per year, add to the ever growing number of migrant laborers, and aggravate other common farm problems.

These problems must be faced as we seek a way out of our national agricultural difficulties. Let us take a casual look at these difficulties that we may have before us as much of the problem as possible. Only the following four will be considered in this discussion:

1. Mechanization of farms which has burdened many farmers with machinery debts, and forced

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countless others from farming as a way of life. Mechanization is here to stay. So are people. Some way must be found to insure the abundant life for the people through a brotherhood use of the machine.

2. Farmers have not been able to hold ownership of the land. Tenancy has increased from 25.5 per cent in 1880 to 42 per cent in 1940. Land ownership amounted to 63 per cent of all farm real estate in 1880. It had dropped to 39 per cent in 1940. Ownership of property is one of the greatest stabilizing forces. Man is weakened morally and spiritually when this urge is frustrated or destroyed. It is a national concern to revive and give opportunity of expression to the urge of life to possess a home and the means to maintain it.

3. Widespread loss of natural resources. In the United States we have about 414 million acres of arable land—more than one quarter of it has been destroyed or made submarginal through erosion. Along with this has gone destruction of timber resources, wild life slaughter, lowered water level, oil, gas, and mineral depletion.

These losses have plunged millions into poverty which degenerates people and burdens the social structure with welfare costs, disease threats, and the disintegration of social agencies. Such losses also mortgage the life and future of the children of the parent who causes the destruction.

We cannot restore lost natural resources. They are gone. We can cease the destructive way of life, and begin a process which will build some resources to take the place of those forever gone.

4. Disruption or loss of the world market for American agricultural produce. This has been occasioned by several factors such as our trade and tariff walls, rising nationalism, and desire of other countries to achieve self-dependence. The result of this market loss has been disastrous to both small or large producers. The large producer usually sought to supply bulk international markets and left much of the home market for the smaller producer. When the foreign market folded up for the large producer he turned loose his bulk supplies on the United States market and not only controlled the market prices, but completely dominated the supply and demand. The result was bankruptcy for hosts of small owners who worked on small margin and had limited working capital with which to face the sudden change in affairs.

The world market cannot be re-won. Other nations are eagerly working to become self sustaining. More probably we will have to share for work peace's sake whatever market there is with the millions of India, China, and Africa whose future depends upon a fair share of world citizenship rather than a constant domination and exploitation.

The result of all these factors is a great host of people becoming poorer and poorer, meeting frustration on every hand, forced to accept character eroding attempts at temporary relief, faced with

political sabotaging of almost every creative effort to help them help themselves, and now, caught in the artificial situation caused by the war, these people will be held further from any solution of their problem, and will come to the post-war period facing the most aggravated problem agriculture has ever faced in the States.

Today, the farm people of the United States receive slightly less than 10 per cent of our national income. That they will receive less during and after the war seems self-evident. Almost one half of our citizenship is dependent upon agricultural production, produce, and processing. These people have, on per capita basis, the most children to educate, the most aged people to support, the most territory and mileage to cover, and the poorest social agencies to minister to them. Their lot is our national problem or peril. It may be both. All depends upon the kind of solution sought and the vigor with which it is applied.

National leaders and organizations whether civic, educational, or religious, must work at this problem now, and work creatively. To stall and wait for the end of the war is to court disaster. To be forthright, realistic, and practical will go far toward averting a national calamity after the war. Winning the war is a major responsibility of the hour, but to overlook or subjugate essential foundation steps which will insure national safety after the war is to evidence unworthiness to win the war.

Now is the time for national leaders to do the thinking and planning which will enable them to counsel agricultural people concerning some basic procedures during this war-effort period. Now, too, is the time for such leaders to assume their share, and lead the Government to accept its share in the task of adjustment which will not only improve the lot of rural people but create in them the understanding and desire to work zealously and co-operatively in this major task.

There is need also to study the situation we will face after the war, when the world market will be adjusted from war to peace, pace, and price. Our produce will face a world market in which the Hindu and Chinese farmer must have a right to live. Disrupted populations must seek new homes and occupations, and returning soldiers will need a place to start life anew.

While these issues are being faced by national leaders, it will be necessary for state and local leaders, agricultural and religious people to give increased attention to such basic problems as:

1. The health situation of the mass of small farmers and farm laborers. In far too many instances poverty or limited income has led to a narrowing of diet to the danger point. This process has gone on long enough to set up food habits which dominate the appetites of people. If their diet range is to be broadened to include a health balance, there must be definite teaching and inspiration designed.

to change psychological attitudes and habits. There is need for three times the number of public health nurses now employed to do an effective job in this field. Their success would not only improve health, reduce the danger of disease epidemics, but increase the market for vegetables, fruits, milk, and lean meat.

2. The change needed in general psychological attitude of this group of people. They are shadowed by a sense of defeat, frustration, hopelessness, and sentimentality. Individualism hinders co-operation, multiplies to the point of ineffectiveness the agencies that seek to serve them, and makes them the prey of the demagogue, the emotion arouser, and the selfish profiteer. Tradition and custom bind both minds and conduct and retard or defeat every effort at a constructive solution of their difficulties. Even social and religious leaders among these people are greatly affected by this psychological situation. Many fall under its spell and hesitate or fear to seek any helpful change.

Many leaders are brought to the level of this psychological state through the grinding effects of personal poverty. Rural ministers, teachers, and other workers are often supported so poorly that hunger, worry, hopelessness, coupled with the general attitude of defeatism disintegrate their spirit and personality. They are simply starved physically, socially, intellectually, and psychologically into weakness and conformity. A few constructively set about seeking the needed change, and are rewarded by seeing these people achieve a new lease on life and its worthy satisfactions.

3. The need for increased adult group study and planning: This is an essential corollary of the preceding issue. Psychological attitudes and the customs of people are never changed unless there is a change in their knowledge and understanding.

That demagogues and inefficient leaders have served to deepen the furrows of ignorance and outworn custom is well known. It is also well demonstrated that study groups and group planning bring opportunity for the essential changes among our disadvantaged people.

The government, schools, churches, and other helpful agencies have developed unlimited resources and simple methods for promoting fruitful efforts

in both these fields. More attention to their use is needed upon the part of local leaders of state, school, and church. As the matter now stands there are too many local community workers sitting waiting for someone from the outside to bring to bear the stimulation needed to secure action. This situation must be overcome, and local workers must get in touch with area or national leaders and discover for themselves the new procedures which have now passed the experimental stage and come to be fruitful aids in solving rural problems.

4. The need to make more effective use of local resources: The decadence of home arts, failure to develop a community "live at home" program, and the lack of community agreement upon a standardized community product or produce as a means of augmenting family incomes, are aggravating phases of the agricultural economic situation.

Attention can be given and plans developed to make use of local resources and opportunities, and vitalize needed home and community activities. There is no quick solution, but time and effort can provide a helpful solution and discover essential trends for future action.

5. The need for increased co-operation of the more fortunate people and centers with the rural people and areas: This is essential to a working democracy which needs freedom from group provincialism and dominance. Advantaged people must have concern for those who lack or cannot achieve needed advantages. Brotherhood is written into the pattern of life lived up to the level of human capacity. On the side of this brotherhood is the evidence of world affairs today, the hope for a more human future, and the spirit and power of a righteous God. On that side should be every person and agency worthy of life.

Intense consideration and action is necessary at this hour when the demand for increased farm production, war prices, shortage in farm labor, panic labor propaganda, and disquieting rumors serve to make more difficult the lot and more uncertain the future of the farmer and small producer. National and local agencies, both state and church, must not let immediacy rob the present or blast the hopeful future. Democracy cannot win if it fetters the future of free men.

IMPORTANT—War conditions and the labor situation have seriously handicapped the World Outlook mailing department. If new subscribers, and renewals who allowed subscriptions to lapse, do not receive their first magazines promptly, the delay is thus explained. Please be patient. Explain this situation to any who complain. New subscribers must allow thirty days to get their names on our list at present. Renew promptly—before your name is removed from the list. Help us in a difficult situation.

Easter and Social Action

By Vida D. Scudder*

IN Eastertide we enter as at no other season into the awed consciousness of eternity; but the gospel narrative of the Resurrection does not allow us to escape from time. The sense of supreme mystery vibrates through the marvelous story, yet we remain in the material world we know. Fulfilled prophecy sings in our hearts: "Thou shalt renew the face of the earth."

How homely is the setting in which to those who love and grieve comes the assurance for which humanity has hungered, of triumph over death! A garden, where a bewildered mourning woman appeals to the gardener so naturally found there; a road, where two people, one of them again perhaps a woman, fall into talk with a casually-encountered stranger, and presently, reaching their goal, invite him to supper.

Now we find ourselves in a room in Jerusalem with a dismayed, frightened group clinging together, whispering; they have heard incredible rumors; incredible? He is there! By and by we are by a familiar lakeside and men who in one week have passed through crises of agony, defeat, and shame, and have then received a glorious revelation, feel the wholesome impulse to resume their normal pursuits.

"I go a-fishing," says Peter; Peter the penitent, the forgiven, who has had a private talk which we were not permitted to overhear, with his risen Lord. Is there a little note of defiance in the words? "We also go with thee" say the others. Who does not know the relief, after intense experience, of return to one's routine?

And the Lord is pleased, that is just what he wanted them to do. He is there though they had not known it, and he calls out directions about the fishing. Impressive and lovely is the continuity in the activities and interests of the risen Jesus with those of his whole ministry. . . . Still we may meet him in our daily life, in our ordinary ways.

Never did we need to feel his presence more than in this year of global suffering and terror, 1944. What would he have us do? It is comforting to hear his voice calling to the disciples over the waters: "Children, have ye aught to eat?" Pause for a moment to consider how much attention Jesus paid to food: all through his ministry his tender attention to men's physical needs is touchingly evident. True, he appreciated as we seldom do the value of fast-



Supper at Emmaus—Fritz Von Uhde

ing. He fasted forty days and refused to satisfy his hunger at the end of them at the expense of compromise with the devil.

But we know the outstanding impression he made on a critical public. "The Son of Man came eating and drinking,"—often with publicans and sinners. And in the other great forty days after the Resurrection the reassurance he brings to his disciples is again and again related to the breaking of bread. Let us not forget this as we bend our energies to the staggering incumbent task of ending the world's starvation, as we give thanks for the UNRRA, and instantly beg permission from reluctant governments to feed Europe's perishing children. While we concern ourselves with feeding the world, let us ever invoke his presence. For now, as in those early days, he is known to us in the breaking of bread.

This scene by the lake is one illustration of the most striking fact in the post-Resurrection appearances. They have two aspects: they are charged with mystery, they are also absolutely normal. He is invisible, he is there; he is a stranger, he is recognized. He is seen by individuals, by groups, finally by five hundred at once; but never, be it noted, except by disciples; the wave-lengths had to be right.

To those who loved him, yet doubted, however, evidence is given and it is literally tangible. One would never call these appearances apparitions. There is nothing ghostly about them. He is mistaken, quite simply, for a gardener, for a fellow-traveler. The Christian revelation of immortality has little in common with phantasmal or fantastic conceptions of life beyond the grave, with such philo-

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sophical speculation or popular legend about a future life as is current in other religions. It is most intimately related to everyday.

Realism, for that matter, has always marked the Jews. It is "the face of the earth" that is renewed, the whole material universe is sanctified by his incarnate presence. As the disciples gaze upward into the cloud on the Mount of the Ascension, as later they note the vision of St. Stephen, faith knows that Christ has carried our complete humanity into the unseen world, into the unity of the Godhead. Does not our every communion bear the same witness today?

We are of course confronting here the most baffling mystery in the Christian creed. Silence be-hooves us. But the social implications of this mystery cannot be escaped. Let us listen to one of our most daring modern thinkers, Reinhold Niebuhr:

"The idea of the Resurrection of the Body is a Biblical symbol in which modern minds take the greatest offense, and which has long since been displaced in most modern versions of the Christian faith by the idea of the immortality of the soul. It is true of course that the idea of the Resurrection transcends the limits of the conceivable; but . . . this is equally true of the idea of an immortal soul. . . . The hope of the Resurrection nevertheless embodies the very genius of the Christian idea of the historical. . . . [This doctrine] implies that eternal significance belongs to the whole unity of an historical realization in so far as it has brought all particularities into the harmony of the whole. Consummation is thus conceived not as absorption into the Divine but as loving fellowship with God."¹

This passage in its context calls for close thinking; but at least it points us away from the false otherworldliness which is a constant snare to religion, bidding us apply our faith practically to the concrete world we know. About the afterlife, the risen Christ did not tell us anything. One reticent, revealing passage records the gist of his teaching and it carries on the precise social and corporate emphasis of his early ministry: "He was seen of the Apostles forty days "speaking of the things pertaining to the Kingdom of God."

Swiftly our thought reverts to the synagogue at Nazareth, and to the early days when "He came into Galilee, preaching the gospel of the Kingdom of God." The burden of his teaching is still the same, forever pertinent to the world we know. Would that we might have listened to those conversations! But may we not think that the teaching concerning the Kingdom found in the Sermon on the Mount and the parables reflects memories transmitted in the early church? Surely, for the church antedates the gospels, and the evangelists had all shared the fullness of her life.

Christianity, as Niebuhr reminds us, is an historical religion; nowhere in history is there a parallel to the swift transformation of the followers of Jesus after his death. For them the face of the

earth is indeed renewed as they seek to obey the laws of his Kingdom and to embody these laws in their corporate life. The increasing throngs are as men filled with new wine; they take their food with gladness and with singleness of heart; joy is the keynote, the word rings like a little bell through the Pauline epistles.

With a sense of amazed discovery we watch this new life pulsing through the sophisticated old Roman world. "Love, joy, peace," can such a summary be found in the record of any pagan community? These are communal qualities; private to each believer, they are an open secret shared by all, uniting men in brotherhood. "Jesus and the Resurrection" is the burden of their teaching, of their witness. Here and now, these Christians live the risen life, they are citizens of the Kingdom of Heaven.

We must not make too much of that ecstatic experiment in communism which marked the first days. It was, to say the least, premature, it did not work, and before long other groups were having to supply the needs of the poor church at Jerusalem. But it does illustrate the practical way in which the mystic union in the risen life overflows at once into social application. And at every turn, not only in the first century, but all through Christian history, vibrates the holy experience of brotherhood, as men project into their outward lives the realities of the Kingdom of God. We do not need to look beyond the grave for this experience; we can find it here and now.

But that early church is very imperfect, very sinful, just like us. Its unpleasant sins are castigated by the apostles, it is not only praised but relentlessly upbraided by the Lord himself in the "Letters to the Seven Churches." It is also just as stupid as we are. Listen to the final question of the apostles, preceding the ascension:

"Lord, wilt Thou at this time restore the Kingdom to Israel?"

He rebukes them sharply: "It is not for you to know the times or the seasons which the Father hath set by his own authority." That first Christian generation insisted on dates with a literalism repeated down the ages. The apostles did not heed his reply and the Apocalyptic expectations he checked went right on, now waxing, now waning. Were these in part responsible during the first century for the absence of attack on the deep wrongs inherent in the Roman imperialistic system, for the failure of the church to extend its purifying energies beyond private and family life? Alas, she has continued to misunderstand. She has cared too much about dates, she has limited her scope, she shrinks from the fact that the Kingdom which is the consummation of our hopes is not wholly within the perspective of our mortal vision.

But Jesus did not leave his disciples on a defeatist note; he would never have done that. After

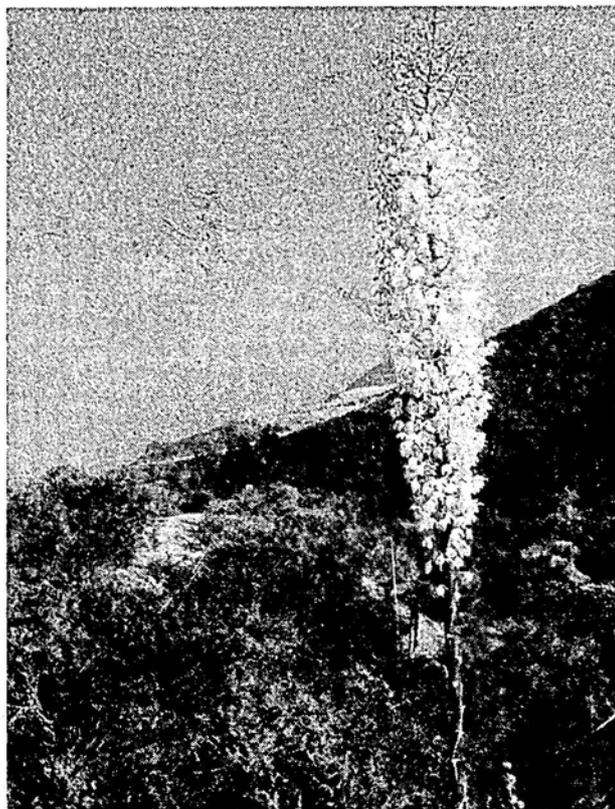
¹ Quoted from *The Nature and the Destiny of Man*. II. pp. 294-296. Used by permission of Charles Scribner's Sons.

his rebuke he hastened to give them a promise: "Ye shall receive power, when the Holy Ghost is come upon you; and ye shall be my witnesses unto the uttermost parts of the earth." So came Pentecost and still as we accept the rebuke, the promise is fulfilled. These were his last words, before the cloud received him out of their sight.

Power! Not as the Romans conceived it, nor as the Jews desired it. Power is a dangerous thing, it can be very bad. Democracy, swaying helplessly just now between anarchy and totalitarianism, dreads it greatly. But we need not dread the power

of the spirit. That Power is the gift of the living Christ, enabling us here and now in our corporate as in our private life to obey the laws of the Kingdom of Heaven. It has inspired the Christian witness down the centuries; it is present in the sad world today. In measure as it is trusted and received it recreates not only our personal life but also the whole structure of society. May our hearts echo that great act of faith, the Psalmist's exultant prophecy:

"When thou lettest thy breath go forth they shall be made; and thou shalt renew the face of the earth."



Testament

By Eleanor Alletta Chaffee

Let him who does not believe that spring is here,
Who cries spring is delayed, go out to-night
To see the white plum gleaming fragile, clear,
Holding the pale moon's hesitating light.
He will find his thought lost in a speechless wonder
At beauty glowing where all was but death:
All of his doubt and fear will be swept under
The tides of April, lifting like a breath
Above the ash of winter. That same power
That touched cold granite, rolled a stone away,
That wrote its triumph in earth's darkest hour,
Sends in a blade, a petal, words to say
That nothing of His own will ever die:
April returns where last year's dead leaves lie.

The New American Indian

By Jay S. Stowell

AN Indian youth returning to school apologized for a clumsy use of the English language by saying, "You know we talked Indian all summer."

In the Southwest I heard of older Indians "lost" in the land of their fathers because they were ignorant of English and could not explain their predicament. I met other Indians with whom I could not converse because our languages were different.

In many Indian groups, tribal organizations are still strong and influential and for a decade at least the national policy has been to restore and maintain Indian traditions, customs, and social organizations.

In spite of these facts a new day is here for the American Indian. The Red men, scattered in many states, and living among persons of a different language and social heritage have some peculiar problems, but forces more powerful than intellectually conceived policies are at work. The constant and inevitable contact of the American Indian with his white neighbors; an educational system, both governmental and missionary, which trains Indian youth in the pattern followed by other American children; the stream of young life pouring out into all branches of the armed and civilian services and the profound impact of the Christian religion upon Indian hearts and minds. These are some of the forces which are creating the new Indian of today.

In the weekly assembly period in a government Indian school I saw a dozen attractive modernly dressed American Indian youth of high-school age assemble on the platform, and for thirty minutes conduct a panel discussion which held the attention of a large gathering. They discussed the World War and its issues. They talked about its effect upon agriculture and the readjustments which would be necessary. They included economic considerations, religious liberty, and other pertinent topics. Through it all, they were looking toward a new America in which they would have a part and which would, in turn, be a part of a brave new world.

In modest homes, hidden in secluded reservations, I found service flags in abundance hanging in the windows. One boy had been killed, at Guadalcanal, fighting for Uncle Sam. Others had distinguished themselves in various ways. Indian girls were at work in munition centers.

I was interested in the fact that when Indian youth were called into the service many of them joined with their parents in asking that a prayer meeting be held at the time of their departure. Also, I found that Indian youth were writing to home mission pastors asking that they and their friends pray for them.

In Schurz, Nevada, I had expected to find a not too exacting missionary task. Instead, I discovered that, in addition to carrying on two churches twen-

ty-five miles apart, the missionary pastor was corresponding with sixty Indian boys in the services, that he was obliged to drive hundreds of miles to read to parents the letters received from their sons, and that in reality he needed a stenographer-secretary, as much as many city pastors, to carry on the voluminous and essential correspondence connected with his work. I found that here, as elsewhere, new Indian members were being taken into the church. I saw Indian young men accept church membership responsibilities and I watched "Princess" Ida Sheep of the Paiute tribe and her husband, Billy Sheep, join the church. It was her father who in 1864 had made the treaty of peace with the United States Government, which for the first time placed our nation on an official footing of friendship with the Paiute people.

Methodism's strongest Indian organization is in Oklahoma with seventy-five church buildings and 3,523 church members. The loyalty and devotion of the Indian pastors and other workers in the Oklahoma Indian field is amazing.

Methodist women support two women workers to supplement the services of the pastors in Oklahoma. They work with and for the Indian women and youth. The way is open for religious work among students at government schools and through the women workers and the pastors. The Methodist Church is taking advantage of the opportunity to guide the Indian youth who have come up to these schools. One evening a week is set apart for special religious gatherings in these schools. This help is genuinely appreciated by the Indian youth. In at least one school, temporarily deprived of this religious leadership, pupils banded together for definite prayer that a Christian leader might be sent to them. That prayer was answered and a year of remarkable religious growth has just been completed. Some of this work for students is carried on under the direction of the Home Missions Council. In other places, the several religious groups, operating in the area concerned, carry on this work so that Indian youth may carry over into school, and strengthen the religious impulses which they have received through the churches at home.

A peculiar development of Indian life is the Peyote cult. Peyote is a narcotic plant, the leaves of which are chewed by the members of the cult. The result is a peculiar dreamy mental state which is interpreted by its users as bringing them into close fellowship with God. Apparently, the drug has no permanently harmful physical effects.

There seems to be plenty of evidence that the American Indian of the future will more and more tend to find his place in the total national life and that in general he will discharge his patriotic responsibility effectively. That does not mean that the old group loyalties will disappear. Many of them will long remain, as they should.



Josef Muench

The Indian women of New Mexico are famous for the production of beautiful pottery with their own hands—an art in which they have never been excelled. This is a woman of Acoma, the Sky City, exhibiting an artistic triumph

The American Indian Today

The American Indians of Today Have Preserved and Perfected Some of Their Native Arts and Crafts



Best known of Indian workers are the makers of the famous Navajo rugs and blankets. The wool is carded with the cards seen in the picture, spun into thread and woven into the rugs by these weavers



Bright-eyed Indian mothers still lace their babies in the cradle that is as old as the memory of the people. The velveteen blouse, full skirt, and silver jewelry are all parts of the traditional costume and products of Indian skill



Mary Ann Pepo, a Paiute woman of Nevada, 80 years old, is skilled at the genuine Indian craft of basket making. She is working on a winnowing basket of willows. By her side is a burden basket and a water basket covered with pitch

Remnants of Early Life Today Persist Here and There Among American Indians



U. S. Indian Service.

The hogan or earth-lodge of the Navajo, made of earth, poles, and straw and stoutly covered with a tarpaulin, this primitive type of home is still seen among the Western Indians



U. S. Indian Service

The family of Green Grass Bull, Blackfoot Indians of Montana, make pemmican by pounding dried meat, mixing with melted fat, and packing in sacks of buffalo hide. Sometimes fruit is added



Josef Muench

Zuni women of New Mexico build their bake oven by smearing a layer of red mud over a framework of flat rocks. This primitive oven turns out delicious bread

The Methodist Church Serves The American Indians



When the Indians of the Methodist Mission in Oklahoma attend the Mission Meeting, District and Quarterly Conferences, and their important church meetings they pitch their tents, bring their meats for the barbecues, remain several days to worship and transact the business of their churches. The property of many Indian churches includes a large lot with camp houses, open-air tabernacle and camp grounds in addition to the church buildings



A typical group attending a mission meeting. In the front row, kneeling at left, is Rev. W. U. Witt, the superintendent of the Indian Mission. Such meetings include members of several tribes. Some of the older people wear their colorful blankets or costumes. Practically all speak English. In the mission meeting hymns are frequently sung in several tribal dialects, after which the whole congregation sings in English

The Indian Mission in Oklahoma has 84 churches with 4,000 members among nine tribes. These churches are served by Indian preachers



Kiowa Methodist laymen attending the annual mission meeting. From left to right they are Frank Bosin, Kiowa Charley, Luther Sahmaund, Little Chief, and Tone Oak

The Kiowas are sometimes known as the "blanket" or "wild" Indians to distinguish them from the so-called Five Civilized Tribes

Bishop A. Frank Smith, friend of the Indians and for many years in charge of the Indian Mission, poses proudly with three Comanche girls in native costumes after dedicating their Mount Scott Church





The young people in the Indian churches are like young people everywhere—alert, modern, well dressed, and progressive. This is a girls' choir in one of the churches. Miss Mary Beth Littlejohn, deaconess, is directing a fine program of leadership training among the women and girls of the Indian Mission in Oklahoma under the auspices of the Woman's Division of Christian Service. This Division also maintains a pastor and his wife at the Ponca Indian Methodist Mission, a community house near Ponca City



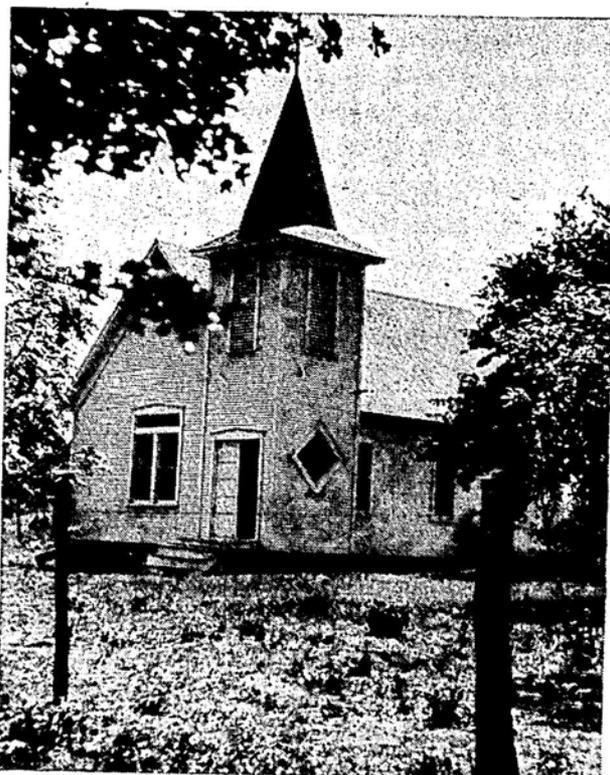
Hunting Horse (left) and his two sons, Cecil and Albert Horse. Hunting Horse is 98 years old, erect and active, and has never worn the white man's shoes. A plains Indian, he participated in early scalping raids. For many years he has been a deeply consecrated Christian. His sons are both preachers among the Kiowas and members of the Methodist Indian Mission

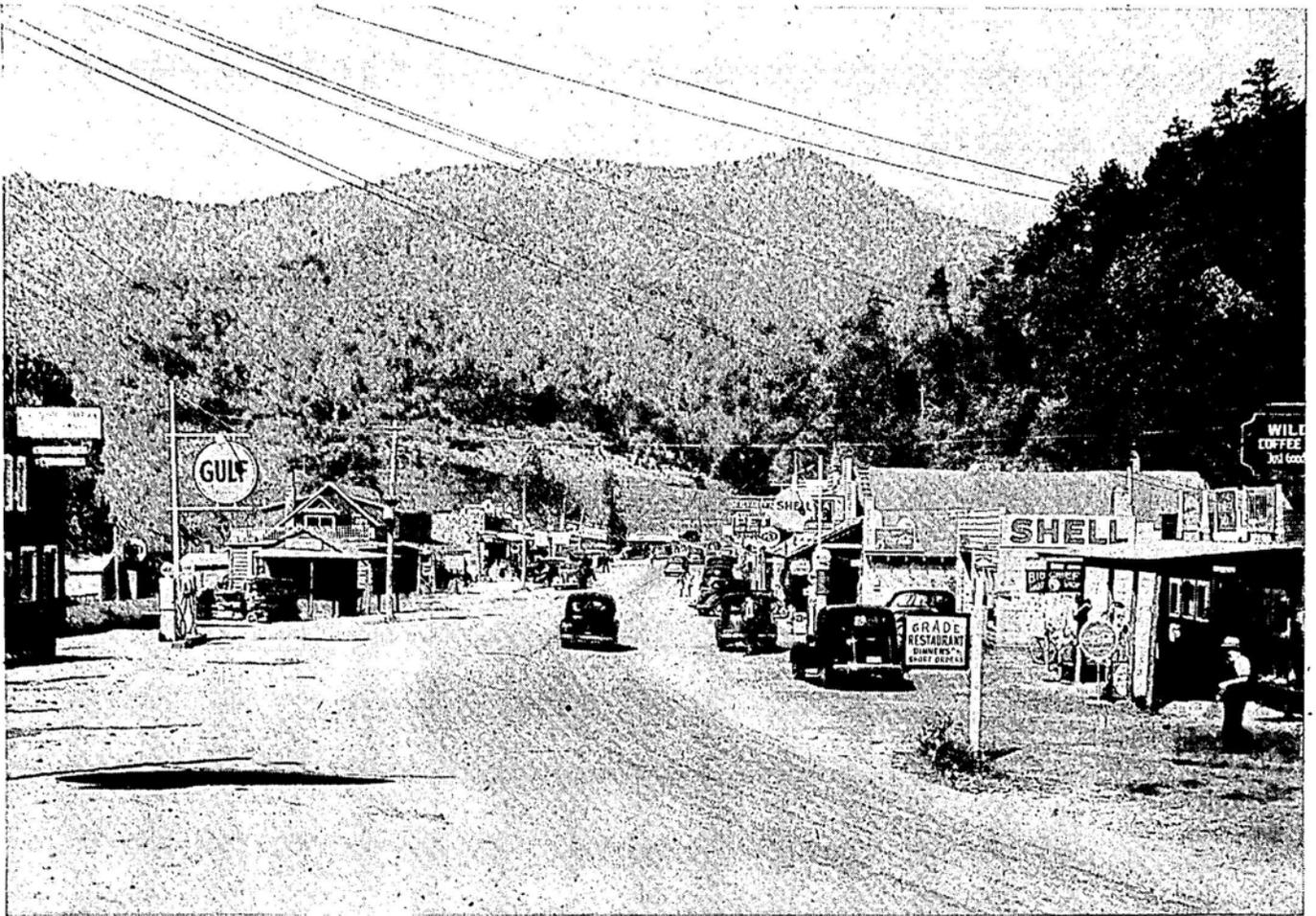




Dr. A. H. Rapping, of the Board of Missions and Church Extension, and his class of Indian ministers at a district training school in the Creek district of the Indian Mission. The training school movement is being widely promoted among the Indian ministers and leading lay workers of the various tribes

Most of the Indian churches are small buildings in the rural areas. But when the Indians cannot build houses of worship they will use the old fashioned brush arbors





Cherokee, North Carolina, the central village of the Qualla Reservation of the Cherokee Indians in Western North Carolina. This reservation is near Lake Junaluska, the Methodist summer assembly. The institution was named for the noted Chief Junaluska, who saved the life of General Andrew Jackson at the Battle of Horseshoe Bend and who was later deported to the Indian Territory with most of his people on Jackson's order. Junaluska returned to the remnant left behind and so distinguished himself as a friend of the white man that he was made a citizen by special act of the Legislature of North Carolina. The Methodist Church has a mission, with an Indian pastor, among these Cherokees



The main building of the Navajo Methodist Indian School at Farmington, New Mexico. It is a co-educational school under the auspices of the Woman's Division of Christian Service and enrolls about 300 students

The Work of the Board of Missions and Church Extension of The Methodist Church Among American Indians

The Indian Mission

The Indian Mission among the Cherokees, Chickasaws, Choctaws, Creeks, Seminoles, Euchees, Kiowas, Comanches, and Poncas in Oklahoma has 34 charges, 84 churches, 217 camp houses, 19 tabernacles, and 4,000 members. There is a Superintendent, and the charges are served by Indian preachers.

Navajo Mission School

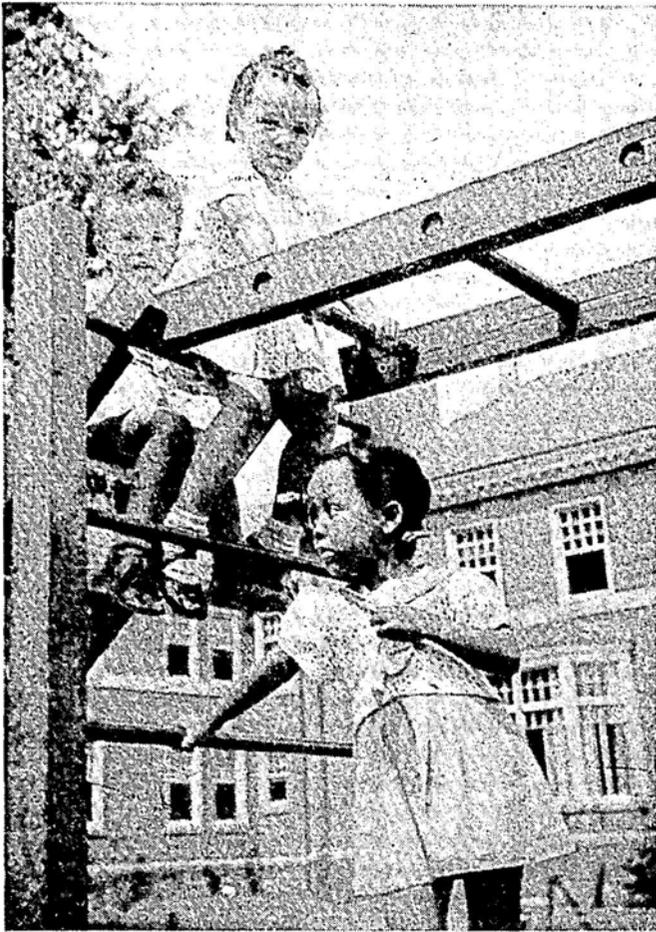
The Navajo Mission School, at Farmington, New Mexico, is operated under the auspices of the Woman's Division of Christian Service. It is the only educational institution of The Methodist Church among the American Indians. It is co-educational and there are approximately 300 students.

Local Missions

There are a large number of local missions, or churches, for Indians which because of their wide geographical distribution are not in an organized mission but are associated with the white churches of the local district. There are about 4,000 members in all these charges. They are as follows:

Yuma and Cocopah Mission, Yuma, Arizona
Nez Perce Mission, Lapwai, Idaho
Schurz-Yerington Mission, Yerington, Nevada (or Paiute Methodist Mission, Schurz, Nevada)
Klamath River Mission, Happy Camp, California
Round Valley Mission, Covelo, California
Guschu Mission, Smith River, California
Onondaga Mission, Nedrow, New York
Algonquin Mission, Sault Ste Marie, Michigan
Hermansville Mission, Hermansville, Michigan
L'Anse Mission, L'Anse, Michigan
Oscoda-Saginine Mission, Oscoda, Michigan
Iroquois Mission, Gowanda, New York
Pottawatomie Mission, Mayetta, Kansas
Athens Mission, Athens, Michigan
Mt. Pleasant Mission, Mt. Pleasant, Michigan
Brethren Mission, Copemish, Michigan
Northport Mission, Northport, Michigan
Bradley Mission, Martin, Michigan

Salem Mission, Burnips, Michigan
Epworth Piegan Mission, Browning, Montana
White Earth Mission, Lengby, Minnesota
Saint Regis Mission, Fort Covington, New York
Beatty-Bly Mission, Beatty, Oregon
Williamson River Mission, Chiloquin, Oregon
Siletz Mission, Siletz, Oregon
Nooksack and Sumas Mission, Sumas, Washington
Swinomish-Blanchard Mission, LaConner, Washington
Nespelem Mission, Nespelem, Washington
Omak-Disatell Mission, Omak, Washington
Yakima Mission, White Swan, Washington
Odanah Mission, Ashland, Wisconsin
Oneida Mission, West DePere, Wisconsin
Cherokee Mission, Cherokee, North Carolina
Pembroke Mission, Pembroke, North Carolina
Seminole Mission, Miami District, Florida
Choctaw Mission, Meridian District, Mississippi



Jungle gyms make strong bodies. These children attend a day nursery run in connection with Bennett College, Greensboro, North Carolina

A WOMAN who lives near a nursery school tells us that she has spent a great deal of time watching the children as they come to school in the mornings. One little boy interested her very much. He was a very independent little boy but nevertheless he held his mother's hand very firmly, not releasing it until he was on the steps of the schoolhouse itself. One morning, to the woman's amazement, she saw the child walking to the school alone. She stopped him and asked:

"Where is your mother this morning?"

"Oh," he said, "my mother has to go to work earlier now, so I'm on my own."

There are thousands of children today who are in a sense "on their own." Mothers must work and children must shift for themselves. To an extent this has always been true. It is responsible for the nursery schools that have sprung up in so many of our mission centers in the past. But there have never been as many children that need the protection and the development that a nursery school offers as there are today.

Many of our schools are not equipped to handle

* This article can be used in connection with the May program of the Woman's Society of Christian Service. It might be wise also to start your file now for the Week of Prayer and Self Denial programs next fall, by clipping this article.

Child on His Own*

By Our Roving Reporter

the children that come to them. Miss Brincefield, the head resident at Bethlehem House in Winston-Salem, North Carolina, writes:

"We have mothers who come to register their children and when they hear that we are filled to capacity and have a waiting list, they leave their children anyway. 'You'll do something with them,' they say confidently. 'I've got to go to work.'"

The West Side Community House in Cleveland, Ohio, has been overcrowded for more than a year. Applicants are turned away daily and it is only by using volunteer workers and high-school girls after school that the nursery has been able even to attempt to handle the children who need care.

Added to the regular day nursery, the Community House has had to open a play school which cares for three- and four-year-old children. Because parents are working all day, children who have grown beyond the nursery school age have no one to prepare their luncheons for them. The Community House has opened its doors each noon, therefore, to twenty-five elementary school children for luncheon, and in the afternoon it offers them supervised free play.

In East St. Louis at the Leslie Bates Davis Neighborhood House large kettles and pots had to be bought to take care of the lunches for the many children who found themselves "on their own."

From every Community House under the supervision of the Woman's Division of Christian Service



Learning to be independent and helpful at Wolff Settlement in Tampa, Florida



The mid-morning meal of tomato juice gives opportunity for a worship of gratitude at Institutional Neighborhood House, Kansas City, Missouri

come pleas for equipment, more social workers, more nurses, larger space, even books on nursery school methods.

Mrs. Mabel Wagner, who represents the Woman's Division of Christian Service in some of the war industry centers, has in some cases set up schools under the trees with no equipment at all except what was offered in the fields round about. But that can be done only in a few sections and even then there must be some equipment to provide nourishing food for those children who need it.

The greatest danger, of course, in dire need is to

let standards down to take care of the need. The day nurseries of the Woman's Division have fought against this. Nursery school workers have had to exercise resistance against taking more children than they can care for adequately. Even with volunteer help, the leaders have endeavored to take time enough to explain why Bessie is treated this way while Bobby is treated in an entirely different manner. In some cases nurseries are asking mothers to take one day a week off from work to help in the nurseries. That has been a great education for the mother as she learns more of the science of child care. One nursery school teacher wrote: "I think the effect the nursery school has on the parent is the greatest contribution the school makes to this wartime society."

In the nursery schools of the Woman's Division of Christian Service children are learning to play together, to share their belongings with each other, to have regard for each other, and to feel, as they learn regard for others, regard for their small selves.

One of the most heart-breaking results of the war years has been the personal insecurity that has been felt by children the world over. The Woman's Division of Christian Service is furnishing security to hundreds of little children.

It is not right for a small child to be too much on his own. He is not on his own in the day nursery. He is, with others, finding his own place in his own child world—and preparing to take his part in the adult world of tomorrow.



Personal cleanliness becomes a pleasure at Institutional Church Day Nursery in Kansas City, Missouri



Phillip Gendreau

Belief in Immortality

By
Marian Manly*

I BELIEVE in life eternal. I believe that the lovely, the dear, whom we could not keep with us—little children like as we are—lovers whose going leaves all our life plans in ruin, the strong and mature who are like great pillars of the temple overthrown, and those we love, who, having completed the full take of years to old age, willingly take the next step—I believe these live. I believe they live.

Not in some shadowy unreal world of punishment and reward; not in some glittering heaven of bright winged beings and continual chanting of God's praises; not in re-absorption into the infinite (for what is that but extinction?); not in sleep, in eternal rest, in safety, in escape from pain and struggle. God suffers, God strives; shall not they, continuing in his service? I believe they live, themselves, unchanged in essential being, yet changing ever in growth and development.

I believe God's highest creation is that in which he gives us part—the shaping of a soul, a person, an infinitely varying being which in material aspect men know by name and face and voice, but which is something more, as the life is more than raiment.

I believe God uses in this act of creation, as the sculptor uses clay, the marvelous substance of our living bodies, the innate capacities of our minds, the stress and influence of circumstances, together with all laws of heredity and environment. Yet not as the artist fashioning inert matter to his plan, for God works from within, working with the sentient flesh and unforced will of men. I believe each soul, created in this wise, to be a thing of unique and eternal value, outlasting the accident of dissolution of the substance in which first conceived.

* Miss Marian Manly, missionary doctor in West China serving under the Woman's Division of Christian Service, is on her way back to the United States. She wrote this affirmation of faith after the death of her sister who died in the service of China last spring.

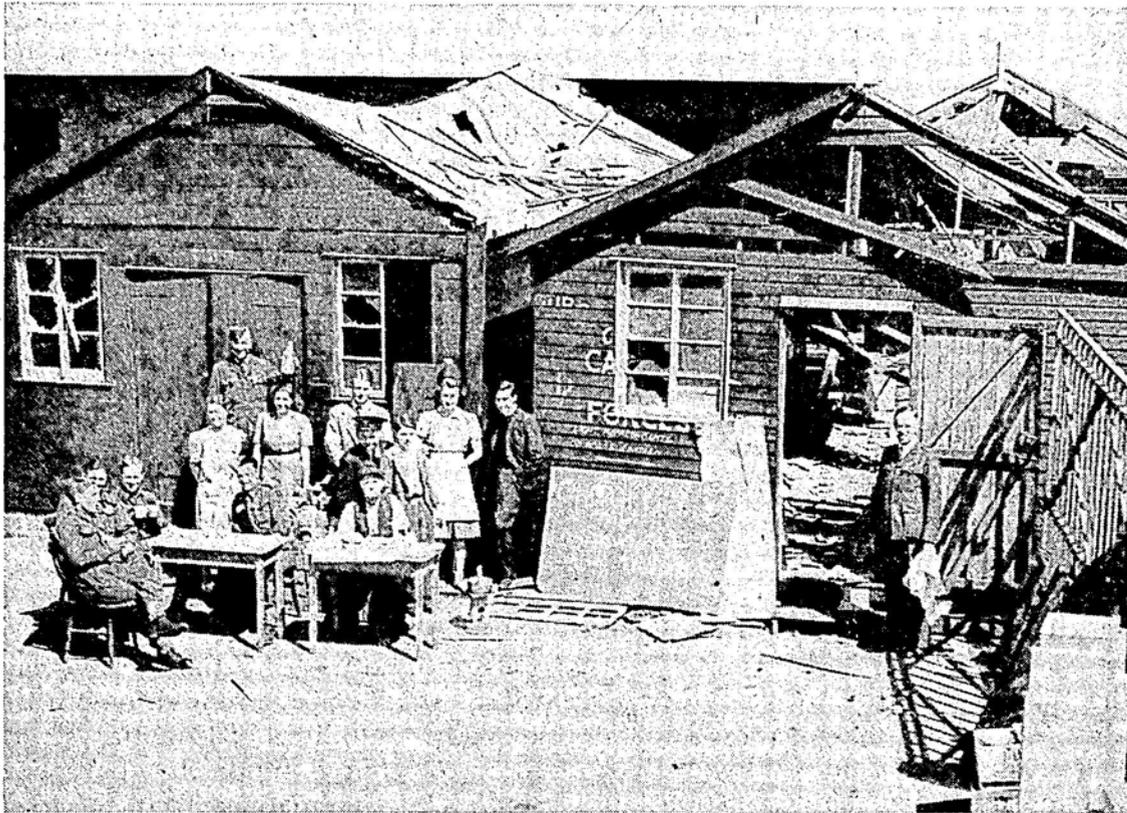
I believe God creates nothing lovely, nothing of use and value and unique beauty, only to fling it aside like a broken tool or a botched experiment. Jesus said, "Are not two sparrows sold for a penny? And not one of them shall fall to the ground without your Father. . . . Ye are of more value than many sparrows."

I believe there are only two kinds of death—and the lesser of these is the death of the body. The other is the death we choose for ourselves when we seek only to save our lives. But for those who have gladly lost themselves in generous free gift, they are the ones of whom Jesus said, "Whosoever liveth and believeth on me shall never die." They love, and share, and live into the lives of others, until they enter into the very fellowship of Jesus' suffering, and thus come to know the power of his resurrection.

I believe the pure in heart shall see God. Being already committed to his will, they shall receive at his hands a new commission and new tasks. Is this comfort? Is there consolation here for loss? No, but strength.

I am still lonely for her warm human presence, for the communion of touch and speech. I keep the memory of her swift step. "How beautiful upon the mountains are the feet of them that bring glad tidings." Her eager smile, the lovingly known modeling of cheek and brow, and the springing dark hair—I keep the vivid thought of these dear symbols as I keep the dress she wore. There is no cancellation or forgetting of the separation. It is not escape from the reality of death and separation that I seek. But let this suffering be productive! Let there be no bitterness in this grief, no withdrawal into a secret shrine of sorrow, the door barred against sympathy from and sympathy with others. Let me learn fortitude. Let me grow in faith and understanding.

I believe in eternal life. I believe in God.



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A church Army Hut which has been severely damaged, but where the chaplain continues working. Nearly every day in some part of the world a building of Christian service is wiped out

The Perishable Things

By Violet Wood*

EVERY day in some part of Europe an air raid or land attack wipes out one more church or building of Christian service. Owing to the totalitarian character of this war the church and its institutions have been far more gravely disrupted than in the first World War. Already the figures of destruction have passed the million dollar mark—and that is an estimation of only the known losses. There are left today in many European cities no physical evidence of any Protestant institutions—mission centers, theological schools and colleges, Y buildings and hostels, denominational orphanages, old folks' homes and hospitals, conference halls and camp sites have been mercilessly reduced to a rubble of masonry—a gaping crater.

Back of every ruined church is a pastor and back of him a congregation, many of them scattered as homeless refugees, some of them casualties of the indiscriminate bombs, a few of them hostages in the hands of the invader.

But in spite of this wholesale destruction the Christian personality has not perished in Europe.

The courageous stand of the leaders of the church in the face of utter devastation, invasion, and occupation have given proof once more to the two-thousand-year-long Christian tradition of self-sacrifice, brotherly love.

Archbishop Damaskinos of the Greek Orthodox Church is reported to have made the following protest to the astounded German authorities, "You kill farmers—after their death, their families are broken, without support, without bread. You kill sons—after their death, their families lose a moral and material support. You take intellectuals as hostages." The Archbishop then waved under the noses of the German officers a list of names of men they could shoot without their loss occasioning the ruin of the home. The name that headed the list was his own and it was followed, as each had signed it, by the names of all the Greek clergy.

In Norway, Bishop Berggrav, in Holland, Professor Hendrik Kraemer, and in Germany, Pastor Martin Niemoeller (immortalized in Toller's play and movie as "Pastor Hall") have radiated from prison and internment camps the influence of their faith which is greater than if they were free. In each of these countries the church, crippled and improv-

* Violet Wood has been one of the most faithful contributors to WORLD OUTLOOK on the cause of missions around the world.



These Greek refugees have been kept alive only through the Central Bureau for Inter-Church Aid sent in to Greece through evangelical and orthodox churches

erished as it has been, is one of the great centers of resistance to Nazism.

It was to the Waldensian (the native Protestant church of Italy) pastors and missionaries that the stunned refugees, Protestant and Catholic alike, turned for direction in fleeing the destruction falling upon the industrial cities of Naples and Turin.

The administration of funds, sectarian and non-sectarian, for food relief in Greece is almost entirely in the hands of Greek Evangelical pastors.

In France, pastors and parish leaders, with death as the penalty if they were caught and many of them were, have assisted large numbers of Jewish refugees to escape from the clutches of the police and have provided asylum for abandoned children whose parents were deported. A Catholic witness commenting on the activities of the French Protestants during the deportations wrote, ". . . they show that Christians, though disunited among themselves, have in common something to defend and something to maintain, a certain quality of the soul, a certain spiritual courage, both of them indestructible because they are founded on the supreme reality of God."

In Poland, a Protestant commenting on the systematic liquidation of the Catholic Church there said, "Some day the story of the 1,500 Polish priests who died during 1941-1942 in the notorious Dachau Concentration Camp chiefly from starvation and exhaustion will be one to be read by all who call themselves Christians anywhere with humility that such was the dedication of these priests that they chose death rather than the betrayal of their faith."

In Sweden, a neutral oasis in the flaming desert of Europe, Dutch, Ukrainian, Balkan, and German Christian leaders in exile carry on, and although the rigid censorship in some countries prevents a wide dissemination of knowledge as to what is happening it is little short of a miracle how much information can be transmitted by personal message, and at the risk of internment in concentration camps, from friend to friend.

There is in England a little Episcopal church (censorship does not permit the exact naming of the coastal village) destroyed by bombs three times and three times repaired. In France, the depletion of ministerial personnel has been so great that a temporary Protestant university in exile at Geneva has already enrolled fifty theological students to be ready to meet this shortage when the war is over.

These Christians are not waiting for the war's end to start the gigantic job of reconstruction. We, too, must prepare ourselves now to help.

Dr. Samuel M. Cavert reporting a recent wartime tour of the Continent of Europe said, "The return trip of the Clipper yoked four continents—Europe, Africa, South America, North America—in four successive days. Yet there are still some who think that our country can live a separate life and some who do not understand that the church must be a world community!"

To rebuild this Christian world community there will have to be first, a restoration of ruined churches and other buildings of Christian service; a replenishing of church funds that have been ruthlessly confiscated; an enlargement of the traditional institutions of Christian mercy in view of the millions in Europe who are now homeless, hungry, and helpless; a rebuilding of youth organizations which have been disorganized, forbidden; provision for the training of new pastors and lay workers; assistance in preparing new supplies of Christian literature, especially in those countries where the Bible has been banned and where there is today a Bible famine; and a re-establishing of those foreign missionary boards in countries where the home base has been undermined.

So vast a program cannot be carried out merely on a denominational or even on a national basis—it must be co-ordinated and on an international scale, through some such center as the World Council of Churches founded at Utrecht in 1938. Not a super-church, but a co-ordinated church working solely as an instrument of mutual aid, acting as the executive agency of relief on behalf of the giving churches of every denomination and of every country. The churches of twenty-eight nations have accepted the invitation of membership in the World Council of Churches.

The kind of help that our youth organizations, our denomination, our country can give in the post-war period is not simply a matter of financial aid. Sound political reconstruction is not the be-all and end-all of rehabilitation—industrial, educational, and psychological reconstruction will have to take place before the peoples of the shattered continent of Europe can act with political or democratic well-being.

Europeans and especially European young people want to be assured that we in America will not revert to isolationism after the war. Perhaps the greatest single contribution that American Christian youth



British Combine

Jewish children refugees looking from a porthole. In France, Christian pastors and parish leaders, with death as their penalty if caught, have smuggled many of these children to safety



British Combine

An Italian child refugee receives biscuit from a soldier. Protestants and Catholics fled to the Waldensians (the native Italian Protestant Church) as destruction fell upon Naples and Turin

can make to post-war reconstruction is to foster among themselves and be missionaries for American willingness to accept our full share of responsibility for world order. If we fail in this, we all face a future in which reconstruction will be not permanent this time, but just another stop-gap between wars.

The importance of world community thinking cannot be exaggerated. It is a program we can start now in our churches, factories, schools, and homes. If we do not give ourselves in this, all that we give financially is "as a tinkling cymbal" and will be just about as effectual when the drums start beating for the third world war.

The amount needed, the resources that American churches will have to share with European churches is staggering. We do not need to know the estimated figures that will be called for—as Christians it should be enough to know that no less than all we can give is our share.

We have two great world youth organizations already in existence—the World Y.M. and Y.W.C.A. and the World's Student Christian Federation. The assistance of these groups to re-establish their crippled services in the blighted areas of Europe should be every American Christian youth's first concern.

Already young American college students are expressing willingness to be concerned in world affairs. Here at Cornell, in one of the agricultural departments, volunteers were sought for rural rehabilitation work in Greece and China and there were more applicants than there were jobs! All who applied were superior students, capable of getting excellent government and university research posts here in the United States. All were fully aware of the chaos and danger into which they would probably have to go, but that did not deter them. The same thing is going on in many of the medical, sociological, theological, and scientific departments of colleges across this country. Young Americans are seeking to assert by their actions their sense of

responsibility for rehabilitation, international cooperation, and lasting freedom from war.

But as Dr. Cavert said there are still many here in America who think our country can live a separate life, and those of us who have no special highly trained services to bring to Europe's need can think out loud in the shops and colleges and high schools where we now are the truths of our Christian conviction that we are members of a world community—not aloof from it.

The war will end some day and on that day all our Christian agencies of healing will be desperately needed to meet the weariness, the confusion, and the bitterness of many peoples. The tradition of brotherly love in you will be taxed to the limit as it was in the second century when an unknown writer in the *Teaching of the Twelve Apostles*—aware of a world grown callous to human values—wrote, "Thou shalt share all things with thy brother and shalt not say they are thine own; for if we are partners in that which is imperishable, how much more in the perishable things?"

We must not fail then in the program of reconstruction of those perishable things. We must not fail either in the courage of our Christian world community convictions or in the sacrificial quality of our giving.

Courage and sacrifice! From the Danish church comes the report of a young pastor, whose address is now unknown, who closed his remarks to his confirmation class with these words: "We are not allowed to discuss politics here for that is punishable. In spite of that I want to tell you that I would rather die with the Jews than live with the Nazis."

If you had been one of those young people in his class, could you have ever forgotten that magnificent courage? Yes, it is true the perishable things of the church of Europe have crumbled in war, but it is also true that the imperishable spirit is still triumphantly alive.



Seven of the fourteen women members of China's Peoples Political Council in Chungking. The college women of China have a great contribution to make in China and must find a way so that they have time to make it

Chinese and American Women Meet Same Problems

EVERY woman's magazine that you pick up on the newsstands today has at least one article on the home of the future. Ironing boards that drop out of walls, stoves that can be regulated to the size of the roast to be prepared, sweepers that almost walk themselves out of the closets and clean the house unaided—these are but a few of the suggestions that the magazines are urging American women to use their savings for after the peace has come. Of course these suggestions are made partly to stimulate manufacturing after the war, but they are made also to meet the very real need of the American woman who must keep house without help and work outside the home at the same time.

This is not a new problem.

For the past twenty years American women have been readjusting their homes to simplified housekeeping. When the depression came and many women had to seek work outside the home the readjusting became even more drastic. But many women do not realize that it is a readjustment that is going on throughout the world.

For instance, there is China.

Dr. Wu, famous president of the famous women's

college in China, Ginling College, says that the simplification of housekeeping is one of the greatest needs facing China's modern women—and most particularly the college graduates.

In the old day the Chinese woman could get servants in her home. She herself did not go outside her home to work or to take part in the many civic and national enterprises that she does today. Added to that there was always in the home a mother or a mother-in-law or some older woman relative who could keep an eye on the children—who was in fact a mother's helper. In the move from invaded China to Free China many of these older people stayed behind. Young people found themselves setting up homes alone, very much the way American young people have set up their homes. The inflation has come so that young educated Chinese women have had to seek employment. With the inflation has come the impossibility of employing servants.

American women, struggling along with a job and a house, hard as it is, have little conception of what that means in China. There is, for example, the matter of refrigeration in this country; one sets the refrigeration at a required temperature, buys



Thomas Kwang, Chungking

A Chinese middle-class family which occupies the Red Cross colony for refugees in Chungking. This family is fortunate in having a member of the older generation with them to help in the household

food for a week and stores it knowing that it will be kept fresh. In China the food must be bought each day. There is no refrigeration. This means there must be long walks to market, standing in line waiting to buy the food and carrying it home before the housewife can go to her work. Then there is the matter of water. Water, in most places, must be carried. After it is brought home it must be boiled. To boil it fires must be built in old-style stoves—and all this before even the business of cooking is tackled.

Of course inflation will eventually pass. But China will never go back to the old days of house-keeping. A pattern has been broken. Furthermore, professional women—that is, graduates of the colleges of China—will be needed in the work of the building of the great Chinese nation. That means they will have to spend much time outside the home.

How can a college prepare its women students to meet this situation?

In the first place scientists—domestic scientists—will have to give their talents to devising simple household equipment. It would be foolish to import American equipment. It will have to be equipment suited to the country of China. But in the invention of those simpler kitchens both American and Chinese women may learn much from each other.

There is another similarity between Chinese and American college women. That is in their participation in the life of their country as citizens. China's students have for many years taken a great part in the progressive movements of their country—much more so than the students of the United States. But they have done it as a student-movement. With the war that has changed. The students have become a part of a whole country's participation in progress.

They have become part of the community. Although this change is not as marked in the colleges of the United States it is becoming more noticeable as time goes on. Wellesley, Vassar, Methodism's own Bennett College in North Carolina, to mention a very few, are turning more and more of their curricula building toward working with community problems. The college students are taking part in community projects distinctly related to problems of women. Such a trend is seen in the work of students in day nurseries. Women in college are part of the world today even as they prepare for the part in the life which they are to play after they are through school.

In all our post-war plans we are constantly looking for ways in which the peoples of different nations of the world can work together as world citizens. The most successful world co-operation has been carried through up-to-date by the young professionals of different nations tackling the same problems. Women of other countries have often looked on American women as ones who have arrived at their full participation in the life of their country. That is not true. American women are just beginning to understand their places as citizens. And the mechanical details of how they are to take that place, keep house, and raise children are problems that lie before them even as they do before Chinese women.

We are both faced with the same problems and are worried by them.

The problems may be bonds that will tie the women of these two countries close together if the colleges of the two countries can devise some way of sharing their experiences in the solution of the problems.

BOOKS

A PROFESSOR AT LARGE. By Stephen Duggan. The Macmillan Company, New York, New York. \$3.50.

Every thoughtful American will agree with Stephen Duggan in his recent book *A Professor at Large* that education is the best basis for a civilized life within any nation, and among nations. Knowledge of the ideals and cultures of the different nations is the best possible contribution to the understanding and solving of their problems. Educators, both Christian and secular, held this theory, even before the time of World War I. The presence of exchange students in the universities of this country and of Europe was hailed as a long step forward in the field of international understanding.

In the light of the subsequent war, was this attempt a failure? Exactly what, if anything, was accomplished by this elaborate system of exchange? How were these exchanges made and financed? Dr. Duggan, Director of the Institute of International Education since its organization in 1919, gives us the answer to these and other questions. He assures us that in post-war administration and rehabilitation programs there will be excellent opportunities to use some of the several thousand exchange students from European countries who studied in the United States during the past quarter of a century and who thus became acquainted with our language and our methods of solving difficult problems. Of even greater importance are the more than two thousand American students who have studied in European universities and lived in European homes thus learning the attitudes and culture of the people.

This is a book for those who are interested in the great and continuous educational campaign which will be necessary to make world-mindedness prevail over national-mindedness in a post-war world.—R. B.

EXILED PILGRIM. By William Hubben. The Macmillan Company, New York, New York. \$2.00.

This little book comprises the spiritual autobiography of a non-conformist German who became a Quaker and is now the editor of *The Friends Intelligencer*, a monthly journal of the Society of Friends. Beginning with his early childhood, the author entertainingly tells of his first years in his native, conservative German village—of the origi-

nal way a strong-willed grandmother taught him the Old Testament, of his impressions of the Catholic and Lutheran churches, of his consciousness of sin. While he was still a child his parents moved to Strassburg, where there was employment in a necktie factory. In this new setting the boy became abruptly conscious of social distinctions between the rich and the poor, the educated and the uneducated, labor and capital. He had scarcely emerged from a rather turbulent adolescence and had not reached the educational goals he had set for himself when he was caught in the maelstrom of the First World War. Having survived that conflict, he became a public school principal. It was during this period that he saw and felt the horrible effects of the food blockade imposed upon Germany by the Allies. It seems a natural outcome of experience that he next turned his attention to the study of psychiatry and that he later entered social work. From early youth Mr. Hubben had been in search of an adequate philosophy of life and through wide and thoughtful reading had become acquainted with the greatest minds of the past. It remained, however, for a simple message of the Quakers accompanying their gift of food for the hungry children of Germany to strike fire and to lead him into an investigation of Quaker theology that resulted in his finding a satisfying basis for faith and life. In these pages the author gives "a sincere account of the religious spirit and experience of Quakerism." Just at the time when Nazi persecution was closing in upon him, the Society of Friends of America invited him to the United States as a college lecturer.

WINNING THE PEACE IN THE PACIFIC. By S. R. Chow. The Macmillan Company, New York, New York. \$1.50.

This little volume is unique in that it is the first "serious and representative indication" of what the Chinese may offer in peace plans for the Pacific area. Westerners will welcome this authentic picture of what at least some of China's leaders are thinking. Dr. Chow proposes as a post-war measure a regional organization for the Pacific, an idea that inevitably will provoke considerable discussion, even among other Chinese leaders.

Dr. Chow is eminently qualified to

speak on post-war planning in the Pacific. Hu Shih, formerly ambassador in Washington, in writing the foreword to Dr. Chow's book, states regarding the author: "As a student, he spent five years in Japan, five years in England and Scotland, and three years in France. He was in England during the First World War and in Paris at the time of the Peace Conference. In the interval between the two wars he taught international law and international relations in three Chinese national universities. He was a victim of Japan's aggression in China, lost all his books and other earthly possessions by Japanese bombing, and followed his university into exile. He was a Chinese delegate to the Institute of Pacific Relations conferences at Virginia Beach (1939) and Mont Tremblant (1942), and since 1939 has been staying in the United States, making a special study of the war and of international problems after the war."

TWENTY LITTLE PETS FROM EVERYWHERE. By Raymond L. Dimars. Illustrated by Helene Carter. Julian Messner, Inc., New York, New York. \$2.50.

Boys and girls will enjoy this book, which will educate them "painlessly" along an unusual line, in world friendliness. The twenty little pets are odd animals carefully chosen from various countries—China, Borneo, Sweden, Norway, Africa, India, South America, the United States, Mexico, Lapland, and other countries. Each pet has a short chapter to himself in which the writer tells about the animal's looks, size, habits, and how he will fit into an average household.

The Carter illustrations are carefully done from Bronx Zoo models, and each pet is shown in his natural surroundings.

Teachers will find this an excellent book to read aloud to boys and girls. It is a good and lasting gift book for children who have or hope to have pets. It is written in a clear and unpretentious style.—E. W.

LITTLE NAVAJO BLUEBIRD. By Ann Nolan Clark. Viking Press, New York, New York. \$2.00.

This delightful story by the author of *In My Mother's House* is another excellent book for children. The author portrays in a natural manner the life and customs of the Navajos, showing the effect of contacts with friendly white Americans. This book is recommended for home and church libraries.—E. M. Y.

Any or all of the books reviewed may be ordered from the Methodist Publishing House, 150 Fifth Avenue, New York 11, New York; 740 Rush Street, Chicago 11, Illinois; 420 Plum Street, Cincinnati 2, Ohio; 810 Broadway, Nashville 2, Tennessee

The Moving Finger Writes

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

"Men Must Learn to Live Together"



Dr. Edgar A. Love

¶ "No more important issue confronts the world today than that of race," says Superintendent Edgar A. Love, of the Department of Negro Work.

"Our world will never be a safe world for men to dwell in until this problem is conscientiously faced and courageously met.

Either men must learn to live together or destroy themselves in a fratricidal orgy."

"The Negro, through no fault of his own, creates tension spots which become dangerous situations if co-operation is lacking among responsible religious, social, and governmental agencies in making fair and equitable adjustments. Riots in many cities attest the seriousness of the problem.

"The Negro group has never possessed freedom from want and fear. The war has made vividly and startlingly clear the tragedy that stalks in the wake of race hatred and prejudice. Everywhere the Negro is reaching out for

the finer things of life, for the chance to be integrated into the total community life. The church must be the vanguard to set the pace for all the forces that ought to assist underprivileged and neglected people to achieve the normal standard of living and achievement."



Mrs. Long Represents Brazilian Federation

¶ At this time, when Catholic propaganda is trying to convince America that Protestant missionaries arouse the resentment of Latin Americans and hinder good relations, comes the word that Mrs. Frank M. Long, Brazilian born daughter of a Methodist missionary, has been elected as the United States representative of the Federation of Academies of Letters of Brazil.

Mrs. Long's father was the late Dr. J. L. Kennedy, who spent fifty years as a missionary in Brazil.

Mrs. Long has been advised of her unanimous election as representative of the Federation in its contacts with the Pan American Union, Commission on Inter-American Affairs, and similar groups.

Corporal Converted to Missions

¶ Corporal Kyle Tompkins, of Franklin, Georgia, was not even a church member when he went to New Georgia. But what he saw there converted him to foreign missions and he sent \$100 to his pastor, Rev. J. C. Adams, for the cause. The Franklin Methodists promptly raised \$100 to match the gift. Corporal Tompkins wrote:

"Before entering the army, few people gave less thought to the work missionaries on foreign soil were doing than I. But upon completion of our New Georgia campaign, it was brought home to me.

"The success of this campaign depended upon the co-operation we received from the natives, and that co-operation was given wholeheartedly and cheerfully by these men who a few years ago were savages. A handful of missionaries risked their lives and sacrificed the comforts and luxuries of home to teach these natives Christianity. It was because of this faith and the trust in those white men that they worked ceaselessly on behalf of the American army—carrying ammunition and food, medical supplies, water, pointing out obscure trails to make the going easier and safer, and doing so many tasks that would have been left to us.

"It can't be estimated in figures the number of lives saved by the tireless efforts of those men. I, for one, would not hesitate to say that in a large measure, I owe my well-being to those men. As a token of my appreciation of the wonderful work these missionaries have done, I am enclosing a money order for One Hundred Dollars (\$100) with the request that it be used for foreign missionary work. To me, this does not seem like a gift, rather I consider it a debt of gratitude."

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Reports Bubonic Plague in Fukien



Rev. John A. Pilley

“Our chief worry—in addition to high prices and the food problem—is bubonic plague,” writes John A. Pilley, Methodist missionary in Yankow, Fukien Province, China.

“Because of the late and persistent rain, the ‘flea season’ is hanging on, making the spread of plague very easy. The non-Christians tried to get rid of the plague devils by enticing them by the frantic beatings of gongs into expensive and elaborate paper boats, then sending the boats down river. Our Monday evening fellowship group decided Christians better take measures.

“We got the town doctors and health bureau to have one meeting. They made plans for getting vaccine, killing rats, etc. Some talks were made in the local theater between acts, and then the thing was dropped.”

Suggests “Soldier-in-Home”

On his return from a tour of duty in Alaska, Chaplain Jesse L. Pittard, a member of the North Carolina Annual Conference, has proposed to the Methodist Commission on Chaplains that ministers in local communities, especially those frequented by soldiers, unite in the formation of “Soldier-in-the-Home Clubs” within their churches and towns.

Through the churches, visiting soldiers would be invited to occupy beds in these homes and to “fill the vacant chairs at breakfast tables.” The idea is that the first to volunteer such lodging would be parents whose sons are absent in service. This, Chaplain Pittard believes, would induce soldiers to turn down cheap hotels, to refrain from the use of liquor, and would help them meet church-related families.

These Indian Girls Help American Morale

Miss Garnet Mabel Everley, of Hutchinson, Kansas, missionary of the Methodist Church in Mattra, India, is the leader and supervisor of a group of Indian schoolgirls who have been helping maintain the morale of some thousands of American Negro and white soldiers in India. Miss Everley has helped organize the mission schoolgirls into a mixed choir, a girls’ chorus, and an Indian-instrument orchestra that has been on a tour of some of the leading American Army camps in northwest India. Forty Christian Indian girls have been on this directed tour, and it has helped give the American boys a new

picture of what Christian missions have been able to do for lifting the “despised women” of India.

What Russia Has Done in Fifteen Years



Dr. Ralph E. Diffendorfer

“Within the past fifteen years, Russia, by the application of scientific methods to the solution of the problems of her people through central planning, has reduced her illiteracy from 85 per cent to 15 per cent, has started her youth on the road to good health, and has transformed untrained peasants into resourceful workers with precision tools,” says Dr. Ralph E. Diffendorfer, missionary executive of The Methodist Church.

“Every fresh Russian victory on the battlefield gives her additional confidence that she has discovered a way to new life for afflicted multitudes. . . . We need now to understand that the Russian experiment is known to the leaders of Asia’s billion people of non-white races, and that the Russian revolutionary methods are within their own reach.”

“New Men for the New World”

“New Men for the New World” is the motto of the Methodist Forward Movement in Great Britain, which, in an effort to reach the unchurched, has adopted a modern colloquial verbiage. They hold “Christian Commando Campaigns” which replace time-worn evangelistic efforts. Instead of going to the churches with groups of speakers, they invade factories, public houses, army camps, canteens, and other semipublic institutions usually passed over by the regular clergy. These “shock troops of Methodism” have had ready hearing everywhere, and industrial leaders have been eager to have them visit and speak in their establishments.

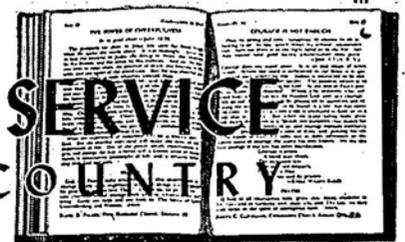
Pastor Again Elected to City Council

Rev. C. A. Burris, Methodist pastor at Nespelem, Washington, has recently been re-elected for the fourth two-year term on the City Council. Mr. Burris reports increased activities among the Indians and white members of his church. Three hundred Indians attended the Christmas program in the church and brought 600 Christmas gifts which were distributed during the evening.

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A Missionary's Busy Week Ends



Miss Joy E. Comstock

Miss Joy E. Comstock, of Erie, Pennsylvania, educational missionary of the Methodist Church in Vepery, Madras Presidency, South India, is aiding the war effort in her adopted country during her week ends out of the classroom. Saturday afternoon she is devoting to occupational therapy in the large Military Hospital, and on Sunday she is a worker in the Salvation Army Canteen—serving American, Indian, and British soldiers.

Protestant Church Helps "Good Neighbor" Policy

"The influence of Protestant missions in our countries has been most beneficial," the Latin-American Union of Evangelical Youth recently wrote from South America to President Roosevelt.

"Far from being an obstacle to the Good Neighbor policy and from being watched with suspicion, Anglo-Saxon Protestant missions are a factor which is very favorable to this policy, and people look upon them with respect because their work is constructive and disinterested. It is a well-known fact that the influence which the evangelical church has in Latin America is out of all proportion to its numbers."

Lutherans Serve German Prisoners

Since approximately 45 per cent of German prisoners of war in camps in the United States are Lutheran or have Lutheran antecedents, the Lutheran churches have formed a "Lutheran Commission for Prisoners of War" which is operating in these camps with the cooperation of the War Department.

Through this Commission, the German prisoners are being served by Lutheran chaplains and pastors; and they are being furnished hymnals, prayer books, Bibles, devotional volumes, educational books, records, and other materials in the German language.

Methodist Heads Camp Commission

Rev. Marion J. Creeger, a member of the New York East Conference and more recently associate program director of the Army and Navy Department of the Y.M.C.A., has been chosen executive secretary of the Christian Commission for Camp and Defense Communi-

ties. The Christian Commission is an interdenominational agency, at work expending national war emergency fund moneys in 738 communities. Camp community projects operate in 60 places and war industrial community projects in 309 communities.

King Haakon Helps Missions

It has just been revealed that King Haakon VII of Norway, now in exile in Great Britain, together with his government-in-exile, have been assisting some 653 war-stranded missionaries of the Norwegian Lutheran Church by grants of money totaling about \$500,000.

These funds have been distributed from the government in London through the offices of Dr. J. A. Aasgaard, of Minneapolis, Minn., president of the Norwegian Lutheran Church of America, and a close friend of the King. Missionaries receiving this support are serving in China, Tibet, Assam, India, Brazil, Argentina, Paraguay, Africa, and Madagascar. The Norwegian Lutheran Church of America has also been assisting the work of these missionaries who have been cut off from their sponsoring groups in Norway.

Enormous Church Task in Housing Centers

The Rev. Albert E. Couch, of the Connecticut Council of Churches, reports that there are two hundred federal housing projects now in operation in the State, and he has begun a program



Reading hour at nursery

of relating these new settlements to the more permanent church life of near-by communities. Ten such projects are in Greater Bridgeport and house some 20,000 people.

The Council has developed a "Larger Parish plan for Greater Bridgeport" and six denominations have accepted responsibility for religious work in these housing projects, especially in religious education for the children. There are now ten trained workers ministering to these people. A somewhat similar work is now being organized in projects near New Britain.

Contact

At the word the pilot throws the ignition switch, the motor roars into action, and the plane is ready for its flight above the clouds.

So it is with people. Without contact—daily contact with God—they cannot rise above the clouds of their doubts and fears.

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Springer Institute Trains Congo Pastor-Teachers



Bishop John M. Springer

Springer Institute, the new central training school for pastor-teachers in Mulungwishi, Southern Belgian Congo, is now in operation. Twenty-three young men are preparing themselves for this teaching and pastoral service to tribal village groups, and eighty-seven young people are in the preparatory school.

"A terrific rain and windstorm passed over the grounds of the Institute recently and took off parts of roofs, including the whole roof of one dormitory," reports the Rev. Edward I. Everett, the principal. "The roofs are of corrugated iron. As it was in the daytime, no one was hurt. When asked about fixing their roofs again, they said it would be grass. A grass roof never blows off.

"David Ilunga, the head-pastor at the Springer Institute, and teacher of some classes, has been ordained elder by the Congo Conference, and will continue to head up the work in the Mulungwishi section."

Non-Christian Japanese Help Church

As an expression of appreciation for the service of the Japanese Methodist Church to the community, non-Christian Japanese contributed generously to the repainting and repair of the Japanese Church in Spokane, Washington, according to the present pastor, the Rev. John B. Cobb, returned missionary from Japan. Members of the Japanese-speaking congregation assumed the responsibility for the financial campaign. Between twenty-five and thirty regularly attend the Japanese services. The service flag of the church bears forty stars representing American-born Japanese in their country's service.

War Changes Congo Life, Too

"It is not now possible to say any more that our work is not affected by the demands of the war in Europe and Asia," reports Missionary Edward I. Everett from the Belgian Congo.

"On my last two trips the people were engaged in helping the war effort by searching for rubber. A certain quantity is asked for and expected of them. The quantity varies, of course, with the estimated density of rubber trees through the forests.

"Some people leave their villages and live in the woods till Saturday, spending only Sunday in their homes each

week, till their quota is accumulated and ready for selling. Pastor-teachers have to use their own judgment as to whether or not they go out also and do what they can to minister to the needs of the dwellers in the woods or remain with the old folks and the young children in the villages."

Reporter Praises Missionaries

Tribute to American missionaries in China was paid by Sonia Tomara in a recent dispatch to the *New York Herald-Tribune* sent from Hunan Province. Miss Tomara wrote:

"One cannot help admiring the spirit of the missionaries who remain at their posts in spite of war. Before the war they lived fairly comfortably, even if far from home.

"Today they are like soldiers, separated from their families and almost deprived of news. The rise of prices has hit them all.

"Yet the missionaries stay because they can be useful."

Would Feed Europe's Children

Concerned alike with the malnutrition of millions of children ("non-belligerents") in Europe and the effect of this upon the continent's life during the next half century, and with the spiritual



Tired and hungry children in Europe

consequences that will come to Great Britain and to America from years of indifference to this plight of the children, the Federal Council of the Churches of Christ in America is urging Allied governments to undertake limited experiments in providing food for some of Europe's children, even during the years of war, "as has already proved successful in the case of Greece." The British Council of Churches and other British bodies have taken similar suggestions before Parliament.

Take a Look at Yourself

JOHN HOMER MILLER

There is hope for your blighted dreams and frustrated plans if you will look with Dr. Miller through the microscope of truth and honest thinking at your own soul and answer fairly and squarely the questions he asks. The title, "Take a Look at Yourself," is not just an empty, ear-catching phrase. It means something! Have you ever tried it? If not, do so with the help of this interesting book.

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My Father's World

MERTON S. RICE

"Here is a combination of literature and art, both of the highest grade. The contents are made up of nature stories and meditations in the inimitable style of the great author and preacher, Dr. Merton S. Rice, now deceased, interspersed with full-page nature scenes of exquisite beauty. The book represents the highest achievement of the bookmaker's art, and will appeal to the mind and to the artistic taste."—*Religious Telescope*.

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Write Congressmen About Medicines to China



Dr. Harold N. Brewster

Dr. Harold N. Brewster, of Brockton, Massachusetts, superintendent of the Wiley General Hospital, Kuitien, Fukien Province, China, and some of his associate medical practitioners in Free China, are urging members of churches

in the United States to write to their congressmen urging that high priority be given medicines and hospital supplies for Christian and government hospitals in China.

Most of the ether, sulfa drugs, aspirin, sodium bicarbonate, anesthetics, morphine, rubber gloves, thermometers, syringes, needles, etc., for these hospitals come through relief funds, largely from the churches, and require priorities on planes and ships if they are to meet the growing needs of the institutions.

He points out that 70 per cent of the hospital beds available for civilian Chinese are in mission hospitals, and that they are often the only places where Chinese soldiers can receive adequate treatment for their wounds. The present shortage, he says, is due largely to lack of priorities.



Bombs, Famine, Flood Strike This City

Five years ago, Chengchow was the largest, the busiest and the most progressive city in rich Honan Province, Eastern China. Today most of the prosperous population has died or moved away, and what there is of the city is occupied by refugees from the coast towns of China and from Burma and

elsewhere—all living on the edge of starvation.

First, bombs struck the city, then came a disastrous flood, and finally a drought that impoverished the farm lands of the province.

The Church Committee for China Relief, gathering funds from churches in the United States, and administering them through a Protestant-Catholic committee of missionaries and Chinese, is feeding the remnant of Chengchow's population, as well as conducting soup kitchens, a nursery, a school for refugee children, refugee camps, a cotton-spinning factory, and making loans to farmers to re-establish them on the soil.



"God Bless You And Your School"

"May God bless you and your school in 1944," wrote a former student of Eire School, Olive Hill, Kentucky, to Miss Ruth Adams, principal of the school. The young man, who is now serving in the armed forces, sent a ten-dollar check of appreciation "to be used as you see fit."

He continues: "The army isn't as bad as you would think. There are many great opportunities for those who wish to get ahead and for those who have had past training which enables them to get somewhere. One thing I recall and always will be thankful for is the twelve years of schooling I received at Eire Industrial School. And the Math. I received under you, also the history and most of all, the advantage of being in a religious group which in later life was surely some cause for me giving my life to Jesus. That is the reason I have nothing to fear as far as this war is concerned. Jesus will go with me anywhere I go."

Corporal Made Happy by Missionaries

"Boyl did I have a good time yesterday," wrote Corporal E. W. McGinness to his parents, Mr. and Mrs. W. E. McGinness, of Aulne, Kansas, after spending a day with some missionaries. This is his letter:

"Boyl did I have a good time yesterday. I celebrated Thanksgiving Day with some Methodist missionaries from Kansas, Nebraska, Iowa, and Missouri. One of them reminded me so much of Grandmother Keys—she was so full of life for a person her age. We had a big dinner with all the trimmings. Then they showed us around the school they have for Indian girls—they put on a very nice program. I'm going to have to watch myself, some of these girls are very attractive. There were four other fellows and a Red Cross girl from the states I mentioned, so we all had a swell time. We were the first American soldiers these girls had ever seen so they were quite interested. I don't know whether or not you know the missionaries, their names are—Miss Doyle, Miss Gabrielson, and Mr. and Mrs. Williams. They're very friendly people and were glad to talk to someone who had been in the U. S. recently. All in all it was a swell day and I didn't feel like I was nearly so far away from you in their friendly home. With this it's cheerio for now."

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Oxnam Says Peace Is "A Continuous Process"



Bishop G.
Bromley Oxnam

☐ "Peace is a continuous process; it must not be thought of as something to be achieved at a conference, something to be won," says Bishop G. Bromley Oxnam, of Boston, Massachusetts, leader of the Methodist Church's "Crusade for a New World Order."

"Just as international action to banish disease and to preserve health calls for international health agencies continuously at work—fighting plague here, struggling against typhus there, and all the while pursuing measures in research and preventive medicine—so, too, international action must be constant in dealing with such questions as stable currency, access to raw materials, transportation and communication, and labor standards.

"Subject peoples come of age and declare, 'Good government is no substitute for self-government.' No one knows the hour when decision must be made. Upon solution of problems peace depends. And solution calls for agencies continuously at work."

Belgians Defend Church Against German Marauders

☐ A new tale of Belgian resistance to the Nazi seizure of church bells for the German war machine was reported recently.

Residents of a Belgian town defended their church for three days against a group sent by the Germans to seize the bells. Not until occupation authorities arrested the defenders did the resistance cease. Another group of patriots then published a proclamation congratulating the population of the city and pasted it on the walls of the town.

Race Looms in Post-War Planning

☐ "Any plan for the post-war world that does not consider the race question in its program is doomed to failure," said Dr. Channing Tobias, Negro leader, to an assembly of churchmen recently. "I do not believe there is forthcoming a race conflict to threaten the life of man upon earth, but there will be trouble down the path if we continue the ring of white dominance that holds the world now. . . . The Atlantic Charter as a declaration of freedoms will not

alone lead to justice and good will. Blueprints cannot change prejudices into mutual trust and good will. I pin my hope for good will and peace on the Christian church."

"We Are Going Back!"



Mrs. Otis Moore

☐ "We are going back into mission fields from which we are now withdrawn affirms Mrs. Otis Moore, executive secretary of work of the Woman's Division of Christian Service in Burma, Malaya, and Sumatra, declaring the policy to be followed after the war in foreign fields. Mrs. Moore stressed the fact that all planning will be done in co-operation with other denominations; that types of work and locations of service will be chosen with reference to the immediate needs and the long-term program. "We expect to do no less than we have done," she said.

Emphasizing the imminent need for new missionary personnel, Mrs. Moore used Malaya as an example of a "closed country." At the time of unification there were twenty-two missionaries in Malaya. Nine have married or retired. Six of those remaining will be able to return for only one term, leaving only seven missionaries now trained for long-term service to go into a country where opportunities for service will be "wide open."

Leaders in all foreign fields are faced with the difficulties of spending more money to accomplish the same amount of work, as in China where relief grants of \$116,000 must be granted to care for living costs of missionaries; in India where "dearness allowances" (granted because the cost of things is so "dear") of 12½ per cent on work budgets to workers in institutions in districts where food is from three to ten times its normal cost. Emergency grants to hostels have been granted up to \$2,000 in order to keep boarders in the schools.

Re-entry into Burma must consist of "relief measures, aids to the resettlement of people, and restoration of family life, quick establishment of self-sufficing life in rural communities, development of Christian village schools as centers on which to rally Christian living, medical and public health service, union effort in providing a few central Christian schools of higher grade, the Christian college, and a joint agency for the production and distribution of Christian literature."

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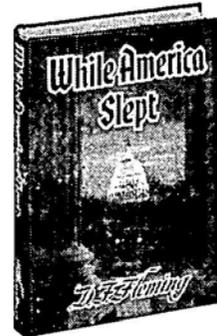
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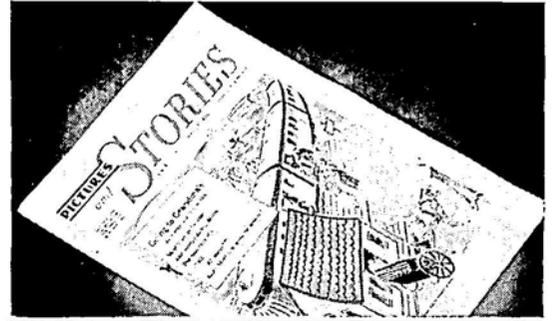
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