UNFINISHED BUSINESS

Fred Pasture

Dr. George H. Packard among his friends

UNFINISHED BUSINESS

OF THE

PRESBYTERIAN CHURCH IN AMERICA

BY

FRED EASTMAN

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THE BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
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FOREWORD

It is a good thing for each denomination to seek to determine as clearly as it can its own distinctive duty. Unless it does this it is not in a position to plan its proper courses of action or to draw out and use the resources of its membership. It is in no presumptuous or vaunting spirit that the different groups of Christians in our country to-day are seeking thus to ascertain each its own rightful share in the one great task. They are working together in more united and trustful relations than ever before and their work both separately and together will be far more effective by reason of their sure discernment of their own respective obligations.

Mr. Eastman seeks in this little volume to help Presbyterians to realize what their part is or ought to be in some of the great tasks before the Christian forces in America. He has been obliged, of necessity, to select a few of these tasks and to present each of them in as suggestive a way as possible. And the reader will surely agree that he has done his work exceedingly well.

Some people are inspired to greater effort by the success of the work which they have already done. Others are stirred more by the thought not of the "petty done" but of the "undone vast." They agree with Browning that " 'Tis not what man does that exalts him, but what man would do." Mr. Eastman has wisely set forth both the work done and the work still to be done. He has told concrete and moving stories of men and women and the deeds they have wrought by God's blessing in ministering to human need,

in creating Christian faith and character, and in making our country more nearly a Christian land. And he has also drawn the broad and all too dark picture of the vast needs still unmet which call for the lives of young men and young women and for the prayer and support of the whole Church.

How can these be withheld in the face of such evidence of the rich lucrativeness of the investments of life and wealth in that great service of America and of the world? For while this volume deals only with the unfinished business of the Church at home, great issues for all the world hang upon the Church's attitude to that business. We can give only what we have. And we ought to do our whole duty in America both for America's sake and for the sake of the world.

That is the Church's business but it is more than that. It is God's. And there is a word of our Lord's wholly relevant with regard to it: "Knew ye not that I must be about my Father's business?" May we all be set more diligently to doing that business by the study of this book.

ROBERT E. SPEER

INTRODUCTION

THE Presbyterian Church shares with all other denominations the common purpose of making this world Christian. We are all trying to make Christ's law of love and service the controlling law of human life. We are all endeavoring to convert the spirit of suspicion into a spirit of faith; the spirit of greed into a spirit of giving; the spirit of hatred into a spirit of love; the spirit of selfishness into a spirit of service. We are all working for the Kingdom of God, the time when men shall live together as brothers in justice, righteousness, and friendship.

In this task there is a differentiation of labor. Each denomination stresses those particular phases of the general task for which its history, traditions, and point of view have fitted it. Historically the Presbyterian Church has stressed especially religious and political freedom, education, and Christian service. To be sure we have no monopoly on these ideals. We do not want monopoly. On the contrary we have been trying to get them universally accepted. Getting them universally accepted is part of the unfinished business of our Church.

The reason for our striving for religious and political freedom, education, and service, is deep-rooted in our theology. You cannot plant in the human heart the great conception of a sovereign God, indwelling in the human soul, without that idea some day flowering in a reverence for human personality. And sooner or later reverence for human personality bears fruit in practical efforts for freedom, education, and service; for freedom, education, and service are necessary for the full development of the divine possibilities in human personality.

That is why the Presbyterian Church has always made evangelism — by which we mean getting the human soul

into fellowship with God — fundamental in all its work. In this we are following the method of Jesus. He called his disciples one by one into fellowship with God. Once they were in that fellowship they grew speedily out of littleness into greatness; out of ignorance into understanding; out of bondage into freedom. They in turn planted the seed of this great conception in the minds of others and, like a sapling that will not be confined, it forced its way into Jewish morality, then into Greek philosophy, then into the Roman Empire, and so on through the centuries. Those great experiments in human liberty, the Swiss and Dutch Republics, the Commonwealth of England, and the United States of America are all products of that seed. The best of our literature and art, our music and our drama, our education and our culture, sprang from the same source.

When the conception of a sovereign God dwelling in the human soul took root in the minds of our Presbyterian forefathers it had a similar growth and bore similar fruit. Consider those fruits in America alone.

We were the first organized body on American soil to propound the doctrine of a free Church and a free State. In 1729, thirty-seven years before the signing of the Declaration of Independence, the Presbyterian Church declared for a separation of Church and State. In 1765 the Presbyterians and the Congregationalists coöperated in resisting a plan to set up in the colonies an Episcopal establishment and to tax "dissenters" for its maintenance. The year before, when political feeling was running high, the General Synod was courageous enough to send out a pastoral letter to all Presbyterians urging their loyal support to the Continental Congress. At the same time a convention in North Carolina composed of delegates who were mainly Presbyterians issued the famous Mecklenburg Declaration of Independence preceding the action of the Colonial Con-

gress by more than a year. Our Church "taught, practiced, and maintained in fullness, first in this land, that form of government in accordance with which this Republic was organized. The historian Bancroft says: "The Revolution of 1776, so far as it was affected by religion, was a Presbyterian measure. It was the natural outgrowth of the principles which the Presbyterianism of the Old World planted in her sons, the English Puritans, the Scotch Covenanters, the French Huguenots, the Dutch Calvinists, and the Presbyterians of Ulster.' " [1]

As for education, we are a college-building, rather than a cathedral-building, Church. The impulse toward education is our historical heritage. John Knox could not conceive of churches apart from schools. His enthusiasm for education was brought to this country by the Scotch and Scotch-Irish, who established our Church here, and that enthusiasm has characterized it ever since. For more than a hundred and fifty years the normal requirement for admission to the ministry has included diplomas representing both classical and theological training. No denomination has maintained a higher standard in this line. If our ideal for the ministry has been high, our ideal for the laity has been equally high. The Presbyterian Church has established 12 theological seminaries, 63 colleges and academies, and a total of 2036 schools of all kinds in 16 countries.

There is no particular reason why Christian service should be spoken of as something distinct from political and religious freedom and education, for fostering such ideals is the greatest kind of service. But in practice we have come to use the term "service" more in the sense of lending a helping hand to less favored neighbors at home and abroad. Caring for the sick, the distressed, the broken:

[1] Cf. Roberts, *A Brief History of the Presbyterian Church.*

providing opportunities of education; affording vocational training and culture for those who would not otherwise have them; bringing the dynamic of true religion into lives that are wasting away for want of it — these are forms of service that the Presbyterian Church has always counted itself under divine orders to carry on. Our first missionary was appointed in 1775. He was Rev. Samuel Davies sent by the Hanover Presbytery to Georgia. He soon became known as the champion of freedom, the founder of churches, and the friend of learning. Twelve years later we find a general missionary collection being ordered throughout all Presbyterian churches. Last year our 77 hospitals and 98 dispensaries at home and abroad treated 350,284 patients. We maintained too nearly 4000 home and foreign missionaries.

Now these efforts and the great religious conceptions out of which they grew, are all very good. We take what Roosevelt called a "decent pride" in them. But Presbyterians of this generation cannot get into heaven or get heaven into men on the strength of our forefathers' efforts. We must work out our own salvation. There is a mass of unfinished business before us which we must attend to if we are to be worthy sons of worthy sires. In the chapters that follow the author has endeavored to outline this unfinished business in America. He has treated it especially in relation to the practical problems and the specific groups among which the Church is working. These specific groups include among others the 3,000,000 Southern mountaineers, 13,000,000 foreign born, 11,000,000 Negroes,[1] 3,000,000 Latin Americans, 1,750,000 Mexicans, 1,500,000 migrant laborers, 334,000 Indians, 54,000 Alaskans, and 500,000 Mormons.

[1] The unfinished task among the Negroes is barely mentioned in this book because it is to be given a whole volume to itself in the plan of study for the succeeding year.

In dealing with our responsibilities to these groups, let us keep constantly before us our historic ideals of religious and political freedom, education, and Christian service. More important yet, let us bear in mind that these great ideals are the product of such religious conceptions as our faith in a sovereign God, dwelling in the human soul. *Fundamental in all our unfinished business, therefore, is evangelism, or getting individuals into fellowship with God. Let us state this here at the beginning in no uncertain terms. If the Presbyterian Church were to forget its history and become so blind as not to see the religious roots of its passion for freedom, its desire for education, and its devotion to human service, and were to set about working for these things simply through laws and movements whose object is to change social environment, it would be a useful institution, but it would cease to be a Christian Church. As a Christian Church we hold that the dynamic of social and political progress is religion and the most effective method of changing environment is through the individual, and the most powerful method of changing the individual is to get him into fellowship with God.*

If any further proof of the fundamental necessity of evangelism is needed it lies in the fact that more than sixty per cent of the people of America are not identified with any Christian Church, either Protestant or Catholic, and who shall say how many of those who are nominal members of the Church are still strangers to God!

In each chapter the author has sought to outline briefly the whole task, to describe in some detail one or two specific pieces of work the Church is conducting through its missionaries in that particular field, and finally to sum up the task that remains. *In no case has he tried to catalogue all the various projects of the various mission projects of the various Boards and agencies.* Any such attempt would

produce an encyclopedia and would be a weariness to the flesh. It is better to have a dozen clear pictures that show the spirit and method of the work, than a hundred accounts that would of necessity be sketchy. The author has assumed also that the reader is interested not so much in the particular Board or agency that is doing a piece of work as in the task itself.

Grateful acknowledgment is hereby made to Mrs. M. A. Gildersleeve, Miss Mabel M. Sheibley, Dr. John A. Marquis, Mr. B. Carter Millikin, Mr. John M. Somerndike, Dr. John M. Gaston, and Rev. John Bailey Kelly, for reading the manuscript and for their friendly counsel and criticism. Mrs. Gildersleeve and Miss Sheibley also supplied information on many missionary projects. To Mr. Somerndike the writer is further indebted for much material on the work of colporteurs and the unfinished task of the Church in religious education. Thanks are also due to Mr. Charles A. Thomson, whose excellent report of the camp on Catalina Island was the basis of part of the chapter on the Mexican work; to Dr. Edmund deS. Brunner for much material on rural surveys; to Rev. Kenneth Miller, Rev. Robert W. Anthony, W. P. Fulton, D.D., Rev. W. C. McGarvey, the late George W. Montgomery, D.D., Rev. James J. Coale, Charles L. Zorbaugh, D.D., William T. Jaquess, D.D., Rev. W. Clyde Smith, and Rev. Robert S. Donaldson for information concerning the work of their respective church extension organizations.

And last but not least, the writer expresses his humble gratitude to his wife who kept the babies quiet while he wrote.

CHAPTER I

IN THE SOUTHERN MOUNTAINS

SOUTHERN MOUNTAINS

THE CHALLENGE

Of the Field

The mountain section stretches along the southern portion of the Appalachian Mountains and extends into northern Georgia and Alabama, embracing a region of two or three million acres. In the Southern Mountains the people live for the most part by hunting, fishing, and growing such corn and vegetables as are absolutely needed. This region is rich in timber and mineral deposits. The chief occupations are agriculture, logging, and until recently, distilling.

The main features of the problem in this section are: isolation, illiteracy, and arrested development. Housing and general living conditions are not good and result in the widespread prevalence of disease. There are few schools and churches, little knowledge of what goes on in the outside world, and small interest either in local or national politics.

Most of the preaching is now done by voluntary pastors, of little education and training, with a great but almost superstitious belief in God. Large portions of this country have no religious services of any kind.

American Volume — Interchurch Survey.

SOUTHERN MOUNTAINS

THE ANSWER

Of the Presbyterian Church in the U. S. A.

Through the Woman's Board of Home Missions *ten boarding schools and fifteen community stations have been maintained. The boarding schools are located at Mount Vernon, Kentucky; Harriman, Tennessee; Colcord, West Virginia; four at Asheville, one at Concord and two at Hot Springs, North Carolina. These schools employ ninety commissioned workers and enroll 883 boys and girls with an average attendance of 660 per day.*

The community stations are located at Cortland, Smith, Traveler's Rest, Garrard and Woonton, Kentucky; Sevierville, Flag Pond, and two at Sneedville, Tennessee; Cabell, Dorothy, Dry Creek, and Montcoal, West Virginia; and Osage Iron Works and Proctor, Missouri. Twenty-eight workers are engaged in these fifteen stations. Last year there were 424 students enrolled in special classes of an educational nature.

Through the Board of Home Missions, *the Presbyterian Church is rendering a ministry of health, education, and evangelism, employing eighteen ministers, seventeen teachers, two physicians, five nurses, and ten community workers. A hospital and industrial center is being developed at White Rock, North Carolina; schools at Alpine and Jewett, Tennessee, and at Burnsville, North Carolina; a church and community center work at Vardy, Tennessee, and at Kingston, Arkansas.*

Good work — but only a drop in the bucket when we consider that more than 3,000,000 human beings are to be reached.

UNFINISHED BUSINESS

Chapter I

IN THE SOUTHERN MOUNTAINS

A Story of the Laurel Country. "The doctor's going is like the stopping of running water." It was a mountain woman's tribute to Dr. George H. Packard when after seven years of unremitting toil in the Laurel country of western North Carolina he left to take a rest and regain his health. Another of his mountain friends, a man, put it this way, "I'd be satisfied if the doctor would just fly over here once a week in an airplane and wave his hand."

Seven years before, he had come into the community when there was neither railroad nor good road, nor doctor, nor nurse, nor newspaper, nor preacher within a radius of eighteen miles. He had met suspicion and prejudice and hostility, and no wonder! for most of those who had come into the community from the outside world had merely come to stare, and then had gone away to laugh at the ways of the mountain people. Somehow the doctor had overcome the suspicion and prejudice and hostility, and now after seven years' work he was leaving behind him a thoroughly equipped hospital, an able associate doctor, a nurse, and some hundreds of friends that would have gladly shared their all with him.

But, after all, this story doesn't begin with the doctor's coming. In fact it is difficult to find just where it does begin. Our Presbyterian faith tells us that it all began

in the heart of God, but we are curious enough to want to know more about the human beings through whom he worked. When you talk to the doctor he tells you of his capable wife, and of Miss Frances L. Goodrich and Miss Fish, two brave women who labored here for eighteen years before he came. And he tells you of the late Mr. Campbell of the Russell Sage Foundation and of Dr. Warren H. Wilson of the Board of Home Missions. All these he says were in the conspiracy. Ask of them and you are told that Miss Florence Stephenson, formerly head of the Asheville Home School of the Woman's Home Board, was responsible for enlisting them. If you trace the thing back from the Board records in New York you reach ultimately the same answer — Miss Stephenson. You find that in 1886 Rev. and Mrs. Pease gave some property in the suburbs of Asheville for home mission purposes and here a little later was started the first Industrial School, with Miss Stephenson as principal. A young woman of large vision, big heart, and great executive ability, she seems to have been a moving spirit in nearly every good work in that region for the last thirty years. At the time of this writing she is in Alaska and unreachable. It's just as well for it seems to be fatal to talk to her on this subject. Before she is through with you she has signed you up to spend the rest of your days in some mountain community forty miles from a railroad, and you are thanking her for the privilege.

That is what happened to Miss Goodrich about twenty-five years ago. She visited Miss Stephenson's school in Asheville, and a few months later she accepted a life sentence and seemed to be happy about it. Miss Goodrich had had the training of a Presbyterian manse, college, art schools, travel in America and Europe, and she put it all into her work in the Southern Mountains so gladly and effectively for the next twenty-five years that she is known

and loved to-day throughout that mountain region as "the little bishop of Laurel."

What was her work? She began by going into a mountain community where the people had been shut away from the opportunities that the rest of us have had, opportunities for proper schooling, wholesome social life, books, travel, and even church. It had always been difficult to get thoroughly trained teachers to go into such communities, because they had no suitable place to live, the salary was meager, and usually the school term was only a few weeks. Often the total school appropriation from the school district was under $50.00 for the entire year. Miss Goodrich's first aim was to provide a home for a teacher. She would secure or build some little cottage where the teacher would be comfortable. She would live in that house with the teacher, be a companion to her, and help her in the school when needed, and gradually persuade the community round about to better the school, provide more money for it, and lengthen the school term to eight months. She took one community at a time and stayed by it until the school was well on the way to standard and the people ready to go on with it. Then she would secure a capable woman community worker to take her place with the teacher and she would move on to the next community. Always she chose her next place with care. She would never duplicate the work of any other missionary, or enter a field possessed by some other denomination. Thus it was that she established her work at Rice's Cove, Allanstand, Alleghany, Big Laurel, Carmen, Revere, and White Rock.

Right here should be set down the record of a "perfect cycle" — a long-headed piece of statesmanship. Beginning with a school that was held three or four weeks a year and taught usually by a mountain man whose own education was very deficient — sometimes he could not teach writing be-

cause he could not write himself — Miss Goodrich increased the length of the school term, provided a capable teacher, and supplemented the school fund with as much money as was necessary to pay a good teacher for six or eight months. The teacher and the community worker watched each developing child. The more promising children were encouraged to complete eight grades and then to go on to Asheville Home School where they were given a four-year course fitting them to go back into their mountain communities as teachers taking the places of the teachers Miss Goodrich had brought in from the outside. Thus the cycle was completed. The school was again taught by one of its own community but this time by an educated girl and for a period of eight months instead of a few weeks.

Where did Miss Goodrich get the money? For the most part she begged it. She begged from her personal friends and from her father's congregation in Cleveland.

But she was not content to beg all her money from the outside. The mountaineers themselves had practically no money, but this did not daunt her. She set to work on a plan by which they could earn money. The consummation of this plan was the formation of the Allanstand Cottage Industries, manufacturing rugs, table runners, baskets, and so forth. The grandmothers of the mountain women had developed these arts to a high degree but they had been allowed to fall into disuse, partly from lack of materials and partly from lack of market. Miss Goodrich began by providing materials and then offering herself to take charge of the marketing. The old grandmothers' looms were restored, repaired, and put to work. The old patterns were revived. When a sufficient number of quilts, baskets, and rugs were finished, Miss Goodrich offered them for sale in

Asheville and in New York. The sale was difficult at first but when she put into the hands of the mountain women who had made the articles, the money which she had received from them, their gratitude encouraged her to go on. Last year she sold $12,000 worth of these products. This was bringing into the community money which could be used for giving the children better education and for purchasing those bits of the outside world for which the mountain women were hungering.

Many stories have been told about the southern mountaineers and their ways. Miss Goodrich was warned when she went into the mountains that she should never go alone. She must always have some one with her to protect her. Yet she always went alone and never had any protection except the companionship of some other woman. In twenty-five years she has never been insulted. One night two drunken men drove up to her little cabin where she and a community worker were living. The men demanded food and lodging. Stepping out on the little stoop Miss Goodrich faced them and spoke quietly, "We are just women alone here," she said. The men with hats off apologized for troubling them and rode away.

Building up schools and starting industries would be enough to keep an ordinary woman busy, but Miss Goodrich and her community workers were not ordinary women and they were called upon for many other kinds of community service. Since there was no doctor they were often called upon to help cure the sick, to pull teeth, to "lay out" the dead. From a famous surgeon in Asheville, Miss Goodrich secured six vials of the more common medicines along with careful instruction how to use them. No one knew better than she that this sort of treatment was only a stopgap, and gradually the conviction grew upon her that somehow she must arrange to have a real doctor come to live

among the mountain people to render them the medical service they so much needed.

One day a baby died — a baby that might have lived had there been a doctor to minister to it. Thereupon Miss Goodrich applied to Mr. Campbell, Russell Sage Foundation Director of Southern Mountain work, to find her a doctor who would be willing to go down and live among the mountaineers.

And here the story leaves the Southern Mountains and follows Mr. Campbell to Medford, Massachusetts, and to the private hospital of Dr. George H. Packard. Dr. Packard had just lost his only child. The loss had been almost more than he could bear and he went away with a heavy heart about the practice in which he had been happy for sixteen years. More and more after his baby died he was interested in children. When Mr. Campbell's wife was about to bring into the world her first-born, Mr. Campbell took her to Dr. Packard's private hospital, and there it was that as acquaintance ripened into friendship Mr. Campbell presented to Dr. Packard the needs of the Southern Mountains and especially of the Laurel country. It was there that he told Dr. Packard of the baby that had died because no doctor was available.

Dr. Packard listened and was moved. He was willing to go down and take a look at the country. Mr. Campbell lost no time in arranging it. It was late in October, and amid sleet, rain, and mud when the visit was made. For ten days Dr. Packard and his wife plodded through the mud. Finally on their way back to the nearest railroad station he turned to Mrs. Packard. "Well, dear, would you be willing to tackle the job under these conditions?" Mrs. Packard had been a missionary in China and had lived through the Boxer uprising and her answer came quickly, "I am willing to come back if I ever live to get out." So it

came about that Dr. Packard and Mrs. Packard, seven years ago, left a successful practice and a private hospital in Medford, Massachusetts, and bringing all they had in the world — character and training, instruments and furniture — invested all in the lives of the men and women and children of Laurel Country.

Consider the difficulties the doctor faced. There was no railroad less than 18 miles distant. The only highways were mountain trails, for long periods impassable except on horseback. Most of the cabins were located along creeks in the mountains far removed from road or telephone or any connection whatever with the outside world. The average mountain home had but one or two rooms, and was without rug or carpet or furniture except a few homemade chairs. Pigs and chickens as well as cats and dogs had the freedom of the house. Patent medicines were considered trustworthy. All children were brought into the world by midwives. The only doctor the people had ever known had sold medicine at twenty-five cents a bottle and sometimes the medicine was a drink of whisky. The nearest hospital was in Asheville, fifty-two miles away, and so inaccessible was it because of the roads, that it might as well have been a thousand miles away.

Moreover folks were not likely to send for the doctor until their case had become more or less serious, and they had exhausted the traditional methods of treatment. It was in these very traditional methods that the doctor found one of his chief difficulties. Turpentine was regarded as a cure-all and had been applied in many cases where it did more harm than good. Called to treat a severely burned arm the doctor would likely find that a "remedy" had already been applied, the "remedy" consisting of a coating of molasses and soot. This, of course, the doctor had to remove before he could begin any constructive work on

the wound. Often he found severe cuts filled with lime or soot, "to stop the flow of blood."

Never was there any privacy in treating patients. When a man or a woman fell ill and the doctor was finally called, he found upon his arrival that the house was filled with neighbors who observed his every move with intense interest. "Watch him! Watch him!" passed in whispers around the circle and the doctor's every act was performed amid a "cloud of witnesses." At first he was regarded with suspicion. Something was wrong, folks felt, with a doctor who would come into that remote section. Mountain children scampered into the brush at his approach. For a long time some of the older folk tried to catch him in a lie. But his modesty and sincerity disarmed the suspicion and when they discovered that the doctor was a religious man and occasionally prayed over cases that he felt were beyond his normal skill, they began to have faith in him. For the mountain people, whatever their deliquencies, are religious. The Bible is their one book. It was on the common ground of religion that they met and understood the doctor. And by and by they began to apply to him a high tribute: "He's common," by which they meant that he was democratic and they had taken him into their hearts.

The doctor's first case was a bullet wound which had been received at a wedding celebration. In order to show their good will a number of neighbors had gathered in front of the cabin of the bride and groom and were dancing around shooting revolvers into the air and into the ground. One shot entered the leg of a mountain man and the doctor was called to treat him. It was difficult but the doctor probed for the bullet and found it; then he carefully bound up the wound and instructing the patient in its care, went away. When he called again he was told that the wound was not healing properly because it had not discharged any pus.

The discharge of pus had been so inevitable in the local treatment of bullet wounds that it was regarded as essential to healing.

The doctor's second case was that of a child of the same family. The child was afflicted with membraneous croup in an advanced stage. It was a most serious case, but the doctor took special interest in saving the lives of children, so for three days and three nights he stayed with the child and saw it through to safety.

His third case aroused the interest of the community for many miles around. It was appendicitis and the victim was Jamison Tweed, a man of seventy years and very large. But he was an old soldier and had no more than the average human being's fear of the surgeon's knife. So in a little frame house next the old post office he consented to be stretched out upon a table while a preacher administered ether and the neighbors gathered in a crowd to watch a surgical operation that few, if any, believed could possibly be successful. But in spite of all the handicaps the operation was successful and Jamison Tweed is to-day sitting on his vine-covered porch telling stories of the Civil War and calling a friendly word to passers-by.

It was not human ills alone that the doctor was called to treat. Sickness was sickness whether in man or animal, and a doctor's business was to heal the sick. So he was called upon for all kinds of veterinary work. Not an easy case was that of a horse which had cut its throat on a barbed-wire fence. In order to stop the flow of blood the owner had filled a gunny sack with manure and placed it upon the wound.

As the fame of the doctor's skill spread throughout the Laurel country he began to be called upon more and more. Day and night his faithful horse could be seen plodding along the trails through heat or rain or snow. And every call

now meant not one case but several, for when the doctor's horse was seen in a given neighborhood the news passed from cabin to cabin and from creek to creek, so that upon his return trip the doctor would find a number of patients waiting along his homeward trail. To facilitate the work in the several communities the doctor began to use the community houses Miss Goodrich had established. At each of these he held a clinic, usually once a week, and to these clinics the neighbors brought their sick. Each clinic averaged from five to fifteen persons treated, and the cases ran the whole range of general practice and surgery. He pulled teeth and mended broken bones; he extracted bullets and allayed fevers. And always he educated, giving friendly counsel about the care of children and the cooking of food, the value of sanitation and the virtue of right living.

As his practice grew a nurse was sent to help him, Miss Mabel Rich, who had been in Red Cross service in Russia. We cannot do justice to Miss Rich in this chapter but some day her story will be written and it will be a story of courage, devotion, and service worthy of the highest traditions of American womanhood. And the other nurses who followed later, who left better pay in the cities, and homes of refinement to give their youth and training to the service of those who needed them here in the mountains — Miss Harrington and Miss Gardner — what shall be said of them? There is nothing that can be said that will add one whit to their glory. But there is a line in the great Book that describes them: They that do "such things make it manifest that they are seeking a country of their own wherefore . . . God is not ashamed of them to be called their God."

Five years have passed. There on the side of a mountain, just over the old post office where the first school was conducted and where Jamison Tweed parted with his ap-

pendix, stands a new building. It is the Laurel Hospital and it is the fruit of the labor of Miss Goodrich and Dr. Packard and the teachers and community workers and nurses who have been putting their lives into this country. It cost $30,000 and most of this amount Miss Goodrich begged. The local contractors and the sawmill owners gave generously of their time and product. The mountain people themselves raised a fund of $700 — not an insignificant amount considering the scarcity of money in the mountains — to help to pay for a water main of a mile of pipe from a spring on top the mountain into the hospital. The building was planned on the unit plan largely by Mrs. Packard herself. She knew hers would be the task of housekeeper and matron so she spared no pains in seeing to it that the hospital was modern in every convenience, that closets were ample and rightly located, that steps would be saved wherever possible. Operating room, consulting room, physicians' apartments, nurses' apartment, kitchen, and dining room — all are up-to-date in design and appointment.

And there in a line winding up the steps to the porch are some fifty or sixty children waiting their turn to have their weights recorded by Dr. Packard. For he proposes to keep an eye on every child in order that he may detect incipient diseases and prevent them from getting serious. And these are the children who when the doctor first came to the Laurel Country scampered into the bushes like frightened rabbits when they met him upon the road.

And the patients — what of them? Miss Goodrich writes of the first ones:

The hospital, all unprepared, had its first patient thrust upon it. One day in May shots were heard close by in the hollow, and then cries, and more shots and more. Soon a man was brought up to the hospital doors, filled from neck

to toe literally, with squirrel shot. It was a quarrel between brothers over the trespassing of a horse in a wheat field. The victim had refrained from shooting back, though he had his gun, because their mother had run in between them.

In the hospital the water system was unfinished, the furnishings and equipment meager, and the nurses had not yet arrived. Miss Mabel Rich, who was so long with Dr. Packard and who was being released for public-health work, gladly came to help in the emergency. Some of the wounds were serious, but the patient made a good recovery.

Scarcely had he gone before Miss Rich herself, and a young friend, Miss S——, were brought in very seriously injured, the buggy in which they were driving having gone over an embankment on to sharp rocks below. Narrow mountain roads, horses, and Ford cars are not a safe combination. Our nurses' aide, Miss Thorpe, had arrived that very day and a wire hastened the coming of the graduate nurse, Miss Griffith, from Maryland. There was a period of sharp anxiety before Miss Rich and Miss S—— could be pronounced convalescent.

Then a young man with typhoid was brought in from one of the lumber camps and soon another followed. These proved to be serious cases, and for a long time the issue was doubtful. Both recovered and were able to return to their homes in October. Both were from West Virginia — one the son of a Presbyterian minister.

One night at twelve o'clock the doorbell rang and a little girl was carried in. She had taken a drink from a can of concentrated lye and it seemed at first a hopeless case. She had been treated by the neighbors and her grandfather until they saw her getting worse, when they decided to make the trip to the new hospital. By proper treatment and good nursing she was restored to health.

Several accident cases from the logging camps have been in for short periods, thus receiving in the first hours of their injuries adequate attention and care. A man who came in for a few days with a hand badly hurt, necessitating amputation of two fingers, said to Miss Thorpe the first night, "I never thought anybody could be so good to anyone as you are to me, a stranger."

Soon after this our first hospital baby was born, and later, two more. These were all cases where special care and skill were needed. It is one of the wonders that Dr. Packard has performed, that in the first case, especially, mother and child are both living and well.

The first death in the hospital was from old age. Granny Banks was "by way of being a doctor herself," and professional jealousy made her bitter against Dr. Packard and his nurses. Her greeting to them on the road was a curse. She adjured more than one of her friends to see to it that when her time came she did not die with any doctor's stuff inside her. But when she fell ill at last she told her grandson to send for Dr. Packard, he might give her "some tea" that would make her well. A stroke came before the doctor was sent for, and it was with her good will that she was carried into the building toward which she had cast so many evil glances. She was made comfortable for the ten days of gradual sinking till "her change came." Her grandchildren and great-grandchildren would climb the steps and tiptoe through the halls to stand and look at granny lying unconscious and to say how much better off she was than they could have made her.

There was a shooting down on the creek one night and after some days' delay the victim was brought in, and then taken to Asheville for an X rays. One bullet was lodged in the back of the neck, another in the back, both too near the spinal cord to be extracted with safety. So back to the Laurel Hospital he was brought, to die, as everyone said, but he lived and slowly recovered the use of his limbs, and when finally discharged, was able to walk out of the building. I saw him on the road the other day, husky and hearty looking.

No human being could take charge of such a hospital and continue to do the "outside work" as well — driving over the mountains all hours of the days and nights seeking the sick and distressed. Dr. Packard tried it and his health broke. That is why he was sent away for a vacation. It explains, also, the coming of Dr. Holden to take care of the outside

work and to help Dr. Packard in the hospital. Dr. Holden had seen service in France and was looking for just such an opportunity to put his life into some new field.

Just why Mrs. Packard has not broken down is not quite clear. "Mrs. Packard," said her husband, "is a wonder. She not only planned this hospital but she runs it. Everything is in order and always ready. Last year when we had twenty-five doctors and nurses down here from Asheville for a two-day clinic she took care of every one of them without any hitch in the machinery." Proudly she takes visitors down into the storeroom and, opening the doors of the closet, discloses more than five-hundred quarts of canned fruits and vegetables all standing like little soldiers at attention. For fear her hands may get into some mischief this year, Mrs. Packard has planned to provide hot lunches for the 140 school children who have come to the new school building across the road.

"How about yourself, doctor?" the writer asked. "Now that your vacation is over and Dr. Holden will take the outside work, aren't you glad you won't have so many of those lonely night rides on horseback over the mountains?"

He smiled. "They were never lonely" he said. "You see I always had some sixty friends along."

"Sixty friends?"

"Yes, Orion, the Pleiades, Andromeda, Ursa Major and Minor, Cassiopeia — " and he reeled off a list of his stellar friends as if they were his cronies. He is "common" with the stars.

There you have a picture of Dr. Packard, on his faithful horse riding along over the mountains in the dead of night communing with stars and bound for a distant cabin where some one, very likely a child, is awaiting his healing touch.

Presbyterian Schools in the Southern Mountains. No stronger factor for the regeneration of the backward

and isolated community in the Southern Mountains could be found than the educational work the Church is doing. Should you take a map of Tennessee, Kentucky, and North Carolina and mark on it the points at which the boarding schools in this field are located you would find that there are ten such schools stamped with the name of the Presbyterian Church. These schools vary one from another in size, in emphasis, and in course of study but never in purpose, for the development of a Christian leadership is the aim of all.

A visit to any one of these would show that although the standard is high as is befitting the work of the Church there is a uniqueness in education that challenges attention. And the reason for this is apparent. For not only must the course of study conform to that prescribed for the public schools of the state, but it must be so general on the one hand and so intensive on the other that no boy or girl, however limited in previous opportunities, can fail to get that which will develop the best in him or her, and no community fail to receive later through the training of this boy or girl, what it has a right to expect from having one of its number "away at school." Back of every boy and girl is the community, and the community must be taken into consideration in the educational program.

The Purpose of These Schools. "It is the peculiar province of the mission school to educate and 'applicate,'" writes Dr. Calfee, President of the Asheville Normal and Associated Schools, and then he goes on to say: "It does more than look after the needy individual. It fits that person for the transmission of knowledge and ideals for transforming and uplifting those back home. Any other policy would sink to the low aim of isolated individual uplift." Should you question him he would probably explain this by

showing you, for instance, the following courses in arithmetic outlined in the school catalogue.

Arithmetic of the Home — Family budget, cost accounts, household economics, dietary sanitation. *Arithmetic of the Farm* — Farm accounts, land measure, lumber measure, mensuration, painting, papering, et cetera, dairy problems, crops, cost of wastefulness versus thrift. *Arithmetic of Trade* — Making change, quick methods, discounts, invoices, profit and loss. *Arithmetic of the Bank* — Interest, bank accounts, promissory notes, bank discount. *Arithmetic of Community and Civic Life* — Good roads, taxes, insurance, investments.

And while he talked, you would see what he is seeing all the time — the limited family budget, the insanitary home, the poor hillside farm against which there has never been reckoned either profit or loss, the stony road that crosses and recrosses the creek as it winds its way up the mountain side to each tiny cabin, and you would feel with him that there could be no "isolated individual uplift" in the schools in which you were interested.

Their Method — Practical Banking, for Example. He would explain that not only do they teach banking at the Asheville Normal, but they do banking — in fact they are bankers, and he would describe the students' thrift bank, in organization similar to that of a national bank, with president, cashier, and board of directors; with regular banking hours, at which time deposits are made and checks from ten cents up are cashed; with directors' meetings at stated times when plans are made to increase the number of depositors, when the financial standing of the bank is examined, when action is taken as to what loans and investments should be made.

Home-Making. All this would seem very business-like and you would probably commend it, but after all the Ashe-

ville Normal is a girls' school and you would certainly want to know what particular training is being given to the mountain girl to fit her for the home. And President Calfee would tell you that when the first school on the Asheville campus, the Home School, was opened by Miss Florence Stephenson thirty-four years ago, much thought was given to training that would fit the girls for home-making and that every year since that time more and more thought had been given to it until now the Normal has not only full and detailed courses on domestic science and art, but also a practical and applied course in household management, including cooking, nutrition, sanitation, laundry work. In the Normal, as in all schools under our Church, the housework is so organized that by a system of rotation during the year each pupil is given training in the care of the entire home. This practical instruction amounts to about two hours a day, and each pupil is graded as strictly upon her house duties as she is upon her classroom work. But more than this: in at least four schools in the mountain field home-making is taught by an even more direct method than a share in the care of the school home, for a plan has been worked out by which life may be really lived.

Suppose You Take Dinner in a Cottage. You are a guest at the Normal School and an invitation comes to you to dine at the mountain cottage across the street from the campus. You will be welcomed at the door by an extremely young housemother; you will be given a favorite chair by the fire, and one by one five girls will slip in to greet you and then slip away again. Probably when they are gone, and you question the housemother she will tell you that she is the mother for the week of a family of seven, one a teacher; if you press the point, she will tell you modestly that she plans

all the meals for this family, keeps an itemized cost of each meal, makes all purchases for the house, supervises the home, and when the day's work, including lessons, is done, conducts family prayers. At dinner you will have the privilege of dining with the cook, the milkmaid, the dishwashers, and the other workers in the household. Even though a guest you will be told with pride the cost of your dinner and graciously allowed to see the homemaker's itemized account of which you have heard. It would be necessary for you to see it or you would not believe that so delicious a dinner could be served to eight people for sixty-six cents. You would realize, of course, that even at that cost the homemaker had been guilty of gross extravagance because there was a guest, when you heard that only seven cents a meal per person is allowed. This is the plan: The senior class takes turns by sixes in living in the model cottage on the campus; at the beginning of each six-week period each cottage is given an allowance of twenty-one cents a day per person, from which the six must maintain their home in every respect. In connection with the cottage there are chickens and a cow, these to be cared for by the homemakers. There is no additional allowance for these, so they must be made to maintain their own expenses, all profits to go to the maintenance of the home. Problems of vital importance to every home, such as proper distribution of income, food budgets, balanced diet, thrift and economy, hygiene and sanitation are studied in a scientific way — an extremely direct method of teaching the mountain girl what she should know.

Asheville Normal Trains Teachers and Missionaries as Well as Home Makers. A survey of one of the largest counties in North Carolina will show that fifty per cent of the teachers were educated in the Asheville Normal; a survey of the whole state will reveal the fact that 182

former pupils are teaching in the state. As these girls have been trained especially for just such positions through their courses in rural sociology, the result is twofold; first, a large mission school enrollment of girls from away back in our mountains, and second, the community is led along lines of progress in church, home, public health, in local industries, farm machinery, recreation, good roads. Asheville trains missionaries too, and we find its graduates — fourteen from two classes alone — in the service of the Church not only in our own land from Alaska to Porto Rico, and Cuba but also overseas.

Curriculum Fitted to the Need. The author has said that the ten schools differ in size; they do. One has an enrollment of 90, another 115, a third 175, the largest 225. They also differ in emphasis and course of study. Manual training, gardening, agriculture, and pruning and grafting of trees are taught in the girls' schools because of the pitiable needs of these in the communities from which the girls come and the opportunity for leadership in home improvement and farm development which they may afford. The schools for boys stress the former in order that they may receive not only the necessary instruction in agriculture, fruit-growing, dairying, and gardening, but the incentive to return to their homes and develop their small mountain farms in a way that will be of profit to them and an example to the community. This is done through clubs, some organized on the plan of country poultry clubs, pig clubs, etc., and others on the so-called project plan. The pig and poultry clubs, composed of younger boys not yet ready to handle as large an undertaking as a "project," follow the plan of having each boy raise a pig or a few chickens. Under the "project" plan a boy takes over and manages all the pigs or chickens on the place under the supervision of the rural teacher. In the corn "project" nine or ten boys

prepare the ground, plant, raise, and market about fifty acres of corn under the direction of a teacher of agriculture and the supervision of a capable farm manager. The boys also take a course on soils and corn culture. The garden "project" is conducted in much the same way, each boy looking after about one half an acre. Each boy in a club or "project" takes a classroom course in his particular subject, the club being a practical laboratory in which he applies the knowledge gained from the teacher and the text. In the club he does on a small sample-plot scale what he is expected to do on a larger scale on his hillside farm when he returns to his home in the mountains.

The Unfinished Task in the Southern Mountains. Fascinating as the stories of White Rock and Asheville are, they are only two of many places in the Southern Mountains where the Presbyterian Church is at work. A heroic story will some day be written of Miss Helen Dingman and her remarkable community and coöperative store work at Smith, Kentucky. Our community centers, hospitals, and schools are scattered widely through North Carolina, Tennessee, Kentucky, Virginia, and West Virginia, and each place has an inspiring story of its own — a story of glaring needs, of insurmountable difficulties, of lives poured into hard work and goals sometimes unreached — yet for all that our task has just begun. In the Ozarks and Southern Appalachians there are about 3,000,000 Americans, the great majority of whom have not had the opportunities for education, for health, or for happiness that the rest of us have enjoyed. Although they are the descendants of pure Anglo-Saxon stock, they have been shut off from the rest of the world by lack of roads and transportation facilities. The march of progress has passed them by. Until recently their schools have been conducted for only a few weeks in the year. For the most

part the people have been without the help of trained nurses, doctors, teachers, or educated ministers.

More Hospitals and Dispensaries Needed. At White Rock, the hospital's work has just begun. That hospital must be maintained, for it has decades of work before it in building up the bodies and minds of the younger generations. And remember that it serves at best a few thousand — while there are 3,000,000 altogether to be reached.

We must have more such hospitals. Where it is impossible for the Church to build and sustain them it should at least erect less expensive dispensaries like that at Smith, Kentucky, where emergency cases of the community are brought and where at clinics people may learn their ailments, study remedies, and carry information with them back into the mountains. This is the way actually to tackle their health problems. We must provide the dispensaries with nurses, arrange for regular visitation of them by physicians called in to meet stated appointments. We must make these dispensaries medical centers in the mountains.

Community Houses. And while the hospitals and dispensaries are materializing, the Church must make the most of the medical end of its community-house work. Every community worker possesses a closet of medicines, gauze, and antiseptics and a supply of common sense. She is a wise administrator of common remedies and a nurse, untrained though she may be, for the region round about. Accidents are brought to her, wounds, cases of poisoning such as snake bites and poison ivy. She is always the extender of "first aid." There is not an hour in the day that some one fails to solicit her help in some form or other.

Yet the community house tries to be more than that. In a smaller way it tries to be what the hospital and dispensary really are — a base from which instruction is given in the care of the sick and the prevention of disease along

creeks and valleys where for miles and miles there is neither a toilet in existence nor a window screened.

Medically here is the task of the Church: (1) To care for the sick of several millions of mountaineers away up in what Horace Kephart calls "the back of beyond," where surgical cases requiring immediate attention must be carried on stretchers over fords and rocky paths to the distant railroads. (2) To give instruction to hidden multitudes dependent upon old women's remedies, herbs, mud and manure poultices, and the like. (3) To teach them the clean, sanitary methods of life.

Education. The Rock of Gibraltar which ever stands forth unconquerable before the mountaineers is *money.* These people have just enough to employ untrained teachers who have not had schooling beyond the seventh grade primary, and sometimes not even that, the length of the school year being determined by the amount of money in the county treasury — a sum that divided among the teachers allows about $200 to $300 a teacher, and when spent requires the shutting up of the school for the rest of the year. There are seventy to one hundred children turned loose for nine or ten months during which they forget the little they have learned.

But the Church coming to the rescue sends its workers over to the schoolhouse to fill out eight or nine months, thus saving these little folks from swelling the multitudes of illiterates. And when the schools are too poor and the teachers too ignorant, the parents of these children are encouraged to send them to our denominational schools such as Dorland Bell at Hot Springs, North Carolina, or the Pease House and the Home School at Asheville, from which they may go to the Normal and Collegiate Institute — one of the finest institutions of the South.

To discontinue this method of procedure while the moun-

tain people have so little money with which to run their schools would not alone take from them the example of a superior school which our Church supplies but cause cries of resentment and depair through a thousand ranges of the Southern Mountains. While there are coves where teachers do not know enough to teach beyond the fourth grade primary; while parents confidently tell you their children have learned all the teacher knows and they are helping their children with their books; while there is money enough to keep the schools open only a few weeks in the year — the Church must continue to fill the breach. In the meantime the work of our Country Life Department is cut out for it. It must so encourage the use of modern methods in getting prosperity from the soil that these folks may some day say to the Boards of the Church: "Thank God for your help, and that through your help we are at last able to help ourselves."

Religion. The churches in the Southern Mountains practically all belong to the emotional group. To them religion is feeling; it is shouting; it is a certain emotional experience; it is getting the Holy Spirit, standing up in meeting and speaking with tongues, clapping the hands, and stamping the feet. The further you go back into the mountains, the more is religion viewed as an experience of emotion. The work of the Church cannot halt until its ministers entering these valleys and coves have taught the mountaineers that emotion has its place in religion, but without life it is but "sounding brass, or a clanging cymbal." A sane and well-balanced religion of faith and love, a religion not of ecstasy but of brotherhood and service — this is the duty and the privilege of the Presbyterian Church to share with the southern mountaineers. And this we are giving them through the intelligent unfolding of Bible truth in the Sunday schools which we have planted here and

there, like oases in a desert of ignorance; through the wholesome example and ministry of doctors, teachers, and community workers; through the sane counsel of trained pastors.

Questions for Discussion

1. *What states are included in "the Southern Mountains"? how many people? of what racial origin?*
2. *Why has their social progress been slow?*
3. *Describe the roads of a mountain community; the houses; the stores; the public buildings; the schools.*
4. *Describe a mountain home as to equipment and degree of privacy.*
5. *Illustrate the school work in a mountain community showing the practical and financial difficulties and the way in which these may be overcome.*
6. *How great is the need of medical work in the mountains? Make a list of the obstacles a doctor would have to face. To what extent could he succeed?*
7. *Indicate the type of religious work among the mountaineers.*
8. *What other missionary projects in the Southern Mountains is the Presbyterian Church conducting?*

CHAPTER II

AMONG SPANISH-SPEAKING PEOPLES

(*a*) Mexicans in the U. S. A.
(*b*) Porto Ricans
(*c*) Cubans

MEXICANS IN THE UNITED STATES

THE CHALLENGE

Of the Field

In Mexico the revolution which began in 1913 brought want and desolation; in the United States the World War opened doors of opportunity to the common laborer. It was a day when railroads were pushed to their utmost capacity, and unnumbered miles of track must be kept in condition; a day when a staccato of bursting shells made copper king.

And so into the mines of Arizona, the orchards of California, and the ranches of Texas, Mexicans swarmed in vast hordes. Behind was the urge of want; ahead, the lure of plenty of work at fabulous wages. To-day an eighth of Mexico's population is living under the Stars and Stripes. Added to this number are the thousands of contract laborers who come to work in the cotton camps and the beet fields, and return to Mexico when the crops have been gathered.

The mere presence of so many foreigners is in itself enough of a problem; but when we consider the fact that a definite propaganda against Americanization is going on among them, the situation immediately becomes more complex. Mazes of misunderstanding, dating from the War of 1848, must be removed; the clouds of suspicion and hatred must be dispelled; standards of living must be raised; and above all we must preach the Christ who enthrones conscience and teaches self-control.

And the business requires haste. These people have changed their homes, their work, their surroundings, their philosophy of life. Most of them have cast aside their faith and their hearts are empty. Unless Christ can be brought into the house that is swept and garnished, the last state of these people will be worse than the first.

MEXICANS IN THE UNITED STATES

THE ANSWER

Of the Presbyterian Church in the U. S. A.

Through the Board of Home Missions *an evangelistic and social service work among Spanish-speaking people is being carried on in twenty stations in California, fifteen in Arizona, twenty-seven in New Mexico, thirteen in Colorado, and seven in Texas. For the efficient conduct of this work one superintendent, twenty-six ordained ministers, and six women workers are employed. A summer camp for Mexican boys is maintained on Catalina Island, where from fifty to seventy-five lads each summer are learning the better side of America — our ideals and our religion.*

Through the Woman's Board of Home Missions, *three boarding schools, eight day schools, one hospital, and two medical stations are maintained. The boarding schools are: Allison-James School at Santa Fé, Menaul School at Albuquerque, and Forsythe Memorial School at Los Angeles. The day schools are: in Colorado, San Juan at Mogote; in New Mexico, Agua Negra at Holman, Alice Hyson Mission at Ranches of Taos, El Prado de Taos at Taos, El Rito at Chacon, Embudo at Dixon, John Hyson Memorial at Chimayo, and Truchas. The hospital is at Brooklyn Cottage, Dixon, and the medical stations at Penasco and Trementina, New Mexico.*

Through these channels the Presbyterian Church is reaching a few thousand Mexicans each year — but the Mexicans are pouring into the country by hundreds of thousands.

Chapter II

AMONG SPANISH-SPEAKING PEOPLES

(*a*) *Mexicans in the United States*

An Investment in Mexican Flesh and Blood. Investments in Mexico are not excessively popular these days. It requires both faith and courage to sink money into Mexican oil or minerals. It demands equal faith and courage to sink money into Mexican life and character, even on this side of the border. But years of acquaintanceship with the Mexican people have not lessened either the faith or the courage of our missionaries along the border. Let us take as a representative of them Dr Robert N. McLean of Los Angeles. Camp Juarez on Catalina Island was one of his Mexican investments.

The Mexican situation, according to Dr. McLean, is about ten per cent Mexico's fault and ten per cent our fault; the rest is due to mutual misunderstanding. He established the camp on Catalina Island to help to develop leadership among the Mexicans. If these boys can be persuaded what real Americanism means, there will be less chance of their misunderstanding us when they are men.

You cannot listen to Dr. McLean without feeling convinced that he knows what he is talking about. However differently he may see the Mexican problem from the usual newspaper article, you have no doubt of his sincerity and of his loyalty to this country. In fact, you come away

feeling that he is a far better representative of America than the sensational reporter who pictures Mexico as a nation of bandits.

So great is Dr. McLean's conception of the Mexican problem that he is putting in his life, as his father did before him, trying to help solve it. From Colorado to the coast and all along the border, he is constantly at work among the 1,750,000 Mexicans in this country. He believes in the Mexicans. To him they are the modern counterpart of the Samaritans of Jesus' day. As Jesus saw the better nature of the Samaritan, McLean sees the better nature of the Mexican. Certain it is that America has in these people a large alien element and they can never be assimilated until we recognize the best in them and they recognize the best in us, and we make up our minds to be friends. Many of them are loyal to America now. The State of New Mexico lost more sons of Spanish blood upon the fields of France than of Anglo-Saxon blood. Yet there are great hosts of new arrivals to be assimilated. A large element in this population is transitory. Men come over for a few months or years and then return to Mexico. Many parents of wealthy and middle-class families are bringing their children to the United States for education. Thousands of laborers are brought over each year "in bond" to do some specific work. They thus avoid payment of the eight dollars per capita tax at the port of entry, but must return as soon as their work is completed. Every one of these laborers as he goes back, every one of the young students returning from his American education, is a missionary of either good or ill will to America. For better or worse every one of them is an ambassador. And his treatment in this country determines which gospel he will preach.

The primary need has been and is for young Mexicans, intelligent, unselfish, devoted to their people, yet American

in spirit and aim. They, and they only, can lead our Latin-Americans in the Southwest to the place in the American Commonwealth which they deserve. To develop young Mexicans of this type was the purpose of the experiment on Catalina Island. Over fifty young Mexicans ranging from twelve to twenty years of age, some from homes of poverty, some from homes of comfort, some from factories, and some from berry fields and orange groves, sailed into Avalon Bay and pitched their tents along the beach on the leeward side of the island. Dr. McLean had had some fear that the Mexican boys would not enjoy camping. The love of the out of doors is not rooted in them as it is in Anglo-Saxons. They had been wont instead to find their pleasures in theaters and dance halls of cities and towns. But the fear proved groundless and though this was the first camp in this country ever conducted exclusively for Mexican boys, and though camping was an entirely novel experience to them, their enjoyment was as keen and their spirit as dauntless as that of experienced campers.

The call for a morning dip roused them from their blankets at 6.00 A.M. Dressing, flag-raising, setting-up drill, and breakfast followed in rapid succession.

After breakfast an hour was allowed for camp duties; one tent was given the privilege of washing the dishes, another of gathering and chopping wood for the cook.

Inspection coming at ten o'clock was the great event of the morning. For some time beforehand, the boys had been engaged in sweeping every speck of dirt from the canvas floor of the tent, reefing its walls tightly and smartly, clearing the surrounding ground of all bits of wood, string, and rubbish, cleaning the lantern and transforming their beds into tight and wrinkleless blanket rolls.

The morning swim came at eleven o'clock. An efficient camp life-saving corps, patrolling in a skiff and upon the

beach, forestalled any possibility of accident. Swimming lessons, races on the beach, speed and endurance tests passed the time, and a general protest always greeted the recall whistle. Once out of the water the prospect of dinner called, and clothes were speedily hustled on under the spur of a camp appetite. Following dinner came the siesta time, when the boys were encouraged to write letters home, and to read. The Los Angeles Library had furnished a collection of forty books — volumes of biography, nature study, and science, as well as stories such as "Tom Sawyer" and "Treasure Island."

Baseball games, played as hotly and as vociferously as by any young Americans, track meets, and hikes made up the afternoon program. Their ball games required a man of no little courage as umpire. And they carried their hikes through with that grit and perseverance which we sometimes like to think we monopolize as Anglo-Saxon. Twenty boys started out for Black Jack, the second highest peak on the island; it was a hike which shortened the breath and dried the mouth and sapped the strength of the hardiest. Yet twenty boys started and twenty boys reached the summit. Not one proved a loafer or a quitter.

Thus far this camp was very much like any other camp. It had the same love of sport, and the same aversion to dish-washing. But there was something in the spirit of the leaders of this camp, and in their purpose and method, that made it different, as the following incident will show.

The boys had enjoyed a hearty dinner, climaxed with ice cream, and had just finished their letters home. It was one of those lazy afternoons that all camp leaders dread — where homesickness develops and anarchy is bred. Suddenly came the announcement: "Boys, at five o'clock we're going to have a program in which each tent will act out a Bible story. And to the tent producing the best stunt

will go as a prize an extra feed of ice cream." The effect of the last words was magical. Immediately the camp was all activity. Yonder on the beach, a group of boys was embarking in the skiff to collect kelp for costumes; others were raising an altar upon the sand, the foundation of which was an old water cask. The rubbish heap and the outdoor kitchen were being ransacked for ancient buckets, wash-boiler tops, and pasteboard cartons from which to fashion armor. Here a number of boys were draping themselves Oriental fashion in blankets and sheets, their heads decked with towels for turbans. Gradually the activity concentrated, and at various points around the camp could be seen knots of boys diligently rehearsing their parts.

The hour of five arrived. The sun, still high in the heavens, provided ample lighting facilities; the scenery for each act was chosen with care, and the audience accommodatingly took seats wherever the natural background best provided a setting for the act. If the desert was desired, it distributed its members on the sand; if the wilderness or mountains, it followed the players to a near-by hill; if the seashore, it ranged itself along the surf-lined rim of the ocean.

Those Bible stories were nothing if not vivid. The costuming was ingenious, the acting spontaneous; an element of humor and a slight touch of the ludicrous were evident now and then. But the spirit of the presentation was reverent. The choice of stories ranged from Genesis to the Gospels. Included in the program was the story of Cain's envy and murder of Abel (the modern touch being supplied by the weapon of offense, a baseball bat); of David's conquest over the giant Goliath; of the dance of the daughter of Herodias before Herod for her gruesome reward; of the journey of the Good Samaritan and his mercy toward the beaten (realistically indeed on this occasion) traveler; of

Abraham's excursion to Mount Moriah for the sacrifice of his son, Isaac.

With true boyish vim and vigor, each one of these stories was produced. But the ice-cream prize was carried off by the story of that contest on Mount Carmel between Elijah and the prophets of Baal. An altar had been reared. Around it gathered the prophets of Baal, clad only in turban and breechcloth. Bowed upon their knees, lifting their arms supplicatingly to heaven they cried, "Baal, respóndenos! Baal respóndenos!" (Baal, hear us! Baal, hear us!) But their prayers were in vain; no fire from heaven appeared to consume their sacrifice. Elijah, clad in the white garments of the prophet, stood by and mockingly commanded: "Cry aloud, for he is a god. Perhaps he is musing, or he is on a journey; or it may be that he is asleep and must be awakened." Frenzy seized upon the heathen priests; they leaped around the altar; knives flashed in the sunlight, and from their edges, coated with crimson paint, there appeared staring red gashes upon the arms and shoulders and breasts of the devotees. But at last voice and energy failed. No answer had come, and they were defeated.

It was now the turn of Elijah. Quietly, with twelve stones for the twelve tribes of Israel, he built his altar; twelve containers of water he poured over it (American tin cups taking the place of Oriental jars). Then he knelt to pray, when suddenly a flash as of lightning blazed upon the altar. And as the smoke of the flash light drifted away, the children of Israel fell upon their faces exclaiming, "The Lord, he is God! the Lord, he is God!"

After supper came camp fire and a glorious "sing." Tiring temporarily of this, the boys called for the "Bug," a swinging, crashing bit of barbaric harmony on the mandolin and guitar. Then came calls for Theda Bara (thus had Filiberto with the clear tenor voice received his camp nick-

name). "La Paloma," he sang with its intoxicating rhythm, or the dreamy passionate "La Golandrina," or others of the haunting, lingering Spanish melodies. Quiet was settling upon the boys; the fire had burned into a bed of coals which cast but a dusky glow upon the circle of faces. It was a time when every listener was receptive and impressions for a lifetime might be made. Then from one of the leaders there came a short talk touching on the struggles which every boy and young man, be he American or Mexican, must face. A closing song and the evening was over.

Thus the days passed, the boys breathing in at the same time American air and American ideals, adding to themselves strength of body and mind and soul. Twice every day at reveille and at retreat, they stood at attention and saluted the American flag. Constantly were they in the company of the young Americans, their leaders. And in those few days perhaps more of the real meaning of the American character and spirit came to them than in all the previous months or years of their residence within our borders.

Of the camp boys, two will serve their people as ministers, one as an engineer, two as physicians, two or three perhaps as teachers. But what of the remaining twoscore or more boys? The years alone can tell. A friendly influence entered their lives and lives are sometimes transformed by friendship. In 1877, in central Mexico, there was born a lad of Indian blood, Doroteo Arango, whom friendship seems to have passed by. Instead his youth was embittered by the murder of an official who had outraged his sister. He became an outlaw and took the name of Villa. And for years he has been a menace not only in Mexico, but to the peace of all America as well. In 1806, there was born in southern Mexico, another lad of Indian blood, Benito Juarez. Left an orphan at the age of four, he found a friend in a

As the Mexican boys dramatized the story of Elijah and the priests of Baal. It is to boys like these that the Menaul School ministers

charitable merchant, who fostered and educated him. And rich dividends did the merchant's friendly care return. For Juarez, after a term as governor of his native state, Oaxaca, left it the most prosperous in the country. He led his people in their successful struggle against the French and Maximilian. Thrice was he elected President of the Republic. And even now, almost five decades after his death, he still lives in the mind of the Mexican peon as "The Great Liberator."

"I hope," said Dr. McLean, "that we can turn these lives from the path of Villa to the path of Juarez."

The Plaza Schools. The camp on Catalina Island last summer was our latest experiment in Mexican work. Several years ago, in the same pioneering spirit, the Presbyterian Church established as an experiment a small day school for Mexican children in a remote settlement in New Mexico where educational opportunities were lacking. As late as 1872 there was but one public school in New Mexico. The experiment was such a success that it was soon extended to other isolated communities and to-day there are seven of these "plaza" schools in that state. In most of these schools the course of instruction covers five to eight grades. In some cooking, sewing, and manual training are taught in addition to the regular course; in all the Bible is studied. A tuition fee of from twenty-five to thirty-five cents a month in charged for each pupil, and a load of wood required from each family.

Although these schools are small and all together do not reach more than four hundred boys and girls in a year, their influence is very real, not only on the boys and girls themselves but on the community in which they are located. One community last year rallied to help in the building of a community house in connection with the day school — fifty-two days of volunteer work were given, 300 loads of stone

were hauled free for the foundation and the walls. With such a contribution the people of the community feel that it is their house and whole families spend evening after evening there. Another community has been taught to play. A wide-awake missionary seeing the real need of recreation and its educational value, secured apparatus and opened a playground. As a consequence the entire town is interested — and plays. After four o'clock when the playground is open to the public, men of all ages and sizes may be seen on the "slide and stride." In another plaza new and large windows cut in heretofore solid adobe walls show that the talks on fresh air and value of sunshine have been heeded.

More encouraging even than the changes in the community, is the fact that the boys and girls are being led to desire and seek education further. Five years ago not a girl in the school at Chimayo had finished eighth-grade work. This year the mission reported twenty-one of its pupils away at boarding school. Of the pupils of the El Rito School, Chacon, in recent years, eleven are now taking advanced educational work elsewhere, two are in the ministry, four are teachers, and one is in the United States Navy.

Young people graduating from these plaza schools, which are elementary, are encouraged to continue their work in the Menaul School (for boys) at Albuquerque, the Forsythe Memorial School (for girls) at Los Angeles, or at the Allison James School at Santa Fé.

Unfinished Business: Educational. But fine as these schools are, their total enrollment is a few hundred, and there are literally hundreds of thousands of boys and girls who ought to have the same opportunities. Moreover none of these schools provides more than high-school training. The net result of this is that none trains as completely as it should for Christian leadership. In all of our work in the Southwest we have not a single worker trained by any of

these girls' schools. We need *schools to begin where these leave off and to give the college and specialized training that will prepare native leadership for Christian work.*

Social Work Needed. Until recently when we wanted to bring the inspiration of a living Christianity to these people it has been our custom to rent a hall, employ a minister, hang out a sign, and begin preaching the gospel to those who would come. Battering down the walls of superstition, prejudice, and ignorance was slow and uphill work by this method, for thousands of the very people who most needed our message would not come into these halls, most of which were dark and dingy and altogether unattractive. So we have opened up "Homes of Neighborly Service." We rent a house in the Mexican quarter, locate in it a social worker, a woman of broad sympathy and quick understanding of the needs of the people. The social worker begins by regenerating her own house and making a model home of it. Then she visits the Mexican women and invites them to come to her house at pre-arranged hours for the study of the English language. The women are eager to come. The very environment of the home teaches the gospel of home-making. To the English lessons are added other courses in home-making, marketing, care of babies, sanitation, personal hygiene. In some homes clinics are held, and day nurseries, and various forms of recreational activities. These homes are so popular that we must have more of them. They are actually reaching the people with practical Christianity and true Americanism. We could put in at least a hundred such homes now if we had the means.

Religious Work Fundamental. During the past few years the heart of the Church has been touched as never before by her social responsibility, and this awakening has been reflected in our Mexican work. Formerly we simply rented halls or erected adobe huts; and if we had a bell we

rang it, and invited men to come and listen to the preaching of the gospel. They did not come — that is, in any large numbers. Then we built schools and worked with the young. We erected settlement houses and interpreted the gospel of Christ through the touch of the social worker. So much have we been interested in the bodies of men that when we established a dental clinic in Los Angeles for the Mexicans the daily press exclaimed in surprised headlines: "Church goes into the business of pulling teeth."

But we must not lose sight of the fact that ultimately a ministry to the bodies of men is secondary to the ministry of saving their souls. There is no piece of social work in the Mexican field which is not tied up to either a Sunday school or a church. The marvelous stories of spiritual regeneration which have refreshed the Church coming from Korea and Africa, are duplicated on a smaller scale in our Mexican churches at El Paso and in Los Angeles. During the calendar year 1920 no less than 100 members were added to the El Paso church upon confession of faith. Men and women listen to the message with a heart hunger which is appealing. During the fiscal year of 1919 and 1920, the gross advance in our Mexican churches was twenty-five per cent. In every real work of Americanization among the Mexican people, the preaching of those eternal principles which lie at the foundation of our American life is of the utmost importance.

The missionary enthusiasm of the Mexican people makes possible the success which attends the preaching of our ministers. A converted Mexican goes out to win his friends just as did those men who so long ago first came to know and love their Lord. During the past year an Indian Mexican in California who was as bitter as Saul of Tarsus in his persecution of those who were "of the Way," has been won to a knowledge of the truth. Like Paul before his con-

version, so he has been like Paul since his conversion. He can neither read nor write, and he works with pick and shovel in a section gang of Mexican laborers. Each day at the noon hour, when the men sit down among the implements of their toil to eat their luncheons, he draws a Spanish testament from his pocket, and says something like this: "I have here a little book, but I cannot read. Will some one do me the favor of reading to me?"

It is difficult for anyone raised in a Protestant country to realize how barren these lives are of fellowship with a living God. Their Christ is a dead Christ. The only religion they have been taught is a religion of rite and ritual, form and ceremony. The end of all our work must be to make God a living reality in their lives — a comrade and friend. All the Protestant churches together thus far have enrolled only 10,018 and a Sunday-school membership of 11,023 among the more than one and three-quarter million Mexicans in this country. We must find ways of reaching the rest. Seventy-five per cent of them can neither read nor write. Hundreds of thousands of them will go back to Mexico. Every one of them is a potential friend of America or a potential enemy. We must make them friends and there is no better way than to make them true Christians. Those that stay here we must assimilate into our American life and we would not be true to the ideals of the founders of this country nor to our faith as Christians if we did not try to meet them as brothers and share with them our blessings as well as our labor.

What You Can Do to Help. Give your sympathy, your interest, your money, and your prayers, and remember always to think of Mexicans, not as bandits or unworthy people, but as fellow human beings, children of the same God. They have not had your opportunities, but they have great possibilities and they need your friendship.

A remarkable fraternization service between a Mexican congregation and an American congregation was held in the Emmanuel Presbyterian Church of Los Angeles some months ago. There were present about 250 Mexicans and probably twice that number of Americans. The hymns were sung antiphonally, the Americans singing the first verse in English, the Mexicans singing the second verse in Spanish, and so on. When the time for the sermon came the Mexican pastor addressed his congregation in their own tongue and this was the burden of his address: "I have heard you speak of this city saying it is not the 'city of angels' but a city of devils, for there are those here who oppress you and scorn you and treat you as though you were not human. In the future when you speak of Americans do not think of those who do such things, but rather of Christian Americans like these who have invited us to worship with them in this service." Then it came time for the American pastor to address his own congregation. "When you think of Mexicans," he said "do not think of a few who rob and steal and kill. Unfortunately there are a few Americans who do that sort of thing, too. But think of Christian Mexicans like these, your brothers."

The spirit of that service will solve the Mexican problem, and until we have that spirit the problem will not be solved.

Questions for Discussion

1. *How many Mexicans are there in the United States? How recently have they arrived? What is their attitude toward the United States?*
2. *Describe the camp on Catalina Island. Note the number present; the daily schedule; the Bible dramatization contest program. What is the value of the camp?*
3. *What kinds of schools are particularly needed among the Mexicans? Why? Describe the Plaza Schools, their purpose and curricula.*
4. *What are the "Homes of Neighborly Service"?*
5. *What needs to be done in a religious way for the Mexicans?*
6. *Indicate the right attitude of Americans toward Mexicans.*

PORTO RICANS

THE CHALLENGE

Of the Field

Porto Rico is said to be more responsive to the message of the gospel than any other country in Latin America. But until the American intervention in 1899 the type of religion that flourished on the island was inclined to be one of rigid formalism with a naïve separation between religion and morality that did not tend to improve the quality or influence of either.

What is needed is a dynamic gospel message if the people of Porto Rico are to become Christians in more than name.

In 1918 the island adopted prohibition by a vote of nearly 2 to 1, the influence of Protestant pastors and workers being a powerful factor in securing this result.

Through the schools, the press, and other influences, loyalty to America is rapidly developing. As the average of intelligence rises the demand for thoroughly trained ministers and leaders increases. More adequate facilities for training and supporting such must be provided.

Most of the Porto Ricans live in one-room thatched huts in small agricultural villages and are mostly in a state of poverty.

The first census taken after the American occupation in 1899 showed that eighty-three per cent of the population was illiterate. American supervised public schools which now enroll 175,000 children have greatly improved this condition for the younger men and women of Porto Rico and for the rising generation.

American Volume — Interchurch Survey.

PORTO RICANS

THE ANSWER

Of the Presbyterian Church in the U. S. A.

Through the Woman's Board of Home Missions *a splendid hospital is being maintained at San Juan. It is the finest hospital on the island and is constantly setting new standards of health and hygiene as well as of methods of treatment of disease and wounds. Seventeen workers are commissioned in the hospital and thirty nurses enrolled in the Nurses' Training School connected with it. Last year the hospital ministered to 977 bed patients and 27,813 dispensary patients. Nine hundred and forty-one operations were performed.*

Community stations are maintained at Mayaguez and Aquadilla, employing all told eighteen commissioned workers and enrolling 216 Sunday-school pupils, and at Mayaguez rendering a public-health service to 1500 patients.

Through the Board of Home Missions *important evangelistic work is being conducted through 30 churches engaging 33 ministers. In addition to this the Board is coöperating in the development of the Polytechnic Institute, the leading educational institution on the island and profoundly influencing the whole social life of the Antilles.*

A splendid beginning — but only a beginning. The goal — an educated Christian democracy — is still far distant.

(*b*) *Porto Ricans*

Porto Rico, open to Protestant influence only since the American occupation in 1898, has made remarkable progress in every phase of its insular life. Porto Rico did not wait for a constitutional amendment for prohibition, but voted for it two years before the United States went dry. It did not wait for Church union but with mutual agreement made an apportionment of the island among denominations and closing her seminaries united them in one interdenominational school where the young men are trained for any one of half a dozen different Protestant Churches.

In three particulars the Presbyterian Church is rendering service to the million and a quarter of its inhabitants.

1. **The Hospital at San Juan.** A leading Porto Rican when asked what was America's greatest contribution to the island, replied without hesitation, "The San Juan Hospital." It is the finest hospital in the insular province. It was erected and is maintained by the Woman's Board. Porto Rico has a very healthful climate, yet its people are ill much of the time, their diseases arising from lack of nutrition, bad housing, and neglect of the laws of sanitation. There are approximately 1,118,000 people in Porto Rico, yet it is said that probably eighty per cent are victims of the hookworm disease. Ignorance and poverty are additional factors in increasing the death rate and in making medical work a most important and needed form of missionary activity. Moreover, as in other communities where a hospital is an innovation, most people do not seek its care until their ailments have reached a dangerous stage. But when Porto Ricans are badly off and need the best of medical care and treatment, they cast longing eyes from every part of the

island toward the Presbyterian Hospital at San Juan and use any and every means of getting there — automobile, horseback, pushcart, a chair carried by friends, or even a pair of crutches. They come to the hospital in just such ways as they came to Jesus, determined to receive help even though it requires letting down through the housetop.

The new hospital building, completed in 1917, has had its capacity taxed to the utmost. Its 70 beds have been kept filled and there is a constant and long waiting list. In 1919, 977 patients were treated in the hospital beds, and 941 operations were performed. Two hundred patients throng the dispensary in the afternoon. More than 30,000 come under the care of the nurses and physicians in a single year.

Along with the medical care goes helpful religious influence. There is Scripture reading and prayer in the wards and in the clinic. Every Monday morning the pastor of the Presbyterian Church in Santurce holds a service which is usually well attended. On Sunday afternoon there is a friendly religious talk in each ward. Many of the patients take gospels or tracts to their homes.

The Nurses' Training School, in connection with the hospital, ministers to one of the great needs of Porto Rico. It was the pioneer school of its kind on the island and its graduates may be found in some of the most responsible nursing positions. The demand for these graduates has always exceeded the supply. There are now in training in the nurses' school thirty Porto Rican girls. The supervising and teaching staff are all graduates of the school and many patients who have been in the hospitals in the States testify that the standards of discipline and efficiency are equal to those of the hospitals in the States. Since the demand for nurses exceeds the supply, the Woman's Board is hoping to enlarge the training school. It is also planning to take in a number of young women to train not only for hospital

work but for public-health service, district nursing, and other missionary work.

Evidences of Appreciation. A man from St. Thomas Island came into the hospital offices one day and in speaking of the indifference of many of the Porto Rican doctors said, "If the doctors of this island would take a lesson of generosity, charity, and Christianity from this hospital, the poor Porto Rican people would not be trodden upon and die by the hundreds from lack of proper care."

A patient said, "I knew that nurses were useful but I did not understand their real value until I came to this hospital."

A doctor's testimony is, "As a member of the Board of Examiners, I can certify that the majority of nurses who pass the examinations yearly come from the Presbyterian Hospital."

Spiritual Manifestations. The religious work is appreciated along with the medical. Our missionary writes: "I must not fail to make my rounds in the wards every day, to read the Bible, and talk to the patients, for when I went in this morning after an absence of three days, with one accord, in both the men's and women's wards, they said: 'Oh, you have not been in to read the Bible to us for such a long time. Please come every day.' "

2. **The Polytechnic Institute.** Some months ago the editor of the New York Herald was in Porto Rico and visited the Polytechnic Institute. When he returned to the States he wrote the following editorial in his paper:

Perhaps the most significant fact just now in the progress of Porto Rico is the swift and somewhat astonishing development of a great institution for the higher education, both academic and technical, near San German, in the southwestern part of the Island. In one of the most beautiful hill-surrounded sites which the imagination can conceive — a tropical version of Williamstown, Massachusetts, with a

climate that without irreverence may be described as heavenly — there is growing with tropical rapidity the future University of the Antilles, the school at present known as the Polytechnic Institute of Porto Rico. Its destiny is as obvious as its history is amazing. It promises to be for the long future the source of culture and the central seat of the liberal arts not only for Porto Rico but for other Antillean Islands and for a considerable part of Latin Central and South America.

It happens that it was just one year ago to-day that the Legislature of Porto Rico conferred upon the existing school at San German the full university functions. Under the auspices of the Presbyterian Board the school had been opened seven years before with a single student on its rolls. Under the direction of Rev. J. W. Harris, a Texan of large vision, indomitable energy, and a very remarkable practical faculty for realizing ideals, it has already become a university in the true sense, occupying a campus of 120 acres with an adequate scheme of future physical development already matured by the architects to whose æsthetic perceptions New York owes the Soldiers' and Sailors' Monument on Riverside Drive; and it is affording through competent professional teachers a thorough education, both academic and technical, to nearly 300 students of both sexes. The promise of the institution and the quick recognition of its importance to the future of the Caribbean people is shown, perhaps better than in any other way, by the circumstance that nearly four times as many students as are admitted are turned away from San German because of present lack of housing facilities.

The plan of the Polytechnic Institute of Porto Rico, that is to say, the University of the Antilles of the future, contemplates buildings which accommodate 1200 boarding students and their teachers, at a cost of $2,000,000, and an endowment of $6,000,000 for the same. Among all the college and university drives now on, and their name is legion and their respective claims are indisputable, none is urged more worthily than this from down amid the royal palms. Certainly none appeals more directly to sympathetic imagination alive to the possibilities of Latin American development, and concerned, for reasons either of philanthropy

or of American patriotism, or, again, of enlightened selfishness, that Porto Rico shall have every opportunity which northern good will and generous northern pockets can afford.

The daily program of the Institute will reveal the general character of the work done.

ONE DAY'S LIFE IN THE POLYTECHNIC INSTITUTE OF PORTO RICO

5.30 A.M. First Bell — All students get up.

5.45 A.M. Second Bell.

5.55 A.M. Third Bell — All aboard for dining hall.

6.00–6.30 A.M. Breakfast. Girls cook and serve all meals in a main dining room.

6.30–7.00 A.M. Morning prayers. At this service daily readings are assigned so as to complete the entire Bible during the year.

7.15 A.M. The lower grades of grammar and high-school classes report for work. The boys do all the farm, house, and road building work and the girls take care of their own house, wash, and iron for the whole school, and cook and serve all the meals.

8.00 A.M. The more advanced classes of grammar and high school begin classroom work.

12.00 NOON. Dinner is served.

1.00 P.M. Students who were in the classroom during the morning report for work while those who worked their three hours during morning come to class work.

4.00 P.M. Students are free until supper time. They spend these two hours in play or study, as they choose.

6.00 P.M. Supper time.
6.30 P.M. Recreation in walking and talking.
7.00 P.M. Study, in preparation for next day's classes, begins. Those whose daily average is 85 per cent or more are allowed to study in their rooms. All others have to come to study halls where they study under the direction of teachers.
9.15 P.M. First Bell for retiring.
9.25 P.M. Second Bell for retiring.
9.30 P.M. Third Bell. All lights out and students are in bed and quiet.

The Polytechnic Institute is doing three worth-while things for the Porto Rican people.

(*a*) *It is teaching the dignity of labor.* Born in the Porto Rican from Spanish traditions is the idea that labor is a misfortune meant only for those of whom it is required by necessity. The Polytechnic Institute has met this stubborn prejudice by requiring that its students devote three hours a day to the manual labor which must needs be done in the institution and about the grounds, the boys employed in the construction of Institute buildings (all the buildings being done by student labor), caring for the garden produce and "finca" or farm work, the girls using their required hours of work in cooking, sewing, caring for the laundry, and so on.

About sixty per cent cannot pay tuition, and only about twenty-five per cent meet all their own expenses through supporting parents, but all must work, rich and poor alike, no allowance being made for the labor, it being considered as part of their training — the surprising feature of which is that the students offer no objection whatever, whether they break stone, carry mortar, plant sugar cane, or wash

dishes. "The head, the heart, the hand" — are all well educated at San German, and that the last is not least in consideration has brought the Institute under the most enthusiastic approval of all educators in Porto Rico.

(*b*) *It is helping to solve the question of sex.* In Porto Rico the minds of men are erotic, so the sexes are usually separated. Some churches recognizing this situation seat their men on one side and their women on the other side of their auditoriums.

The Polytechnic Institute, following the policy of all our Porto Rican missions, recognizes the need of meeting this problem with straightforward Christian teaching, expecting its pupils to be Christians in thought and deed, ignoring the unnatural limitations of the past, and they have not had the slightest trouble. It has the distinction of being the only dormitory school on a coeducational basis in Latin America.

(*c*) *It is helping to meet the need of education.* In no school in the island is there a better course of study — a truth verified by the fact that for three years consecutively the graduates of San German in taking teachers' examinations received marks superior to those of any high school on the island. A college course will be started when the necessary recitation halls have been erected. Already students having heard of San German have come from points as far distant as Santo Domingo and Colombia, and with the equipment which is being gradually supplied, this institution bids fair to do a great work not only for Porto Rico but for the whole of the West Indies.

3. **Churches and Mission Houses.** Again the Presbyterian Church is rendering a service to Porto Rico through its churches and neighborhood houses, such as those at Aguadilla and Mayaguez. Through the churches the gospel is brought to the people, and through the neighborhood

houses the workers showing the people by precept and example how to live, add to their usefulness by teaching lace-making, embroidery, basket-weaving, and drawn work, arts in which Porto Ricans are especially adept. Let us take for example the Marina Missions at Mayaguez.

The Community Work at Mayaguez. Picture the scene: a densely populated triangular two acres of one-story houses along the coast, broiling under a tropical sun. Living conditions among the two hundred and fifty people that crowd this triangle are about as bad as they can be. Often several families live in a house that is really too small for one family. There are no conveniences of civilized life and practically no sanitation. Such is the setting of the Marina Mission in Mayaguez.

The mission conducts a church under the care of a Porto Rican pastor and near the church the Marina Neighborhood House. The Neighborhood House shelters an industrial school, a kindergarten, and a day nursery and is the headquarters for a visiting nurse. The industrial school has organized the Porto Rican girls of the neighborhood under the direction of a capable instructor who teaches them to make drawn work and embroidery. The beauty of this handwork is said to be unsurpassed. The girls are paid and the product is sold throughout the United States. Each morning the industrial school begins with a Bible lesson. Other lessons are introduced as the work permits. The kindergarten and primary work are very much like that in any American settlement house with the exception that the week-day work of the Neighborhood House is more closely allied with the Church than that of the usual settlement house.

The day nursery of this mission would of itself justify the whole undertaking. The community is desperately poor and every woman who can must "work out" day after day

leaving her children at home. Since the establishment of the day nursery the children are left at the Neighborhood House and are cared for by two faithful Porto Rican women until the mothers return at night.

The visiting nurse cares for the cases that come to the mission and then goes out to the community, visiting the sick, relieving pain, and bringing cheer wherever she goes. The needs that challenge her and the difficulties that must be overcome are illustrated in this typical instance. Not long ago she answered a call to attend a sick child. She found the child and its mother in a little eight by ten room surrounded by twelve other persons who had come in mistaken kindness or in thoughtless curiosity and were taking the air which the child so much needed. The child was gasping for breath.

Unfinished Tasks. Thus the Church is one of the great factors in the making over of an old civilization into a modern Christian land. These are results which have been accomplished; what remains then to be done? Well, what is it that seems never done in a Roman Catholic country? What is it that is so hard to get deep down in the subconscious parts of a Romanist's life? Those who have labored among them instantly reply: *A true understanding of the real nature of Christianity.* The temperance question you can solve, political questions you can settle, but here is a problem ever before the Church — to show a people priest-ridden for over four centuries, what Christianity is.

It is this which makes our work in Porto Rico a work of patience; but we have no cause to complain, the work has been just started, and we mean to speak to these people and keep speaking to them in the only language that they can understand, the language of human conduct, the language of unselfish deeds, the language of broad, wholesome institutions which lift the multitudes until they realize that Chris-

tianity is not a system of rites, but a kind of life to be lived here and now — a life that seeks to reproduce the spirit and the purpose and the method of Jesus.

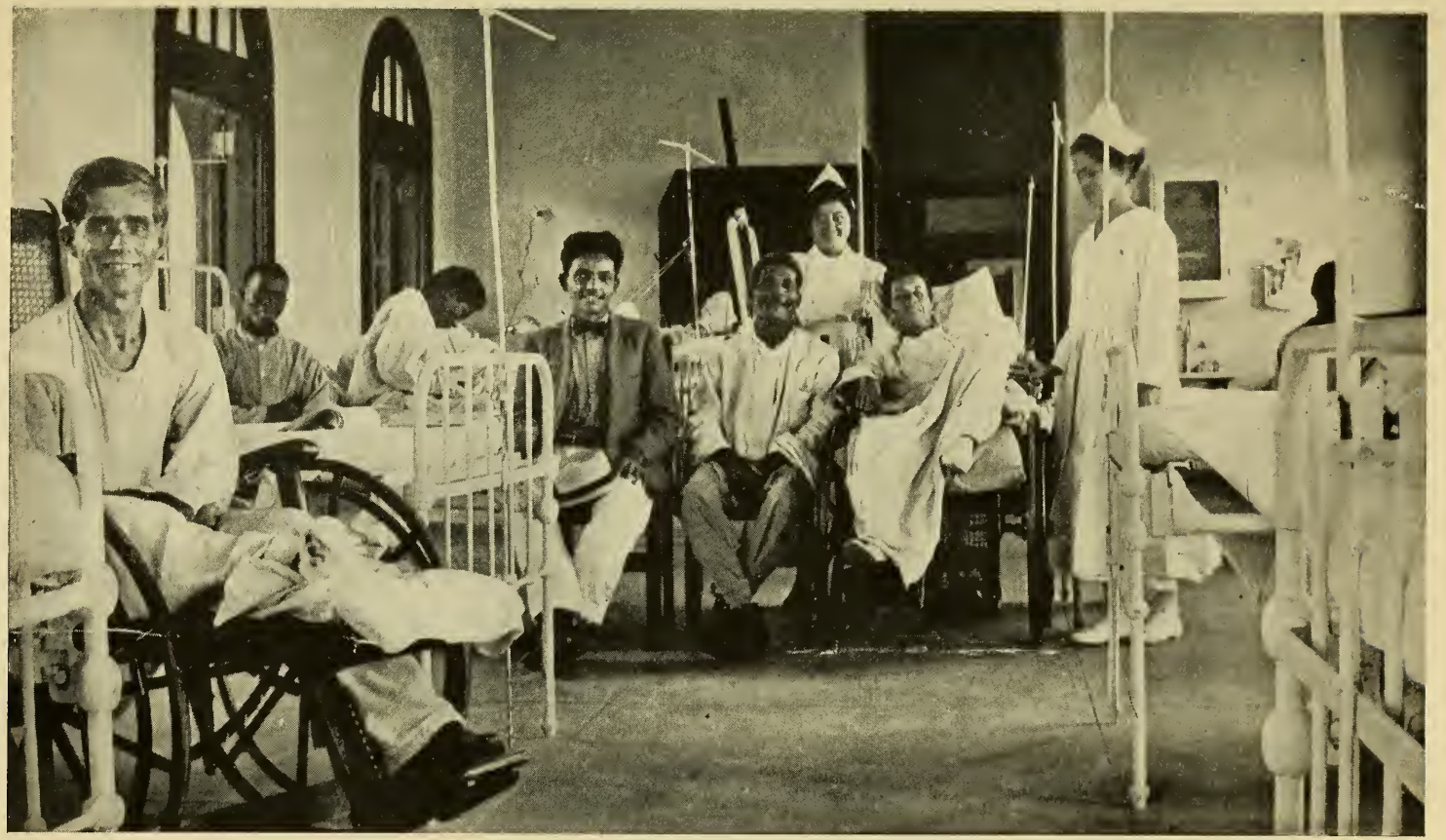
Finish the Polytechnic Institute. So it becomes clear to us that in line with revealing to Porto Rico what the nature of Christianity is, the school at San German which when completed will be a center of much needed illumination in Porto Rico must be pushed steadily forward. Six dormitories for boys, six for girls; five recitation halls, a library, administration buildings, a domestic science hall, a manual-training shop, a teachers' home — how like music it all falls upon Porto Rican ears! — people who have had only the crudest and most elementary schools, now given modern equipment; scores who were once unsuccessful applicants, now enrolled in the student body soon to be happy in their pursuit of knowledge.

And with a hospital containing 175 beds and a force of trained nurses, not only will the Polytechnic Institute be an educational power but a medical center, a hospital for the entire western end of the island. No greater blessing could possibly be bestowed upon that beautiful isle. Let us finish the task.

An Independent Church in Porto Rico. One other and no less important task remains, that of making the Church independent. The Porto Ricans are planning a general increase in their contributions to gain financial independence in ten years. If they succeed they may be the first missionary population to do it, and again this small island will be a trail maker. The more difficult work is that of producing a native ministry that is so thoroughly evangelical as to be trusted with independence.

Porto Ricans can preach; by their oratorical gifts they can keep the attention of a crowd when the American with no such pyrotechnics will utterly lose out, but it is so diffi-

cult for those who have known only the priesthood to understand what is required of a consecrated Christian minister: Unconsciously, in becoming pastors they feel after priestly authority, love the place of significance, are somewhat materialistic, and can rarely stand the test of discipleship which demands a willingness to suffer, to be humble, self-forgetful in pastoral as well as pulpit service. Do not blame them; these are the heritage of Romanism, but with increased earnestness turn your support toward the faculty of the Evangelical Seminary, and pray God that in the training of these promising young men, the older men may so reveal God that like Paul they may ever retain the vision and, with that fine enthusiasm of which the Porto Rican is so capable, preach the living God to the multitudes.



The Presbyterian Hospital at San Juan, Porto Rico

Questions for Discussion

1. *What is the population of Porto Rico? How long has it belonged to the United States? What independent sign of progressive spirit has it already displayed?*
2. *Describe the Hospital at San Juan as to size, medical and religious service. What is the value of its Nurses' Training School?*
3. *When was the Polytechnic Institute at San German established? What is its present enrollment? Its equipment? Sketch its daily program. Indicate its threefold importance.*
4. *What religious work is being done in Porto Rico? Why is it difficult to show Porto Ricans what Christianity really is?*
5. *Describe the community work at Mayaguez. Why should the Church conduct such work?*
6. *What is being done to develop a reliable native ministry? Why is this a difficult task?*
7. *What is the first thing to be done along educational lines in the immediate future?*

CUBANS

THE CHALLENGE

Of the Field

The population of Cuba is approximately 2,500,000. Of these seventy per cent are white, thirteen per cent Negroes, sixteen per cent mixed, and the rest are yellow. Cuba is the richest of the West Indies.

Millions of dollars of American capital are invested in Cuban sugar plantations. How much will the Christians of America invest in uplifting the lives of the Cuban people?

Gambling and impurity are Cuba's national vices. Her people are naturally temperate as to the use of intoxicants, but American brewers have undertaken to overcome this by the introduction of beer "kindergartens."

Cuba has school facilities for only half of her 600,000 children. In the cities 49.9 per cent of the children attend school; in the country districts 31.6 per cent.

American Volume — Interchurch Survey.

CUBANS

THE ANSWER

Of the Presbyterian Church in the U. S. A.

Through the Woman's Board of Home Missions *nine day schools are conducted teaching the underlying principles of Christian democracy. These schools are at Guines, Nueva Paz, Sancti Spiritus, Caibarien, Camajuani, Placetas, Cabaiguan, Vedado, and Cardenas. The total enrollment at these nine schools last year was 1337. Fifty-two commissioned workers were engaged to teach and care for them. In the Sunday schools connected with these day schools 627 scholars were enrolled.*

Through the Board of Home Missions *thirty-three missionary centers (only eleven church buildings) are being maintained to make ignorance give place to enlightenment, fear to faith, and a dead Christ to a living One.*

Until these schools and churches are properly equipped and manned our progress in the cities of Cuba will be slow. And as for the great rural districts, they are still untouched.

(*c*) *Cubans*

After twenty years of work in Cuba the Presbyterian Church faces a new epoch. The Disciples of Christ and the Southern Assembly of the Presbyterian Church have withdrawn and requested us to continue and enlarge their work. This important territory having the three greatest provinces, Havana, Santa Clara, and Matanzas, is now dependent upon us. Within this territory is found Cuba's greatest population, wealth, and commerce. There are 33 mission centers, served by 26 workers. Our churches enroll 1980 members and our Sunday schools 2784 pupils. These missions contributed $8343 toward their own support last year. Of the 33 missions, only 11 have buildings.

Educational Work. The Woman's Board maintains 9 mission schools in Cuba with a total enrollment of 1557 boys and girls. Fifty-five teachers are devoting themselves to the spiritual, physical, and mental care of these young Cubans. In one succinct sentence Mrs. F. S. Bennett has described the purpose of the educational work in Cuba, "The mission school is in Cuba not to make Americans, but to make Christian Cubans." No one can doubt this who visits one of these schools. Select any school at random. Very likely it will be taught by a young Cuban woman who has herself graduated from the mission school. In the classroom work as well as in the assembly you will hear a strong national note struck. You will see the Cuban children lined up in a hollow square saluting the Cuban flag. You will hear them sing the Cuban national anthem. These Cuban schools are schools of democracy. Some of the pupils are from poor homes, others are children of bank

Girls' Athletic Club, Cárdenas, Cuba. The mission seeks to develop body and mind as well as spirit

presidents, mayors, physicians, and well-to-do business men. The children pay tuition. They buy their own books, so that the schools are partially self-supporting. In some cases all expenses, except the salaries of the teachers, are met from the tuition fund. It is the natural outgrowth of these mission schools that an institution of higher learning should now be demanded. To meet this demand a school recently turned over to us by the Presbyterian Church South is being developed into a Normal school at Cardenas, where more than 500 young people are now in training. In addition to this another well-equipped training school is being planned and will be located at Sancti Spiritus.

Religious Work, in Cuba is under the inspiring leadership of Rev. E. A. Odell. Take two examples of this work. Here is the town of Cabaiguan, of 4000 people. The pastor is a Cuban. In addition to his church he has a school of 168 children with 6 teachers. The school is almost self-supporting. The church is small but there is a Sunday school of 85. The influence of the pastor is strong in the community and from his school and church he is sending many groups of young people to the National Institutes and to the University of Havana.

Twenty-five miles from Cabaiguan is Sancti Spiritus, a romantic old city dating back to the year 1514. The population is about 17,000. The Presbyterian Church here is a beautiful building (the only church building which the Board of Home Missions has erected in Cuba in ten years) but it is not so much the beauty of the building that appeals as the beauty of the results the church is accomplishing It is rendering a service not only to its own community but to the Protestant cause throughout Cuba. For the last three years an institute patterned after the one at Northfield, Massachusetts, has been held in the Sancti Spiritus church each summer. Workers from various parts of the

island gather for ten days to talk over their problems and seek new visions to renew their courage.

Perhaps the most concrete illustration of the sort of lasting work the church of Sancti Spiritus is doing in its community lies in the story of a photograph before the author. It is a photograph taken twelve years ago of a boys' Sunday-school class of this church. They are bright, upstanding boys. They finished their training at Sancti Spiritus and each went his own way according to his talent and inclination. Boy No. 1 is continuing his studies in the United States. Boy No. 2 is now private secretary to the mayor of the city of Sancti Spiritus. Boy No. 3 has graduated from the University of Havana and is now a practicing physician in his home town. Boy No. 4 took three years advanced schooling at Mount Hermon, Massachusetts, and returned to become manager of a bank in Cuba. Boy No. 5 is in charge of a large sugar plantation. Boy No. 6 after three years further schooling in the United States is now an accountant in the New York City National Bank at Sancti Spiritus. Boy No. 7 is continuing his studies in Mount Hermon. Boy No. 8 graduated from an American college and is now taking a medical course in Miami University, preparing to be a medical missionary. And remember that this was but one class of eight boys in the mission school and Sunday school at Sancti Spiritus. More than 200 such boys are enrolled the year round.

Unfinished Tasks in Cuba. The demand for the educational and religious help which the Presbyterian Church has extended to Cuba is beyond the capacity of our present equipment and personnel to supply. The schools are required to turn away students seeking admission. Sometimes parents are so insistent that their children be admitted that they will not be satisfied until the principal has actually taken them through the school and shown them that every

available desk and place for a desk is occupied. One of the teachers in one of the schools was asked about the location of a proposed new building. He replied, "Put it where you wish, the children will follow you, for there is no other school in the town that can compete with you."

Rev. R. L. Wharton, the General Superintendent of the Woman's Board work in Cuba, reports:

In at least three cases groups of citizens have come to us offering very substantial help financially provided we would give them a school. In one instance the citizens themselves undertook to establish a school but after a few months confessed their failure and made the significant statement that the only people who could establish and maintain the school they needed were the Presbyterians. Such facts as these show that there is a place for us and that our work is needed. The public-school system theoretically is good but in practice the teachers themselves confess that it is not by any means supplying the needs of the children. Actually there are eight hundred classrooms on the island closed for the lack of teachers and that in spite of the fact that the salaries paid are phenomenal in comparison with the requirements made upon the teachers. Within the past two years a new standard has been established by the public-school authorities which it is to be hoped will improve greatly conditions in the system within a brief period of years. According to the new plan normal schools have already been established in four of the six provinces and only normal graduates will be employed in the schools. If this is adhered to and effective preparation is given in these normal schools certainly it should mean a long step forward for the youth of Cuba eventually.

One of our own great outstanding needs is trained teachers and we are earnestly hoping that before another year we may have a department in operation in some of our schools with at least a degree of normal work. Teachers! Teachers! more teachers, consecrated teachers, is the cry that comes up from every side, men and women who love children, and who know how to impart knowledge and

mold character. Many scores of opportunities have been lost in Cuba by a failure to go forward when God opened the door. Right now we must decide whether we are going to do the same thing educationally or not. The doors in this sense are wide open.

In Cuba as in Porto Rico our greatest task is to give to the people a true understanding of the real nature of Christianity, to bring them into close fellowship with God, to free their whole life from fear and to make it conform to Jesus' law of love and service. To fulfill this task adequately we must provide our present stations with suitable equipment, remembering that two thirds of them are still without buildings. We must train a native ministry and to this end must develop the training school and the college. We must provide helpful literature. When we have done these things we will have opened the way in Cuba for a free church and a free school and the blessings of Christian liberty. We will have helped the Cubans win their spiritual battle against ignorance, superstition, and fear.

Questions for Discussion

1. *What is the public-school situation in Cuba?*
2. *Describe a Cuban mission school.*
3. *How evident is the need of new schools?*
4. *Illustrate the religious work already established in Cuba.*
5. *What is the task remaining?*

CHAPTER III

IN INDUSTRIAL COMMUNITIES

INDUSTRIAL COMMUNITIES

THE CHALLENGE

Of the Field

The composition of the American city is the result of the three processes by which it has secured its people: rural emigration, alien immigration, and the increase due to births. Each of these processes has created a corresponding group in the American city: the rural emigrant is the result of the first; the foreigner of the second, and the indigenous city folk of the third.

The thing which differentiates these three groups most is the fact that in childhood the persons that belong to them grew up in entirely different environments. They think in fundamentally different terms, and their usual reactions toward situations and facts are the result of these traditional viewpoints.

In the work of the city the rural emigrant, the alien, and the city-born all find a common interest. Drawn together in industry they constitute the industrial group. This group is the Church's most difficult problem. The fact that the Protestant churches are the product of the earlier rural period of American life accounts largely for the inactivity and silence of the churches during great industrial struggles. Large sections of working groups have become alienated from the Church. They will continue to be alienated from it until it intelligently interprets the economic evolution taking place in this country and fearlessly stands for social justice and economic fair play.

A study of one thousand workingmen of all kinds revealed the fact that the Church is much less attractive to them than is any other "social" institution.

These workingmen are not particularly hostile to the Church; they are simply indifferent.

American Volume — Interchurch Survey.

INDUSTRIAL COMMUNITIES

THE ANSWER

Of the Presbyterian Church in the U. S. A.

The Board of Home Missions *is endeavoring to meet this challenge in a variety of places, tongues, and ways. It is coöperating with sixteen greater city presbyteries from New York to San Francisco in many forms of pioneering church and community work. Last year 101 ministers, twenty lay workers, and forty-nine women visitors and community workers ministered in seventeen languages, to fifty nationalities, through mission stations, neighborhood houses, community centers, and foreign-language churches.*

The eighteen self-sustaining synods, *and ten self-sustaining presbyteries, which together embrace the great industrial regions of the country, each carries on their work in addition to the above. This work is treated briefly in the following pages.*

Under the Board of Publication and Sabbath School Work, *40 colporteurs are engaged in as many different communities, getting the Bible into the hands and hearts of foreign-speaking people in this country. These colporteurs sold last year 6150 Bibles in other languages, and visited 44,820 families.*

Worthy as all this work is, it only touches the fringes of the task. The bulk of the business is not only unfinished — it is barely begun.

Chapter III

IN INDUSTRIAL COMMUNITIES

The Task as a Whole. Our task is to save men's spirits. Save them from what and for what? It is to save them from selfishness, from materialism, from low ideals, from burning up in the fires of passion and greed, of hatred and self-indulgence. It is to save them for usefulness, for service, and for the development of all the divine possibilities God has given them. The Christian way to do this — that is, the way of Christ — is to get men, through him, so connected with God that their spirits and his are one.

It is difficult enough to accomplish this with men who live in the country, close to nature. It is a vastly different problem in industrial communities amid the roar of machinery, crowded tenements, and the incessant struggle of competitive commerce. Unnatural living conditions, vicious environment, unjust working conditions, lack of educational facilities, and preachers of hatred often combine to wreak havoc with men's spirits even though their bodies may be able to stand the strain.

Take for example an immigrant from Italy or Poland or Hungary. He comes to this country not knowing our language, our customs, our methods of government, or any of the thousand and one things that we Americans have known from our youth. He comes from a country where education was limited to the few, where the government was not democratic, and where the church was Catholic and

often corrupt. Arriving in a strange country he first runs the gauntlet of the petty thieves who have found the immigrant "easy picking." Some of these petty thieves run lodging houses where the immigrant is charged exorbitant prices, some call themselves "immigrant bankers," some are so-called "guides," some are lawyers who claim to be able to render services that they cannot perform or charge outrageously for the services they do render, some are quack doctors, and some are just plain crooks who under pretense that they can correct some alleged error in the immigrant's papers and thus prevent his being deported, get their foul hands upon the newcomer's small capital. Finally when this gauntlet has been run the immigrant finds himself in an industrial center. He secures a job in a steel mill or a woolen mill or a slaughterhouse. All day he works amid the din of machinery. When his work is done he goes to his home in the "colony" which is usually crowded with other immigrants like himself. He has little or no contact with Christian Americans and his ideas are naturally molded largely by what he hears from other immigrants.

There are 15,000,000 foreign-born in this country. Three fourths of them live in the cities, and the great majority work in large industrial plants. As this is being written about 3000 more immigrants are coming into America every day. What chance has the Church of getting these men connected with God if it simply hires a hall and employs a preacher to conduct the same sort of services used in a country church among American farmers? No chance at all.

The Situation in One Typical Industrial Center. — Greater New York. For instance, take the Metropolitan Area of Greater New York. Rev. Kenneth Miller, director of our coördinated Presbyterian efforts in New York, sums up the situation for us: He says:

The home mission task in the Metropolitan Area involves the Christianization of a city of nine million souls. So vast are the problems involved, so stupendous the difficulties encountered, that it is difficult to imagine the metropolis of the New World as a Christian city, transformed into the city of the living God. And yet such is our goal, such our faith, and such our purpose, and of the responsibility for its accomplishment the Presbyterian Church has a large share, and yet only dimly realized and feebly borne.

The great outstanding problem of the Metropolitan Area is the problem of Christianizing the foreigner, for he makes up four fifths of its population. The most baffling and perplexing, and at the same time the most urgent task, that lies before us, is concerned with the Jews of Greater New York, — nearly two million souls. "But they are Jews," some one says, "they have their own religion. What have we to do with them?" But the fact of the matter is they have not their own religion. The percentage of apostasy among the Jews of New York is said to be far in excess of that prevailing in the Catholic and Protestant churches. Some estimate that fully ninety per cent of the Jews of New York have cut absolutely with the synagogue. The most casual observer must see that it is with the Jew that New York's materialism, pleasure madness, money-loving, is most rampant. The ghetto is manufacturing unbelievers and radicals so fast that the synagogue, church, and constructive American institutions are simply swamped. The Jewish youth is growing up and assuming a more and more influential position in the commercial and even intellectual life of the city, and is growing up with few or no ideals of any sort, not to mention Christian ideals. On the simple ground of humanity, because the future of our city and country is at stake, we must accomplish the spiritualization, the Christianization of the Jew. It is not a question of proselyting; it is a question of bringing within reach of the transforming influences of religion a large mass of people that are now entirely alienated therefrom. The Presbyterian Church, like all Protestant churches in America, has approached this task timidly, half-heartedly, and thus far, unsuccessfully. The first task is to break down Jewish prejudice against Christianity and Christians. Simultane-

ously with that there must be approached the task of building up positive ideals and standards, in accordance with the teachings of the Jewish Jesus of Nazareth. The Board of Home Missions is conducting two significant experiments of work for Jews, one in East New York (Brownsville) and one in Newark, at the Bethany Community Center. Both projects are handicapped most seriously by lack of proper equipment, and for several years now the workers have been living for the time when they would be housed in an adequate fashion. We cannot hope to determine just how we should discharge our duty to the Jew unless we give a fair trial to the various methods of approach, and convince our Jewish brethren of our sincerity, and ourselves that we can, as Christians, accomplish much for the spiritualization of the Jewish element of our population.

The work among the other foreign nationalities in Greater New York is equally incommensurate with the magnitude of the task. The American Parish, on the upper East Side of Manhattan, under the leadership of Rev. Howard V. Yergin, is about as efficient and thoroughgoing a piece of home missionary work as we have in this country. And yet Mr. Yergin himself admits that the influence of these four churches and two neighborhood houses upon the great Italian community in which they are situated is scarcely noticeable. The fact is, New York could well have a church and parish house on every city block. The small share that the Presbyterian Church has in the Christianization of this community is well taken care of. But the point is, it is pitiably small as compared with the task. If we could reproduce the American parish one hundred times, we should be making a contribution somewhat worthy of the standing and resources of the Presbyterian Church.

So with the Czecho-Slovaks. In New York fully seventy-five per cent of the forty thousand Czecho-Slovaks have broken absolutely with Catholicism, and have become "free-thinkers." Here is a parish of 30,000. And yet the Presbyterian Church, through the combined efforts of mission churches, and the missionary endeavors of wealthy churches, has been able to muster together some three thousand only. Here the Protestant Church is ten per cent efficient at best.

In the Metropolitan Area is included such cities as Newark, Jersey City, Paterson, Passaic, Elizabeth, and Yonkers, any one of which presents a home mission task of great proportions, and in none of which, excepting Newark, has there been any realization of the responsibility of the Church for the Christianization of its own city. Newark presents the largest problem, and here a beginning has been made by the establishment of Friendly Centers and Neighborhood Houses. But in none of the other cities has the Church at large faced its responsibility and tried to meet it.

Let Robert W. Anthony, chief of our missionary forces in Brooklyn and Queens, speak for those Boroughs.

Brooklyn Borough has doubled its population in the last twenty years and now boasts almost 2,500,000 people. Half a century ago it was known as "The City of Churches"; to-day it is "The City of the Unchurched Masses." Brooklyn with fewer people than Manhattan leads in registered voters and school children. *In the face of this tidal wave of population the Presbyterian Church has remained stationary in membership and shows a heavy loss in Sunday-school enrollment.*

Why has this happened? Immigrants, speaking more than forty different languages, have poured into Brooklyn until 600,000 Jews and more than 200,000 Italians, to say nothing of other large racial groups, live in the Borough. The older Protestant constituency with its culture and wealth is rapidly moving out of Brooklyn. The majority of the church buildings are antiquated, well suited to the needs of fifty years ago, but not equipped for modern community service. The usual staff is a solitary, underpaid minister, with no assistant of any kind.

With a static membership, ill-adapted buildings, and rapidly changing conditions in every parish, the Presbyterian churches of Brooklyn are not meeting the needs of to-day. The prospects for ministering to the added hundreds of thousands who are coming to Brooklyn as a result of the opening of new rapid transit lines, are dark, unless heavy reinforcements come soon.

Queens Borough with 466,459 people exceeds Manhattan, Bronx, and Richmond in area, and is destined to have a larger population than Brooklyn. With its unrivaled land and water transportation it is the coming industrial center of the East. Its period of maximum expansion is just beginning. Our churches are badly located, weak in numbers and for the most part miserable in equipment. *Far less than half of the children in Queens can be found enrolled in any Sunday school.* Communities with thousands of inhabitants have no modern church buildings of any Protestant denomination.

With its sister Borough of Brooklyn, Queens will control the political destinies of Greater New York for years to come. The two boroughs, because of the present situation and future prospects, constitute one of the most important mission fields in the Presbyterian Church.

The old village type of church and ministry cannot Christianize the unchurched migrants from the city. Our present force and equipment are overwhelmed by the task.

Why Should Christians Concern Themselves with Industrial Problems? The answer to that question is: We simply cannot help it. In the first place, industrial problems are crowding in on every side in our daily life. Whether we earn our living by producing or manufacturing or distributing, we are constantly face to face with questions of human relationship, with competition with our fellows, hours, conditions and wages of labor, dangers to life and limb, and a thousand and one similar matters, every one of which is going to be answered one way or another in accordance with certain principles that underlie our thought and action.

In the second place, Christianity is not simply a set of sweet thoughts about heaven or even an insurance policy against hell fire in the life to come. *It is a kind of life* — a kind of life that seeks to reproduce the purpose and the spirit and the principles of Jesus Christ. Among those

principles there is none more revolutionary than his reverence for human personality which grew out of his faith in a divine Father dwelling in the human soul. The Christian who accepts this principle for his own life answers accordingly the industrial questions that crowd upon him. To the Christian, industrial questions are not isolated things to be settled by arithemtic or even by economics, primarily. They are human questions, involving the souls of men, and must be settled always in that way which will be best for the spirits of the men concerned.

Evangelism and Social Service. In general, the various attempts to make our industrial relationships conform to Christian principles may be grouped into one or the other of two classes: evangelism and social service. Evangelism seeks to change environment through the individual by getting that individual in connection with God. Social service seeks to change the individual by bettering his environment. Both evangelism and social service aim ultimately at the same goal — a Christian individual in a Christian community. Both ways are essential to reach the goal. Jesus calling his disciples one by one — that was evangelism. Jesus healing the sick, feeding the multitudes, and cleansing the Temple of the money changers — that was social service.

Not only are evangelism and social service aiming at the same goal; neither will reach that goal without the help of the other. Evangelism that is content to save individual souls simply for their own sakes and without relation to their conduct and their fellow workers, is simply pious selfishness. Social service that assumes that economic conditions are the controlling factors of human life and that increase of prosperity will solve human problems, is plain foolishness. "Christianity is under no such illusion. It knows that no change in the external machinery of the pro-

duction and distribution of wealth is sufficient to save society. It realizes that wealth itself is only a tool, capable of serving either worthy or ignoble ends, and that all turns upon the spirit in which it is used." [1]

Pioneering. Because the Presbyterian Church has recognized that the spirits of men in industrial centers need both an evangelistic and a social service ministry altogether different from the traditional, it has pioneered in finding new methods and in developing new programs. The Board of Publication and Sabbath School Work and the Home Board are each trying its own experiment, and in addition they have jointly been instrumental in establishing more than 300 Daily Vacation Bible Schools, enrolling a total of more than 20,000 boys and girls in a program of Bible stories and memory verses, songs and games, handwork and play, all under Christian leadership.

In twelve of the leading industrial centers of America the local Presbyterian churches and the various national agencies concerned, have organized Boards of church extension or similar bodies to work out the common task of the Presbyterian Church in those centers — to save the spirits of men. The work of these organizations is so new and so little known by the Church at large, and yet so important to this nation and to the Kingdom of God, that it is worth setting down here a few of their enterprises.

In New York there are 11 Presbyterian centers among Czecho-Slovaks, Italians, Magyars, and other immigrants. Five congregations and 2 Neighborhood Houses in the polyglot upper East Side population, are federated in the American Parish. This parish maintains a large summer camp in New Jersey. In the heart of the Bohemian section in New York stand the John Hus Church and Neighborhood House,

[1] *The Church and Industrial Reconstruction.* Committee on the War and the Religious Outlook. Association Press.

constructed in Bohemian architecture and pioneering in methods of Christian Americanization among these people. On the lower East Side, in the heart of the Jewish section, is the Labor Temple with a great social program of education and service trying to interpret what is best in America to a race of people who have seen only what is worst in this country — our slums and our sweatshops.

In Brooklyn foreign-language work is being conducted among Syrians, Poles, Lithuanians, French, Italians, Russians, Jews, and Czecho-Slovaks. Classes and clubs are being conducted in many centers throughout the year and fifteen Daily Vacation Bible Schools are held in Presbyterian churches during the summer.

Philadelphia has developed the largest Italian Presbyterian Church in the country, a very interesting community work among the Jews (Mizpah), and an aggressive community program at Barnes Memorial. Fifty-two hundred and eighty-three children were enrolled in the Presbyterian Daily Vacation Bible Schools in Philadelphia last summer. A Wayside Rescue Mission is also maintained.

Three important social centers are being maintained in Buffalo, and a new Neighborhood House is being erected to accommodate the enlarged work of the Immigrant Aid Bureau and Kindergarten at Lackawanna.

In Pittsburgh ten Daily Vacation Bible Schools, a missionary training school, a rescue mission, a publication office, an aggressive work among foreign-speaking peoples, and three Negro missions, are all being maintained by the presbytery.

In Baltimore twenty Daily Vacation Bible Schools, eight continuation schools, three foreign language centers among Italians, Bohemians, and Poles, one Negro center, one community church, and a large Jewish work, are the tangible

contributions of the Presbyterian churches through the Church Extension Board of the Presbytery.

Cleveland has eleven Daily Vacation Bible Schools, four Italian and one Magyar Presbyterian social centers, and the Harkness Fresh Air camp which provides outings for more than 500 children during the summer. Three special centers are being developed at Woodland, North, and Firestone Park. Each of these centers has a staff of workers and a made-to-order program to fit the needs of the industrial population which it serves.

In Detroit the presbytery conducts foreign language and social work among Italians, Armenians, Magyars, and Poles. It also conducts two neighborhood centers and one Negro center and church. The children of its 10 Daily Vacation Bible Schools represent fourteen different nationalities.

The Presbytery of Chicago reaches in their own language, Italians, Poles, Czecho-Slovaks, Assyrians, Hollanders, Hungarians, Chinese, and twelve Spanish-speaking nationalities. Through the English language it reaches thirty-four nationalities in such activities as English and civics clubs and classes and the multiplied functions of a community center. Neighborhood house and community center programs are being maintained at 19 points. Three Negro centers are conducted and at three places there are special efforts made to solve the Jewish problem.

On the Pacific Coast the most outstanding Presbyterian coöperative effort is that conducted by the San Francisco Presbytery, which maintains forty Daily Vacation Bible Schools, a summer camp, Young People's Conferences, a co-operative system of evangelism, a church-building fellowship of four hundred members contributing every time a home mission church is built, and a practical and successful plan of religious education and recruiting for the ministry. The record of this presbytery last year showed a net growth of

nine per cent in Church membership, twenty-four per cent in Sunday-school enrollment, and sixty-eight per cent in benevolences.

The Unfinished Task. The author asked the head of Presbyterian Church Extension activities in each of these industrial centers to write a statement on the unfinished task of the Presbyterian Church in his particular center — a statement that could be passed on to you in this book. Each man kindly wrote his statement. They all wrote without consulting each other, yet the statements are as alike as peas in a pod. The following statement by Dr. Charles L. Zorbaugh is as true for San Francisco, Chicago, New York, and all the rest as it is for Cleveland for which it was written:

The task is not likely to be finished as far ahead as anyone can see. Eighty per cent of our population is either foreign born or only one generation removed. You might better say that our task is just started. The most obvious thing to be said about the bulk of our work is it is very new, just fairly begun. Our church extension organization, our foreign work, our summer schools, our fresh-air camp, our community demonstration, our neighborhood work are all new, all within a decade, with much of the experimental and nothing at all of finality about them. We actually feel that we are at the beginning of things. We are forever trying to keep up with the growth of the city. Our foreign work is painfully experimental. We have only four stations among the Italians and one among the Hungarians. I believe in this work. I don't see how any man can do otherwise. We are poor Christians if we try to dodge it. Yet it is full of uncertainty and disappointments and meager visible results. It constitutes a great unfinished task for us. It is only nine or ten years ago that we first began to think of our duty to these new Americans.

Let us turn from the organizations to the missionaries themselves and their work upon their fields. Let us take a few examples.

Making a Beginning — Greeting the Immigrant at Ellis Island. Lately the Presbyterian Church has established a welfare worker on Ellis Island to see that as many immigrants as possible are greeted by Christian friendship and protected from the army of petty grafters who prey upon the ignorance and bewilderment of the newcomers. This welfare worker renders most of her service to those immigrants who have been sent to the temporary detention rooms because they have not sufficient funds to proceed to their destination, or because expected relatives have not called for them, or because they lack the proper affidavits. Some have incomplete addresses or none at all. Others have come with the intention of marrying at once and need to be chaperoned to City Hall. Still others want employment, or must wait till some relative is removed from the hospital. The welfare worker endeavors to complete the insufficient address, to help secure employment, and to put the immigrant in touch with the relative confined in the hospital. Some of the more serious cases, such as those of children under sixteen who have come to this country unaccompanied, or of women who have lost their passports during the voyage, require weeks of difficult follow-up work, but the worker has her reward when the problem is at last solved and the immigrant sent on his way rejoicing.

The Colporteurs. The colporteurs, or Bible men, are taking the gospel to the people of many tongues in the language of their native lands, not only at the port of entry but in the many places of their final settlement throughout our country.

A writer in one of our missionary magazines says:

Colporteurs belong to the constructive architectural corps of Kingdom builders who are digging the trenches in which others lay foundations on which, in due time, are to be built temples of God.

The colporteur is not simply a book hawker, not merely a commercial agent. If he were, it would not be dishonorable. But he goes as a pioneer evangelist, a scout of the great militant Church of Christ. He coöperates with the missionary. He goes to a town and visits every house. He finds those who are interested and gives a list of names to the nearest pastors. Sometimes he calls the people together and preaches to them, so that when the pastor comes he finds the church waiting for him to organize. He must work alone a great deal of the time; he must travel the dusty roads in the broiling sun; he must climb the mountains; he must bear the burden and the heat of the day.

Experiences. There is no bar anywhere to the work of the colporteur. He goes to every hamlet and every house, even to the farthest corner of the little alley, his aim being to leave the printed page containing the wonderful story, in every home. His work cannot be measured by figures nor by the number of visits.

One of our oldest colporteurs went to a lonely home in an Ohio mining town, where only the wife of the miner was at home, and being offered the Bible, she said that she could not read; and that it was no use to buy the book for her husband, as he spent his whole time with his comrades in the saloon gambling and drinking. However, the colporteur left the Bible in the home on trial. Within two months he again visited this family. He was seen and recognized by the woman while he was yet far from the house. She went to meet him and began to tell him the story of a great change in the life of her husband: "He noticed the book the first day he came from work," she said. "He began to read it and was so interested in it that he forgot to meet his comrades in the saloon. He did the same thing the next day, and has continued every day since. He does not go to the saloon, does not gamble, does not drink, and is an entirely changed man. Now I want to pay you for this

book. It is a great treasure in my home." When she was told that one dollar was all that she owed, she protested and said: "Only one dollar for this great book. Oh, please accept at least two dollars. It is worth so much more to me."

Personal Work. Another colporteur was visiting one of the largest hospitals in Pittsburgh. He was conducted to the bed of a Polish man whose arm was badly injured. The man refused to have it amputated, although he knew that without amputation he could not survive another day. He was discouraged and preferred to die. The colporteur spoke kindly to him and read the fourteenth chapter of John, and prayed with him. The man spoke little, but tears were noticed in his eyes. As they parted the colporteur left a Polish New Testament on his bed. When he came the next time, the patient was gone. His arm had been amputated and he had recovered and left the hospital. In about six months after this incident the colporteur was passing through an alley when a one-armed man called from a window asking him to come in. He said: "You do not remember me but I remember you. You visited me when I was in the hospital. You prayed with me and you left this little book on my bed. I read it and I want to tell you that through this book I came to the knowledge of my Saviour and I am a far happier man with one arm than I ever was with two arms. Through references in this book I learned also that there must be a bigger book, and I want to have it." He then purchased a copy of the Polish Bible from the colporteur. The colporteur has never met him since and does not know of what church he is a member, but he knows that he found the Book of life.

A Slovak Bible was left by one of our colporteurs in a house where four men were gambling, and a woman was serving beer. The colporteur managed to leave a Bible

in the house, asking the people to read it, promising that he would call again sometime and see how they liked it.

However, he did not call until about a year after this incident. When he opened the door he found the room in perfect order, a clean cloth on the table, and if it had not been for the Bible which was lying on the table, and which he recognized, he would have thought that he entered the wrong house. Husband and wife recognized the colporteur. They related to him the story of the wonderful change in their family life since they began to read the Bible. "This book is now most precious to our home," the man said, "no drinking or gambling is going on here any more. We are trying to live according to the Word of God and we cannot thank you enough for this book."

Results. The report of a single year's work of the colporteurs will convey an idea of the far-reaching influence of their labors. During the year ending March 31, 1920, there were thirty-seven colporteurs engaged, some of them serving only a portion of the year. Their reports show that 46,959 families were visited, and that most of them were destitute of the Bible. They distributed by sale and gift 6734 copies of the Scriptures, besides 12,818 other religious books, and 123,010 tracts containing the gospel message, in at least twenty different languages.

Building on a Colporteur's Foundation. Eight years ago Rev. William J. Bell left Princeton Seminary to work for a few weeks as an investigator on the Mesaba Range of Northern Minnesota. He was a Minnesota boy and knew the pioneer work of the late Frank Higgins, lumberjack missionary of that state. His intention was to spend a few weeks on Higgins' old trail and then to go abroad for a year's study in Europe before returning to this country for missionary work. But what he found on Higgins' old trail drove out of his head all notion of going to Europe or

anywhere else. He found that the 25,000 lumberjacks of Higgins' day had been supplanted by 200,000 miners — eighty-seven per cent of them foreign-born — representing some twenty different nationalities. It was a country as unlike America as Russia or Finland.

Bell began as an investigator, then worked as a colporteur going from house to house, getting acquainted with the people and winning his way into their hearts by his sincerity and his friendliness. After a while he opened a Daily Vacation Bible School where six days a week through the summer he taught the children of these foreigners songs, stories, games, and handwork. The school soon became popular with both children and parents. The next year he opened another and then still others in various villages and "locations" on the Mesaba and Vermilion Iron Ranges. Classes and clubs for both men and women followed quickly.

Some months ago the writer visited Bell and for two or three days hung on to his coat tails. He is a human dynamo. Somehow he has been conducting educational and religious work in twenty centers strung out along a hundred miles of the Mesaba and Vermilion Ranges. And when in summer his vacation schools have finished their courses and dismissed their 750 children, he rests himself conducting camps for more than 500 children of immigrants. To be sure he doesn't do it all himself.

"But where do you get your helpers?"

"Most of them are young immigrants who were members of these classes themselves a few years ago. They go away to college and university and then come back to serve their own people here."

If a final proof of the efficacy of the methods of these pathfinders was needed, it came one day in a classroom conducted by a Finnish worker of Bell's staff. In the midst of the devotional hour when all the children were assembled

for songs and stories, an irate Finnish father burst into the room and demanded between oaths that his son leave the school at once and return to his own home. Quickly the little teacher walked up to him and spoke to him quietly in his own tongue.

"What! You are a Finn?" he exclaimed in their common language. His anger gave way to wonder and then to enthusiasm as the little teacher told him about the school. "Wait!" he said, and hurried out of the room. Five minutes later he returned bringing his young daughter and handed her over to the teacher to be enrolled.

"Bell," the writer said, as he prepared to return, "is there anything I can do for you back East?"

"Recruit more workers for me," he said. *"We are touching only the fringes of this job,* and the I. W. W. and other radical organizations are spending many times as much among these immigrants as we are."

The Unfinished Task on the Iron Ranges. "What do you want these trained workers for?"

"I want them to provide Christian leadership for these people, to visit them in their homes, to make friends with them, and personify for them all that is best in America in the way of democracy, fellowship, and neighborliness. I want leaders strong enough to command the respect and cooperation of the school authorities, the mining companies, the company doctors, municipal nurses, and company officials. I want leaders who understand the materials and methods of Christian education and who can teach the young people on week days as well as on Sundays. I could easily use ten such leaders now in a territory here on the ranges which is as yet absolutely untouched. I want leaders who have executive power too, and who can help these people secure neighborhood houses properly equipped, to carry on our coöperative efforts in building a Christian American

democracy. Send me such leaders and I will promise them — "

"Well, what will you promise them?"

"I will promise them a chance to invest their lives in building up a great Christian country. I will promise them a man's job, a long fight, and the confidence of ultimate victory. I will promise them the friendship of these children."

Summing Up the Unfinished Task. These glimpses of the work on the Iron Ranges and of the colporteurs and of the twelve major city presbyteries are altogether inadequate to portray either the size of the task or the efforts of the Presbyterian Church to solve it. We have not even mentioned the 1,500,000 migrant laborers who work in harvest fields, truck patches, vineyards, orchards, and lumber camps a few weeks or months at a time and then move on like Ishmaelites to other communities, never staying anywhere long enough to be reached by the traditional methods of local churches. And what of the 300,000 Negroes who have migrated from the South during the last few years to the industrial centers of the North and who now live among the very worst conditions of the so-called civilized life? And just now the papers are telling us that from 15,000,000 to 25,000,000 foreigners are determined to come to America. These figures stagger the imagination; they present a problem far beyond the capacity of the Presbyterian organization to reach, but that does not excuse us from making the effort. Let us pause and try to get a perspective on this business.

Perspective. The purport of this book is this: As Christians we are working to establish the Kingdom of God — the time when men shall live together in justice, righteousness, and brotherhood, in fellowship with God. As Presbyterians we have historically been especially vigorous

in removing certain obstacles that prevented men from establishing such a Kingdom, and to that end have fought for political and religious freedom and for education. The task that confronts us in industrial centers is in line with our purpose as Christians and our history as Presbyterians. It is to help the millions of men and women who live in America's industrial centers, the great majority of them immigrants, first to a closer fellowship with God, and second actually to secure the political and religious freedom and the education they need for the fullest development of their characters.

The Only Solution. The task is beyond our organization, but not beyond us as individual Christians. If each of the 1,600,000 Presbyterians in America would extend a sympathetic and friendly hand to the immigrants in his own community, the immigrant "problem" would dissolve in mutual understanding. If each of us lived out in daily practice the Golden Rule, industrial warfare would give way to brotherhood.

Old-Fashioned Neighborliness. It is for such man-to-man friendship that Dr. William P. Shriver appeals in his account of the work of the Neighborhood House, at Gary Indiana.

The core of Christian Americanization is nothing more, nor less, than old-fashioned neighborliness. Kindness born of a sense of kinship is the strong tie to bind us in our new community relations. For that the steel towns, the mill towns, the mining camps wait. For that the heart of the immigrant, far from the old home, amidst the strangeness and perplexities of a new world, is fertile soil. "A neighbor for every foreign family," might well be the slogan of many a community that is asking to-day, "What can we do for the immigrant?"

For the foreign quarter, the polyglot community, the "Little Italy" on the other side of the tracks, this purpose

of a Christian neighborliness may often best be translated through a Neighborhood House. Let it be as simple as possible, an old house converted to a new service, freshened by paint, made homelike and inviting, a cheerful place for meeting and getting acquainted, for friendly helpfulness according to the need of that particular community, and a new door will have to be opened out into all that finer, fairer community life with which we associate the best of America.

Ten years ago the Neighborhood House at Gary, at that wonder center of the steel industry, was inaugurated in this simple way. To-day it is housed in a building erected in successive stages at a cost of $50,000. Its equipment and activities reflect the social and religious needs of the foreign and polyglot community of South Gary. There are widows of the steel workers who must go out daily to work; for their babies there is a day nursery. During the summer an immense amount of infant welfare work is done in the station established at the house. A visiting nurse employed by the city makes her headquarters there. Out of a total of 57,000 attendants at the week-day activities of the house in a year, one fourth were reached in the interest of health and better conditions of physical life, through the friendly service of the day and night nursery, the clinic, the baths, and sickness treated. So the urgent need of the neighborhood registers itself in the program of the Gary Neighborhood House.

There is a laundry where every facility is furnished for doing the family wash. An employment bureau last year provided 3500 pieces of day's work, especially for women. Many permanent positions, mostly in homes, were found. The house is used as a meeting place for various immigrant and fraternal societies. There are lectures, a library, classes in English for coming Americans, piano lessons and practice, cooking and needlework classes, boys' and girls' clubs, and gardens. At every possible point coöperation is established with the churches, schools, associated charities, Red Cross, physicians, city matrons, hospitals, probation officers, and all public welfare and social agencies.

All this service is an expression of the spirit of Christ. The Neighborhood House is a modern incarnation of a liv-

ing, loving, serving Teacher and Friend. It is a gospel of acts for the foreigners, for whom, too often, our Christ has been only a dead Christ presented in form and sacrament and ceremony. There is a Sunday school with an average attendance of 145. The week-day religious school, conducted coöperatively under the Gary plan, enlists an attendance of 100 twice a week. Within the fellowship of the house has developed a society of Christians, the Church of the Saviour, with worship in English, Slovak, and Italian.

At the heart of this house, are those who think and plan and hold out their hands in neighborly fashion. Rev. Ralph Cummins, director, an honor graduate of McCormick Theological Seminary, spent fifteen months in southern Europe as an immigration fellow of the Board of Home Missions. He knows the peasant immigrant both here and over there. To the field of the immigrant and industrial community he has given his life in the same fine devotion with which other younger ministers have chosen the foreign field. Mrs. Cummins, a graduate nurse, has planned and directed the nursery, the clinic, and the round of home visitation. Both of these leaders embody the inspiring spirit of the New Home Missions.

The Neighborhood House is a valued asset in any program of Christian Americanization. It affords opportunity for the mutual interchange of the best of immigrant life and tradition and the best and most hopeful Americanism. It reproduces the informal and grateful ministry of Jesus. There could be no finer contribution on the part of the Presbyterian Church to our new American life than a hundred of these Neighborhood Houses spread across this country from coast to coast.

Questions for Discussion

1. *Why in industrial centers is it especially hard to get hold of the spirits of men?*
2. *Describe the arrival and settlement of a typical Polish immigrant in this country.*
3. *How many foreign born are there in the United States? Where do they live?*
4. *Sketch the present church and immigrant situation in Greater New York. In your own community.*
5. *What are "Daily Vacation Bible Schools"?*
6. *What are "Boards of Church Extension"? How many of these are there at present? Where, for example? Mention at least four different lines of work they are trying.*
7. *At what stage is our work among the immigrants? Why has the Church established a welfare worker at Ellis Island?*
8. *Describe the task of a colporteur showing its difficulties and its opportunities.*
9. *The Iron Ranges. Where are they? Why is Christian Americanization work needed there? What has been done? What further ought to be done?*
10. *In immigrant work what is the value of "old-fashioned neighborliness"?*
11. *Demonstrate the significance of a Neighborhood House in a foreign section.*
12. *Is there an immigrant "colony" in or near your community? What is your church doing to extend neighborliness to it? What are you not doing? What more should you do as a church and as individuals?*

CHAPTER IV

IN RURAL COMMUNITIES

IN RURAL COMMUNITIES

THE CHALLENGE

Of the Field

Fifty-four million people are living in rural and small town communities of less than 5000 population. The problems facing the Church are shifting population, declining Church membership, lack of community centers and community leadership, the circuit system, nonresident ministry, inadequate equipment, and denominational overlapping.

The Ohio Rural Life Survey found that of 1515 churches in thirty-one counties more than two thirds were arrested or dying.

Very few country churches receive the full time of a pastor. Ministers cross and recross one another's paths, serving two, four, or even eight and ten churches. Of the 17,000 country churches of one denomination, 12,000 are without services every Sunday. Another denomination has nine tenths of its rural churches served by absentee pastors: and three fourths of its churches have but one service per month; while one fourth has no Sunday school at all.

There is a close relation between the decadence of country populations and the degeneration of rural stock. Rev. C. O. Gill in his book "Six Thousand Country Churches" shows that illiteracy, illegitimacy, crime, and physical degeneracy correspond in their frequency to the decay of the country church and the substitution for it of an emotional, irresponsible religious type — a great danger to Protestantism and Americanism.

American Volume — Interchurch Survey.

IN RURAL COMMUNITIES

THE ANSWER

Of the Presbyterian Church in the U. S. A.

With the aid of the Board of Home Missions, *418 ministers are serving more than 1000 churches. This is the historic "American Work" of the Board. About nine out of ten Presbyterian churches in this country to-day were at one time home mission churches of this type. The Board's aim is to develop weak churches into strong, self-supporting ones with resident pastors, with proper equipment and without waste of money and effort in competition with other denominations.*

This Board, through its Country Life Department, *is also administering fifty-three demonstration country parishes in the Middle West, South, and Far West, each with a resident pastor and with each securing as rapidly as possible the equipment needed for its particular field.*

In coöperation with other denominations, ten summer schools are being conducted for country ministers. These schools deal not only with the fundamental philosophy underlying the building up of a Christian rural community life, but with practical and successful methods as well.

To build up a more permanent personnel in rural fields, a strong recruiting policy has been adopted by which specially trained young men are being recruited on five and seven year contracts, with a living wage and sufficient equipment for effective work.

Through the eighteen self-supporting synods and presbyteries *which administer their own work, similar attempts are being made to develop rural fields under resident ministers on long term service plans.*

We have every right to feel proud of our home mission work in rural and frontier communities, but the plain fact is that the Presbyterian Church still tolerates the pernicious circuit system, still underpays its ministers, and still is content to go along in the old ruts with an outworn program that does not meet the needs of present-day communities or materially help country people in their spiritual battles.

Chapter IV

IN RURAL COMMUNITIES

The Task of the Church in the Country. The task of the Church in the city is to save men's spirits from burning up in the competitive race for business. It is a race where a man is subjected to all the temptations of greed, passion, and cruelty. Unnatural living conditions, the pressure of crowds, and the roar of machinery must be overcome before a man may listen to the still small voice of God in his soul.

The task of the Church in the country is also to save men's spirits, and to make them one with God, but the obstacles to be overcome are different. The farmer's spiritual war is against individualism, isolation, narrowness of mind and heart, a false independence, and the malignity that breeds in moral and social stagnation. Somehow the Church must help the farmer to win this war. It must help him to put coöperation in the place of individualism, and breadth of sympathy and understanding in the place of narrowness. It must see that there is no moral or social stagnation in the farmer's community, but instead a wholesome happy life for himself, his wife, and his children in fellowship with God.

In Fellowship with God — that is the Church's end as well as its method. Other organizations, the Grange, the school, the lodge, and a score of social and commercial agencies, are endeavoring to improve social conditions in

the country and the Church must work with them all. But the task of the Church is fundamental to them all, for unless a man's life is so controlled by a living, indwelling God that he desires to conform his conduct to Christ's law of love and service, there is small chance of educating him in anything except selfishness. You may teach him how to raise more corn, but he will use his knowledge only to "feed more hogs, to buy more land, to raise more corn, to feed more hogs, to buy more land," and so on until he is gathered to his fathers in the village cemetery. It is the frank purpose of getting men in fellowship with God that distinguishes the task of the Church from every other social agency.

The Struggle to Survive. So much for the task of the Church in the country. For the last three decades this task has been increasingly difficult. The country church has been engaged in a terrific struggle to survive. So long as its task was among a settled population where generation after generation lived on the same land, worshiped in the same church, and worked and played together in the same homes and public buildings the Church's task was simple enough, although never easy. But economic and social conditions have been changing mightily. First farm land began to soar in price and more and more it became the object of speculation. Old families began to sell their farms and move on to cheaper land. The typical rural community to-day has been undergoing a shift in the agricultural population. The old families moving out has meant a breaking of community ties. Often the old families have been succeeded by absentee landlords. Old forms of recreation have been passing away, community spirit and community pride have been at low ebb. Tenant farming has increased. Social and moral stagnation have set in.

The average country church is face to face with the problem of "oldtimer" and "newcomer." The oldtimers

are for shifting the burdens of community problems and responsibilities upon the shoulders of the newcomers, and the newcomers are for pushing them back upon the oldtimers. Add to these problems of shifting population, changing communities and oldtimer and newcomer difficulties, the changes that have been brought about by telephones, rural mail delivery, automobiles, mail-order businesses, and consolidated schools — and you have some conception of the new conditions in which the country church works.

But changed though the conditions in the country may be the average country church has not changed its program or its methods. It has been stumbling along in the old ruts and wondering why it made no progress. It has been preaching and taking collections. Its order of service is the same that it had in pioneer days — a few hymns and a sermon. Then country people seldom got together in any sort of meeting. The preacher was the only educated man in the community. He was newspaper and magazine as well as prophet. A social meeting and a sermon met a very definite need. But to-day many in the congregation are as well educated as the preacher. The spiritual problems that face the congregation are largely social. Yet the preacher and his message and the old order of service are still individual and otherworldly.

Moreover the Church has gone on wastefully multiplying little one-celled church buildings until in many parts of the Middle West and South we have four church buildings where there is support for only one. And instead of developing a highly trained resident ministry for the country church we have multiplied circuit riders who live in towns where they do not preach and preach in the country where they do not live.

Because the country church has failed to adapt itself to changed conditions in the country and failed to apply

business sense in administering its work as an institution the struggle for survival has been going hard with it. The rural survey of the Interchurch World Movement tells a story of decline and decay that challenges the earnest thought of every American.

Decreasing Numbers in Country Communities and Country Churches. From a thriving country church of fifty-five families in 1917 one congregation has lost twenty-seven in the last three years. Nearly half of the families in this Michigan rural community closed their homes and moved either to Detroit or Flint. The graduating class of the high school numbered twenty in 1918, six in 1919, and last year three. This tells the story of what has been happening in greater or less degree in thousands of country churches. Excluding the incorporated towns of under 2500 population, rural America lost slightly in population during the last census period. Everywhere except in the newest sections, country churches are reporting diminishing memberships. An analysis of seventeen counties in one representative state, covering 738 churches, shows that less than two fifths are growing, while nearly one fifth has given up the struggle to survive.

The Ineffectiveness of the Too Small Church. This naturally makes for a small country church. Dr. Gill's study of nearly 7000 country churches in Ohio in 1916 showed that more than half had less than 75 members. From county after county reports of the Interchurch Survey showed that from thirty-five to fifty-five per cent of the churches in the open country had less than twenty-five members. It is a dull and uninspiring church life at the best, which such meager groups sustain. Too few for aggressive, telling work, too poor collectively to have either adequate equipment or ministry, too small to provide enthusiasm and leadership for service, *such churches, results thus far in*

hand would indicate, have but one chance in four of surviving.

Inadequate Leadership. Some of these struggling churches that happen to be in stragetic places might be imbued with new life and vision, were the leadership adequate. Too frequently, however, the country pastor is not fitted to cope with the changing conditions of these times. College and seminary men are rare in the open country ministry, unless it be that they motor out from some town or city to preach a sermon, receive an honorarium, and ride away. One of the most progressive denominations in a prosperous eastern state reports that sixty per cent of its rural pastors have not had college or seminary preparation for their work. Four of the largest denominations serving rural America admit that not more than ten per cent of their country ministers have had such training. Some counties have been found in which not a minister was so trained. Quite apart from the salary question, the young man of today, adequately trained, is not interested in the task of holding together small and ever smaller groups of people in organized congregations just because the idea persists that denominational well-being is thus benefited. Hence, though there are notable exceptions, trained religious leadership is still to be supplied to the average country community.

The Pernicious Circuit System. This general situation, as well as the legacy of the past, has fastened upon the Church that evil known as the circuit system. Ministers are asked to divide their time among several country congregations. They are assigned three, four, six, even eight to a dozen churches which become points on the circuit of the minister. This system reduces the servant of the Lord to the position of a traveling peddler of sermons. Pastoral work that means so much in its intimate contact becomes impossible. Residence with the majority of his congrega-

tion, with that type of careful executive oversight that this implies, is out of the question. The system is general throughout America. It is an exceptional county that shows more than one out of every four of its ministers giving full time to but one congregation. The acid test of any system is the result it produces. *With at least two out of every three country churches in America closed on any given Sunday in the year, the Church itself supplies the opening wedge for Sabbath-breaking.* Denominationalism demands that communities keep the Lord's Day only as often as the circuit rider can meet his appointments. The inefficiency of the plan is further revealed when it is realized that ministers travel thousands of miles, crossing and re-crossing one another's paths to keep their appointments. Often they pass through areas entirely untouched by the Church, because the church without a resident pastor on full time to direct its energies does not stretch out far from the home base. Seeing that the Church does not take itself seriously, people treat it in the same way. Many whole communities are served entirely by nonresident pastors who come from without and travel around a circuit. *One eastern town has three churches and three resident ministers. None of the resident ministers, however, preaches in any of these churches. Instead they travel to stations scattered through three counties, the churches in the town being served by three men from without, one of whom travels nearly* 100 *miles a round trip every time he preaches in this town.*

Such conditions are not unique by any means. They can be duplicated in every part of America. One of the richest agricultural townships in Pennsylvania has four churches. They are in sight of one another. One has two services a month and is served by a pastor from another state. The second receives one service a month from a pastor ten miles away. The pastor for the third comes once a month

on a week night from Washington, D. C. The fourth church has closed its doors. The people could easily support one full-time, resident pastor who, as a layman in another rural community said in pleading for just this thing, "would be a man of God to live among us, who would occupy one of the three empty parsonages, who would care about our school because his children went there, who would be concerned about how we played for he and his would play with us, who would understand our sorrows, because he would be one of us, who would point the way of God, by life and direction as well as by an occasional word."

Denominational Overlapping. As has been indicated the circuit system is an excuse to keep together denominational groups for the glory of annual reports. That spells denominational overlapping and all the waste that this form of competition means. The community from which came the layman quoted just above has three churches for 550 people, all on part time. Across the state line from that town is a village of 150, in which six churches still cling tenaciously to some sort of life. In Spring Mills, a hamlet of 456 people, there are six churches, but no resident ministers. Within a radius of three quarters of a mile are three churches of the same denomination. In the face of bettering roads this is the most inexcusable type of competition. Instances could be multiplied but results are more to our purpose.

Apply this situation to a given county. We find seven communities with seventy churches, not one of which has a noncompetitive field. Of the seventeen clergymen residing in the county only four live near any one of the churches which they serve. Not one gives his undivided attention to any single church. Nineteen ministers living outside of the county enter it to preach at various points. On an average they travel almost twenty miles to reach their stations. The parishes of some of these churches compete with as many as

twelve of their neighbors. Yet there are nine considerable areas within this county that do not receive the attention of any church although ministers ride through them to reach their appointments. Of the churches in this county only four have as many as four services a month. Ten have had no meeting for half a year or more. A score have but one service a month, twenty-eight have two services, and two, three. The balance is entirely abandoned. The circuit plan, the overlapping, in short the system on which we try to administer the rural church in America, is therefore responsible through this type of service, not only for unevangelized areas but for whole townships and communities that are actually neglected because of the effort to hold allegiance merely by occasional preaching.

The situation of this county is no worse than the average. In one of the richest counties of the corn belt forty-one churches leave one quarter of the area and more than one quarter of the population outside their ministry, while no church, on the other hand, is free from competition from some of its neighbors. In a New England community of twenty-six square miles this process has run its course. Last year eight abandoned churches in that area told the story of destruction through competition and its attendant evils. To-day, coöperatively, one resident leader is reaching the entire region and securing real response.

Inadequate Program. The program of the Church on a circuit is nothing more than its once or twice a month preaching service and an annual revival. No city church could be sustained on this basis and country churches cannot either. Between one sixth and one quarter of churches on circuits have not even the most elementary sort of Sunday school. The pastor of one church remarked that the future of the Church lay with its young people. Out of ninety-five members of this church fifty-five were under twenty-one

years of age. Yet this church had no young people's society, no leadership training, no social life, not even a Sunday-school picnic. The pastor preached twice a month but did not even attend Sunday school. The future of the Church, however, "lies with the young people." Are they to blame if they let it die?

Starvation Salaries. It is sometimes said in defense of the circuit system that it enables the country people to have some sort of religious ministration within reach of what they can afford and that it gives to the minister a wage higher than he could hope for did he serve but one congregation.

What are the facts? In one of the richest agricultural counties in the east, a trucking county, only fifteen per cent of the ministers receive $1500 or more, including the value of the parsonage. More than one third must resort to other occupations to make both ends meet. In another state the ministers of seventeen counties were studied and more than half had to divide their time between their churches and some secular occupation. In a score or more of counties the average annual wage was less than $100 and in several less than $35. County after county in every section of the country fails to show a minister who needs to pay an income tax. The average wage of most is below the income of the rubber and shoe workers.

The record of the Presbyterian Church in this matter of salaries is not a happy record to contemplate. The statistics in the American Volume of the Interchurch World Survey show that the average salary of a Presbyterian (North) minister is only $1393 including his house, although the government has estimated that the bare cost of living for an average American family is $1500. Our support of retired ministers and widows and orphans of ministers is even less worthy. The maximum relief that the Board of Min-

isterial Relief and Sustentation was able to give to any retired minister during the year ending March 31, 1919 (the last figures available) was $400. Two hundred and fifty-nine honor roll retired ministers received an average of only $334; 421 other ministers received an average of $271; 900 widows received an average of $179, and no widow was allowed more than $300. "The Church which fails to take care of its ministers when they have worn themselves out in its service, will shortly have no ministers wearing themselves out for it."

Put Yourself in the Minister's Place. In the large, facts like this make little impression. Think yourself into the personal situation of the spiritual leaders who face these facts. Writes one: "I cannot keep my wife and baby at the present cost of living and pay off the debt on my education on a salary of $1100 a year and house. We are without clothes respectable for our calling. I am starved both physically and spiritually trying to live and work in a town where there are four Protestant churches when there should be one. The pastor of Church A receives several hundred dollars home mission aid. Church B is one point on a large circuit. One hundred dollars of my salary (Church C) comes from the Home Board. Church D (Presbyterian) was closed, but with money from their campaign they are opening up again with $400 missionary money." Missionary money! How long, O Lord, how long?

Jesus Christ called men to sacrifice. He also called them to service — service for the Kingdom of God. No real disciple desires more than the hire of which he is worthy as a laborer, which will provide for the daily bread. But never can the best men of America lay down their lives as a sacrifice on the altar of starvation for the sake of any less cause than the Kingdom of God. Loyalty to Jesus does not demand submission to that type of situation.

The Immigrant in Town and Country. The whole task is being complicated in many sections, especially in New England, the Mississippi Valley, and the small fruit regions of the Pacific Coast, by the inrushing tide of foreign born. Nearly 6,000,000 foreign born and another 6,000,000 of immediate foreign extraction now live in town and country districts of America. They bring different languages, different customs, and different standards of living into the rural community. The Church must find a way to meet the spiritual needs of these immigrants. We must lead the way for a clearer mutual understanding in order that they may know what is the best in America and we may know what is best in them — and that together we may build up a New America. The survey returns of one county of 30,000 omitted to mention a community of 2000. When this omission was checked back it was explained that this community of 2000 was made up of *foreigners and was therefore of no significance in the study of the churches of the county!*

The Unfinished Task. These, then, are some of the outstanding problems. Every county studied shows its unevangelized or neglected areas, reveals need for adjustment of parishes and ministerial residences, for adequate equipment, enlarged program, resident ministers, a unified program of effort, and a gospel wide enough in its application to include all community relationships and needs. It must meet the spiritual needs of its contemporaries — not its forefathers. If it is to do this it must first eliminate its present handicaps, its outworn program, its wasteful competition, its nonresident ministry, its insufficiently prepared preachers, its inadequate salaries.

The Importance of This to the Presbyterian Church as a Whole. Seventy per cent of the Presbyterian churches of this country are in small towns or country communities. Their struggle for survival is important not only

to themselves, but to the whole nation and to the foreign mission enterprise. For both the city church and the foreign mission station rest ultimately upon the foundation of the country church. Go into any city church and ask for a raising of hands to show how many adults there were first led into the church in a rural or village community, and the chances are that from fifty to seventy-five per cent of the adults will testify to their rural and small town origin. When the country church loses out in its struggle to survive, the doors of the city church will close soon afterward, and before that happens the foreign mission enterprise will have collapsed for lack of moral and financial support. The country church will not die, the danger is that it will become a chronic invalid and fail in its great mission of helping country people win their spiritual battles.

What the Presbyterian Church Is Doing About It. Eleven years ago the Presbyterian Church, realizing the trend of things in the country, sent a number of men into the field to make careful studies of causes and remedies. These studies have been continued to this day. Out of them has come the Country Life Department's platform for country churches:

One Church in Every Community

To unite the people in worship and service;
With the gospel and friendship for all;
With help for every community need, whether of good roads, adequate schools, social life, or what not;
With Christian leadership for every occasion and cooperation for every movement which contributes to the betterment of mankind.

A Resident Minister in Every Community Church

With the love of the country church and the country people in his heart;
With accurate and sympathetic knowledge of his task and his community.

Every Community a Permanent Home

Where no one is poor or strange or dissatisfied;
Where men are taught how to live and work in the country and to support their homes, their institutions, and their community;
Where every generation transmits a richer heritage — in lands and institutions and traditions — than it received;
Where there is a satisfaction in the present and a faith in the future to inspire with a confidence of eternal life.

Measuring Church Efficiency. In order that the country churches may measure their own efficiency in ministering to the needs of rural communities, a score card has been devised. The thirty-one points on this score card include:

Social and recreational equipment, including a stage; a well-equipped kitchen; an organ or a piano; separate Sunday-school rooms or curtained spaces for classes or departments; stereopticon or motion-picture equipment; adequate sanitary toilets; horse sheds or parking space for automobiles; a pastor resident within the same community as the church, who gives full time to the work of that church, conducts services every Sunday, and receives a salary of at least $1200 a year and house; an annual budget for all money raised; a yearly canvass of all members; sum for benevolences equal to at least twenty-five per cent of the current expenses; service to all racial and occupational groups which have not their own Protestant churches; Sunday school the entire year; Sunday-school enrollment equal to church membership; provision for bringing pupils into the church; special instruction for church membership; teacher-training or normal class; provision for leadership training; systematic evangelism, aimed to reach the entire community and all classes of the community; coöpera-

tion with other churches of the community; organized activities for age and sex groups; coöperation with church boards and denominational agencies; service to the entire community; twenty-five per cent of members with a definite place in some part of church activities.[1]

Summer Schools for Country Ministers. The Presbyterian Church, in coöperation with other denominations, conducts summer schools for country ministers. These are graduate schools for men who are now actually working out the problems of the country church. Their work is conducted on the classroom principle. They are led by men selected primarily for their knowledge of rural problems. They deal with the important phases of community life and church work in the country and in villages and small towns. They are held as a rule in the buildings of the state college of agriculture of various states. Their value consists not only in disseminating information concerning methods of country work, but in getting country ministers together, giving them new visions, renewing their courage, and filling their hearts with new hope.

Practicing What We Preach. Simply preaching about rural conditions, setting up standards of efficiency, and making out programs would have little effect unless in our own churches we made an honest effort to practice what we preach. In this effort more than fifty "Demonstration Parishes," under the direction of Dr. Warren H. Wilson, have been established in various parts of the country. Each one has a resident minister on full time. As rapidly as possible each one is being equipped with a building suited to its needs. Here is an example of one such demonstration parish. Four years ago Rev. and Mrs. Sterling

[1] A pamphlet containing this score card by which you may grade your own church may be had for five cents from the Board of Home Missions, 156 Fifth Avenue, New York City.

Richardson were sent to the Corinth Church, five miles from Allen, Texas. The total membership of the church at that time was thirty-eight. There was no other Protestant church in the community. The yearly budget of the church was between two and three hundred dollars. Preaching was held but once a month by an absentee preacher. The congregation was divided into factions. When Mr. Richardson went to preach his first sermon not a soul showed up at the service. Everyone had gone to a "singing" in a neighboring village. Interest in the church and in religious matters generally was at a low ebb. The oldtimers had been moving out and newcomers had taken possession of the land. Sixty-eight per cent of the population were tenant farmers. Community spirit and pride had departed.

A community of this sort could never be revived by a circuit-riding preacher who came but once a month to preach a sermon and then left the community for another month.

Mr. and Mrs. Richardson had come on the demonstration parish plan — to put all of their time and effort and prayers into this one community. There was no house for them to live in and nothing that the eye could see nor the ear could hear that could possibly make the church attractive for educated young people. They took up their residence in an abandoned schoolhouse. In this schoolhouse the author visited them months ago.

"Why did you come to this out-of-the-way place?" he asked. It was Mrs. Richardson who answered.

"My husband and I accepted a place in the country because there was a man filled with the love of humankind and endowed with a persuasive tongue, who talked to us so convincingly of the needs of country folk that we felt inspired. Until then we had believed with most people that the country church is a sort of ecclesiastical crutch on which the infirm or inefficient minister may lean in his declining

days. It took something of the pioneer spirit to give us the courage to effect the change from our city parish to this field."

"What was your first impression of this parish?" She smiled a bit ruefully.

"I remember my first glimpse of the place that was to be my home. The house was this old abandoned wooden school building; with its roof swayed like the back of a Texas razorback hog, and its sharp little front porch for all the world like his snout. Coming upon it suddenly in a head-high forest of wild sunflowers and cockleburs, with its two doors like half-opened eyes dozing in the sun, I was afraid for the moment to move a step farther in its direction. It needed only to give a 'Whoof!' to make me take to my heels. It was funny. I sat down on the ground and laughed at it. And then woman-like, I cried. I wept for the long-lost bathtub; for smooth, satiny floors; for the joys and cleanliness of electricity and gas; for all the creature comforts. I wept long, after the manner of my kind. And when I raised my head and opened my eyes God had prepared a wonderful surprise. The sun had set and there were millions of stars, so close it seemed I could almost reach up and touch them with my hand. A soft cool breeze had sprung up, filled with the very elixir of life and joy. A mocking bird began singing — did you ever hear one sing at night? — and its music was full of more beauty than ever was in the magic of Campanini's baton. Who cared for a bath? There was a purling brook near by. Who longed for gas? At least it was six months till winter. Belasco couldn't have imagined a greater scene than I had before me, and there was my orchestra all attuned. Thereupon, having reached the happy norm, I girded my loins and went forth to see what I could see of this job."

She and her husband went straight into the job by going

straight into the hearts of the people, and they found the people wonderfully kind. For the first time in many, many years, the folks found what it was to have a minister in sickness and sorrow. No matter what their problems, they found in him a reassurance of the goodness and presence of God, and gradually they began to knit together, man and minister — people and God. They came to know him not simply as their preacher but as their friend.

Now after four years the members of the Corinth church point with pride to certain spiritual and visible results. There has been a moral clean-up. Four years ago prostitution flourished openly. To-day it is gone. Farm tenantry has been reduced from sixty-eight per cent to forty-nine per cent. Of course other factors besides the Church contributed to this end, but the Church was an important factor, for some farm owners testified that they would not have stayed in a community where there was no moral and spiritual training for their young people. They would have followed the example of other owners who had moved away in order to have these advantages for their children. The tide has been turned in favor of the community. A good roads club has been formed with the pastor as president. The district has been persuaded to vote $50,000 for pikes. Mrs. Richardson has a boys' class of thirty members in the Sunday school. The young people of the church have built a fence around the minister's garden and put up a garage beside his house. The women of the church have organized themselves in a missionary society and have helped to secure new chairs for the church and an automobile for their pastor. The budget of the church has increased to $1600 or more, and the attendance in fair weather is around 200. In spite of the crop failures the people have raised more than $5000 toward a new church building. Mr. Richardson's eyes are bright when he talks to you about this

building. "It is going to be the finest church building in all this section of Texas," he says. "It's going to have an auditorium, and a social room, and a stage, and equipment for educational and social work. And when that is built we are going after a consolidated school."

When every Presbyterian country church is under the leadership of such a resident pastor, investing himself in the lives of the men and women and children of his parish, leading the forces of righteousnesss against the powers of isolation, individualism, and social stagnation, a new day will have dawned not only for the farmer and his family but for this nation and for the Kingdom.

Questions for Discussion

1. *Against what is the farmer's spiritual war?*
2. *What distinguishes the task of the Church from that of other social agencies?*
3. *What social and economic changes have come about in the rural section during the last thirty years?*
4. *How far has the Church adapted itself to these changes?*
5. *What are the disadvantages of a too small church?*
6. *What training has the average country pastor had?*
7. *Discuss the circuit system in detail. Show how it affects Sabbath-keeping; wastes energy; neglects large sections entirely; fails to present an adequate program for young people and immigrants; fails in fairness to the minister.*
8. *Why is the rural church situation important to the nation?*
9. *In the face of such facts what is the manifest present task of the Church?*

10. *Study what the Presbyterian Church has already done.*
11. *What is the Country Life Department's program for country churches?*
12. *What is the value of summer schools for country ministers?*
13. *What is meant by a "Demonstration Parish"? Illustrate.*
14. *How may the efficiency of a given church be measured?*
15. *Grade your own church. What score does it make? Remember that the thirty-one points constitute a minimum, not a maximum standard. In what points is your church weak? What can you do about it?*

CHAPTER V

AMONG ALASKANS AND INDIANS

(*a*) Alaskans
(*b*) Indians

ALASKA

THE CHALLENGE

Of the Field

The entire population is about 54,000, more than half of which is white. Two thirds of the white population is composed of Swedish, Norwegian, Canadian, German, Irish, English, and a small representation of a few other stocks. The natives are divided into four groups: Eskimos, Aleuts, Thlingits, and Athabascans.

The difficulties of travel and transportation over this vast field make missionary work a hazardous undertaking. At certain seasons of the year the trails become almost impassable.

The seasonal nature of many districts in Alaska makes the army of migrant laborers relatively large.

The very great preponderance of males over females in the population creates peculiar problems. In 1910 there were five times as many white men as white women in Alaska.

There are relatively few churches in Alaska, hundreds of square miles being without a chapel or meeting house.

The influenza epidemic has brought about the depopulation of certain areas and villages. This scourge has been particularly severe among the natives.

Certain Protestant mission boards have been forced to retrench even in the face of important needs.

The present situation demands more missionaries, a broader ministry, and a more generously supported work so that every occupied place may be reached.

New Christian hospitals with doctors and nurses are particularly needed.

There must be worked out in the near future a system of missionary supervision for Alaska so that a wise, comprehensive, and noncompetitive missionary program may be established. This system of supervision will also be a great boon to missionaries now working at lonely mission stations where they rarely see a white face and seldom get news from the outside world.

American Volume — Interchurch Survey.

ALASKA

THE ANSWER

Of the Presbyterian Church in the U. S. A.

Through the Board of Home Missions *the Presbyterian Church is striving to bring to the Alaskans the dynamic of the Christian religion through nine white and twelve native churches, and several outstations. At Point Barrow, the most northerly mission station in the world, a new hospital has just been completed. It is the only hospital within a radius of one thousand miles.*

A religious and medical work is being inaugurated at Cape Prince of Wales. This reaches about 500 natives and touches also the increasing hordes on the Siberian shores, just fifty miles away.

Through the Woman's Board *a splendid school is being conducted at Sitka, Alaska, engaging seventeen commissioned workers, and enrolling ninety-four boys and girls in day school, and 150 in Sunday school. A medical ministry has been rendered through the Hydaburg Cottage Hospital, at Hydaburg, and the Klawock Cottage Hospital, at Bay View. These two hospitals served 1405 patients last year, and from them 2264 nursing visits were made.*

It is a noble and heroic work — but on a small scale compared with the efforts of the United States to secure the wealth of this great counry. If we are Christians first, and business men second, we will develop the human and spiritual resources of Alaska with at least as much zeal as we put into the development of her natural resources.

Chapter V

(*a*) *ALASKANS*

To anyone who writes upon Alaska these days three stories beckon. The first is the story of the adventures of the men who have prospected there for gold and copper and silver or who have sought their fortunes in the vast fisheries or have hunted for seal and bear and deer in that great Empire of the Northwest. The wealth that has rewarded their efforts, in spite of many failures, has been greater than the fondest dreams of William H. Seward who as Secretary of State persuaded the United States Government to purchase Alaska from Russia in 1867. The price we then paid was $7,200,000. Already the natural resources of the territory have brought to this country more than $1,000,000,000.

The second story is a dark story. It is the story of the misdeeds of the men who sought their fortunes in the territory. They left behind them a trail of vile diseases, of drunkenness, of immorality. The trail lives after them. It is registered in the faces of many of the natives; worse than that, it is in their very blood and day after day its tragic consequences are seen in stillbirths, insanity, and loathsome sores. It is a trail that all decent men regard with shame, and want to eradicate from America's history.

The third story is more appealing. It is the story of the constructive work of the men and women who have given their lives to bring to the people of Alaska the best that America has — education, social service, and the Christian

religion. Presbyterians were the first to volunteer for this work and what they have done is a thing of which the nation as well as the Church may be proud.

The Story of Sheldon Jackson. It was Dr. Sheldon Jackson who established the Presbyterian Church in Alaska. He was a man of tremendous energy, undaunted courage, broad sympathy, and statesman-like vision. His first trip to Alaska was made a few years after the purchase of the territory. He underwent shipwreck, exposure, sickness, and trials of a hundred kinds. But he also organized churches, established schools, and located doctors. At the same time he studied the natural resources of the territory and kept the Government at Washington informed of his results. Becoming convinced that the economic and social development of the country waited upon a greater food supply and better transportation facilities he persuaded the government to make experiments introducing the reindeer, an animal that serves as substitute for the cow, sheep, and horse, for it provides meat, milk, clothing, and transportation. The failure of one or two of these experiments called down upon his head the anger of political enemies of the administration and he was nicknamed "Shell-Game" Jackson. But in the end the experiments succeeded and the few hundred reindeer originally introduced have now multiplied until they number nearly 200,000 and constitute one of Alaska's greatest economic assets.

Educational Work. The educational policy Dr. Jackson founded in Alaska was as farsighted as his economic policy. Finding no schools, the Presbyterian Church, under his leadership, established them side by side with its missions, and always with the understanding that as soon as the Government was prepared to take over the schools as part of the territorial system, the Church would relinquish them. The breadth of this policy and the excellence of the

schools established soon resulted in Dr. Jackson's appointment as Government Agent for Education in Alaska. It also resulted in the establishment of the Sheldon Jackson School at Sitka.

The Sheldon Jackson School. It was first opened in 1880 as a mission day school, but as the years went by in its attempt to meet the actual educational needs of the young people of Alaska, it developed into a boarding school. In 1909 the school was thoroughly equipped for industrial and academic work and named in honor of Dr. Jackson, "pioneer organizer and missionary by whose foresight and missionary zeal a large tract of land comprising the school's property had been secured and through whose untiring efforts and wholesome enthusiasm the buildings had been erected, the equipment furnished, and the work maintained." Since then the school plant has grown until to-day it comprises four dormitories, a school building containing a gymnasium, and a central heating plant, with steam laundry attached. There is also an industrial building containing machinery and carpenter shop, a hydro-electric power plant, and a print shop. Beside these buildings there is a museum, and three cottages for the families of the married workers. The school is filled to its capacity with students representing more than twenty communities of southeastern Alaska.

The Aim of the School is "to build up strong, sound bodies; to train girls in the art of Christian home-making, and boys as competent wage earners; and to develop Christian leadership." The course of study takes the students from the first grade through the high school. The girls are taught sewing, cooking, laundry, and other housework. The boys are trained for steam fitting and for work in machine shops, carpenter shops, and printing shops, and above all and through all is the spiritual training. To train

Sheldon Jackson School at Sitka, Alaska. From this center Christian influence radiates throughout the territory

the head and the hand without training the heart and the spirit would not be true to our ideals of Christian education. For the first aim of Christian education is to develop character, and the Sheldon Jackson School stands first of all for such development.

During the summer months the older students go out into salmon canneries or on the fishing boats which supply the canneries. The younger students remain at the school for a summer course of study which is enlivened by camping, picnics, and other activities to keep up the spirits of the boys and girls and to maintain their health.

Results. Now after eleven years of such training under the revised curriculum the workers in the school point to the fact that the great majority of leaders in patriotic and civic enterprises in all of the native villages of southeastern Alaska were at one time students in the Sheldon Jackson School. The characters they have developed and the knowledge they have acquired have won them the confidence of their own people and they are being elected to the responsible offices in the newly organized government of their local communities.

A Revolting Custom Is Being Eliminated. One of the best results of the school is its influence in combating the primitive custom of selling young women in marriage. The revolting custom is surely being eliminated — but not without difficulty. Superintendent McKean thus describes the struggle:

> The cannery life is only one of our difficulties at present. One large girl who did not return had been here for three years, summer and winter. Her people wanted her to take care of the children during the summer, at least that is the way they put the matter up to us, and there was no way that we could hold her against their wish. What she found when she reached home was that a marriage was all arranged for her and although she wanted to return to school and

bring two other members of the family with her, she was forced to marry a man for whom she had no regard whatever. The girl was just sixteen years old. When another pupil reached her home she found the man whom her parents planned for her to marry, right at her home with her parents, waiting for her. The girl rebelled but the man stayed until her parents had succeeded in forcing her to do as they wished. One of the discouraging features of the work here is that of having girls remain at the school until they reach maturity and then to be taken away by parents or relatives and forced into marriage. The old custom of selling daughters into matrimony as soon as they approach maturity is gradually giving way, but old customs die exceedingly hard. The uncle of one of our girls had a marriage all planned for her and money had already been paid to him by the man to whom he intended to sell his niece. The girl's sister is also one of our pupils, a high-school pupil who had passed the examination for citizenship and she knew that her sister did not have to submit. With their combined earnings last summer these girls paid back to the man the amount he had given to the uncle and both girls returned to school last fall.

The Most Northerly Mission Station in the World. A Lieutenant Commander of the United States Navy reported to Dr. Jackson in the fall of 1882 the degraded conditions of the Eskimos in Northern Alaska. Dr. Jackson enlisted the coöperation of the United States Commissioner of Education in a plan of establishing schools in this section under the supervision of well-known missionary organizations. Various denominations were appealed to, but owing to their impoverished treasuries no one could help. In this emergency Dr. Jackson appealed to Mrs. Elliot F. Shepard, who agreed to provide the money for a mission school and station at Point Barrow, if the Woman's Board of Home Missions would undertake the oversight. This offer was accepted and for many years Mrs. Shepard continued to furnish the salary of the missionary at this station.

In the spring of 1890 a call was sent out for a missionary to volunteer for service at Point Barrow, a call which emphasized the privations that must be endured and the perils encountered. Professor L. M. Stevenson answered and in July of that year he "was landed with his supplies and left alone to begin his work. In this dreary and desolate place, which is farther north than the North Cape in Europe; where the long Arctic day and night were each nearly three months long; where the outlook on the seaward side both summer and winter was a perpetual ice field, stretching northward toward the pole; where in the autumn and spring great whales sported before his front door and in the winter polar bears prowled around his cabin, this courageous herald of a higher civilization and a better life gathered the children and older people together and gave them their first lessons in the English language and the elementary branches of human knowledge." [1]

Point Barrow To-Day. Thirty years have passed since Professor Stevenson opened this most northerly mission in the world. The school is now a Government institution and the Church is devoting itself to a spiritual and medical ministry and to another and much needed service — the establishment of a hospital. There are two church buildings, twelve miles apart. In both of them services are held every Sunday of the year — even when the temperature is 30° below zero and there is no fuel. Prayer meeting is held every Wednesday evening and Intermediate and Junior Christian Endeavor every Wednesday afternoon. *All of them are attended by all the people in the village except the sick.* Dr. Spence writes this account: "Nearly the usual number of people were here on Easter but they were much later coming in than usual, many not reaching the village until a day or so before. *Only one joined the*

[1] Stewart, *Sheldon Jackson.*

Church this year because everyone who could had already joined. There were only nine baptisms this year, the smallest number since we came. This was due to the large number of stillbirths and a few being away at Easter."

The New Hospital. One of the most important pieces of social service which the Presbyterian Church has undertaken, is the establishment of a hospital at Point Barrow. It is the most northerly hospital in the world. It is the only hospital *within a radius of a thousand miles.* It is the fruit of the missionaries' efforts, and especially of the past five years of heroic work of Dr. and Mrs. Frank H. Spence, who have put the best of their fine training and Christian characters into the task. It will serve more than a thousand human beings.

The need of the hospital is seen in these conditions: The Eskimos live in igloos of one small room each, two or more families to an igloo. There is little light and less ventilation. When you remember that in almost every igloo from one to many have died of tuberculosis (it was the white man that brought the germs), and children are being born and brought up in close proximity to people who are now sick with tuberculosis, you can understand why so many Eskimos are dying with that dread disease. Moreover, as Dr. Spence writes: "Since the white man came to this northland he has exploited the native. He began by ravaging their women, transmitting through them a disease far more dreadful in its results to posterity than tuberculosis, both being intensified and much harder to cure when combined. Many have been and are the women with loathsome sores; far too many are stillbirths; far too many are the number of incompetents. One child born this year was without the top of his head. One woman has had two children, both of them losing their minds in early childhood. There are too many blind people here for the number of inhabi-

tants. One little girl now only four years old, is afflicted with the same trouble and likely to lose her sight. One boy at the Point is paralyzed and helpless from the same cause. When you see all these things it makes your heart ache and I cannot tell it all."

To these conditions must be added the ignorance of the people as the greatest handicap to any sort of treatment, medical or surgical, in their igloos. Their ignorance is appalling; they are only thirty years removed from heathenism. A hospital is an absolute essential, not only for effective medical work but for the very salvation of these people from extinction. We Americans are more or less informed of the wonderful work of Dr. Grenfell for Labrador, a thousand miles farther south than Barrow. But here is a place even more remote and neglected, and until now no hospitals or nurses within a thousand miles. Surely if the people of Labrador needed medical or surgical help these people need it more. They are worthy people. The world depends upon them, and them alone, to make available the vast resources of copper and oil of northern Alaska. No other race can stand the cold. The late Archdeacon Stuck said of them: "There cannot be anywhere else such brave and resolute and light-hearted folk in such an utterly barren and naked land, pitting themselves against such ferocity of wind and cold."

Recognizing this need the Presbyterian Church has undertaken the task of establishing the hospital, the funds being generously provided by the Commonwealth Fund of New York City. The hospital was designed by D. Everett Waid, who contributed his services for the good of the cause. Last spring the materials for it were assembled at Seattle. In July it was put on shipboard and after various experiences it finally reached Point Barrow in August. Fortunate! for this is the first year in three that the U.S.S. Bear has been

able to get that far north. When completed the hospital will represent an investment of about $50,000.

Just in Time. The hospital is arriving just in time to give first aid to Dr. and Mrs. Spence themselves. Five years of unremitting labor, the ignorance of the people, the penetrating cold, the dearth of fuel and of the conveniences of civilized life, the lack of sympathetic contact with their own kind, have all but broken these brave workers. We think we have troubles when coal is $15 to $20 a ton and hard to get, but at Point Barrow the net cost of coal is nearly $100 a ton, due to the enormous freight rates from Seattle, where it is necessary to go for the main part of the supply. Even at this rate good coal is obtainable only in case the ocean is free from ice long enough for a vessel to get to this suburb of the north pole. Shipping space is also difficult to secure and to do more effective work the mission should have its own boat, as do the Methodist Missions in Northwest Alaska. When the thermometer gets as high as 25° below zero, Dr. Spence shuts off the furnace in his house and the family exists by kitchen fire.

But this year Dr. and Mrs. Spence have had unusual difficulties. He writes: "In many ways the year has been the hardest one since we came. We do not refer to the lack of coal. All the services have been kept up in the church with little or no fire, most of the time none at all, but they were all attended by everyone in the village. The thermometer was most of the time at or near 25° below zero and sometimes lower. The breath of the people would form a white vapor in the church. Had only one fire at the mission all winter and the one room was kitchen, dining room, bedroom, living room, office room, drug room, surgery room, and dispensary. These, however, are only minor difficulties and are easily endured. It is in the spiritual work that the strain lies.

"Because of some of the things we have been through this year the health of Mrs. Spence and myself is very much impaired. The last of May I suffered from what at the time I supposed was a slight attack of snow blindness in my right eye but I found it was some serious trouble and that I had a much more serious condition in the left eye. Mrs. Spence is needing the care of an oculist and a dentist so we are hoping the way will open for our going out.

"The thing that embarrasses us is our request a year ago to remain, but at that time we were in fairly good health and knew nothing of what the year had in store for us."

As this book is written these missionaries are being relieved. The Home Board is looking now for a new doctor, with sufficient courage and skill and consecration to take Dr. Spence's place.

The Unfinished Task in Alaska. These bits of history and description of Presbyterian effort in Alaska are only bits. If the whole story could be told it would include the heroism and consecration that have been invested in the hospital at Sitka, the boarding schools at Chilkat, Wrangell, Hyda, and Juneau, and in the nine white and twelve native churches and the several outstations. Slowly but surely these hospitals, schools, and churches have been inculcating in the whites, the Indians, and Eskimos the higher ideals of the Christian religion, in education, health, and brotherhood. And all the while they have been drawing the people closer to God. The Thlingits and Hydas of southeastern Alaska can now be called Christian people. They have left their paganism and heathen customs, and the younger generation at least no longer holds to the superstitions that held these tribes in a bondage of fear.

But what has been done is only a foundation for what remains. Remember that the natives throughout Alaska are only thirty years removed from paganism, that many

communities are yet untouched by Christian effort, and that many missions stand vacant for want of men and money to man them. The Congregational Church has turned over to us the important and successful mission at Cape Prince of Wales on Bering Strait. We have just sent Dr. W. H. Greist, an experienced and devoted medical missionary, to take charge of it. A large number of Indians, heathen and living in their primitive state in the great Kuskuquim Valley, have recently been reported. Many Eskimo villages are without any religious work.

Moreover, there have been rumors that the political government of Alaska needs a house-cleaning, and is about to get it. Dan Sutherland, the man who, when Alaska went dry by referendum in 1916, journeyed at his own expense to Washington and put through Congress a law making prohibition effective in the territory, has been elected Alaska's representative in Congress. A new code of laws designed to untangle the web of bureaucratic statutes, and cut the bonds that fetter Alaska, has been prepared and will probably be presented to the next Congress.

These things are mentioned here not because they are matters for the immediate concern of the Church as an organization, but because if they come to pass they will have much to do with bringing into the territory a new flood of population and it is the concern of the Church that the religious needs of this new population be provided for, and that never again may Alaska be cursed with such a trail of immorality and vice as has been left by previous expeditions. All who have studied this land are convinced of its greatness. It is a land of opportunity. It would be an everlasting disgrace to America if we developed the natural resources of the land and left the spiritual resources of its 54,000 human beings undeveloped.

Questions for Discussion

1. *When was Alaska purchased? Of what country? At what price? Through whose influence?*
2. *Look up its size, climate, and population.*
3. *What are its natural resources? How valuable?*
4. *What types of white men have gone into Alaska?*
5. *Who was Sheldon Jackson? Why did he introduce reindeer into Alaska? How did he come to be appointed Government agent for education in Alaska?*
6. *Describe the Sheldon Jackson School. What was its object? How far has it been successful?*
7. *Describe Point Barrow. When was mission work started there? Through whom indirectly and directly?*
8. *What is the Point Barrow situation to-day?*
9. *Make a list of the hardships the Point Barrow missionaries have faced.*
10. *What remains to be done in Alaska in education; in evangelistic work; in Americanization; in health and hygiene?*

INDIANS

THE CHALLENGE

Of the Field

The total number of Indians in the continental United States is approximately 334,000. They are divided into tribal bands and clans exceeding 150 in number, all speaking different languages and dialects and scattered on 147 reservations and in different communities in practically every state of the Union.

The Indian of the old trail was a religious being. The very perils and hardships of the chase and war-path created in him a longing for some relationship with the unseen world of mystery about him.

But the old Indian has passed on, leaving behind chiefly such vestiges of the old régime as war paint and feathers, bow and arrow, blanket and moccasin.

The Indian of to-day is just coming into citizenship. He must meet the demands of this new transition period. He has entered upon the highway of knowledge and cannot turn back to the old trails.

Less than one third of the Indian population is related to the various Christian communions; approximately 46,000 are neglected by Christian agencies and unreached by Roman Catholic or Protestant missionaries.

Nine thousand Indian youths heard their country's call in the late war and left their tribal clans to fight for liberty. Six thousand were volunteers.

American Volume — Interchurch Survey.

INDIANS

THE ANSWER

Of the Presbyterian Church in the U. S. A.

Through the Woman's Board of Home Missions *the Church conducts educational work by means of boarding schools at Marble City, Oklahoma; Ganado and Tucson, Arizona; Wolf Point, Montana; and North Fork, California; and day schools at Indian Oasis and Vah-ki. Thirty-five commissioned workers are engaged in these schools. Their total enrollment last year was 420 and they taught also 415 pupils in Sunday school. Community stations are conducted at Lapwai, Idaho, and Neah Bay, Washington. A medical ministry is carried on through the hospital at Ganado, Arizona, and the hospital at Indian Wells. These two hospitals last year engaged forty-three commissioned workers and ministered to 1320 patients.*

Through the Board of Home Missions *religious and educational work is carried on in nineteen states among fifty different tribes, ranging from the Dakotas, who are four fifths Christian, to the nearly heathen Papagoes. During the past year two hundred churches and preaching stations have been cared for, by sixty-six ordained ministers, thirty-five unordained white preachers, and thirty-five native helpers. This Board also maintains hospitals and Bible training schools at Phoenix, Arizona; Santee, Nebraska; and Lapwai, Idaho.*

It is excellent work — but at this rate how long will it take us to Christianize the 12,000,000 Indians in North, South, and Central America?

(*b*) *INDIANS*

Why the Task Is Difficult. No work of the Presbyterian Church in America is more difficult than that among the Indians. The chief reason for its difficulty is the white man's record among the Indians. We began by selling the Indian fire water; then we took away his land; next we crowded him on to reservations; finally *we sent our missionaries to him to convert him to our religion!* If the cases were reversed and the Indians were the lords of the land and we were upon reservations, they would probably find missionary work among us just as difficult. The fact does not excuse us from making the effort; on the contrary it is an added reason why after such treatment the white race should now be anxious to see that the Indian receives justice and the best rather than the worst that civilization has to offer him. That best is our religion, our education, and all that we know about industry, farming, the science of health, and the art of home-making.

The Indian of To-Day. He is not the same being that Longfellow exalted in "Hiawatha," or Cooper in "Leatherstocking Tales." The Indian of those stories was primarily a religious being. "The very perils and hardships of the chase and warpath created in him a longing for some relationship with the unseen but apparent world of mystery round about him." But the Indian of to-day is another being. The chase and the warpath are gone. Neither in muscle nor stature is the average red man anything like his ancestors. White man's whisky and white man's diseases, chiefly tuberculosis, have played their havoc with the

red man's body. A drug — peyote or mescal — worse in its effects than alcohol or opium, has ruined the minds and nervous systems of many of his fellows. His home to-day is a small shack practically without ventilation. And his religion has degenerated even more than his body and his home. Abandoning his nature worship and his paganism, he has put nothing better in their places.

The Task as a Whole. The task of Christian America is, then, to redeem the Indians, physically, mentally, morally, and spiritually There are in this country 334,000 of this race. Only 120,000 of them speak English. Only 79,000 are citizens. Only 26,000 are voters. Less than one half of the Indian population is related to the various Christian communions. We must win the rest. We must lead them all step by step and man by man out of their ignorance and degradation into fellowship with God. We must develop a native Christian leadership. We must hold the young people who come back from school and see that they do not lapse into their former state, but consecrate their education to the good of their less fortunate fellows. We must replace the superstitions of the old medicine men with the best that modern medical skill can do to heal their diseases and to build up their health.

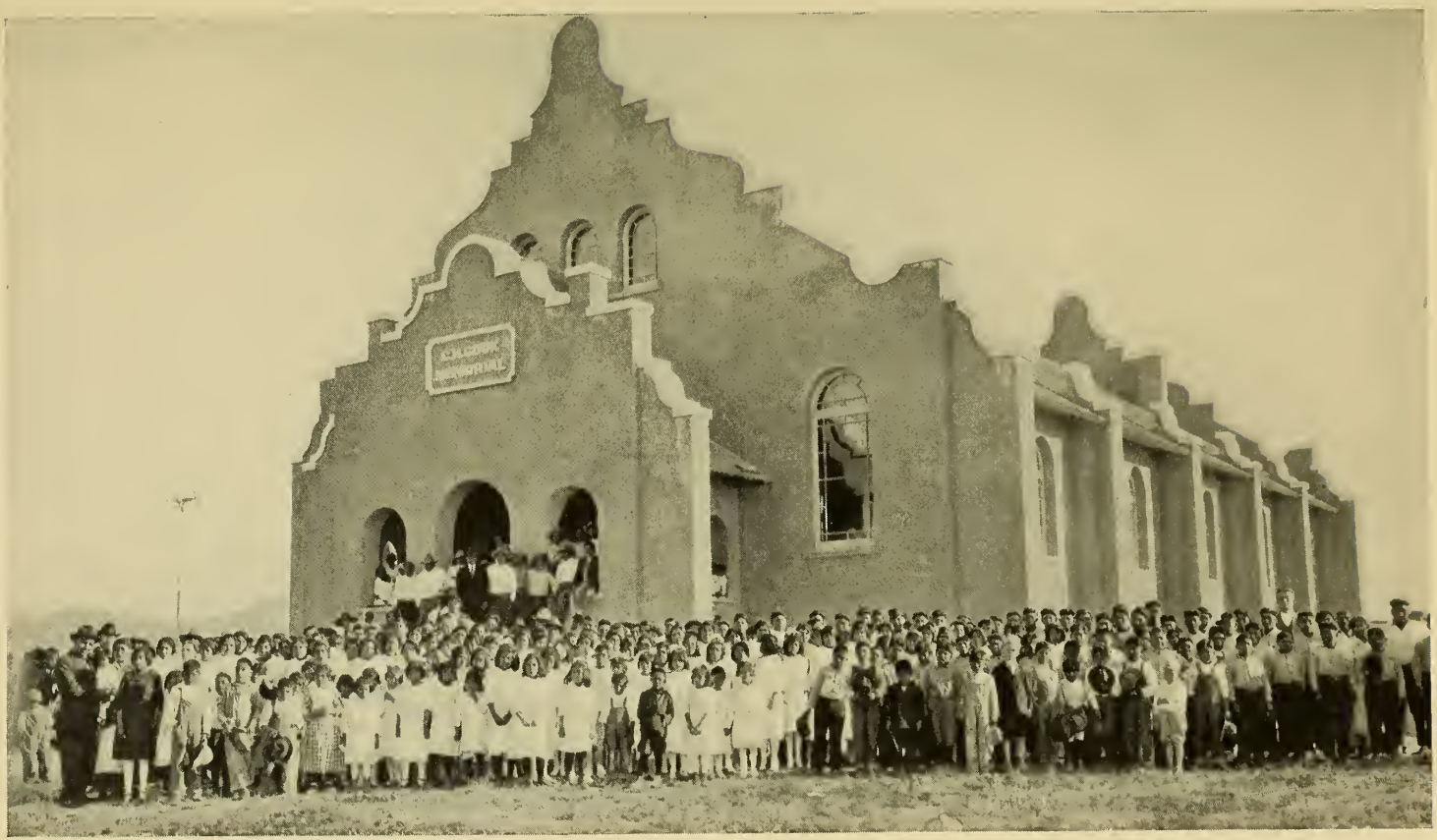
An Example of Constructive Evangelical and Social Work Among Indians. Fifty years ago Dr. Charles H. Cook might have been arrested for having no visible means of support, for he started his work on the Pima Reservation with nothing at all except a boundless faith in God and human nature. He had no salary and no material equipment. He had read an article by an army officer depicting the needs of the Pima Indians of Arizona, and appealing for missionaries to come and help them. Unable to find any Board or Church that could send him, Dr. Cook had struck out "on his own." He had journeyed

part way by train, and the rest of the way on foot and by mule and by ox train. Four months it took him to reach the Pima agency. There in the fullness of time he received an appointment as a Government teacher, and then he went to work in earnest.

He soon found that he had before him not only the task of bringing the Indian into fellowship with God in the Christian way, but he must needs fight against the white men who were encroaching upon the Indians' lands and especially upon their water rights to such an extent that the Indians would have starved to death if they had not had his strong leadership. Dr. Charles L. Thompson describes the struggle:

> The white man came to the borders of the reservation and the Indian as always must suffer. Settlers on the banks of the Gila River above the reservation in ditch after ditch took off its waters until almost none was left for those Indians who had always been self-supporting and self-respecting; whose lives had been lives of peace and industry; who had stood with the Government against the Apaches in time of war, and who had every claim on the Government for protection from the ravages of the incoming white population.
>
> The soul of Dr. Cook was stirred to vigorous action. He appealed to mission Boards, to churches, and to the Government to save his people. It was a long, hard fight with robbers who had stolen the waters which alone make possible the very existence of the Indian. But they had a man to deal with who counted on the reserves of the Almighty. And in good measure he was permitted to see the victory before he laid down his armor.

Fifty years have passed since that heroic beginning. Dr. Cook has been called to his reward, and Rev. Dirk Lay, a stalwart young giant with the mind and heart of the true prophet, has taken up his work. To-day twelve churches



Charles H. Cook labored for twelve years among the Pima Indians without a convert. To-day this church and congregation are his monument

with a membership of 2000, and with a Sunday-school enrollment of more than 2000, are visible results of the missionaries' efforts. The small mission Dr. Cook built has been supplanted by a magnificent stucco building erected by the Indians themselves. At the fifteenth anniversary service held a few months ago, 600 Pimas crowded this building, and one of them, Edward Jackson, twenty-seven years a native helper, was ordained a minister, and conducted the Communion service with reverence and dignity.

Through all these years the rights of the Indians have been increasingly protected, and gradually, through the faith and practical helpfulness of Rev. Dirk Lay, they have established a modern agricultural community. Recently a great financier thought highly enough of the integrity of these Christian Indians to back them to the extent of half a million dollars with no legal security for the development of their farms.

An Illustration of Medical Work Among Indians. Thirty-six hundred square miles is the field covered by Dr. Gary Burke and his wife, Dr. Alice Burke, among the Navajos. The Indians are scattered widely over these 3600 square miles so that one patient to ten miles of travel is the average. The work centers at Ganado, Arizona, where there is a hospital and dispensary and also the Kirkwood Memorial School. From this center the doctors journey by horseback or buggy to the homes of the Indians, and three times a month make a forty-seven-mile trip to Indian Wells where there is another hospital. Approximately 300 patients are treated monthly with the result that the Indians are fast forsaking their medicine men with their songs and dances and learning the more modern and scientific ways of caring for their bodies. And along with this knowledge they are finding the Christian friendship of the doctors.

A glimpse of Dr. Burke's work is given in this letter from him:

Saturday noon Mr. Smith, the minister, and I started to see a patient, a young girl who had been ill for two months. The medicine men had not been able to help her. She lived thirty-three miles from Ganado. It was thawing and the roads were getting muddy but we got along all right. We arrived at a trading post twenty-five miles from Ganado about five o'clock and we stayed there all night. The next morning we got a guide and went on to see the patient. We found her quite ill but not hopeless. I asked that she be brought to the hospital at Ganado but her people did not even know that there was a hospital at Ganado for it has been closed about four years. They were dubious about bringing their loved one to a place about which they knew nothing. They asked me all kinds of questions about my own ability and about the hospital equipment and then to be sure about it they asked the minister on the side if I was telling the truth. They even asked if we had beds in the hospital. I did all I could for her there in the hogan and left with the promise that they would bring her to the hospital inside of five days. Since then there has been a terrible thaw and the roads are about impassable and the girl has not arrived at the hospital yet.

After attending the girl I started working in the different hogans in that camp and for four hours I went from one to the other trying to give relief from physical suffering the best I could. Sometimes it was only a trivial thing, other times something more serious. After tending all who needed us we drove back to the trading post where we had been the night before, getting back at five o'clock, having had nothing to eat all day. That night I retired about eight o'clock and after I had turned in some more patients came to the trading post to see me. The trader would not call me and told them to come back in the morning early as we were going on to Indian Wells the next morning, that place being only thirty miles from Indian Wells. The next morning, sure enough, two patients came in to see me and I treated them. I had treated twenty patients in the two days.

We drove the thirty miles to Indian Wells without mishap stopping at a little lake to have dinner where we had to chop a hole in the ice to water our horses and where we cooked our dinner in three inches of mud. We had mud in everything except some fruit cake that some thoughtful friend had sent out for Christmas and which had lasted until that trip. We got to Indian Wells at sunset having driven the horses 100 miles in four days. We laid up there for three days and I did what I could for the hospital cases and the dispensary patients. There are always a number of patients who plan on coming in when I am going to be there. Friday morning we started for Ganado and we found the roads very muddy and badly washed out in places. I was anxious to get to Ganado and so despite the mud we tried to come clear through in one day. It took us fourteen hours and in that time we gave the horses fifty minutes rest to eat a nosebag of oats and drink a little water from a mountain stream. Of course darkness fell before we reached Ganado and the road was washed out so that we never knew quite what was going to happen next. We tipped over once and had to dig out of the hole we were in so the horses could pull the buggy back on its wheels as it was so heavy with mud that we could not lift it. We got out with no serious trouble to either us or the buggy and came on to within a mile of the hospital at Ganado when we got stuck in some quicksand while crossing the big river called the Pueblo Colorado. The horses pulled on the buggy until they started to break the whiffletrees when we stopped them and climbed out in the icy water up to our knees and unhitched them and walked home. I then got a man and a wagon and we went down and hitched on to the rear axle of the buggy and pulled it out. We came home, got into dry clothes, fed the horses and ourselves and got to bed at 3.00 A.M.

The next morning at nine a man came running in for us to come quick to see his wife. We questioned him and found that she really was in need of immediate help so I saddled a pair of tired horses and Dr. Alice and I started again, hiring another horse so that we might take with us our woman interpreter. We rode about ten miles up a valley and came to a little hogan with a very sick woman in

it. We found that we would have to give her an anæsthetic and so we had them take out all the fire as they always have open fires, and there upon the ground we gave her an anæsthetic and fixed her up. Two days later I returned to find her doing nicely. It is now January 27, Tuesday. I have been in Ganado just two whole days since January 1.

The Task That Remains. The work of our doctors and teachers and ministers, valuable as it all is, will never bear its full fruit unless we develop a native ministry among the Indians. This is the first and foremost task that remains. Every missionary upon the field bears testimony that the crying need among the Indians is an adequately trained and consecrated native leadership. At present there is no system of recruiting young men of piety and promise to dedicate their lives to the service of God in either ministry, teaching, or medical work, and these are the very lines of service which the Indians need most.

Second in importance to the need of a native leadership is the need of a resident ministry. Altogether too many missionaries among the Indians have followed the circuit-riding plan which has wrought havoc with the country church. Like the itinerant rural minister the itinerant Indian missionary preaches at one station one Sunday and then moves on to another station the next Sunday and so on around three or four stations, never staying at one community long enough to develop a genuine, helpful friendship and leadership in local affairs.

Finally we must help the Indian develop his social life. He is just learning the white man's method of farming and industry and play. It is of utmost importance to the salvation of his own spirit and to the welfare of those with whom he comes in contact, that the Indian as he takes his place in modern social life has in his heart an under-

standing of the duties and responsibilities as well as the privileges of social life. The Indian of to-day is an individualist to the last degree; the Indian of to-morrow must be a more social creature; more willing to give, to serve and to fulfill the commandment, "Thou shalt love thy neighbor as thyself."

Questions for Discussion

1. *Describe the present-day Indians as to numbers; location; occupation; language; civic status; physical condition; religion.*
2. *What is the white man's obligation?*
3. *What has the Presbyterian Church done already?*
4. *What are the peculiar difficulties in Indian work? Describe the work of Dr. Cook and his successor, Rev. Dirk Lay.*
5. *Illustrate the medical work.*
6. *What remains to be done?*

CHAPTER VI

THE CHURCH AND THE CHILDREN

THE CHURCH AND THE CHILDREN

THE CHALLENGE

Of the Field

The United States of America has been invaded by three enemy armies which threaten our national existence. First, there is within our borders an army of five and one-half million illiterates above nine years of age; second, there is an army of fifty million people above nine years of age who are not identified with any church — Jewish, Catholic, or Protestant; third, there is an army of twenty-seven million Protestant children and youth, under twenty-five years of age, who are not enrolled in any Sunday school or other institution for religious training.

If these three armies should form in double column, three feet apart, they would reach one and one-fifth times around the globe at the equator. If they should march in review before the President of the United States, moving double column at the rate of twenty-five miles a day, it would take the three armies three years and five months to pass the President.

These three interlocking armies constitute a triple alliance which threatens the life of our democracy. Patriotism demands that every loyal American enlist for service and wage three great campaigns — a campaign of Americanization, a campaign of adult evangelism, and a campaign for the spiritual nurture of childhood.

American Volume — Interchurch Survey.

THE CHURCH AND THE CHILDREN

THE ANSWER

Of the Presbyterian Church in the U. S. A.

The Board of Publication and Sabbath School Work *is the agency of the Presbyterian Church to which the whole task of providing for the religious education of the children and youth has been assigned. Its main function is "the promotion of the nurture of the children and youth in Christian knowledge and life." Its program includes extending the agencies of religious education, developing and promoting policies and methods, and providing and disseminating materials such as Sunday-school lessons, tracts, periodicals, and books. More than 1,300,000 publications were issued last year. Twenty-nine hundred and fourteen Sunday schools enrolling 118,129 children and adults are under the care of Sabbath-school missionaries. Twenty new Presbyterian churches were developed in this work last year, and since 1887 nearly 2000 Presbyterian churches have grown from the Sunday schools established by this Board. One hundred and fifty-three Sabbath-school missionaries are commissioned in this work.*

The Board of Publication and Sabbath School Work *in coöperation with the* Board of Home Missions *is conducting 237 Daily Vacation Bible Schools enrolling 27,749 children. A special effort is directed toward maintaining these schools among immigrant children in connection with the churches of foreign-speaking peoples.*

In a number of urban and rural sections week-day classes and community schools have been organized for religious instruction during the school year.

An admirable record; but the major task is still ahead of us, for systematic religious education is still the blessing of the minority only, and the great masses of American and immigrant children are growing up without it.

Chapter VI

THE CHURCH AND THE CHILDREN

Fundamental to All Other Work. Thus far we have considered great national tasks of the Church. Now we come closer home to a task which is fundamental to all the rest. It is the task of training the children of America in the Christian life — the task of Christian education. "If you would point to the weakest spot in the Protestant Church," says Dr. Walter S. Athearn, "you would put your finger on the army of 27,000,000 children and youth in our own land who are growing up in spiritual illiteracy, and 16,000,000 other American Protestant children whose religious instruction is limited to a brief half hour once a week, often sandwiched in between a delayed preaching service and an American Sunday dinner. Let it be burned into the minds of the leaders of the Church that *a Church which cannot save its own children can never save the world.*"

Christian Education Is a Missionary Enterprise. Under the terms of the great commission every enterprise which is concerned in any manner in the promotion of Christ's Kingdom is in the widest and truest sense a missionary agency. Recognizing the necessity and importance of proclaiming the gospel message to the benighted in heathen lands and to the neglected within our own borders, by those whom we specifically designate as "missionaries," our conception of the missionary task covers a wider scope and

includes other forms of service in Kingdom building. Pastors, Sunday-school workers, leaders in young people's organizations, and all who labor especially for the Christian nurture of childhood and youth, even Christian parents gathering their children about the family altar, teaching them the principles of Christian living and training them for service, are helping to answer the petition "Thy kingdom come" and are likewise missionaries. Indeed the missionary task is impossible of achievement without the fulfillment of our obligation to provide for the religious education of children and youth.

Jesus' View of the Importance of the Child in the Kingdom of God. It was Jesus who first taught the world the potentialities of childhood. To the child he accorded the foremost place in the Kingdom. He exalted childhood when he said,"Whoso shall receive one such little child in my name receiveth me." When mothers thronged about him with their children he gathered the little ones in his arms and laid his hand in benediction upon them. When his disciples would rebuke them and send them away he restrained them with the words,"Suffer the little children to come unto me, and forbid them not; for to such belongeth the kingdom of God." He likewise condemned those who by design or through neglect would place any obstacle in the way of their entrance into the Kingdom when he said, "Whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea." How significant of his concern for the child was his answer to the questions of his disciples concerning the expected Kingdom. When "He called to him a little child, and set him in the midst of them" he set the example for the Church throughout all the ages. He might have said: "Here is your greatest problem. Train the child aright and my Kingdom will be hastened."

The Weakest Point in the Protestant Church. The Protestant Church in theory holds, of course, Jesus' view of the importance of the child in the Kingdom of God, but in practice we have not been working very hard at the theory. The religious training which the average Protestant child receives is *less than 26 hours per year. The average Catholic child receives 200 hours per year and the average Jewish child 335 hours per year.*

The situation is worse when we are informed that the enrollment in our Sunday schools is on the decline rather than on the increase. In 1915 the Presbyterian Sunday-school enrollment in the United States was 1,375,875. In 1919 it had fallen to 1,319,416. Add to this the fact that *half of the students enrolled in Presbyterian Sunday schools attend less than half the time,* and you have some conception of the inadequate amount of religious training the Protestant Church is giving its children. A large army of children is growing into manhood and womanhood without a moral foundation for citizenship. The surveys of the Interchurch World Movement have revealed the very definite relations between Sunday-school enrollment and church membership. The great national denominations which are holding their own or growing, are denominations who are giving their time and attention to the development of their Sunday schools.

Some Lessons From the War. A committee of the Federal Council of Churches after studying reports from hundreds of chaplains, Y. M. C. A. secretaries, and other religious leaders of our boys in the war, report that there was a general agreement among these leaders along the following points concerning religious education in America:

First. The widespread ignorance of the meaning of Christianity and of church membership demands a greatly increased emphasis on the teaching office of the Church.

Second. The revelation of the large degree of failure in

our religious education challenges us to a far more serious attention to the Sunday school and a candid examination of its curriculum, methods of teaching, and organization. The present curriculum, the present methods of teaching, and the present organization, simply have not produced the results they sought — that is, they have not taught even those who attended them the meaning of the Christian religion nor have they trained young men in the way of Christian living.

Third. Training in intelligent habits of private and public worship should be greatly stressed.

Fourth. Two false conceptions of Christianity should be openly and convincingly combated — that it is selfish in that it aims simply at salvation of the individual from hell fire, and that it is a negative thing made up of "Thou-shalt-nots."

Fifth. A Christian interpretation of sex life must be a regular part of all Christian education. All leaders agree that sexual immorality was the greatest problem in personal morality in the army.

Sixth. The religious instruction and training given in the home outlives all other religious education. In directing or controlling that influence lies our greatest opportunity. One leader expressed the consensus of opinion in this way, "The faith they have came from the home for the most part, and generally from a good mother who taught them." [1]

The Hope of the Church. Let us accept these facts and judgments and wrestle with them as Jacob wrestled with the angel until they yield us a blessing. The hope of the Church to-day is in the recognition of the child in her midst. The world is learning the value of prevention. Robert Raikes, the founder of the Sunday-school movement, after he had lived to see its remarkable growth and influence upon the children of England said: "I have learned that prevention is better than cure. It is better to train a

[1] *Religion and American Men,* by the Committee on the War and the Religious Outlook. Association Press.

child to be honest than to reform a thief; it is better to train a child to tell the truth than to reform a liar."

The future of our civilization, whether it be pagan or Christian, will be determined by the measure of the Church's obedience to the Saviour's command, "Feed my lambs," for back of the Church and missions and every movement for the redemption of mankind, stands the child. The chief concern, therefore, of the Christian forces of America should be the careful cultivation of the religious life of the nation's children.

Sunday-School Missions. How shall we meet the spiritual needs of the great multitude of children who are beyond the reach of any church? Among the great religious bodies of America the Presbyterian Church was the first to face this problem and decide upon a plan to provide its solution. The knowledge that millions of children in every part of our country, especially those who were living in regions into which religious privileges had not yet been introduced, were without opportunities of church or Sunday school, stirred the heart of the Church to extend its educational activities by establishing a force of workers whose special mission is to organize Sunday schools for them. These workers are instructed to establish, in every neighborhood within their reach, a Sunday-school organization into which the children can be gathered for Bible instruction and from which would radiate influence which would bear fruit in Christian character, Christian homes, and transformed communities.

Beginnings. Beginning with 14 Sabbath-school missionaries this work has grown year by year to a force numbering 140, besides 26 other workers whose special mission is to minister to the immigrant population. Into hundreds of thousands of families the Christian message has been introduced for the first time through the labors of

these faithful men and women. Family altars have been kindled, backsliders have been reclaimed, and the indifferent have been brought to repentance. Hundreds of thousands of children and young people have been gathered into the Sunday schools that have been established since the beginning of this work, many of them hearing for the first time the story of the children's Friend. Through the faithful teaching of the Word in these schools, many have been led to consecrate themselves to his service.

Fruitage. In these humble schools of religion, ambitions and aspirations have been awakened in the lives of a countless number of boys and girls who have gone forth into careers of usefulness to their fellows. The town and city churches have felt the effect of these labors, for they count among their most active workers those who came from the country Sunday schools. The foundations of Christian character which were laid in the little mission Sunday schools back in their rural homes, have withstood the storms of temptation and doubt as they have gone out to schools and colleges; and in seasons of religious awakening, they have been among the first to come forward, offering to dedicate their lives to the ministry and to missionary service.

The Sunday school can go where the Church cannot be established. It appeals to everyone. Its aim is not to advance denominational prestige, but to provide in the broadest spirit of catholicity for the religious instruction and training of the children, to lay the foundations of Christian character, and to develop Christian lives.

Neglecting Children. In spite of this good work which has been done in organizing Sunday schools in communities where the children would otherwise have no religious training outside of their homes (and often not there) there are still a vast number of children unreached. In

his recent book, "Religious Education and American Democracy," Dr. Athearn says, "There are 15,000,000 children of school age in this country who receive no religious guidance whatever. There are 35,000,000 over ten years of age outside the membership of any church. We are fast drifting into a cultured paganism and unless the Church takes important steps to stem the present tide of indifference, luxury, and commercial greed this country will soon cease to be a Christian nation — if, indeed, a country in which three out of four of its citizens are without active church relations can be said to be a Christian country now."

In the western states are large areas, comprising parts of counties, and entire communities which are either unchurched or inadequately churched. A study has been made of 16 counties in one western state where it was found that a good proportion of the people have no regular church services, not to speak of an adequate religious ministry. In these sixteen counties there are 42 entire communities which have no church organization or Sunday school or pastor or regular church activities. There are 60 communities which have church organizations or buildings, but lack a resident pastor — one of the essentials to church growth and prosperity.

These conditions are not confined to the far West. Every state in the Union has thousands of children nominally Protestant but not enrolled in Sunday school and receiving no formal religious education. The figures as compiled by the Religious Education Department of the Interchurch World Survey are startling.

Children in United States Under 25 Years of Age (1917)		*Number Nominally Protestant, Under 25 Years of Age, not in Sunday School.*	
Alabama	1,418,360		1,100,250
Arizona	131,890		76,490
Arkansas	1,059,800		890,000
California	1,241,900		664,590
Colorado	464,510		299,910
Connecticut	594,720		161,100
Delaware	103,270		39,150
Dist. of Columbia	155,090		75,920
Florida	513,060		383,430
Georgia	1,766,460		1,348,790
Idaho	231,490		164,540
Illinois	3,055,140		1,317,770
Indiana	1,389,390		551,590
Iowa	1,134,630		570,910
Kansas	944,450		429,960
Kentucky	1,340,690		821,150
Louisiana	1,095,600		624,690
Maine	342,030		143,700
Maryland	686,830		231,570
Massachusetts	1,699,180		627,210
Michigan	1,516,190		584,160
Minnesota	1,225,590		706,330
Mississippi	1,205,700		755,900
Missouri	1,749,090		883,490
Montana	222,270		115,620
Nebraska	693,420		426,940
Nevada	40,970		35,290
New Hampshire	195,540		66,150
New Jersey	1,446,810		574,200
New Mexico	249,950		132,950
New York	4,916,280		1,755,870
North Carolina	1,484,970		885,540
North Dakota	436,230		306,800
Ohio	2,449,680		1,052,880
Oklahoma	1,351,010		1,028,000
Oregon	387,890		240,170
Pennsylvania	4,330,020		977,960
Rhode Island	294,150		99,080
South Carolina	1,035,210		669,340
South Dakota	379,990		270,970
Tennessee	1,313,630		970,420
Texas	2,664,090		1,376,580
Utah	253,000		106,040
Vermont	160,670		62,810
Virginia	1,261,420		860,080
Washington	734,800		496,350
West Virginia	805,180		472,640
Wisconsin	1,314,120		779,590
Wyoming	88,780		59,340
Total	53,575,040	**Total**	27,274,210

Such "spiritual illiteracy is the forerunner of moral bankruptcy and national decay." The proverb "Train up a child in the way he should go, and even when he is old he will not depart from it," works both ways. Train him in the religious way and he will so order his life; train him irreligiously, or fail to train him at all, and he will order his life according to his own selfishness.

Summing Up the Unfinished Task in Sunday-School Extension. With such facts before us the obligation of the Church to the neglected childhood of America is clearly manifest. Children of the prairies and plains, children of the mining, oil, and lumber camps, children of the Southern Mountains, and the dark-skinned children of the palmettos and pines are growing into maturity, into citizenship, without the knowledge of God, with no training toward righteousness, with no one to lead them in the Christian way. Children who do not know God, who are in ignorance of the Bible, who have never been taught to pray and have never heard the voice of their parents or of a Christian minister uplifted in prayer — it is not of such children that a people's strength is built. What hope does the future hold for us as a Church or as a Christian nation, unless we approach this, undoubtedly our greatest problem, with an aggressive program of religious education, big enough and broad enough to guarantee to every child in America at least an opportunity to be taught the truths of the Bible and the principles of Christian living?

Sunday-School Development. Simply to establish Sunday schools is not enough. Making the schools effective is the real task. The Sabbath-school missionaries take them under their fostering care, develop the workers, and bring them step by step to a position where they may render helpful service to their communities.

The Sabbath-school missionaries not only organize and

maintain new Sunday schools, but they render efficient service to the Sunday schools connected with organized churches by holding conferences with their officers and teachers, and introducing new and effective methods of work.

They organize teacher-training classes, encourage the introduction of the Cradle Roll and Home Department, besides promoting young people's organizations. They are charged with the responsibility for the entire program of educational endeavor, adapting it to the local conditions so far as may be practicable. Daily Vacation Bible Schools are being promoted and successfully conducted through their efforts in small towns and in rural districts; young people's organizations are being formed and encouraged; pastors' classes are being introduced, and in a few cases, through the coöperation of Christian school-teachers, week-day religious instruction is being provided. Yet the number of Sabbath-school missionaries is so small and the size of the task so great that the Church cannot say it is solving the problem of religious education. We are only making a beginning.

Religious Education for the Immigrant. Over 21,000,000 children are being reared in the homes of these foreign born where association of language, reading matter, and social life is tinctured with the spirit and ideas of the homelands of the parents.

These children sit with our native-born American children in the public schools, but, except in rare cases, little has been done toward inviting them to participate in the privileges of our church schools. Sunday schools are being conducted in connection with mission churches and social centers that have been established by our own and other evangelical bodies, but the number of foreign-born children reached by them is still comparatively small. This is a practical

problem that should be earnestly considered by our churches, especially by those located in sections where immigrant families are residing within the boundaries of the parish. Thousands of children of foreigners are playing on the streets within the sound of the songs and exercises of our Sunday schools, but no one invites them to come and participate in these services. Special classes could be formed for such children, workers could be enlisted and developed, and various forms of Christian social service could be rendered that would have a salutary effect upon the life of the whole community, besides fulfilling the obligations of the local church to use all its facilities for the Christian nurture of all the children within its reach regardless of ethnical considerations.

The Daily Vacation Bible School. The plan of the Daily Vacation Bible School was originally conceived to meet this very need, and in most cases it has been very effective, but we should take the next step and make the immigrant children equally welcome in our Sunday schools and other church activities.

But the Daily Vacation Bible School does far more than provide some elements of religious education for immigrant children, slum children, and other children who are not reached by the church school. It has been found to be a most helpful agency in supplementing during the summer vacation season the religious instruction which the children of the Sunday school receive. The sessions of the Sunday school occupy only fifty-two hours per year; the Daily Vacation Bible School occupies two and a half hours per day for five days each week, covering a period of five weeks, or a total of sixty-two and a half hours a year.

The Church is rapidly coming to a realization of the value of the Daily Vacation Bible School, and the growth of the movement within the past few years has been almost

phenomenal. Last year 237 such schools were reported in connection with Presbyterian churches, with an enrollment (in the schools) of nearly 27,749. Doubtless there were many more from whom no report was received. From present indications, the reports of this year will show a great increase over last year's figure. At the present rate of development, it is safe to predict that within the near future every church will consider the Daily Vacation Bible School as necessary a factor in the religious nurture of its children as the Sunday school and other agencies through which this work is being developed.

Week-Day Religious Instruction. There is a growing conviction among leaders in religious educational work that neither the Sunday school, nor the Daily Vacation Bible School, nor both, can adequately meet the widespread demand for a thoroughgoing system of religious education. The Religious Education Division of the Interchurch World Movement reported that 1,600,000 Jewish children in the United States receive an average of 335 hours of religious education annually in the synagogue schools. The 8,000,000 Catholic children receive 200 hours of religious education annually under the system of the Roman Catholic Church. In comparison with the half-hour weekly teaching period in our Sunday schools which is provided for the Protestant children of America, the evangelical bodies may find the explanation of the hold which the Jewish and Catholic churches have upon their children and youth, and the reason for the drifting away of so many of our Protestant boys and girls from the church and its services.

Religious nurture rather than revivalism of the old-time sort is the more normal, more reliable, and more fruitful instrument for the evangelization of the world. If the Church could hold its own children, the outpeopling power of a righteous stock would be a most important factor in

making all the world Christian. The experience of the Church shows that preservation is better than rescue. The exaltation of religious education to the highest place among the instrumentalities with which the Church is to establish the Kingdom of God among men is, as yet, neither universal nor complete; but evidently such a place for religious education in the program of the Church cannot be long withheld, No school on a basis of one-hour-a-day-one-day-a-week can be made a sufficient instrument for this great task. No additional time we may be able to give to it on our overcrowded Christian Sunday can help matters very much. We must have week-day religious instruction. In the evolution of the educational practices of the Church, it may be that we shall come to think of Sunday as the suitable time for children's worship and praise; to think of religious instruction as a task for the week-day church school leaving the Sunday free for the culture of the deeper religious emotions which find expression in song and prayer and Christian fellowship.

Hence many are coming to recognize that one of the greatest tasks of the Church, in this day of great tasks, is how to organize, equip, and maintain a system of week-day church schools which shall have an adequate program of religious instruction, adequate time for such instruction, and which shall reach as many children and youth as possible.[1]

To meet the situation we may do one of three things:

a. Insist that the State provide religious education in the public schools. That would certainly result in the secularization of religious instruction. Moreover, it is contrary to the principles of democracy.

b. Erect a system of parochial schools. That would withdraw the Church's children from the common life of the public schools which is so essential an element in training for life in a democracy.

c. Create, in coöperation with public schools, a system of week-day religious instruction, this instruction to be

[1] Squires, *The Gary Plan of Church Schools.*

given under Church auspices, at the Church's expense, by teachers provided by the Church. This would be true religious education.

Great encouragement has been given this movement by the recent action of the Board of Education of the City of New York in granting one afternoon each week of the school year for religious instruction of children in their respective churches. This action was the outgrowth of the work of an organization known as the Protestant Teachers' Association in which several hundred Protestant public-school teachers had voluntarily pledged themselves to give to all the school children who could be enlisted, a stated number of hours of religious instruction, in addition to the regular school period and without encroaching upon the school curriculum. Doubtless other cities will follow the action taken by the Board of Education of New York in opening the way for the work to be done under Church auspices. Intelligent and persistent effort will be required to make the movement for week-day religious instruction universal, but the life of the Protestant Church is threatened unless we succeed. It will cost money. *But the Protestant Church is to-day paying three times as much for its janitors as it is paying for the religious education of its children and youth.*

Organizing the Church for Religious Education. Every church worker recognizes the necessity of bringing all educational activities of the Church, both instructional and expressional, under a properly graded and correlated program. Our leaders in the work of religious education have formulated plans to help attain such a goal. Churches everywhere are being urged to organize a Council of Religious Education, under a simple and practical plan which is adaptable to churches of large or small numerical strength.

Complete courses of religious study — each course designed to meet the needs of a particular age group — have been worked out on pedagogical principles. The limits of space prohibit a longer description of these plans of courses, and the reader is recommended to the Sabbath School Board, Philadelphia headquarters. There too, much helpful literature may be had on the whole subject of religious education.

The Christian Home. Without doubt the most important agency for religious education is the Christian home. We have drifted away from the old-fashioned home, and we have lost immeasurably in the breaking down of parental respect and authority, in the lack of reverence for sacred things, and in the failure to recognize God as the head of the household, and to depend upon his kind providence for daily needs. The fires on the family altar have died out and parental instruction in religion has well-nigh disappeared.

Perplexities of a Parent. Take the average parent to-day. Let us call him Smith. He is a modern father, cultured, keen at business, a decent and respectable citizen. Smith has lost the sense of fellowship with a divine Father who rules wisely and well. As the years have gone by Smith has become more and more engrossed in his business and has gradually given up those practices of worship and meditation that were the atmosphere of such fellowship. He has been making money and has allowed his money to make him independent of God.

Moreover, Smith's reading hasn't been especially helpful in reminding him that something precious was being lost out of his inner life. As a result of what little reading on religious subjects he has done he feels, as one father expressed it recently, that "Somehow Science has taken away his Lord and he knows not where she has laid him." There

has been much digging these last years into the Scriptures and into the earliest records of Christianity. As the archeologists and the philologists and other "ologists" have dug deep in their attempts to unearth the truth that lies hidden under the dust of twenty centuries, some of that dust has been scattered about and has flown into the eyes of Smith and he has run away fearing that something terrible has happened to his religion. His fears have not been allayed when he has seen other learned folk delving into the soul itself in a study of the psychology of religion. Smith does not pretend to know just what this study has actually developed, but the net result in his own thinking is that "it is all beyond him." To Smith, God is no longer a reality; he is just a concept. As a Methodist preacher once put it, "He is afraid to reach up a hand in prayer to touch the throne of the Almighty without looking back over his shoulder to see if some psychologist has written some new article that might make him modify his faith."

Smith's Morals Are Still Good. But in spite of all his perplexities Smith is a good and honorable man and his conscience is hitting on every cylinder. Why? Because long ago in his youth he walked with God and talked with him as a Father. With the help of God he formed habits of mind and conduct that were clean and self-respecting. He learned to look upon the human body as a temple of the Holy Spirit. He learned to reverence humanity and he regarded human personality as something made in the image of God. The walks and talks with God are gone now for Smith. The glory of life has faded into the light of common day, but the habits of conduct and the sensitive conscience remain. *The question is, can Smith pass on to his children his conscience, his habits of conduct, his morals, and his spirit without the God that inspired them, without the religion that nurtured them?*

A Substitute for God. Well, Smith has been trying it. He has been telling his children that this and that act is "unsocial" and the children laugh and ask, "What of it?" He tells them it is selfish, and they answer, "Why not?" and finally he falls back in desperation upon the vague threat that they will get into trouble and the children chuck him under the chin and say, "Who cares?" He tries to get them interested in humanitarian effort, community work, social service, settlement work, and so forth, and they enjoy it just as they enjoy any new game — until the novelty wears off. He urges that it is their duty to carry on, to help the sick, to relieve the distressed, to do everything in their power, not only in charity, but in the actual making of life more livable for the other fellow — to make justice and mercy and the milk of human kindness cover the earth as the waters cover the sea. The children are puzzled. They want to know what is duty and who started it anyway. Poor Smith! He finds humanitarianism a poor substitute for God.

There Is No Substitute for God. The redeeming fact about Smith is that he has been coming honestly to recognize that there is no substitute for God. Smith cannot pass on to his children his moral standards, his respect for human personality, his reverence for the divinity in human nature, his spirit of service, without the God that inspired them, and the religion that nurtured them. When this realization dawns upon him, he lifts to heaven the old petition: "Lord, restore my soul. Give me back my faith in thee — not for my sake only, but for these children who will take my place when I am gone." The answer to that petition has always been the same. The Father meets the prodigal while he is still far from home. It is the glory of the Christian religion that it promises the restoration of all things. "I will restore unto you the years the locust

hath eaten; that the canker worm and the palmer worm have destroyed." So Smith takes God back into his home and old joys back into his life.

The Christian Home of To-Morrow. The brightest ray in our hope for to-morrow is the fact that a new Christian home is emerging out of the spiritual chaos of the last few years. A growing host of men and women have fought their way through the barbed entanglements of theological doubts, through the alleged differences of science and religion, through all the mental suffering that marks the progress from a faith that is traditional to a faith that is vital. And having persevered they have conquered. They have won "God out of knowledge and good out of infinite pain, sight out of blindness and purity out of a stain." They are establishing Christian homes — homes of comradeship with each other and with God. "In plenty and in want, in joy and in sorrow, in sickness and in health," they abide with him. It is a happy comradeship, an abundant life. In those homes "bringing up the children in the nurture and admonition of the Lord" doesn't mean sending them to Sunday school an hour a week. It means training them to do justly, to love mercy, and to walk humbly with God, seeking his Kingdom and his righteousness first. Religion in these homes is not a negative thing of "don'ts," but a positive thing of faith and hope and love. Religious instruction is daily and systematic and covers every human relationship — individual, social, sexual, political, industrial, and artistic. Mr. Dallas Lore Sharp gives us a picture of such a home.[1]

Each of us has his own Bible, and one of the boys is Bible warden. He puts them on after breakfast, as the old servant in the Ruskin household put on the dessert. Every morning, as soon as breakfast is over, and while we are still

[1] "Education for Individuality." *Atlantic Monthly*, June 1920.

at the table (it is fatal to rise), the Bibles are brought in and passed around, and beginning at the head of the table, we read aloud in turn, dividing the chapter by verses equally among us. Seven mornings a week, D.V., we do this, and on Sunday mornings, for years, those seven chapters were reviewed, discussed, and illustrated with a series of great Bible pictures. Besides this, we studied Toy's "History of the Religion of Israel," and read a life of Christ which I had the temerity to write for one of our popular magazines when a theological student; we followed Paul in his wanderings; but the daily reading was and is the big thing — right along from day to day, dry places, hard places, and bad places, never missing a line — not even the numbering of the tribes, the building of the tabernacle, the who-begat-whom chapters, Ruth and Rahab and the Scarlet Woman: everybody, everything, just as it reads, without a quiver, and with endless joy and zest.

If it is a "dry" place like the building of the tabernacle, so much the better lesson in patience and concentration; if it is a "bad" place (and there are some horrid spots in the Old Testament), the children had better have it frankly with us, than on the sly, and have it early while their only interest in it is the interest of fact. If it is a "hard" place, as it was this morning in the fifteenth chapter of Joshua, we lick it up, to see who can do the cleanest job of pronunciation, who can best handle his tongue, and make most poetry out of the cities with their villages.

But there are the beautiful places, the thrilling places — the story, the poetry, the biography, the warning, the exhortation, the revelation, the priest, the prophet, the Great Teacher, the twelve disciples, kings and common people, and everywhere the presence of God.

I have not tried to shape the children's religious faith, that being a natural thing without need of shaping, unless, distorted by dogma, it must be reshaped till it again becomes a little child's. I have learned religion of them, not they of me, with my graduate degree in theology, which I would so gladly give in exchange for the heart of a little child!

We read the Bible as we read other books, for it is like other books, only better; and so we read it oftener — every

morning after breakfast; we then say The Lord's Prayer together, and do the best we can to sing the Doxology, little Jersey, the dog, joining in. This makes a good beginning for the day; and a very good beginning, too, for language, and literature, and life.

To help men and women to establish such homes is the most fundamental task of the Presbyterian Church and of every other church.

Questions for Discussion

1. *In what sense is Christian education a missionary enterprise?*
2. *How important to Jesus was the child? How far has the Protestant Church lived up to his estimate? How many hours of religious training per week, for example, does the average Protestant child have? Compare with the average Catholic child. With the average Jewish child. What are the facts also concerning the present enrollment and attendance in Protestant Sunday schools?*
3. *From the report of the war chaplains, what further light is obtained concerning the efficiency or inefficiency of Protestant religious education in America to date?*
4. *What are "Sabbath-school missionaries"? How valuable is their work? (Note its intensive as well as its extensive character.) How completely do they cover the field? How many children, for example, still fail to receive religious instruction?*
5. *What was the first object of the Daily Vacation Bible School? What other value has it proved to possess?*

What may individual churches do for the immigrant children in their vicinity?

6. *Why is week-day religious instruction needed? How may it be provided for? With what effort? What action taken by the Board of Education of New York City offers a beginning for such work? Has any city near you taken similar action?*
7. *How may improvement be made in the quality of instruction offered as to material, method, and teacher?*
8. *What is the responsibility of parents in the home? Discuss fully showing difficulties and ways and means of "carrying on."*
9. *Describe an ideal Christian home in its religious training of children.*