Ellison and Lottie Hildreth Papers

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Feb 26
Review - from notebook
Speak of Joschik of Tissot

John 3 - 1-21
16-21

Preaching Nicodemus 1-10
Preaching "He did not come to judge or condemned but to save..." give eternal life

John the Baptist 3-30
Preaching 31-36

(Nicodemus see notebook)

3-7 plural ye

ye must be born again
The dissatisfaction was with a class.

Nicodemus was dismissed with a curt reply.
The situation as it was was hopeless.
The parties were hypocritical and full of evil practices.

Today political-economic situation seems hopeless.
Of one follows customs in either life he is caught in compromising ethical practices.

Hope of present world according to Kagawa is in Co-operatives.

"We can't say, "We will be born again.""
We must want to become (transformed) like God."
But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

John 1:12

Thurs. April 23

John 6: (25-40)

Rev: 4-witness chapter.

Jesus - not John
He came to save, not to condemn.
Belief on Jesus gives eternal life.

5-11 Controversy

1. Jews believed in Sabbath observance. They did not like to have Jesus say that being heal.
2. Explanation of Communion service in them.
Feb. 5, 1936

Life of Christ according to Luke. Free translation of P.R.S. Pusey's 'Meaning of Prayer'.

Fourth gospel written at Ephesus for Greeks by a Jew near the end of the 1st century A.D. by somebody who was very familiar with Jewish and Jerusalem an eye witness of many things (John 21) who were called the beloved disciple of the Lord Jesus and reported his account.

Another writer? Probably added.

Red material about the Galilean ministry and the appendix chap. 21 Galilean story is inaccurate.

The Jerusalem preacher had
1. Prominent interest in Jewish mysticism.
2. Familiarity with their Jewish places, persons, rules.
The author tries to tell the account in such a way as to appeal to Greeks.

In the Greek world of the 1st cent. men believed that matter was evil that only the soul is good. John was written for folk who were in danger of thinking of Jesus as a mere character in history, not a living ever-present friend. 2 generations had passed since Jesus lived. Very few were left who had actually seen, and heard and loved him.

Greeks at that time also wrote with allegory and symbolism. So our John wrote — and it was easier for men of his day to understand than it is for us today.

At the time when writing these were parties hostile to Christianity. Followers of John the Baptist, Paul around 40-50 A.D. founded this community in Ephesus. Acts.
I. may 20
   chapter 12
We omit Chap. 11, which tells of raising of Lazarus.
Chap 12, 20-36 A.
Facing death or disloyalty.
John Brown

In like manner Jesus.
Verse 24.
John wanted to hold up the example of Jesus
and his words to the youth of Ephesus.

P. 44 Road to highest influence.

Question V.
W24, 25-26
32 46
Philip V21, 1:43 44 45 46 46.
May 25, '36

1. Divisions of chapters
   - Glory

   - Question 4 at end.
   - Question 1 at end.

Chapter XVI.
   - 16:2
     - Prophecy of hard times & scattering
   - 16:31
     - Explanation of things to come.
   - Promises of comfort, guidance & answer to prayer.

Wonderful last verse in light of persecutions.
John 1 - 30 V. 14
30 repeats V. 18
Pharisees came to find fault with his baptizing others.
2. John told his story to state emphatically that John the Baptist was not Messiah but Christ was.

3. Hidden & allegorical
   Christ is in meanings physically He is already in His miracles
   Emphasize the fact that Jesus is a present help - a living force.

John differs from other gospels in that more miracles are added.
   Jesus is proclaimed Messiah at baptism.
   Disciple follow Him when He is baptized by John the Baptist.

Very little is said about Galilean ministry but much about Judean.
May 6

1. Rev.
2. Speak of miracles in John.
3. The story of the miracle compared to the story in text of Pilgrim Highroad.

Advance: tenth chapter.
wed. may 20

what does John compare himself to according to the book of John?
1. light
2. bread
3. gate or door
4. way, truth, life
5. the good shepherd

To night - John says the Jesus is the door.

How many doors did the shepherd have?
It has a porter too? v 3

The hearseus did not understand.
Then he explained the application.
The explanation of this is something as follows: -

People in Ephesus puzzled by different sects - (1) epizonism or "criticisms".

Even in Xian ch. there were divisions - Gnostics.
John's sermon.

Questions 1.
2.
3.
4. V 37, 38
May 25, 1831

Chapter 18

Wonderful. Chap. 17 omitted

Men are still giving up to the enemy.

(Rejecting)

My kingdom is not of this world. 18:36

Seamless robe.

Mary given into John's hand at Passover.

God is giving himself for sinners. P. 47.

The ascent of Resurrection.

Rev. John 1. P. 217 modern use of the Bible


1st Chapter.

Beautiful comparison of Christ to light. The life in Christ was the light of men.

He gave to those who received him power to become the sons of God. Mark uses no praise — but John says in 11:4 we beheld his glory — full of grace and truth. Again in 1:17 — grace and truth.

Does it seem as if Jesus was not known to John in verse 33? Declaration that John's Baptist not the Messiah almost 6 times. Differences between this and Mark's account of dwelling in Galilee calling his Mess.
If 1-14 are testimony what do they state?

1. 1:14, 18
2. 3:16 = 18 ff. 36
3. 9:14, 24, 42

Beginning chapter V. Controversy with whom.

Outline of chapter V.

1-7. Healing of infirm man at pool on the Sabbath. (Christ came not to condemn, but to save.)
3. 25-30. Prophecy of Father and son.
4. 39-89. Witness of Father on relation of God to Jesus.

39-end. Refutation of Jewish unbelief.

Picture the story.

Jewish idea of Sabbath. The resulting excitement and criticism of Jesus.

Jesus' answer and explanation of this relation to the Father.

He showed forth the Father, God.

25-30. Author's comment: prophecy.

30-39. Further explanation of this relation.

Witness.

39-end. Refutation to Jewish unbelief.
VERMONT CHRISTIAN ENDEAVOR UNION
Financial Statement for the year
ending September 30, 1931.

Balance on hand October 1, 1930 .......................... $ 127.19

RECEIPTS
State Convention of 1930, Registrations and Collections...... $101.77
Society and individual contributions besides convention gifts ..... 557.21
Borrowed Money ............................................. 100.00
Refund from overpayment ................................... 4.00
Total Receipts .................................................. 762.98
Gifts and Pledges, made by individuals and societies direct to International Society of Christian Endeavor and credited to Vermont Union .......................... 219.21
Total .......................................................... $1,109.38

DISBURSEMENTS
Field Work:
Salary paid Field Secretary ............................. $ 87.50
Expenses of workers ...................................... 133.69
Total paid for field work during the year ................... $227.19

Conventions:
Balance on State Convention of 1920 120.80
State Convention of 1930 ............................... 220.88
On State Convention of 1931 ......................... 20.93
Total convention expense for year ......................... 362.61

Administration:
Postage, stationery, supplies, etc. ..................... 133.49
Miscellaneous, including travel .......................... 40.77
Total administration expense ............................. 174.26

Total expenditures ........................................ 764.06
Support of International Society .......................... 219.21
as noted above

On hand September 30, 1931
On deposit in Ludlow Savings Bank and Trust Co., Ludlow, Vt. 119.01
Cash in hands of treasurer .................................. 7.10
Total on hand ................................................ 126.11

Total .......................................................... $1,109.38

Outstanding debts:
Mrs. Viola A. Cooledge, loan ................................ $100.00
Rev. J. H. Blackburn, loan .................................. 200.00
Miss Alice C. Reed, unpaid field salary ...................... 100.00

$400.00

NOTE:—Of the $419.90, pledged at the Ludlow convention of 1930, by societies and individuals, $330.46 has been paid to date, leaving unpaid pledges of $89.44.

We have been forced to borrow $100.00 in addition to the $200.00 already covered by our notes; but have cancelled $30.00 of the old indebtedness. At the beginning of this year Miss Alice C. Reed was employed as Supervisory Field Worker with a salary of $100.00 and expenses. Her expenses have been paid but her salary has not. We therefore close the year with the debts shown above.

Respectfully submitted,

GEORGE C. OTIS, Treasurer.

AUDITOR'S STATEMENT.
Ludlow, Vermont, October 2nd, 1931.

This is to certify that I have this day examined the books of George C. Otis, Treasurer of the Vermont C. E. Union, and find the same correct, with all payments supported by proper vouchers.

C. F. BROWN, Auditor.
March 25 - April 15

Excellent verses to learn.

1:12, 14, 18
3:16, 18ff., 36, 34.
4:14
4:24, 32
4:34, 42.

John 5. Outline. The story of the impotent man. 1-19

Jesus' words about the Father and His relationship to Him. 19-25
Butter's comment and prophecy. 25-30.

Witness. Further explanation of the relation. 30-39
Reproof to Jewish unbelief. 39-47.

After studying chapter IV, we find a lack of testimony. Now, with chapter V, begin controversies - the puzzling arguments of the day in which John the author lived.

In the first chapter and other places we have emphasis on the thought that Jesus was troubling the world at the time of the writer. (Jesus came not to condemn but to save) John 3:17.

Now in chapter V.

Jesus begins to combat false ideas.

The Jews were rabid about the keeping of the Sabbath. Religion had degenerated into rules (vampires of dead)

11 was no longer a thing of the heart.
The worship of God was no longer a worship in spirit.

So the 1st conflict with authority is shown in the incident in verses 1-19.

Verse 4 not in early manuscripts.

The impotent man does not beg Jesus, but Jesus asks him.

Verse 8 - bed is a mat.
The man did not know who cured him.
The Jews were angry at the sound meaning for carrying the bed.

Our text (P 11) sees a symbolic meaning behind the story.

Young men lack power to live nobly and he knows it.

Having learned from John, he keeps the Sabbath in a spirit of freedom.
For (Local Civil Works Administration)

**Note.**—The local C.W.A. will keep a separate sheet or sheets for each fund us cost estimates applying to that fund.

<table>
<thead>
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**Total forward,**

**Total for week,**
Then verses 18-23 tell of Jesus relation to His Father.

Read from Univ. of Chicago Bldg.

P. 159 - 19. - 23.

Speak Godich's P. 258-9. 60

Verses 26-30 prophecy. omit.

except verse 29.

right - wrong

resurrection - life

judgment


Verses 39-47. Refutation.
THE NEW SUPERIOR WIREBOUND STENOGRAFPHERS NOTE BOOK

THE

GYRAL

PATENT PENDING

LEAVES TURN FREE and FAST... LIE FLAT IN PERFECT ALIGNMENT

U.S.A.

HG-4692

Book No. From To
2:15 PM

Worship Services
For the Work of Christ

Rom. 13:14

15. He died for all, that they that live should no longer live unto themselves, but unto him who for their sake died and rose again.

13. Wherefore, if any man is in Christ, he is a new creature.

2. We are ambassadors therefore on behalf of Christ.

Kagem's Plan:

Prayer: may we learn thy daily plan for us—
May we test ourselves by applying the measure of growth. Show us whether we have grown, whether we have become new creatures.
And please help us to grow more, to become more, to more charged. May we think about living as the lives of ambassadors, and may we realize that we are helping Christ to grow, or we are retarding it.
Meeting

Present trends in the Missionary Enterprise.

Medical & economic. Recreational. In illustrating the living example of Ray Phillips of Connecicus.

1st Missionaries would have been scandalized by the suggestion that the new forms of work might ever be fostered by the Christian Church and be regarded as missions. Preaching seemed to be the main work.

Now the practicing takes several differing forms:

- The work of Ray Phillips: to serve the needy, the lower classes, the underprivileged.

Medical missions & nursing. Schools were founded. Girls were taught cooking, sewing, care of children, boys trained in agriculture and manual arts. Wholesome recreation was provided. Occupation also.

- In this way, the message of Christ is practically carried out.

We care for all. Do we care for all in our community?
Present Trends.

1st missionaries could have been scandalized by the sight of scenes they might have considered to be violations of Christian values.

Preaching seemed to be the main work. Now they practice in many different kinds of work.

Steps were made to present the gospel in schools.

Medical missions were initiated.

"...must appoint native pastors..."

"...schools..."

"...saw that homes were dirty and children uncared for..."

"...schools of cooking, nursing, care, etc..."

"...that if churches or schools were to be self-supporting, they must help people out of their poverty..."

"...they trained them in agricultural and manual arts...

"...saw natives torn from tribal life..."

"...acting like the prodigal son..."

"...they planned wholesome recreation..."

E. Barnes: Modern Trends in Medicine

Illustration of Modern Trends in Orient

I.R.H.: Modern Trends in Recreational Work

Ray Phillips.

Conception

Carrying out

The message of Christ's work is growing

and developing.

He cares for all - for each one...
July 1.

Inasmuch as stated in his loving way you are doing some good work, the undersigned

But in view of unless we do something quite active?

I don't mean merely give money - for that at least

But thinking, reading, imagining, talking and doing where we can -

BEGIN

The little girl in the school court.

The little boy with tubercular jaw - crying.

native doctors.

all money gone - jaw worse.

Christian hospital.

the next year at Chinese N.Y.

(Father's boy)

Women gathered together, sewing nets.

Never a fat one among them.

There was plenty to eat.

I wish it seemed like a chapel to me, but

How could we ever get money enough
Why study:

1. Numbers
2. Territory: map
3. Information Read: P 18-19
4. Difficulty:
   - Hagurim,
   - Failure, Agri. Orth. Charity, "prohibition"
5. Their awakening: P. 20
6. Their interest now
   - Believe it or not

7. Satisfactory
   - Mohammedan enforce prohibition
   - Mohammedan Mosques
   - Univ. of Cairo
   - Friday
   - Chilepny
   - 6 Mi His book into Hell
   - Beating 2 women
8. 4 wives
9. Pray 5 times a day
10. Myeca times a day
Exodus 14: 13-16

This year we are to study the Moslem world—the countries where a majority of the people believe in and follow Mohammed. Why should we choose to study this group? Look at the size of the territory covered. Two Moslem belts go across the old world. Numbers. Because they cover a wide area, they are the hardest people in the world. They hate our aggressions. Crusades. World War. They have destroyed us because they have rejected our religion. We traffic in alcohol. We rejected our religion. They have been the failure of the Greek Orthodox church—which had images. Christianity is the religion of the subjected races.

Because we need to know as much as possible about the world and especially the women in it. We are an ignorant truly of them as they are of us. Read P. 18 and 19. They are changing—waking up. P. 20.
And are they interesting? Consider these facts and believe them or not.


2. A girls' and boys' Moslem Univ. in Cairo, Egypt has 10,000 students and 300 teachers.

3. Friday is the Moslem Sabbath.

4. Mohammed suffered from epilepsy.

5. He declared when he looked into hell that he found the greater part of the unfaithful women.

6. Mohammed teaches his followers to beat women if refractory. This is written in the Koran - the Holy book.

7. Each Mohammedan is allowed 4 wives.

8. Mohammedans pray five times a day.


10. Mohammedans all turn ad Mecca.

In the early days they turned ad Jerusalem until the Jews failed him, and then they turned ad Mecca.
The life of their forefathers is fascinating and romantic.

**Time** - Born 570 A.D. an only son
**Where** - Mecca, Arabia

Father died when he was an infant.
Mother died when he was an infant.

Originally a Caravanserai at 12.

Abandoned were his grandfather and uncle, keepers of the most sacred Ka'bah, standing on a black stone - the Caravanserai.

25 yrs old. Commercial agent for people among them a wealthy widow, Khadijah.

Wealth, meditation, care. Wished for a prophet, fasted, prayed.

He fought idolatry, taught them to worship one God.

After death of his wife he married two wives.

Persecution in Mecca.

52 He x 150 followers escaped. Hegira 622

Return 632. Preaching.

Turned ad Jerusalem at 8th. Turned ad Mecca.
Great is Allah

I bear witness that Mohammed is the prophet of Allah.

Come unto prayer

Prayer is better than sleep.

Mohammedanism - a religion for Men of conquest

"Death to the infidel!"

Mohammed prepared to conquer

overcame Jews

plundered Caravans

demanded submission of kings

formed army of wild Arabs

642 had conquered

Arabia

Egypt

Persia

Hindustan

Turkish empire.

Revelations came written on palm leaves, leather, stones.
Battle of Tours 732.

Halt at Vienna — later 1529

They believed they were on a holy War, and that if they died, they would go straight to Paradise of delights and rewards vividly pictured in the Koran.

When original fiery zeal cooled, Mohammedanism became static, deadening spiritual life. Heresies broke a rift.

Worship Service.

Exodus 14:13-16. chosen by a person in Argentina.

We must pray, we must hear, we must carry out his will. Need of action as well as prayer.

We pray

"May Thy Kingdom come!"

What are we doing to bring it?

Prayer:

Our Father, we thank thee for the glorious possibilities of the Christian life. We thank thee for the privilege of being able to speak to thee, to hear thy voice.

Help us and give us power to go forward in thy Name. Grant that we may obey thy voice and work with thee always.

Amen.
What event is regarded as the most important in family life?

What would you say is the greatest social event in the lives of English-speaking people? The event "looked forward to" and "prepared for." The event most looked forward to in the Orient is the funeral - the saving of a lifetime. The largest procession - the largest assembly of relatives - the coffin bought and carefully preserved - etc.

The event looked forward to in the lives of Mohammedans, however, is neither a wedding nor a funeral. But a pilgrimage to Mecca - the Holy City in Arabia - the birthplace of Mohammed, the Holy Prophet.

Today I hope to describe a pilgrimage undertaken by a father and son who lived farthest in Central Africa as told by Murray Tichi.

The idea - as Mohammed Boga dreamed.

"decision"

"preparation"

"1st day: travel - villagers - also Mohammedans who never had travelled - rest house - bed, food, bath"

"Fifth prayer. There is no God but Allah, and Mohammed is the prophet of Allah."

Post: High passes of Karakoram range difficulties

Western Tibet

Upper Indus desolate high plateaus

Buddhist priests with prayer wheels.
Down the valley of the Indus River
Moslem customs never known in Kashgar
Hindustani

Our holy place is Karbala near
the grand Imam moat

When our dead are buried, Sunday army
turn faces at Karbail

Weary—but happy.

Zoji La Pictures down

wild valley Groaring Sind River
Narrow wooded gorges
Beautiful vale of Kachgar

Spring Scenery Green rice field surrounded by scenery
Gorges

Spring Stream emerald set in diamonds

Now automobile. He realized that:
train
boat

On Fri the Moslem Sabbath, in grand mosque.

Beg interested & surprised

ABDULLAH SHOCKED and horrified

Architecture

In Kachgar-bazaars closed Thurs ever & Fri ever.

In Spring, some Moslem merchants bought & sold for
1st mile.

12 us 200 miles

Led down this Jhelum valley. 200 mile to
Ravalpindi

await Train to Bombay. Abdullah guards baggage

Mohammed Beg sees sights

Lights turned on by button: Electric lights

Plunges wax from lens. Only old drink without carrying

Plunges wax from lens. Only old drink without carrying
5. Men spoke into black horn shaped thing speaking to distant friends over wires.

M. B. rushed back to Abd to describe under where he had stashed that.

Mohammedans here not concerned in religious way of life could it be that religion did not matter?

Bells whistling. (Continued)

3rd class compartment. All stared at ABD or M. B. Heavy wool clothing, Mongolian features, otherwise loose white garments.

ABD & MB. did not feel comfortable. Not stand at noise ahead.

Airplane: "One need be surprised at nothing now."

Neighbors on the train. Prayed 5 times a day.

In Kashgar - a good mowen used prayer rug prayed 5.

On the train - 1 in 12 was earned.

Young students told him of Univ. in Aligarh. Studies now Western not Mohammed.

M. B. felt that the students were being religion English not Arabic.

"Women were chameleons. Sincere games."

In Bombay - Anti God societies - Social clubs.

M. B. felt contamination. He was disturbed. "We shall remain true Mohammedans" ABD.

Sailing from Bombay. Pay forfield.

Immigration certificates anti smallpox sera.

Shed under awaiting at great rate boat food.

Travelers from India, Burma, Afghans.

Talk. M. B. talked of experiences in India - hell.

King Amanullah of Afghanistan exiled to Europe because he tried to introduce education of girls. Western clothes, undressed by English do away with veil.
Travelers told of conditions in Turkey and Iran.

Sheikh continued Red Sea.

Ceremonial preparations: Bath, nails trimmed, comb, headgear, pilgrim's sacred robe, 2 seamers, sandals or barefoot.

P. 15. They sang, as follows:

They approach Jidda, joyful shout of thanksgiving.

In cringing coral reefs.

Medical or customs inspection.

Head tax.

50 miles to Mecca. 4 days walk instead of camel. On the 3rd day - bathe another chant p. 16.

Arrival - awe. 50,000 modern tottering, jeering. Java, Egypt, Iran, China, Malaya, Sudan, India.

Peace of mind.

Ceremonies: ablutions, kissed the black stone. Run around shrine 7 times, pray.

Prayer: Free my me, clean my soul, free me.

Drink water from sacred well of Zem Zem. Kiss stone again, runs to hill. Visit the hills, Safa and Marwa, go to extremity of mountain at Arafat. Stone 3 hills in masonry with 7 small hills each.

Sacrifice a sheep.
Exaltation sometimes<br>Waxing Earth<br>210 miles to Medina to visit tomb of Holy Prophet.<br>Beg felt as if in presence of Mahomet rededicate.<br>Abdullah wept unashamed.

another disturbing experience.

Overcharging - barely escaped robbery with joy set their feet toward home knowing they had done this still they pondered whether there were foes inside the field unscrupulous characters or lives within as well as modern changes from without.

Beg that the last day was near and these were but signs of the times. But the old man remarked. P. 21.

Regardless of what others may do we shall keep our feet steadily in the way of Allah. For verily, "there is no God but A."

What is the Kaaba?

How high are the mts of the ranges between Turkestan and India?

How many times does an earnest modern pray each day?

What are some of the ceremonies of a pilgrim to Mecca?

New customs are creeping in to this religion?

How far is Mecca from the sea?

In what country is it? Why do pilgrims go there? (Story.)
Review.

Probable not six men in the world have made such a mark on it as Mohammed has.
The Land (Arabia)

Land of the Arabian Nights

The Arabs call their land "The Island of the Arab."

Almost rectangular between latitude, 30°-10°

In the Gulf of Mexico.

The fringes alone of this rectangle remain habitable. But for semi-fertile province in center interior would be wholly desert.


Desert burns in day. "Freezes at night.

Debate: Grand land of splintered peaks, torn valleys, hot skies.

Read: "Revolts in the Desert" by E. Lawrence. P. 74-75

Land where Hagar and Ishmael were driven.

Political in Arabia there were both Jews & Atians.

Before 570 A.D. People made annual pilgrimage east.

Arabian religion before Mohammed.

Polytheism — degrading immoral sects. Worship of idols.
The people a nomad people.

Fight a people who had to fight and endure to live
life and death struggle quasi the Celts of desert.

Bravery

Picturesque Beloved horses
(also notorious slave traders Bedouin)
long graceful flowing robes.
measured tread of women.
atmosphere of leiccer's Repose.

In shops invited to sit down and drink coffee
step in streets to shake hands.

Proverbs
Hurry is of the devil.
God is with the patient.

Paul Lawrence (P.34) their attitude

Language: Imagery:

P.34 34 Waten "By the chargers that part

Hospitality P.36 Waten. Red welcome

Bedouin has no fear

Holiday: Children in yellow, green, red, blue satin

Sing songs. Leader. speakers

aloud ans. in unison

steady clapping of hands to beat tune

Is to such a land
The Land. Physical features - desert in north-west rises quite abruptly from sea to 1200 and then 3000 on the eastern half. 1200 The Arabs down to sea level around Euphrates P. Centre of fringes alone represent habitable land. But for semi-fertile province of N of 10 sq. mi. 2 great desert areas the N one 5. They call the coastal areas vastant. No large cities.


570-582
582 - 595
2 12-25 Caravans. Travel.

595 - 610
3 25-40 Marriage, Conquest, Successor. Seeker.

610 - 622
4 40-52 persecution, harrassment, flight.

622 - 632
5 52-62 Conquest.


Arty war 132 Mantel. France 20 771.
The Arabs
met in a land of beloved homes.

graceful, gorgeous
long measured tread of women
induced by carrying burdens on head.

Atmosphere of leisure and repose
where you are invited to sit down
perhaps to drink coffee.

You step on the street to shake hands with

Harry is of the devil.
God is with the patient.

Language—Imagery.

Imagery by the changed that part.
Typical letters.

Hospitality.

more from caravan route.
Sharing a lunch welcome
Sharing a fall with a stranger.
Feasts and Feasts.

Life satiated with meals.

Bravely daring in cold and death struggle
in life the fatalities.

Dessert

2. Cause of injury.
4. Names of witnesses.
5. If this notice was not given within 48 hours after the injury, explain failure to give notice and state the name of the person to whom first notice was given and date.

Bedouin and chauffeurs.
Mohammed: 570 A.D. an only son.

at Mecca in Arabia.

Father died when he was infant.

Mother: "only daughter"

Grandfather: 9 uncle Abü Talib (6-11) died in Mecca.

Widowed she wanted to live in the most sacred temple-mad Kaba.

When 12 yrs old, went on caravans wit his uncle to Syria.

Arabs told him stories (wander tales)

converts - (centuries)

Halt near Nestorian Christians.

Handsome, known for his truthful


Khadja asked him to marry her. When he was 15 yrs older.

2 sons (AL Qauwiv & 2nd son) - Both died early.

4 daughters. all died except Fatima.

influence in Mecca.

Khadija's cousin.

wealth - meditation - cave - lonely valley.

after his marriage when he was between 25 & 40.

his religious views began to take shape. family friends.

indeed he was 40 yrs old when he read the first divine command in the hik, near Mecca from angel gabriel.

angel Gabriel commanded him to preach the true religion.

the first message he told to his wife daughter, Stya son.

favorite slave to his friend Abu Bakr.

for 4 yrs. he worked and had only 40 followers.

now at this time he was commanded to go forth as a preacher.

after his wife died 619, he was 60.

emigration to Taif, marriage to 2 wives.

persecution: "barely escaped my life, named again.

flight to Medina 622: 100 families preceded him.

wars. conquest of Mecca Arabia.

80 yrs after 632 - Musulm. ruled one span no Africa.
Mohammed
Merry Meeting Dec 9 '37.
2:15 P.M. Business meeting
Worship Service E Barnes L.R.T.T.
The Lord is my Shepherd.

La ilaha illa-Allahu
Muhammadu rasulu allahi.
There is no God but Allah
and Mohammed is the apostle of Allah
Allahu Akbar.
God is most great.
I bear witness that there is no God but Allah.
I testify that Mohammed is the apostle of Allah.
Come to prayer.
Come to prosperity.
God is most great.
There is no God but Allah.
The Koran: Why in Arabic?

1. How did they get it?
2. Large is it?
3. Has it literary value. What language is it written in?
4. How does the Muslim regard it? Interpreted at variance

5. What is it. Are there other Sacred books?
6. When was this final form produced?
7. What is its relation to the Jewish religion?
8. What does the translation sound like? Read.
9. What is in it?


   Angel Gabriel. God. His prophet

   After 4 yrs only 40 followers. Fragments written on palm leaves etc. tones.

   Year 1. 822. 150 families. Hegira.

2. Size. 2/3 n.t.

3. Literary value. Written in Arabic.

   When did Arabs write?

   A faultless pattern of Arabic lit.

4. Muslim regards it as very word God revelation.

   Climax of all God's messages pronounced more than our Bible.

   "Let none touch it but the purified."

   Written by God in Heaven & revealed to M.

   Walsern 68, 68 1448 Holyoke 6069 3st contains
This sacred book teaches all problems, a certain ritual, certain prayers, and certain creed or articles of faith.

He believes in:

1. One God -
   This God has supreme power and authority.
   Read Titus 1: 16. This pertains to hell and care not.
   
2. Angels, created from light. During
   each person has 2 angels -
   (During prayer attend)

   Titus 1: 47.

   2 terrible black angels who meet me
   at the grave, ask them if
   they are molesom.

   Jinn, created from fire.
   Koran tells how Jinn listened to M-
   y. Some were converted.
   Change their shape. Jinn, fear them -
   Devils, Satan, the prince, enemies of God to man.
   He disobeyed God, or God cast him out
   Protection described Koran.
   Cleanse more than three times by sniffing water
   in Am.

3. Book or booke,
   Sacred book. 104
   Highly spoken of - not corrupted.
   Koran, exact copy of the men in Heaven,
   Cannot be criticised.

   Tradition of 53 Titus Sample
4. His apostles said 315 apostles, of which the highest
Adam the chosen (794)
Abraham "friend"
Moses "spokesman"
Noah "word"
Mohammed the apostle

5. Judgment Day, joy or punishment
Holy war
Heaven and hell are described
P. 55
* a large banqueting hall
Well. 7 gates. Hot fires etc.

6. Predestination of good or evil
P. 50 Watson
Man's destiny is in the hands of God
Person refuse to accept responsibility
"If God will"

Only where this fatalistic idea of life
Has been abandoned has there been progress.

Nurain also teaches ritual
P. 58
1. Witness: Males: Are a missionary people
"La ilaha - illa-llahyu - Muhammedan"
Recite perfectly
2. Prayer: Face toward Mecca. Puishment
Purification
3. Fasting
Ramadan
Begins before sunrise, lasts until sunset.
No food, no water, no smoking.

4. Tithes or alms
Compulsory alms encouraged as homeless
5. Pilgrimage
A mister or a stroke
One of strongest factors in creating unity or brotherhood.
85,000 in one year.
Java Iran North Africa China.

Arabic proverb in a world peopled with men and supernatural:
Ruled by an arbitrary God who has predestined their own lives bound by acts which consider it just as bad to drink wine as to murder a mother.
Jan. 13- Cng'l vestry

Business meeting.

Devotional song: Give of your best.

Scripture Prov. 32-35 6:16-19 Mrs. Abbott

Prayer: Mrs. Delia Tenney

Story: Mrs. Bigelow

The Way of Living of Modern Folk.

Picts. 4 large one & hal'l geo.

General appearance of Moderns. Bandana.

Head dress of men:

\[\text{Distinctive feature: \text{Bandana}}\]

Flowering robes of men & women.

Poverty.

Evils of arguments for remedies.

Reason till 43 Walton. Evils in Cairo.

103 babies born in Cairo .51.

unnecessary diseases

\[\text{at 30 yrs. 41 of the 52 left will have hookworm, T.B., venereal disease, or eye disease.}\\
\text{Only 1 out of original 103 can be classified as "not unhealthy".}\]
Meesy meeting Jan. 13 '38.
Read Watson - P. 44 Polygamy

P. 44 Woman's rights on women. Polygamy

P. 45 Modern professor in Egyptian University says.

Read

P. 46 Childhood ends at 15

Motherhood begins at 16

Bliss, I life gone at 50

Divorce P. 47 W. Death near fifty.

Childhood

games tag, marbles, cards but gambling is forbidden.

in my little book

Religion - Dance among orthodox Muslims regarded as immoral.

Holy days.

Titus 2:12 Q 13 are legal holidays.

Sacrifice

Birth of Mohammed.

Night of record.

Death of 1st martyr.

Ramadan.

Engagement and marriage Titus 2:5.

Polygamy less.

Divorce problem grave, P. 47 W.

Rel. Edin P. 48 Titus 3:12 - has read Koran once.

Ceremonies ritual
Ways of Living


Head dress

- Head dress for men (sandals, turban, etc.)
- Head dress for women (ornaments)

Sometimes you wish the men's garments looked a little more solidly fixed.

- Consent man who wears suspenders or belt.
- Optimist.
- Neither.

Children's clothes. Simple, white, linen for baby girls.

Bright colored silks in holiday time.

The veil becoming extinct in modern city life. It is still kept in the largest no. of women's lives. Law of Islam's encouragement.

- The mother feels it is a bold bold girl who will go with one's face wholly uncovered.
- They feel naked. The veils were not
- Carefully covered.
- Carriage of unmarriageable women limited.
- Pearls, emeralds, rubies.

- Same air of secrecy in house.

- Women's quarters.

- High blank unembroidered wall outside.
- Dusty, poverty, disease.
- Uterus. Prevalence of T. B. twice as many women as men in it.
- Stools. Purdah still deeply entrenched in centres of
- Furnishing. Much on health.
- Death rate among purdah women 60% more than men.
ed and will record for each fund the obligations, payments, and approved projects.

<table>
<thead>
<tr>
<th>ID PAYMENTS</th>
<th>PURCHASE ORDERS</th>
<th>APPROVED ESTIMATED COST OF PROJECTS</th>
<th>UNENUMERATED BALANCE OF APPROVED ESTIMATED COST</th>
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</thead>
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<tr>
<td>OTHER VOUCHERS</td>
<td>TOTAL</td>
<td>DISCOUNTS AND ADJUSTMENTS</td>
<td>GROSS AMOUNT OF PURCHASE ORDERS ISSUED</td>
</tr>
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Education of boys, W.P.48-49.

Modern law
Koran
Arabic Let
Tradition
Modern rel. faith & practices
Persuading sense of god, W.P.38 & 39.

Fatekic philosophy
W.50 at bottom of pg.

Feasts - sit on floor, no knives or forks, use st. hand only.

Cooking veg. P.41. Fun r. festival
41 Chestnut pudding
42 Rice cakes
Farlee Dolma

Way of living diverse in thee many countries
but except for reformed countries
unusually backward

Stagnant - now (not in early days
unthinking, W.

Fatekic P. 50, W

Night time, P.D.D., Moros, Laubach
Feb 10 - 1938

a new day in Turkey.

Mar 10, 1938

Lit of Turkey
Art...
Heat...
Worship service.

Unread
Autobiography of a
Turkish girl
Selma Ekrem
Miss Lamb
Mrs. Marden
Miss Metcalf

Scripture. John 15:5

He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.

8. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.

Ask Mrs. Tenney to pray.

Read Russian prayer. - Awareness by William Fechmann
May Summary

July 1936.
April 13. DyR.

Mohammedans in the Fiji Isd.

A long while ago a sturdy giant carried a little world upon his shoulder, while wading through the sea. Growing weary, he dropped his world, and it broke into thousands of fragments.

This fragment from the Fiji Isd. 7,000 Emeralda.

No other group of islands on earth is so multinomious or so closely set together. If our giant had dropped this little world in the Atlantic instead of the Pacific, the fragments would have scattered from me. to Fla. The shore lines of the Ph. Isd are longer than the total coast line of the U.S. on the Atlantic and Pacific Oceans and the Gulf of Mexico combined.

Just east of Japan and the Ph. rises earth's deepest valley. Over seven miles in depth in two measured places - one east of Japan and the other only 200 miles east of Mindanao. The home of the Moros. At its N.E. comes another in the coast is on the edge of a precipice 40,000 feet deep, as straight down in places as the side of a house.

Filipinos have some Aryan blood in their veins.
According to the account,

As Central Asia slowly became a desert, some
Aryans pushed west, some pushed south
into India. Farmers drove them out
to Malaysia—Sumatra, Java, and Singapore.

Floods or famines in China drove Chinese here.

Immigrants from India and China
intermarried, and the children of these
mixed bloods are the Malay race.

Many daring Malay sailed NEward to
Phild—their last migration, a
highly selected race of people. Tall, slender,
light of skin, thin of lip, high forehead—with aquiline noses—Aryan.

Aryans: They found dwarfs in Phild, and having
driven them inland, they at took possession.
There are to-day about 600,000 of these dwarfs.

Un migration—On a century or two, another wave of seaman
rolled up to the Phild, from the S.W. They were
shorter than the 1st invaders, had heavier bodies,
broader faces, thicker lips, wider noses, and
darker complexions, but they were just as
capable. Successive waves kept coming for
centuries after century—some from China, but many from

25 waves in all. They differed so much in features,
habits, dress, and language that we can easily
Spanish

The expeditions of conquest only succeeded in uniting the Moros - the situation was summed up by a Spanish writer in 1800:

"It seems as if God has preserved them for vengeance on the Spaniards, since we have not been able to subject them in 200 years. For the very little while we conquered all the islands of the Philippines, but the little island - other islands nearby - we have not been able to subjugate to this day.

The Philippine made terrible raids on the Spaniards. They used the Kieh, a 2-edged scalloped sword, the alabang dahil iyon. Spaniards in reply carried one pitiless campaign of extermination."
Mohammedanism was introduced into the Philippines largely of the Ph. St. Mindaugas about 1450. It had taken it about 800 years to spread from Arabia here. And so we had half a million people Moslems. They are the famous Moros that received their name from Magellan — the finding that they prayed to Allah and knelt toward Mecca, confused them with the Moors. Moros is just a corruption of the word Moor.

The Moros are an exceptionally gifted brave and fine people. Unlike, independent, warlike. They were fierce pirates and not only defied the Spaniards, but never became subject to them. The Moro attitude toward the Roman Catholic Church of the early Spanish rulers was one of hatred. Moros have often said: "We hate Christians (meaning Roman Catholic) but we love you Americans. You are Mohammedans hate image worships and offer worshipping the Virgin Mary."
but Protestant Americans seem to them much like themselves (Morans).

One bright young man said:

"We Moros see only two differences between Protestants and Morans. We have four wives and you drink whiskey. But we are getting together fast. We are giving up polygamy, and you are passing laws against whiskey. So, soon we can write."

These Moros have been difficult to deal with until Dr. Arant and Lawbach began to drag and write. Even and so when America came into possession of the Phil. it had the task of bringing order out of anarchy.

The American gov’t set the Moros to work building a road into the interior and paid them wages! The money rushed to peace and progress. The American govt gave the people quinine for their malaria.

Malignant malaria, 103°.
Perkins, Leonard, Tasker Bliss, Bullard and Carpenter were our American representatives there.

Gen. Wood made a scientific study of war psychology.
Capt. Bullard taught the Moros

The Moros also learned to boil water to prevent
cholera and typhoid!

Capt. Bullard studied the Koran

"taught them about their sacred book
more than they had known.

Finally their greatest Moslem official arose
in a grand assembly and announced
that it was the will of Allah that the
Americans should rule over the Moros.

Gov. Carpenter had Moros make beautiful farms.

taught "how to raise better crops,"

"opened up markets in Manila etc.,"

"Moros became prosperous.

Young men seeing that only war, poverty, and
injustice had followed their former way
living, lost faith in Mohammedanism.

But the teachers in these schools were Filipinos
hereditary enemies!

1929 Moslems at one time burned 50 schoolhouses

1929 - It was that Dr. Isaac Lamback tried to
train Moslem to teach their own people.

But Moslem, the clever, with much folklore
could not read or write — no had there
language ever been reduced to writing.
Dr. Landbach had to begin at the bottom, mastering the spoken language. He prepared a grammar and several new methods to teach them to read and discarded them. He evolved a wholly new method of learning to read built on three families of words: each containing four different consonants and altogether 12 syllables. By arranging these syllables in all possible combinations with the vowels, practically every word in the language could be built up.

By this system a person could be taught to read in one day.

He would teach two or three at a time, in condition that they could each teach two others within a day.

Later, he had paper every two weeks with their own songs, legends, heroic tales, home life, and other lands and science.
Dr. Laubach went into the Moslem mosques as an honored, invited guest of the
Mohammadan religious leaders.
"They put me on a prayer rug up in front, with a
black hat on my head, and call me a
Christian pandita."

After we worship, bowing down 60 times, as their
custom is, we sit in a circle, and they ask me to
tell them of Jesus. Then they come to our church on Sun.
and sit reverently at the back of the building,
returning our visit.

"Why should you teach us without pay," we are often
asked. Our priests won't teach us out of line of the Koran
without pay.

I have studied the beautiful life of Jesus. -- He spent
every minute helping someone. When I spent my time helping
people, I see the gratitude in their eyes and my heart sings.
When I have taught you, I want you to teach others (and do
not take a cent for it), and then notice how your heart will
sing. It is a wonderful way to make friends -- to sit down
beside a man and teach him. You never scold a
yawn or act in a hurry. You say, "My, but
you are doing well!" What a bright mind you have.
If you do that, the man will love you. A thousand threads will wind
themselves around your heart.

At least 60 to 75,000 have learned to read only
by intelligence.
He must have accepted this method as his own. Read p. 317.

Mr. Torres, a friend of mine, who said, "What can I do for you? Don't they come with you?"

Mr. Torres, a friend of mine, who said, "What can I do for you? Don't they come with you?"

Folk School Library
Reading room.

Boys' dormitory.

Girls'.

Folk School deputation, over 8000 treatments.

Mr. Torres, a life expert, has given 1/2 his time to Moros.

Rural work expert.

He has introduced soybean, which adds protein to the diet of the sick and old.

Soybean supplies what 70% of the protein lacks.

Society of educated youth.

Volunteers to help colony.

1. Provincial hospital
2. Read article on health
3. Distribution of drinking water
4. Public discussion
5. Village sanitation

Gratitude. N. R. 3. 16


Moros are gradually stepping out of barbarism into civilization. If we Christianize them, they become more prosperous.
back to the Philippines as proof of the peace, prosperity, and progress which Christianity brings to Mohammedan they will storm millions of Moslem of Christ, "Moros will make as great missionaries as they were great pirates."

Nov. 10. Mrs. Ainsworth

Dec. 8. Mrs. Tenney

Jan. 12, 1939. Mrs. Preston

Feb. 9. Mrs. Eaton

Mar. 9. Mrs. Mildred

April 13. Mrs. Young

May 11. Mrs. Dahlberg

June 15. Miss Stone


Miss Barnes.

Mrs. Preston. Introduction.
<table>
<thead>
<tr>
<th>Date</th>
<th>Name</th>
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<tbody>
<tr>
<td>Oct 18</td>
<td>Robert Joscom</td>
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<tr>
<td></td>
<td>M. Ballou</td>
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<tr>
<td>Nov 1</td>
<td>Joyce</td>
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<td></td>
<td>Teacher</td>
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<td></td>
<td>Ella Roberts</td>
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<tr>
<td>Nov 8</td>
<td>Miss Perkins</td>
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<td>Don Preston</td>
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<td>Nov 15</td>
<td>Frances Berry</td>
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<td>Nov 22</td>
<td>Stewart</td>
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<td>How</td>
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<td>Nov 29</td>
<td>Olive Moore</td>
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<td>Dec 5</td>
<td>Nelson Crawford</td>
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<td>One Brooks</td>
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<td>Dec 12</td>
<td>Andrew Woodward</td>
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<td>Dec 19</td>
<td>Joyce</td>
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<td>Joseph</td>
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<td>William</td>
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<td>Carpenter</td>
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<td>Jan 2</td>
<td>Rita Baker</td>
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<td>Hugh Whitham</td>
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<td>Judith Preston</td>
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<td></td>
<td>Gerald Joscom</td>
</tr>
</tbody>
</table>
PRES: DONOVAN, Howard, Helen
PROGR: Arlene, Gerald
SECRETARY: Howard (Carpo) & Janet
SOCIALS: Eloise
RECREAT: Marilyn, Helen
TREAS: Andy
officers 1939-40. (United Missionary Society)

Pres. Mrs. Preston
Vice " Hammond
Sec.-Treas. E. Barnes

Program Comm. L.R.H.
Deleg. to Cong. M. M. siden
" Meth. Mrs. Woodward
E. B. (alt)

Cong'l Treas. Mrs. Young

Work Comm.
Christian League officers 1939-40

Pres. Howard Carpenter
sec. Marjorie Ballou
Treas. Andy Woodward
1st vice program, Arlene
2nd vice Recreation, Gryce & Frances
3rd vice social service, Eloise
4th vice Missy

Don Preston, Janet Peyer
Mrs. Tenney

Mrs. Beaman

Mrs. Woodward

Mrs. Young

Mrs. Potter

Mrs. Barnes

Mrs. Hitchens

Mrs. McIntosh

Mrs. Cobbett

Mrs. Hammond

Mrs. Eaton

Mrs. Stone

Miss Metcalf

Mrs. Barnes

Mrs. Hibbard

Miss Lamb

Miss Foster

Mrs. Southgate

Mrs. Baring

Skinnes

Stoddard

Dackey

Bertij

Miss Adams

Maryutton

DYP
Oct 25, at Mrs. Kenney's.

Report of Methodist Convention
Mrs. Woodward
Elizabeth Barnes
Report of Church
Mrs. Hammond
Hildebreth

Missies in charge of President Mrs. Preston
Devotional ?

Getting acquainted with our books.

Home Missions
Marcus Whitcomb, Alaska
Jason Lee

Nov. 16, at the Parsonage.
Thanks with giving.
Devotional L.R.H. or E.B.
Program Chosen
Helen K. Kim.

Dec. 14, at the church.
Devotional
I, the Injured, at

(Place of employment where employed)

(How, e. g. in a, or p. m.)

(Day of week)

W.

I hereby certify that I was injured in the performance of my duties on

(Date of this note)

19...

(Signature and number)

(Signature)

(City or town)


Compensation and Medical Treatment

Employee's Notice of Injury and Original Claim for

To be submitted to the official superior by every employee injured in the performance of his duty, or some one on his
ANNOUNCING!!!

"New Songs For His Glory"

By the author of the Christian novels "Romance of Fire," "This Way Out" and "A Song Forever."

Thousands have enjoyed Paul Hutchens' amazingly popular novels. Probably many more thousands have sung and heard sung, his beautiful little chorus, "On the Cross for Me." "NEW SONGS FOR HIS GLORY" is a compilation of the newest and best songs and choruses by both Mr. and Mrs. Hutchens. In the selection you will find "On the Cross for Me," "Since I Made the Saviour Mine," etc.

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GOSPEL BOOK STALL

5 Park Street
Boston, Mass.

(Over)

Norma Wente
Music.

Poem God is Good. P. 77 "Bees in Amber.
P. 32. Fairest Lord Jesus.
The Day - the way. P. 53. "Bees in Amber."

P. 29 "20 Years."

25 Peacefully Round us.
Jesus Never Fails to Satisfy.

P. H.  
To Pastor George A. Palmer  
Paul Hutchens,  
Har. by Mrs. P. H.

Slowly

Jesus never fails to satisfy, When I turn to Him in prayer. In Him I find contentment anywhere, For Jesus never fails to satisfy.

Copyright, 1936, by Geo. A. Palmer.

The above chorus is one of more than 20 songs and choruses in "New Songs for His Glory." We believe you will be delighted with them.

[Handwritten notes and signatures]
34. For the Beauty of the Earth. 3 Year-end rally week 1939.
Singing them over again to me.
Psalm 33:1-5.
Prayer Hymn

153 Master let me walk with Thee
Psalm 33:6-10.
Mary Dewey solo.
Psalm 33:11-12.

135 give of your best.

Poem
Reading
Our Master toiled, a carpenter of busy Galilee.
Hymn 49 My Master was a worker.
Poem Myself - P.118. Edgar Guest.
Song I would be true P.128

Norma Wentell Music.
Poem God is Good. P.77 "Bees in amber."
P.32 Fairest Lord Jesus.
The Day - the way. P.53. Bees in amber.
P.29 Leo Radio?

25 Peacefully Round us.
Migrants

Voluntary

Migrations of modern times

2 kinds Reasons
   Attracting forces
   Expelling forces

Great migrations from
   Poland and Germany
   China

Migration which attracting forces
   Gold
   Band
   Weather

Expelling forces
   Drought
   Locust, caterpillar
   Severe weather
   Unemployment

Migration in U.S.A.

2 principal stages.
1. To frontier for new land

   Homer Glares's Go West, Young Man

2. From farms to cities
   1800 - 1929

3. From cotton belt to middle west

1. Migrations from Farm, 1920-1930
   Men between 15-24 yrs. per year
October 26,
Nov. 22 16 02 23
Dec. 14
Jan 11, 1940
Feb. 8
Mar. 14
April 11
May 9
June 13
Sept 12
Has anyone seen Steinbeck's "Grapes of Wrath"?
Society of Xtian Service.

Oct 19-1940

Migrants

There is a great difference between the migration of pioneers to our west for land, or the gold rush of '49 and the migrations which have taken place in our land in the last 20 years. We see that the earlier migrations were drawn by attracting forces such as desert bowls, drought, locust, etc., while the later migrants were drawn by expelling forces such as depression, drought, floods, unemployment, machine farming.

We must blame the auto, the truck, and the trailer for some of this, too.

Most of us in this state are quite unfamiliar with the migrant families because Vermont has so few compared to other states. But authorities say that migrants exist in every state and expect that the state authorities know of them.

A while ago we connected romance and adventure with the man who had travelled widely and but in these last 10 yrs. many whole families have been
forced to take to the road in search of jobs.

In 1929 came the crash.

We know how factories closed down even in W. W.T. "bananas closed - some never to open again.

But we have little vivid knowledge of how farmers of the South and West suddenly found that they were raising crops for which there was no longer a market, and acquiring debt they could never hope to pay.

Many of these tenant farmers lost their farms and became share-croppers who, besides the whole family worked from dawn to dusk, etc. not even i.e. they would do all the work on a cotton plantation and give half the crop to the owner - from half a crop they were to buy fertilizers to renew the soil, and buy rice for clothing food and shelter for the family usually at the high price set by the owner - who ran a store.

Some of them waited for the banks and insurance companies to push them off the land. Others left before that happened.
Huge gov't projects such as the Great Smokies Nat'l Park necessitated the evacuation of homesteaders from foothills of the mts. Their story was particularly tragic. Many got substantial checks from the gov't & came pouring into Knoxville, Chattanooga, Nashville, Asheville, Louisville.

They put their money in banks.
Crash went the banks.
Some never opened again. Some paid a small fraction.
No money & no home, too - was terrible & they died of each other. What shall we do now?
Where """" go?

I want to read what the banks did now.
Pal. Hrd. P. 16. 2nd column to h.
pleasure - a group of Baptist women keeping abreast of the time - often minded - studying realization the vital importance of Christian effort in the world.

It was a year who really phrased for me the value of Christian missions in China. P. Soto.

Great numbers who are quietly living on a higher level becomes.

Christian missionary's chief task is character building.

P. 53.

1st col. middle.

Someone has said, If missions had produced only one... have a letter... A Khong's children.

The boy with the sore jaw.

But we have no money.

The woman who married a leper.

The woman who saved children.

The schools. Children of 55 officials.

Not a God who was not acknowledged as a man. Claimed to be even a relative of God.

Sweet Potato God.

Hang Bun Kong. exile.

Purging beginning of Ch'ing-K'ai sheh's army trained in City where we lived.

Lines of recruits sick - intensive training -

British milk us like cows.

Black looks.

School boys fined if not walk in anti foreign parade.

Devotion of missionaries.

Dr. Leacher.

Suffering relieved.

Fannie Northcott. 45 in-patients.

Chengking.

Fitch. Swatow.

Martin. Tunghien.

Payne. Pautingfu.

Soilman. Swatow.
Toilet

Beds

Trunk

Verandah
Passage way
Toilet
new dick cloth  Pork  sponge cake cheese
egg souffle

wine apple salad  birthday cake
custards

French toast
potato
apple sauce
strawberry
mousse

beans or br. bird

sunday
cold pork, gravy
potatoes, rice
tomato
peas
pie cheese

sponge  or  toast
ed sandwhich ten
sauce  cake,
When Bob Hildreth came as a home missionary to Covalo, California in 1910 (30 miles from the railroad) the church provided a building in which to live and get his breakfast, but expected him to get his two other meals in the homes of his parishioners according to schedule. Absolutely necessary furniture was probably supplied including a wood burning stove.

The old deacon—a good man—soon tried out this tenderfoot. He invited Bob to go with him to a distant ranch. Both men were riding horseback, the deacon in the lead. They went up and down very steep places often covered with mesquite bushes or trees. Bob told me that when they went down the steepest places he figured that his horse, Johnny, was at least as good as the deacon's horse and all he had to do was to follow the deacon's horse. The deacon reported later, "He's all right; he's got grit."

Covalo was in a beautiful valley surrounded by mountains, and life in this region was rugged. One could easily lose the trail in the many ravines, and many of the creeks became traps after sudden rains at the head waters.

When snow really fell in earnest, no one could get into the valley from the hills until spring came.

Once setting out to call on a family living near a mountain peak, which he thought would be visible all the way, he became hopelessly lost and wandered for two days or more with only a few biscuits for rations, until he finally found a region he recognized.

Hill folks ordinarily hospitable to anyone they knew were very cautious about letting a stranger sleep in the house with them, and so in the early days of his stay, Bob became familiar with sleeping in the barn in the hay, and once at least he had to sleep in a large manger. He always carried a gun on these trips out of the valley, for he was glad to shoot all the rattlesnakes he met.

After three years of new and challenging experiences he came East better equipped to go as a missionary to China.
He had several things to be thankful for in his Christian work in Coveo. His people were too poor to give for missionary work; or at least they thought they were, but when Bob offered to go without his pittance of salary, if they would raise their portion of the missionary budget, they not only raised it, but also paid him what was due. He left these several folks who were devoted Christians and friends for life, but he made little progress with lax youth.

P.S.

You may be surprised to know that although Bob was tone deaf, more than anything else, he longed to sing and next to that to play the violin, and so he swapped his gun after a while for a violin and took lessons from the owner, a well-trained man who lived from choice in this sparsely inhabited country.
When Bob Hildreth came as a home missionary to Coveola, California in 1910, they gave him an empty building in which to live and get his breakfast, but expected him to get his two other meals in the homes of parishioners. The absolutely necessary furniture was supplied—think including a stove.

The old deacon—a good man, soon tried out this tenderfoot. Both men were riding horseback, the deacon in the lead. He chose to go by a distant sheep ranch.

This country covered with mesquite, cholla, or trees, and down very steep places. Bob said that when they went down the steepest places, he figured that his horse, Johnny, was at least as good as the deacon's horse and he could follow where the deacon's horse led. Bob was told later that the deacon reported, "He's all right. He's got a set.

Camps was in the hills and the valley surrounding him, and life in this region was rugged, for there were many ravines in which to lose the trail, and many creeks which became traps after sudden rains at the head waters. When snow really fell in earnest, no one could get into the valley from the hills until spring came.
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