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# The PRESBYTERIAN SURVEY

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## Ten Thousand Foreign Students in United States

*Many Return to Native Lands With Less Religion Than When They Came; How Best to Meet the Problem*

BY EDWARD H. LOCKWOOD

*Executive Secretary, Committee on Friendly Relations Among Foreign Students.*

 HERE are at the present time more than ten thousand students from foreign countries resident in the colleges of the United States who will in a few years return to the countries from which they have come each one of them carrying an im-

pression of the social, religious and economic life of this country and expressing this impression to their fellow countrymen upon their return. A census made for the school year 1923-24 shows that seven thousand, five hundred students were enrolled from one hundred and five different countries. In addition to this number secretaries of the Friendly Relations Committee Among Foreign Students estimate that there are more than three thousand students who are studying in trade schools or taking courses in schools which were not touched by the census.

Of the seven and a half thousand students reported in the census twelve hundred are graduate students. The largest national group are the Chinese who total about fifteen hundred and the next largest number are the eight hundred Canadians. Japanese and Filipinos each number about six hundred and fifty. All of the Latin American Republics and most of the countries of Europe and the Near East are represented. Many of the Chinese students come to study at government expense as do some of the Filipinos and South Americans but a large percentage of the foreign student group come at the expense of parents or

friends or are self-supporting students. Probably this self-supporting group is the largest among the Filipinos where according to a survey this year eighty-seven per cent were entirely self-supporting after arrival in this country.

Conversations with foreign students who have been Christians when they came to America reveal that many have less faith or have become agnostic before completing their study in our colleges. Very few of those who are non-Christians at the time of their arrival become Christians in this country.

The greatest single service for foreign students can be rendered only through friendship given them by the Christian people of America. Those who serve with the home can never know what influences they have set in motion in the lives of students who have returned to serve the church in mission lands.

While the tendency of foreign students is to gather together in the larger universities which, for the most part, are located in the metropolitan areas there are also many foreign students distributed throughout all parts of the United States. New York, Chicago, Boston, Philadelphia and Berkeley have in their schools a large percentage of the foreign students but they can be found in forty-seven states of the union and in the District of Columbia. This distribution of the students into nearly every state divides the responsibility so that the Christian Church must look upon the task of receiving these students as one not confined to any locality but as extending throughout the entire country.

The greatest single service for foreign students can be rendered only through friendship given to them by the Christian people of America. Racial prejudice, loneliness, criticism of our customs and manners, national prejudice and all of the barriers which might act to keep a foreign student from knowing the power of Christian forces in this country can be overcome if each of the students who comes from foreign countries can have at least one American who

# The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, *Superintendent and Editor*

MARY ISABELLE SAUNDERS, *Assistant Editor*

273-277 Field Building,

St. Louis, Mo.

## Mused Mary in Old Age

*He that loveth his life shall lose it; and he that  
hateth his life in this world shall keep it unto life  
eternal.*

The lengthening shadows of the cedar trees  
Have blended into twilight, and the sun  
Has plunged in glorious gold precipitance  
Beyond the dim crest of the western hills,  
Bearing with it the day's disquietudes;  
And now the stars, that lamp the feet of God,  
Are lighted, and night's purple silences  
Steal gently round me fraught with memories.

'Twas such an hour as this—long, long ago  
Yet seeming yesterday—he came to me,  
My little son in joyous travail born  
Out there across the hills in Bethlehem,  
Where we who journeyed southward to be taxed  
Strangers in our own father's land—had found  
No shelter in the crowded khan, and shared,  
Perforce, a grotto with the stabled kine.

Today I stole into the sacred synagogue  
And heard a rabbi read the sacred scroll:  
How that my lord, Isaiah, said of old,  
*Thy maker is thy husband, he hath called thee  
As a forsaken woman, spirit grieved;  
God, for a little moment hides His face  
From thee, but with His loving kindness soon  
And tender mercies will He gather thee.*  
Then was I comforted, and peace displaced  
The turmoil in my heart, and minded me  
Of that great promise Gabriel bore from God  
And the immeasurable fruitage of His word,  
The life and death and glory of my son.

GEORGE M. P. BAIRD.

## Suggestions for Mission Study Classes on "The Romance of Home Missions"

KATIE BELLE ABNEY

1. *Read chapter aloud.* If you are a circle leader or an interested member read the first chapter (it will take twenty minutes) to a shut-in.
2. *Whirlwind Reading Campaign* may be conducted in Self-Denial Week.
3. *Lend your book.* See how many you can get to read your copy. Have the readers sign their names on the front page when finished.
4. *One or two circles in charge of program.* This lessens the work for the Secretary.
5. *Use Home Mission Questionnaire.* Leave blank lines for the answers, furnish pencils. These questionnaires may be printed by local Auxiliary at small cost.
6. *All day program.* Half of the book in the morning and half in the afternoon usually results in a half dead audience. Do not use this method always but once in a while it is a rally meeting.
7. *Have two Wednesday night classes.* This will enable the men of the congregation to hear the program.
8. *A series of Sunday night programs,* six is a good number, at 6:45. This may be conducted in three sections for men, young people and women at the same hour.
9. *Costume the eight points.* This appeals to the eye as well as ear.

PROGRAM—CHAPTERS 1 AND 2

1. *Define Romance, Fiction* as given in the text. This may be included in an introductory speech by the leader.
2. *Explain Assembly's Home Missions*. There are always some who do not know the difference from Synodical or Presbyterian.
3. *Read report of Assembly's Home Missions*. *Christian Observer*, April 16. At least seven can take part in this. Emphasize the budget percentage.
4. *Give short sketch of our Boundary Line*. Use map for Arkansas, Louisiana, Oklahoma, Tex.-Mex. and New Mex.
5. Have a *Then and Now* costume program based on material in chapters 2, 6 and 7.

Supplementary material:

March SURVEY—Girls' School at Taft.  
 May SURVEY—Ozark School.  
*Observer*, June 4—Oklahoma.  
 Program on Frontier for Christian Endeavor may be adapted.

PROGRAM—CHAPTER 3

Use plan suggested in Leaders' Helps, price 15c, for school.

Additional material:

What you have missed, *Observer*, April 16.  
 Our Mountain Work, *Observer*, June 11.  
 Medical Missions, *Observer*, June 4.  
 Ozark School, SURVEY, May.  
 Three articles in July SURVEY.  
 Packing Missionary Boxes, price 3c. Program for Young People.

PROGRAM—CHAPTER 4

1. Paper on present status of immigration, and reason for the quotas.

2. What some living foreign born are contributing to America today.
3. Some cases where America has failed.
4. What nationalities represented in our community? How are we helping them become Christian citizens?

PROGRAM—CHAPTER 5

Combined Musical Program

1. *Music*  
 Mountaineer Plaintive Tunes.  
 Talk—Who mountaineers are.  
 How Many Mountaineers.  
 Their needs; Supply.
2. *Music*  
 Native Melodies of North American Indian.  
 Missionary Education Movement, price 10c.  
 Talk—How many are we responsible for?  
 How many workers?  
 Ways of working?
3. *Music*  
 Negro Spirituals.  
 Talk—How many in United States? In the South?  
 Some Negroes I know.  
 Ways of working.

PROGRAM—CHAPTER 6

1. Use *Miss Milligan's Superlative Suggestion*—most striking sentence, most interesting fact, most worth while person, etc.
2. "Having Torches" by Mildred Welch in May SURVEY.
3. Poem, page 122.
4. Summary. Have speakers memorize their parts. Have nothing read. *Work and Pray*.



## What the Mexican Presbyterian Women in Texas Are Doing

OFELIA TREVINO

HERE is a little insight into the work of the Mexican Presbyterian women, for it is a fact that although they had been active Christians and had worked for the church individually, they had never worked in a large organized group as actively as they are doing today.

For a long time it seemed to them they could never organize into a Presbyterian. They thought it was an unheard-of thing, an utter impossibility for a Mexican married woman to leave her family, home, husband and everything, and go as a delegate to a woman's meeting several miles away for two or three days.

Nevertheless they tried it for the first time last spring, and although many difficulties confronted them, they have succeeded.

During May 12-14 the first formal meeting of the Texas-Mexican Presbyterian was held in San Antonio, Texas. There were sixteen delegates representing nine Auxiliaries, six visitors, and two native speakers. The general superintendent of Woman's Work, Mrs. W. C. Winsborough added to the pleasure of the occasion with Mrs. J. L. Brock, Synodical president of Texas, and several foreign missionaries. The latter spoke of their work on the field, making it a most inspiring meeting.