

PIONEERING IN MODERN CITY MISSIONS

By EDGAR JAMES HELMS



MORGAN MEMORIAL GOODWILL WORKERS IN FRONT OF INDUSTRIAL BUILDING

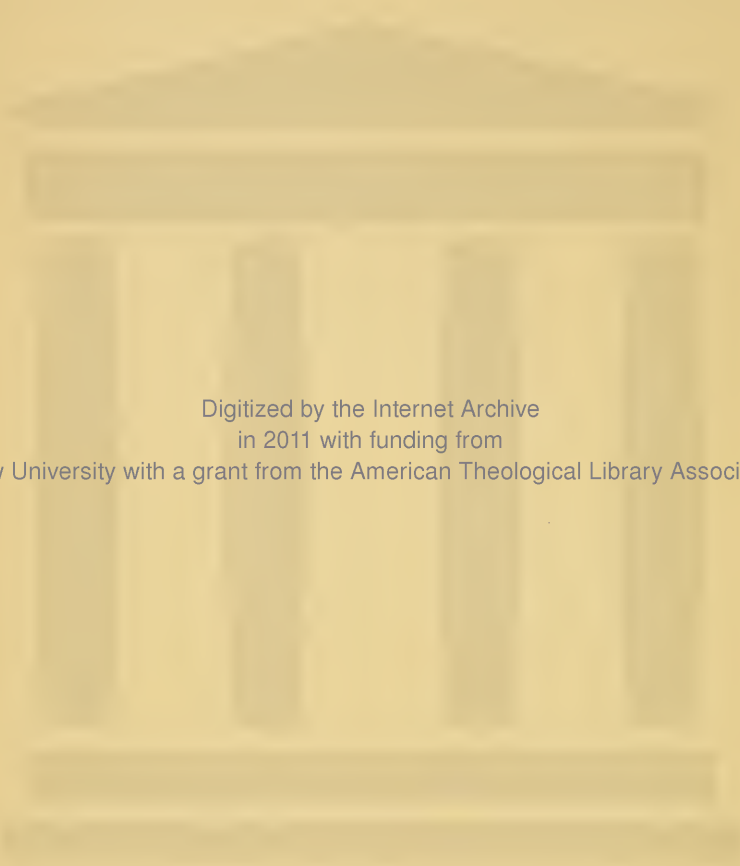
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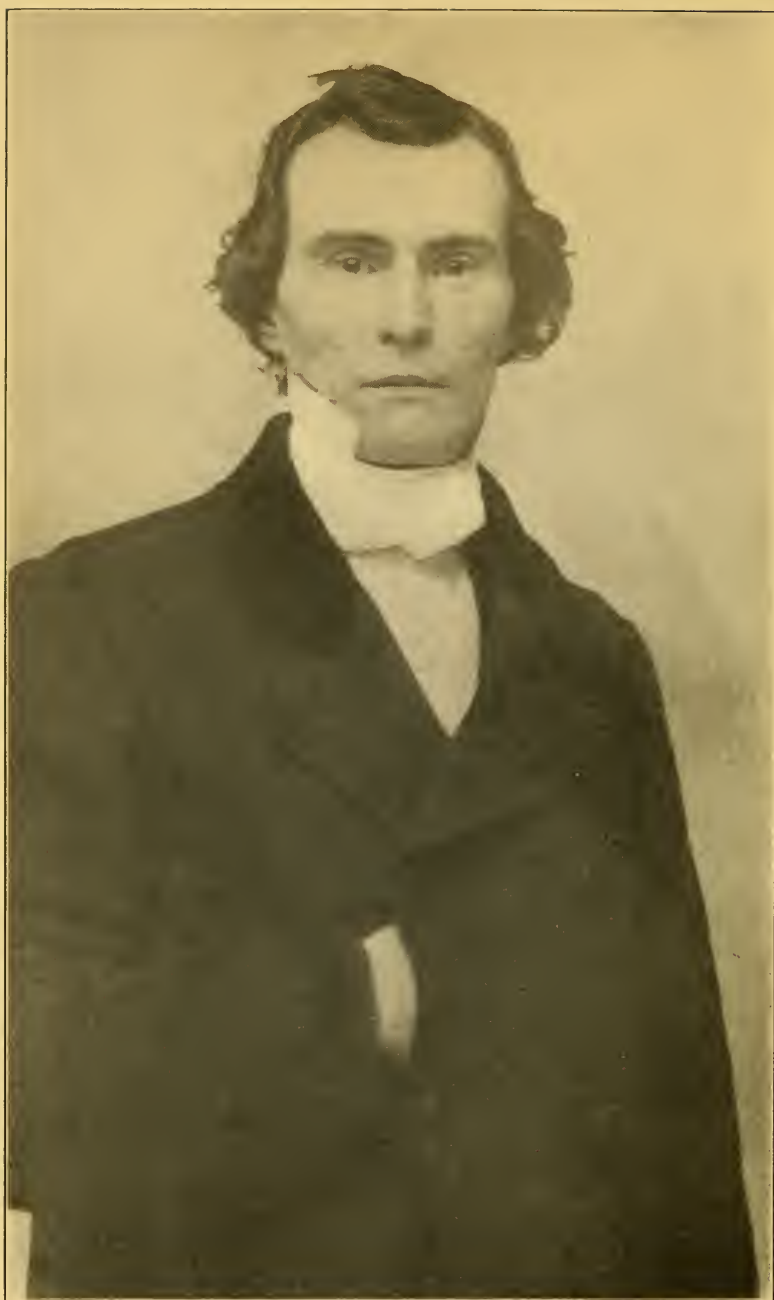
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REV. HENRY MORGAN
1825 — 1884

Founder of Morgan Chapel.

PIONEERING
IN
MODERN
CITY MISSIONS

BY
EDGAR JAMES HELMS

WITH AN INTRODUCTION BY
BISHOP FREDERICK B. FISHER
OF CALCUTTA, INDIA.



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1927

METHODIST
CENTER
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. . . To My Wife . . .

THE LITTLE MOTHER WHO HAS UNCOMPLAININGLY
CARRIED ON THE MOST IMPORTANT AND MOST
DIFFICULT AND DELIGHTFUL TASK
IN THE WORLD — THE CARE
OF A BIG FAMILY OF GIRLS AND BOYS.

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PREFACE

Most of this book has been written on shipboard while I was going around the world in 1926-27. It has been written in response to a request made by my associates at Morgan Memorial, Boston.

It will be followed next year by another book of biographical sketches of Morgan Memorial workers who have made this great enterprise possible by their fine faith and sacrificial service.

Then I want to write another book relating the heroic struggles of the Goodwill men who have inaugurated this new social, industrial and religious movement in recent years in many cities throughout the world.

And then I want to write another book, stating the economic, sociological and religious philosophy underlying the phenomenal development of our Goodwill Industries.

For those who want previous books on this enterprise I would refer them to "*The Redemption of the South End*," by Dr. E. C. E. Dorion, "*The House of Goodwill*," by Earl Christmas, "*Prospectus and Manual of Morgan Memorial*." These books can be obtained from the Morgan Memorial Press, Boston, Mass., for one dollar per volume.

EDGAR J. HELMS.

December 1927.

INTRODUCTION

THE MAN BEHIND THIS BOOK

Humanity is always set forward by dynamic movements of social advance; and the highest movement is always led by some forward-looking individual who becomes the incarnation of his social ideal and message. In this sense Dr. Edgar J. Helms is one of the most potent social forces in America today,— and his influence is beginning to be felt throughout the modern world. It has always seemed to me that three words could equally describe Dr. Helms and his “Goodwill Industries.” These are,— vision, sympathy and helpfulness. In every circumstance he seems to radiate these three qualities whether it be in Boston or on the Pacific Coast, or in far off India. More than twenty years ago I went down into the deep heart of Boston on a night when poverty and unemployment had brought resentment and violence into the soul of the city’s poor. One calm power made itself felt throughout the seething groups. It was the power which emanated from the lighted windows of “Morgan Memorial.” Goodwill shone forth through every window, and indeed through every heart that came within the radius of its influence. It was like a miracle.

Again, last year, in Asansol, India, I realized that the poor and the unfortunate respond to the same stimuli, regardless of race or language. A new, sympathetic personality walked the streets of the city and paid casual visits to the homes. Out from the homes and the mills there came eager, hopeful youth who sought the ideals expressed and exemplified by this stranger. It seems easy for him to become acquainted with people and to understand their conditions. When I saw the groups about him I repeated to myself the three words which always describe his life and work. *Vision* of the peoples’ need; *Sympathy and Helpfulness*. He brought them the personal message of Jesus, and then immediately began to suggest practical measures for their relief and advancement. It is a wonderful thing for a man to carry his youthful visions and enthusiasms right through to manhood and old age. Dr. Helms, now in his prime,

bids fair to carry them, in a high and holy measure, to the very end of his gloriously helpful life. His personality is a perennial spring of Christly good will and service.

The success of a great social and religious movement depends not only upon the incarnation of its ideals and message in the life of its founder, but equally upon the ability of that founder to reproduce himself and his ideals in other personalities. This has been the real glory of "Goodwill Industries." It has attracted a never-ending procession of able men and women, who have studied its methods and have carried them into practical effect in many of the great American cities. The story of its growth and achievements makes fascinating reading. Each newly established center becomes a new social and religious force. The providential tour around the world, taken by Dr. Helms in the winter of 1926-7, has lighted the fires in a score of oriental and European cities. It will require years to develop the plans; but beginnings have been made, and the message has been spread abroad.

I have been happy to look into some of the advance pages of this life-story of the Father of Goodwill Industries, and it cheers me to know that through its publication hundreds of young people will learn at least a few interesting facts about the "Goodwill man." It is a simple story, and simply told; this is perfectly natural, because he lives a simple life. It is a modern reflection of the simple, sympathetic, helpful life of Jesus. Blessing will come to those of us who have the vision to profit by it. It was just after Jesus had fed the five thousand hungry people that he said to his disciples: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Just as the Master multiplied the few loaves to meet the hunger of thousands, so this modern disciple of goodwill has turned even the meager materials of waste into blessings for a million lives.

FREDERICK B. FISHER.

*Calcutta, India,
Sept. 1927.*

CHAPTER I

PREPARATION AND PRE-PREPARATION

THAT Sunday afternoon, about fifty years ago, mother did not read a chapter of the Bible and explain the same to my younger brother and me. She knew I wanted to tell her something, so she took me to the highest hill near our Iowa home and we sat down and looked over our beautiful farm and East Okoboji lake on which it bordered. Before we should be interrupted I plunged into the subject I wanted to talk over with her.

"Mother," I said, "I've decided to be a lawyer."

She neither approved nor disapproved, so I concluded that she thought I was making a mistake. I eagerly told her why I had decided on this profession.

"You see, mother, I want to be a famous man. Nearly all the great men in America have been or are lawyers. If I am ever to become a congressman or governor or president I will have to be a lawyer. I am willing to study and work for it."

Mother made no reply.

"Do you object to my being a lawyer?" I asked.

"No, Ed, I don't object to your becoming a lawyer if it is God's will for you," she said.

"But what would you rather have me to be?" I replied.

"I want first of all that you should be a good, honest man, no matter what shall be your calling," mother said.

"Can't I be good and honest and be a lawyer? Lincoln was. All lawyers are not shysters. What would you rather I should be?" I asked.

"Just what God wants you to be will satisfy me. I am sure he wants you to be good and honest. But I have always thought God might want you to be a minister of the Gospel. I cannot tell you why now, but some day I will tell you."

It was thirty years afterwards that my mother told me why she thought God wanted me to be a minister. I was visiting my parents on their mountain ranch in Oregon. Mother and I were sitting alone in the shade of their log cabin, rocking in some crude chairs I had made of boxes and "shakes." Mother began the conversation.

"Ed, I once said to you I might tell you some day why I thought God wanted you to be a minister of the Gospel rather than anything else. Now that you are a minister and are married and old enough to understand, and cannot be influenced by any other motive than God's will, I think I had better tell you.

"Sometime before you were born I was living in a lumber camp, cooking for the men employed by your father on his contract. While at work I slipped on a stone slab at the camp door and fell on my back with such force that I could not move. My first thought was, 'My baby can never be born.' While lying there in that helpless condition, I earnestly prayed to God and made this vow: 'if God will spare my life, and my child is a son, I will dedicate him to the service of God. I was soon able to rise, and I knew God had accepted my prayer. There are many ways in which you might serve God, but I always felt that you were to be a minister of the Gospel. I did not want to interfere with God's own call to you, so I have not told you before."

From my earliest recollection I "felt called to preach." Like Timothy I have no doubt I received that call from my mother and the Almighty before I was born. Yet for years, I was disobedient to the heavenly vision. I was ambitious to be famous. I wanted to escape the privations of the frontier minister's lot. My father's home was headquarters for all the frontier itinerant preachers passing that way. Times without number I slept on the floor or in the hay mow that ministers might occupy my bed, for we had no "spare room."

My father was the church steward. It was his task to go around and collect the preacher's salary

wherever he could. That was a difficult job, especially during those "grasshopper" days in the northwest when the crops were completely destroyed by these pests. Never shall I forget the serious conversations that were carried on around our dining table as to how the preacher's family could be fed and clothed. One thing that made these talks more interesting to me was the fact that Jean, one of the preacher's children, was a school mate about my age. I had fallen in love with her. I never got over it. She later became my wife and one of the most devoted missionaries I have ever known.

I remember that one morning father announced he was going to visit all the fishermen who were spearing fish through the ice and ask them to give their whole "catch" the following Monday for the preacher. He had little difficulty, perhaps, because fishing had been very poor of late. It is possible that some hoped that their generosity might change their luck. Father arranged with a generous local merchant, A. M. Johnson, of Spirit Lake to take the entire amount caught, "in trade" at a definite price per pound.

Well do I remember how on that Monday morning at family prayers my father interceded with God in behalf of the preacher and his sick wife and children. He made bold to remind the Saviour how he had instructed his disciples to cast the net on the right side of the boat, and the ship was filled though they had toiled all night and caught nothing. He reminded God that these fishermen on Okoboji were poor farmers who needed help from the grasshopper devastation and had generously offered to give the day's "catch" to the preacher. Father prayed for a "good run of fish" for the sake of the minister and the fishermen.

That day a south wind began to blow, and as usual, the fish "ran in schools" when the wind blew from the south. The biggest haul in the history of that region occurred on that Monday. The wind continued from the south, and the next two or three days, the fishermen were amply rewarded. The Methodist minister and his family had clothes and food sufficient for the winter.

No one could convince my father or that minister that God did not answer prayer.

The merchant was not so well pleased. He was a "good sport," however, and lived up to his contract though he had to send sleigh loads of fish out for fifty miles in every direction to dispose of them.

The hardships and precarious provisions of pioneer preachers did not set me so greatly against taking up the work of a minister as my ambition to become "a great man." Of privation — we had a plenty, as farmers; and the ministry was but little, if any, worse. My spirit always rose to a difficult task, and I instinctively knew "God would provide" if I should preach. Had not father's prayer for fish settled that? But I could not shake the ambition for fame. I saw no chance for that in the ministry. Moreover, I felt that to desire fame was unworthy of the minister's calling.

My father wanted me to be a farmer, but my soul rebelled against it. I liked working in the field, but I hated chores. Those were the good old times when chores constituted one half the work of farming and were to be done before sunrise and after sunset. What chance was there to read?

The cows drove me off the farm. My wrists were weak, and it was very painful for me to milk. I resolved to leave the farm at the first opportunity.

Aboard S. S. Taiping,
bound for Australia,
November, 1926.

CHAPTER II

THE REVOLT OF YOUTH

ONE day when I was fifteen years old, I was called in from the field where I was plowing. There was a buggy near the house. When I drew near I saw John A. Smith, the editor of our county paper,—*The Spirit Lake Beacon*. I noticed that father and mother were much excited. I was soon told that the editor wanted me to go into his office and learn the printers' trade.

Some months before, I had attended a teacher's institute at Spirit Lake. It closed with an exhibition in which I was asked to "speak a piece." It was a humorous selection, and the editor and audience were convulsed with laughter. My part was reported to be the great "hit." When the editor needed a printer's devil, he remembered me.

I saw at once that this job would afford a good chance to read and study law, and I said without hesitation that I was ready to go. My father demurred. He said I was now equal to any hired man, and he needed me at home. Moreover, the *Beacon* would agree to pay only my board and one dollar a week the first year, two dollars a week the second year, and three dollars a week the third year.

We had a warm discussion at supper and before bedtime. Father and mother continued the discussion after they retired. I could hear them from my room. Mother told father he could never keep me on the farm and he had better let me make my own choice.

The next morning there was unusual solemnity at family prayers. Father announced that I was to make my own decision. He said it was his opinion that I had better stay at home and go into partnership with him. If I stayed, I might have the span of colts, and as soon as we could pay off our mortgage, which he thought we

could do in two or three years, we would purchase the "school land" adjoining our farm on East Okaboji Lake, and it should be mine after it was paid for by our united efforts. He said he could never hope to do this alone. Together, we could. I had now reached the age when I was valuable to him. (If I had that Iowa farm today, I would be a rich man). He pointed out that many a boy had gone from home to town to become a moral bankrupt. "Moreover," said he, half humorously, "what will you ever do when you can't stay away from home more than a day now because you can't stomach any cooking except mother's?"

I was to be given a week to think it over and decide. I did love to work with father — he was so noble and fine and interesting to talk to, when our work was such that we could talk it over together. I loved Barney and Bessie the colts. I had raised them expecting that father would give them to me some day. I knew it was going to be a terrible ordeal to live on other cooking than mother's, but I knew I could get home every week or two and feed up. I figured that that new section of land would have to be paid for largely by milking cows, and I knew that to me milking was pain and would be especially distasteful at those hours when I wanted to study. I was willing that my younger brother should have the chance. I was assured by the *Beacon* editor that I would have lots of time to study and read — and that settled it.

When I announced my decision one evening, mother reminded me that the *Beacon* office was reputed to be full of infidelity but that if God wanted me to go, "His grace was sufficient," and she knew that I would keep honest and good and would not disappoint them or disgrace the family.

Father did not say a word, but rose and went out. I knew he had gone to the barn; for had I not trailed him out there before? He would usually remark as he lighted the lantern, "I'll see if the cattle are all right." Sometimes it took him a long while. When I followed, I would see him through a crack of the stable door, on his knees in a vacant stall, and there I would hear him

pray for each member of our family by name and also for our neighbors. I would scud to the house before he knew I was there. I did not follow father to the barn that night, but I knew I was being specially remembered by him before God. Not until I became a father, did I realize the anxiety and disappointment that were in my father's heart that night.

Before I left home the next week, I went out to the barn alone — not so much to pray, but to bid good-by to Barney and Bessie. There were tears shed, but they were mine. The colts were concerned only with the corn and oats I had in my pockets.

I left home determined that I would either succeed or die in the effort.


I spent nearly three years in that office in almost continuous pain, for I ceased to grow when I left the open air.

I never earned the money I could have obtained if I had gone into partnership with father on his generous terms.

I learned the trade rapidly, however, and by means of it, later earned most of my expenses through college.

I read and studied almost every night. At first I read law books loaned me by John W. Cory, a lawyer who had the good sense to tell me that a boy of fifteen had better study school books and read literature and history. Seeing I was persistent, he gave me some of the dryest and most uninteresting stuff he had. Later, I found he had never read those reference books himself and was trying to discourage me. After reading a few musty volumes, I switched to history and literature and reveled in the same.

Aboard S. S. Taiping,
along the Australian Coast.
November, 1926.



*Never too poor to pray,
Never too weak to win.*

HENRY MORGAN.

CHAPTER III

MEETING YOUTH'S REVOLT

FIFTY years ago there were no high schools in Northwest Iowa, nor were there night schools for a belated boy. It was very difficult to get qualified teachers for country schools. Institutes were held yearly to instruct teachers. I sometimes attended them. At institutes examinations were held for teachers' certificates. I would occasionally get a higher grade than the teacher chosen to teach our district school. School for me was "threshing over old straw." I yearned to go on to advanced studies but was always kept back to those subjects with which the teacher was familiar.

One day Professor S. N. Williams, of Cornell College, Iowa, bustled into the *Beacon* office and enquired for me. I bashfully made myself known. He said he had heard that I ought to go to College. After telling me that Cornell was just the school for the boy who had ambition to get ahead, he left me a catalog of Cornell College. Before I had finished with that catalog, I almost knew it by heart. Moreover, I had decided to go to that school.

Out of my small wages I had saved a little more than enough to reach Mount Vernon, Iowa, where the school was located. I talked it over with mother who heartily approved, saying she had a little money of her own with which she would help me.

We were living fifty miles from the nearest railroad. Our preacher, Rev. P. H. Eighthy, was going to drive overland to the annual conference at Fort Dodge, Iowa and offered to take me along to the railway if I would go early so he could attend a camp meeting at Hans' Grove, near Livermore, Iowa.

We had another family conference on my account. Father said that when I left home it was understood that I was going to make my own way and that if I needed money to go to College I could work another year and

earn it. But mother had special reasons for wanting me to go then. She found I was growing a little rebellious in regard to certain prevailing church ethics and discipline. Those were the times when if one played cards or danced, the church listed the offender as a reprobate. One might cheat in horse trades and dodge honest debt and neglect his family, and all this was winked at by the church authorities; but handle cards or dance, and you were anathema. I had occasionally talked this over with mother. She also knew that I was reading books of infidel writers, and she was sure I had better get away from certain associations and go to a Christian College soon.

That night I heard further discussion going on in my parents' bedroom. Father said he must have that hundred dollars mother intended to give me, to build a granary. To this mother replied: "Now, William, that money is mine. It was left me by my father. I intend that Ed shall have it to complete a year in College. It is important that he go this fall." And she had her way. In a few days I was travelling with our preacher in his buckboard via Hans' Grove campmeeting to take the railway at Fort Dodge for Cornell College, Mt. Vernon, Iowa.

What discussions Bro. Eighmy and I had on that buckboard! I thought I was having the better of the argument with this positive but kind and good natured pioneer preacher; but he would always "find cover" by saying that a religious experience of conversion was the only answer to my doubts. While travelling over the prairies with him, I made up my mind to test out some of these things by seeking a religious experience of conversion at that camp-meeting if I could obtain it.

But Hans' Grove was the dullest camp-meeting I ever attended. The attendance was small. The weather was damp and cold. The singing and preaching were poor. A few children only had come forward for prayers. The testimony of a spare, old, white haired preacher was the only thing that really interested me. He continually asserted that he had the witness from God that the Lord was going to do wonders in that camp-meeting. "Some

one," he declared, "was going to be converted who would lead thousands to Christ." A conviction gripped me that the person referred to was myself.

But I had no desire to go forward though I had promised myself I would do so. A hired man from a nearby farm, with whom I slept, used to join with me in criticism of the meetings. It was announced that our pastor would preach the last night of the meeting. I said to myself, "I will go forward then, for it will please Mr. Eighmy if I do so." I never heard him preach so poorly. So dull was the meeting I was afraid he would not give the invitation. The hired man at my side was full of ridicule. How surprised he was to see me rise and go forward when the invitation was given. Indeed the whole audience was surprised. Several saints gathered around me in the straw and tried to instruct me. They finally asked me to testify. I got up and truthfully said, "I never felt so mean in all my life as now, but I feel I ought to give Christianity a fair test, and I intend to do so."

It was a cold, wet night, and I was chilled when I reached the farm house where I lodged. They had lighted a fire and were having evening prayers before retiring. While our presiding elder, Rev. H. W. Brown, was praying, I felt a wonderful, comforting feeling within me. I first thought, "It is the warmth from the stove." Then I realised that it was not the fire, and I asked myself, "Am I getting religion?" I arose and walked out into the grove and knelt down by a big tree to pray. I said, "Lord I want to be sure of my conversion. If this be a religious experience of conversion, make it so sure that I will never doubt it." In a moment my comfort was gone and despair filled my soul. I rose, went back to the house and went to bed. Before I fell asleep I promised God I would seek Him till I found Him, and I asked Him to forgive me for doubting. I awoke the next morning just as the rising sun was streaming into my window. That morning there was another light than sunlight in that room. It radiated ineffable peace in my soul. I had been converted while I slept. I never knew anyone else to be converted while asleep. Bro. Eighmy

and I did not argue religion as we drove on to Fort Dodge that day. He was right. Some religious doubts are best settled by a religious experience of conversion.

Early the following morning in Fort Dodge, Rev. Eighmy met me at the railway station to buy my ticket, for I was a green, awkward boy of seventeen who had never before travelled on a railway train. He informed me he had put my name on the church record as a "member on probation" and that I would be granted an "exhorter's license" at the next meeting of the quarterly conference.

I rode most of the day with my head out of the car window or standing on the platform of the train, for I wanted to see the sights.

About midnight as we neared Mt. Vernon, the train filled up with students. Someone mercifully took me to Daddy Giles' Hotel that night.

I couldn't keep from singing or whistling hymn tunes all day. And I knew why.

Aboard S. S. Taiping,
near Melbourne, Australia,
December, 1926.

CHAPTER IV

TWELVE YEARS OF STRUGGLE

DURING my first year in the preparatory department of Cornell College, I worked Saturdays and holidays husking corn, sawing wood and running a printing press to help earn my school expenses. I joined the cheapest eating club in town and nearly starved for sufficient nourishing food. For twenty years afterward I would not eat prunes — I became so sick of them at that club. I washed my own clothes except the shirts, which I had no way to iron. In the spring term I fell seriously sick. My sister Alzina, hearing of my need, sent me money sufficient to pay my doctor's bill and buy a ticket home. When I left school, I resolved never to return until I could have enough to eat and to wear.

While convalescing at home I was offered the foremanship of the *Beacon* at a good wage. I took it. In six months I saw an opportunity to start a newspaper in the new town of Peterson, Iowa. Ed. Blackert, one of the *Beacon* office force, had a little money, and we started the Peterson *Patriot* together. Blackert soon became homesick, and I gave him my note for his interest. It was a hard struggle for a boy of nineteen, but I won. When I could arrange the work, I would return to Cornell for a term or two. It took me nine years to work my way through Cornell, but they were nine glorious years of struggle.

Before I was twenty-one years of age, on account of my paper's pronounced stand on temperance, I was made Chairman of the Clay County delegation to the State Republican convention which first endorsed state prohibition in Iowa. Later I headed the delegation from our county that bolted a rum candidate for the legislature. The man we nominated, C. W. Fillmore, a fellow-townsmen, was elected, and cast the deciding vote that made Iowa a prohibition state.

I was not happy in the church relationships of that little town, owing to the unholy rivalries of many sects which were supported in part by their home missionary societies. I nearly backslided. I kept alive my religious life by walks into the hills where I prayed.

I purchased another paper, the *Sioux Rapids Press*, in a town near by and finally sold both for enough to complete my work in College and begin some theological training in Boston.

During my junior year in College there came another crisis in my religious life. I had been so successful in my newspaper work that I tried to convince myself that it was this instead of the ministry that I ought to make my life work.

I was leading Y. M. C. A. classes for Bible study. I was not at peace. I advised with some as to what a "call to the ministry" involved, though I already knew. One night I went to my room to think it through and pray it through. All night long I wrestled with these propositions.

1. Would I give up worldly ambitions and desire for fame?
2. Would I contentedly accept whatever God might provide in way of salary?
3. Would I go to the hardest mission field and give up my fiancee in case she would not go?

In the morning I found peace, after I had surrendered to God on all these points. I thought the hardest mission field on earth was India, but later I found it was Boston. The minister's daughter, to whom I was engaged, gave glad consent, and we decided to go to Boston to study for work in India. During my last year in College, with the cooperation of other students, we started preaching appointments in school houses outside of Mount Vernon. These later became the Mt. Vernon circuit. The last summer in Mt. Vernon, we carried on a most gracious revival in the tough town of Solon not far away. In this revival my fiancee joined with the other students. We wanted to test how we could work together in a hard place. I started for Boston with the

understanding that the young woman would follow me a year later.

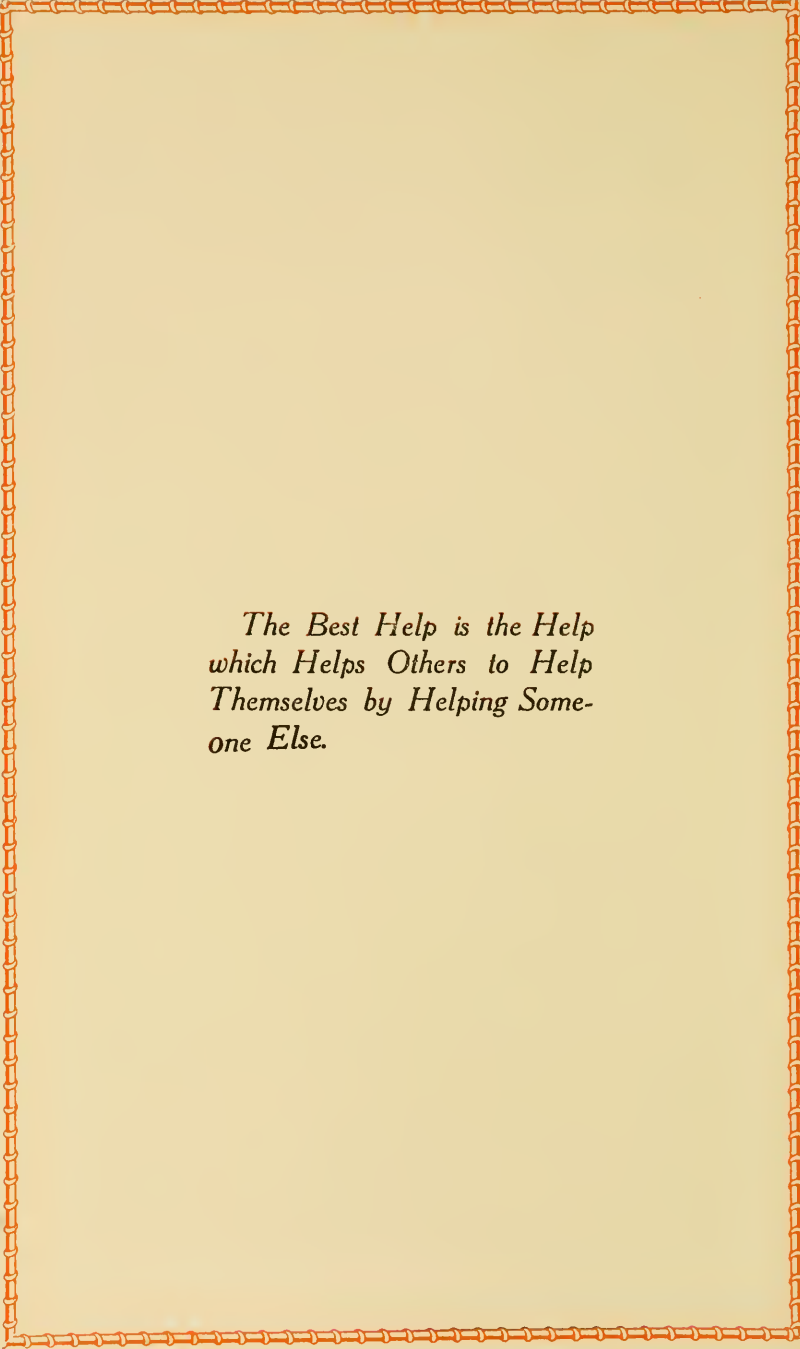
In Boston I plunged into city mission work. The band of theological students whom I led in this work met with unusual success. I was compelled to accept the pastorate of the little church at West Abington, for I needed money to help me in my school, and while there we had a remarkable revival.

I was getting along all right, financially but I saw no way to finance the training of my fiancee. I prayed over this not a little. One day I received a letter from my father saying he had sold his farm and was moving to Oregon, and that he felt as though he would like to send me two hundred dollars. He was perfectly willing that I should use it for the partial training of one of Rev. William Preston's children, whom father had been instrumental in helping to support by praying for the haul of fish in those pioneer days, related in Chapter I.

Before Miss Preston came to Boston, I went to the Northfield Christian conference and had a talk with Bishop James M. Thoburn concerning work in India. I told him of my experience in the newspaper business and the purpose of my fiancee to attend that fall the Deaconess Training School in Boston to prepare for our work in India. He said he wanted me for the publishing work Dr. Homer Stuntz was leaving in India. I agreed to go. When the time came to go to India, there was a slump in foreign mission receipts. Bishop Thoburn decided to take only men who would agree not to marry for five years. His nephew, Lyle Thoburn, was my classmate and had met with unusual success as book agent in the seminary. He was taken. I was left stranded in Boston with no church, for I had given up my pastorate, with no conference membership, and with a young woman to whom I had been engaged ten years.

I am writing these words thirty-four years afterwards on board the good ship Oronsay as I am sailing for the first time to India. I am to acquaint India with Goodwill Industries, a modern form of Missionary work which I have evolved in Boston during these intervening years.

Aboard S. S. Oronsay,
bound for Ceylon, December, 1926.



*The Best Help is the Help
which Helps Others to Help
Themselves by Helping Some-
one Else.*

CHAPTER V

GETTING INTO CITY MISSIONARY WORK

AS a result of the rescue mission work of the students of the School of Theology of Boston University, some leading Methodist laymen of Boston resurrected the Boston Missionary and Church Extension Society which had lapsed some years before on account of certain unfortunate financial ventures. The society at that time employed a conference minister as its executive secretary, but he had done little to inaugurate new work. I naturally applied to this organization for a job since I was interested in missionary work, but could not go to the foreign field. I was asked what I would do. I told the Board of my interest in Toynbee Hall, London, and the few college settlements that were just then being organized in America. I said I felt that the settlement was the best way to Americanize and Christianize the foreigners in Boston.

So well impressed were the members of the Board that they asked me if I could gather a group of young people who would go into such an enterprise. I told them that I thought I could. It was easy. My classmates, Rollin H. Walker, now professor in Ohio Wesleyan University, and Wilson S. Naylor, now professor in Lawrence College, Wisconsin, readily agreed to come in. Professor Walker's mother and Professor Naylor's sister, Mida, agreed to come in as residents with my wife. Prof. Walker went to England that summer to study the work there. Prof. Naylor was to study Boston. I went to Iowa to be married, and spent the summer studying the work in American cities east of the Mississippi.

In fixing our salaries the City Missionary Society asked our terms. We declined to make any. It thereupon agreed to pay the women nothing. Each man was to receive \$400 a year. Out of his stipend, he was to

help pay the rental of \$75 a month for the Settlement Home. Later, other workers joined at the same terms granted the women.

To this day the humor of that situation has not dawned on those laymen or missionaries. It was wild financing. But we believed, and God took care of us. Friends from unexpected sources came in and left contributions. Every month our bills were paid. Prof. Walker saw the humor of it one day when he and the writer were called before an official of Boston University, who, after speaking appreciatively of our work, requested us to drop the name "Boston University Settlement" for fear that some funds might go to us instead of to the University. If the official had only known how little we were receiving! Walker would occasionally put in his whole salary to help square the rent. One month we were saved by a collection Naylor got at an Epworth League rally. Another month a wedding fee I received just squared the rent. On another occasion, I got a fee as inspector of elections which just made the amount necessary. Those fees seemed to us just as providential as that miraculous haul of fish recorded in Chapter I. Some of the Boston laymen like O. H. Durrell, R. S. Douglass, E. O. Fisk, R. R. Robinson, and George E. Atwood were heroic givers. But the settlement salaries never caused the Society very heavy deficits. Their growing work did entail expense. However, the workers paid their tithes, and more, and fulfilled the apostolic injunction of being "hilarious givers" both of themselves and of their stipends.

My father-in-law was leaving the ministry on account of a nervous breakdown. The week after he married us we were offered his church in Sac City, Iowa, at four times the salary we were to receive in Boston and with no paralyzing house-rent to pay. Two months later I received a telegram from the District Superintendent of Northwest Iowa Conference offering me First Church, Fort Dodge, which then paid the highest salary in the conference. A little later I was offered the presidency of a college at a still larger salary. All these were no temptations, however, for had I not pledged God to be

a missionary and not work for money? My wife who had to scrimp more than I did, never once complained.

The next year the Settlement was offered a free rental in the polyglot North End if we would move our work there. This we were glad to do. We moved into a house on Charter St. which had been at one time a parsonage of the famous Rev. Lyman Beecher. Later we obtained a better place on Hull St.

On going to the North End, we made a careful assignment of work. To Mrs. Helms and myself was allocated work among the Italians and Portuguese. Prof. Walker was assigned the Jews. Fisher took the cheap lodging houses, and Prof. Naylor was made Field Secretary, his task being to quicken the interest of the public. Our settlement home and halls were soon filled with a motley lot of folk.

The work among the Italians and Portuguese was especially prosperous. The people of both these races were greatly abused. The Portuguese were victims of "sweating" in the clothing trade. The Italian workmen were being fleeced by the Italian bankers and padronis. In our ministry to the Italians we had to engage a lawyer. We were successful in returning large sums of money to those who had been swindled. These people thronged our house day and night. We needed some one who could preach to them in their tongue. One day, I met Dr. E. S. Stackpole of the Methodist College in Rome who was home on a furlough. I asked him if he had a man over there we could get. He said he had just the man but that he had a wife and five children. I obtained the consent of the City Missionary Society, of which I was then Executive Secretary, to cable for this man to come alone, with the understanding that we would send later for his wife and children if he succeeded. In a few weeks Signor Conti and his whole family landed at the Settlement. My wife and I slept on the floor, and they occupied our bed till we found them a place and furniture. But that was little sacrifice for us because on the frontier we often did that — and were we not on the new frontier?

Gaetano Conti was a wonderful preacher and had

a remarkable personality. Soon he had the largest hall in the North End filled with Italians. We purchased a printing press and issued the *Amico del Popolo* on behalf of the oppressed. My printing experience was valuable. Many a night I worked all night on that paper. We interested many of the leading citizens of Boston such as Edward Everett Hale, Julia Ward Howe and Edwin D. Mead in the Italian situation. We had mass meetings in Faneuil Hall to protest against the exploitation of poor Italians by the Italian bankers and padronis. Some business men helped us to open an Italian Bank so that the workers could safely send their earnings to Italy.

A young Portuguese, Jose F. Durao, came to enter Boston University, and for a time we used him in the Portuguese work. He left us for bigger wages. I met him three months ago in Honolulu while on this trip to India. He said to me in Honolulu, "The work I had with you brought me the greatest joy of my life and I wish I could go back to it."

Fisher rounded up some men from the cheap lodging houses who were converted. Walker was threatened and rushed down stairs from many a Jewish tenement, but in spite of all the antagonism, some Jewish young men followed him to the settlement to study and pray. The services at the Immigrants' Home brought in a few Scandinavians. Out of this polyglot group we organized the North End Methodist Episcopal Church. Plans were drawn, and we began to look for a place to build.

Then Signor Conti announced that he would not cooperate. He insisted that he must have an independent Italian church. He threatened to go to another denomination if his demands were not granted. I called his best friend, Dean Vernon, from Syracuse University to urge his cooperation. He could do nothing with him. Our Italian success had turned Mr. Conti's head. I strongly urged the City Missionary Society to refuse an independent Italian church and to secure another Italian Minister if necessary. The Missionary Society decided against me; and the work was set back a quarter of a century. Soon Durao and his Portuguese demanded an independent church, and then the Scandinavians; and

a work which would have succeeded together, disintegrated by its independency.

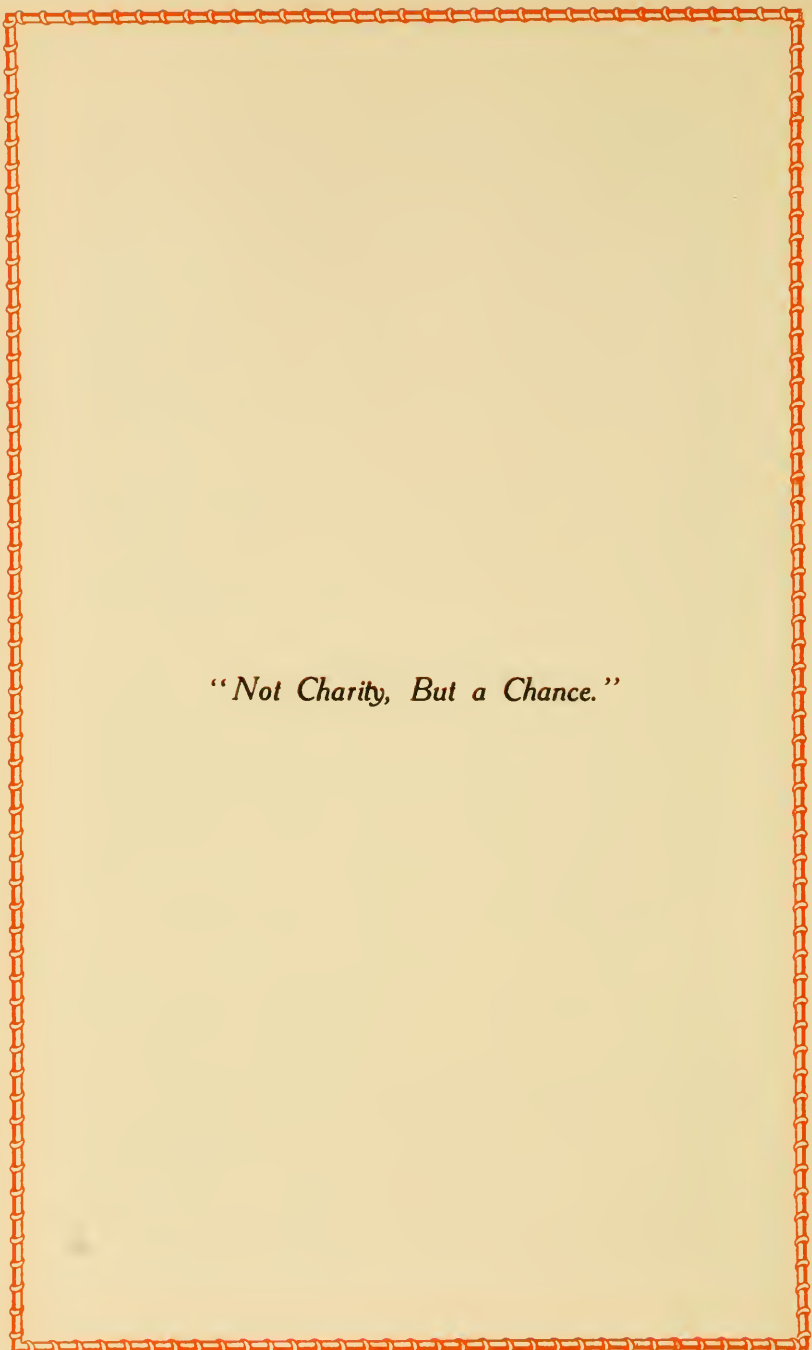
After fighting every one who had anything to do with him, Signor Conti went back to Italy and soon afterward left the denomination. Before he left America, he came to me and apologized for the way he had treated me, declaring that I had been the only one who had given him a square deal. He was mistaken. He was his own worst enemy. I still believe he would have yielded if the City Missionary Society had held firm. His work and that of the Portuguese have continued with indifferent success until recent years when they have made considerable progress.

I had conceived a church of all nations for the North End, but my plan was frustrated. Twenty-five years later these peoples had moved to the South End of Boston around the Morgan Chapel. Soon after the disruption of the North End work I went to Morgan Chapel. There we have done what I believe God wanted in the North End thirty-five years ago.

Before I left the North End, I brought Prof. Harriet J. Cooke, my former teacher of history at Cornell College, from Mildmay, England, to establish the medical mission at the settlement. We interested the Women's Home Missionary Society in the undertaking and in due time these ladies took over the work of the settlement and built their fine plant there and have met with marked success.

I went to the South End with an aching heart.

Aboard S. S. Oronsay,
bound for Ceylon, December, 1925.



“Not Charity, But a Chance.”

CHAPTER VI

A UNIQUE MISSION

IN the South End I was asked to take charge of one of the most unique religious missions ever founded.

The founder was Henry Morgan, a tall gaunt Connecticut Yankee who was said by his friends to look like Abraham Lincoln. He had been a successful country school teacher and temperance evangelist, but felt the call to be a missionary in the slums of Boston. He was an old time elocutionist. Without backers, he opened up his mission in Music Hall, the largest auditorium in Boston, and charged ten cents admission. He spoke on what were considered sensational subjects in his time, but which in our day would be regarded as tame. He possessed the ability to draw a crowd, and he filled the hall with the curious. He obtained permission from the proprietor of a large lager beer establishment to open up meetings in his saloon. The owner thought it would bring him a crowd. It did, but under the spell of Mr. Morgan's gospel they wouldn't buy drink. The owner made him move on. Then the city gave him the use of the old Franklin school building on Washington St., where he started a night school for newsboys and boot-blacks. So successful was he that the city took the night school over as a part of its public school system.

In the meantime Mr. Morgan had been made Chaplain of the state senate. Here he became acquainted with Governor Claflin, who, hearing that Mr. Morgan was leaving Boston because he was dislodged from the Franklin school building, backed him for twenty-two thousand dollars with which to purchase the old Church of the Disciples of which James Freeman Clarke was pastor and which was at that time transferring its work from Indiana Place in the South End to the Back Bay. This was the general trend of the churches of that section of the city. The South End was fast becoming a segregated

district for licentiousness, gambling and many other forms of vice.

Mr. Morgan purchased this church and carried on his mission here for a few years until he contracted tuberculosis and died. Before he died, he wrote three books that had very wide circulation: "*Ned Nevens*," a story of South End street life; "*Boston Inside Out*," an exposure of Roman Catholic and civil corruption; and "*Shadowy Hand*," an autobiography.

Mr. Morgan's eccentricity was manifested in his will. Though a Methodist local preacher, he had never been received into the New England Conference because he insisted on baptising all his converts by immersion and on staying in one place as long as he pleased. The Methodist Discipline allows any form of baptism the candidate desires, and at that time Methodist ministers were compelled to move every three years. Mr. Morgan decided not to give his property to the Methodists but left it to the Benevolent Fraternity of Churches, the Unitarian City Missionary Society, on condition that a Methodist minister of the New England Conference should be kept in charge of the work. Both Unitarians and Methodists accepted the peculiar trust.

During the long sickness of Mr. Morgan his congregation had dispersed except a few who remained with an Adventist organization that occupied the building. Under the new regime, the Methodists carried on an intense rescue work. Sunday morning breakfasts were introduced under the pastorate of Rev. E. P. King, a great evangelist and devout leader. After feeding three or four hundred tramps with coffee and sandwiches the men were locked in the chapel and compelled to attend a preaching service. The result of this method was to drive almost everyone but tramps from the meetings.

Seeing that it was impossible for me to carry out my plan for mission work in the North End, I accepted the invitation to Morgan Chapel in the South End on condition that I might discontinue the morning breakfasts for tramps and put the larger emphasis on work for children and the community. The Unitarian and Methodist authorities agreed. I went into the most

vicious neighborhood I have ever known. I have visited most of the slum sections in nearly all our American cities and most of those in Europe, but I have never seen anything quite so bad as the conditions around Morgan Chapel thirty years ago. When the foreigners settled in the North End the dive keepers moved to the South End. The police were in league with the keepers of vile resorts and it was perilous to traverse the streets day or night.

For ten years, we waged a continuous warfare against vice. Later, under a reform administration in the city government, and with the cooperation of other social and religious agencies, we closed up most of the vicious resorts. In this work we secretly employed a real estate dealer. He got the information we needed, and soon we dislodged the vicious and rented the places to wholesome people. The new renters were poor people — mostly foreigners. Our neighborhood began to swarm with children of many races and languages. The old chapel had been used so incessantly that it became worn and dangerous. It had to be torn down and a new building erected in its place. Mr. Morgan had left no money for such a contingency. The Unitarian trustees did not want to use their denominational funds for this rebuilding. They wanted no solicitation to be made to the public for funds, for fear it would interfere with their own receipts. The new building was therefore erected by placing a \$50,000 mortgage on the property, and a rapidly growing work with a large interest bill became a greater source of irritation.

Then hard times came, and thousands out of work besieged us. Having no funds, we applied to Boston for cast-off supplies of clothing, shoes, furniture, etc., which the destitute needed. We gave work to the poor people by having them cleanse, renovate and make new articles from the things sent in. We sold the articles for small sums to the poor, and used the income to pay wages to the destitute whose labor made these articles more serviceable. In this way began our Goodwill Industries twenty-two years ago.

Some of the Unitarian Trustees desired to be re-

lieved of a growing financial burden in order that they might devote the income of their organization to regular denominational undertakings. That liberal denomination could not consistently object to our theology since it had accepted the trust on condition that a Methodist was to be in charge. A complaint was circulated that our social work was not scientific. It was said that we were giving thousands of poor people work without investigating their need or even reporting them to the "confidential exchange." We were told that we must "investigate," and report all applicants for work to the confidential exchange. We replied that if we were dispensing alms we would both investigate and also report, but that we were not giving charity, but a chance to work. We would not agree to subject our poor people who wanted to work and earn their support to the humiliating demands imposed on beggars and fakers. The trustees thereupon decided to surrender their trust and allow the mortgage to be foreclosed and the property sold. Some misguided social workers had tried to discredit us by circulating questions as to our financial records. A special audit at this time showed our financial records clear and accurate. Many Unitarians remained loyal to us, giving us both sympathy and financial support. So friendly was the general public toward our work that within three months after reorganization our indebtedness was all paid.

A church was organized to carry out the purposes of Mr. Morgan, and a new board of directors, on which were representatives of all the denominations was formed to carry on the social service work. Under the new organization, the work has developed very rapidly in the Church of All Nations, the Goodwill Industries, the Children's Settlement, the Farm and Industrial Plantation at South Athol, the Fred H. Seavey Seminary Settlement for stranded men, and the Eliza A. Henry Settlement for elderly working women. These developments form the subject matter for subsequent chapters which relate God's providential guidance and care.

Aboard the S. S. Oronsay,
December, 1926.



STAGES THROUGH THE "SEAVEY"

Entrance of Guest.
Private Interview with Supervisor.
Examination by Physician.

Attends Gospel Meeting.
Partakes at Cafeteria.
Goes Back Home.

CHAPTER VII

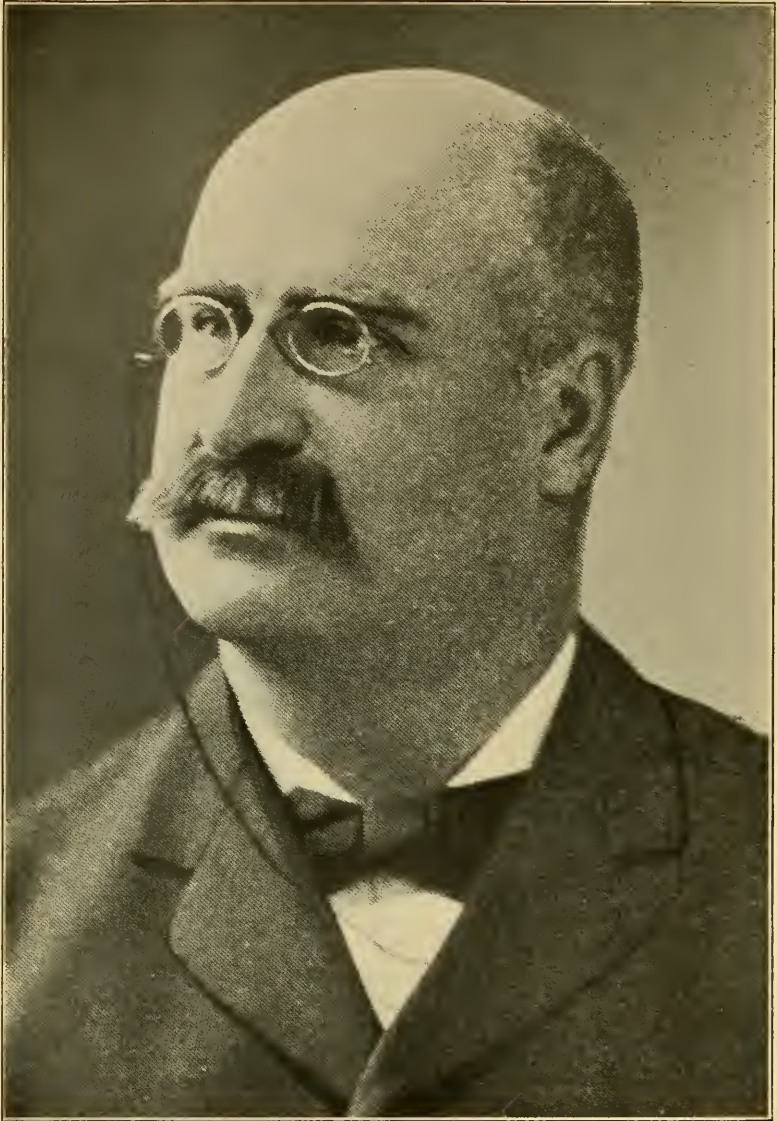
RESCUING THE LOST

WHEN I discontinued the Sunday morning breakfasts at Morgan chapel, some accused me of lacking sympathy. It was not a lack of interest in the man who had lost his way. It was a change of emphasis and method I was after. I found it impossible to reach the children and families in the community when a vagrant crowd with their vermin and filth occupied the chief place of attention in our services at the chapel. Instead of the Sunday morning breakfast we instituted a Saturday night concert with refreshments for these men. In due time this developed into a temperance saloon which kept open six nights a week. By these new agencies, more efficient work was done for the lost than ever before.

We saw the men needed a place to bathe and clean up. This was before the city opened up Municipal baths. We at once began soliciting the materials and labor to install baths in the basement of the old chapel. We needed a tank upstairs for a reservoir. But there was no place apparently where such a tank could be placed without seriously disfiguring the auditorium. At last I had a happy thought. Why not put it under the pulpit? We tore up the carpet and flooring. Eureka! There we found Henry Morgan's forgotten baptistry, all ready to be used as soon as the pipes were connected. No one knew it was there. We used the water in that baptistry to sprinkle the men in the shower baths in the basement. By turning a switch we were able to force hot water into the baptistry and later we immersed converts there who wanted to be baptised in that way. Was it sacreligious to turn Henry Morgan's provision for carrying out his theory of baptism by immersion into the very practical purpose of washing men's bodies clean as advocated by Saint Paul? If Mr. Morgan turned over in his grave we never heard of it.

We have carried on the work of rescuing the perishing incessantly and in many ways,—in street meetings, cheap lodging houses, mission halls and jails. Out of an experience of twenty-five years we evolved the unique and successful methods of the Fred H. Seavey Seminary Settlement. For more than twenty years I have been the chaplain of the Suffolk County jail. The late sheriff, Fred H. Seavey, was familiar with the way in which I was quietly taking prisoners into our Goodwill Industries and giving them another chance. Frequently he said to me, "I am going to do something for your work." I would generally reply "I am ready, Mr. Sheriff," thinking, perhaps, he intended to give me fifty or a hundred dollars. He often remarked, "I am even better pleased with the way you keep people from coming to jail than with the way you treat them after you take them out." His sister, Mrs. David Floyd, was matron of the jail. Her influence in the jail was marvellous for developing the better natures of those under her care. The Sheriff and Mrs. Floyd and their mother had talked over my plans for developing a model rescue work for lost men. After Sheriff Seavey died, Mrs. Floyd was quite ready to help make possible this dream as a memorial to her brother. The results have exceeded our fondest anticipations. A hotel was opened for destitute men. No man could be admitted to this hotel if he had any money. If he was without money and also without friends, he was especially welcome.

The processes used for a man's restoration were about as follows: The unfortunate man was brought to us perhaps by some pal who had been rescued by our mission and who wanted to pass the benefit on to another. Or perhaps the guest was sent by some charitable agency who wanted him tested for his willingness to cooperate in his reclamation by working. Or perhaps he was directed by some kind police officer who did not want to arrest him as a vagrant. Or it may be he heard the singing in the mission hall and stepped in to rest and enjoy the warmth and good cheer. No matter what his condition, he received a cordial welcome by the Social Secretary who, after registration, gave him a hot shower bath. He was then examined by our physician who made a record of his physical condition. Next he received a



MR. FRED H. SEAVEY
1854 — 1912

Who continues to seek and save lost men by the finest method thus far devised.

clean night dress and was given a most comfortable bed with good spring, mattress, and clean white linen. While the guest slept, his clothes were disinfected, cleaned and repaired. The next morning he was given a good breakfast and then invited in to morning prayers. After prayers he was plainly and kindly told by the Social Secretary that there were no charges for what he had received, as this was only an expression of our Christian hospitality. But thereafter he received nothing more free at the Morgan Memorial. He was now given the opportunity to work so that he might earn all that he needed. The Employment Bureau examined his record and, acting on the Doctor's and Social Secretary's advice, assigned the task in the Goodwill Industries apparently best fitted to the man. If he did not succeed well in his work within a week, he was examined by our psychologist who tried to ascertain his mental whereabouts, and if it seemed best a new assignment of work was made. He was also interviewed by one of our ministers. The length of time allowed a guest depended upon his need and our ability to meet his response to a better life. If it meant learning a trade, his stay would take months.

Thousands of these men have been returned to their homes under the Christian spirit of the Morgan Memorial. While at the Seavey Settlement they have always been keen to help each other, and a very large percentage of them have become Christians. It is a thrilling experience to call the long roll of those who have made good. Were it not for the many agencies at Morgan Memorial cooperating to help the fallen brother, there would not be such a glorious record of success.

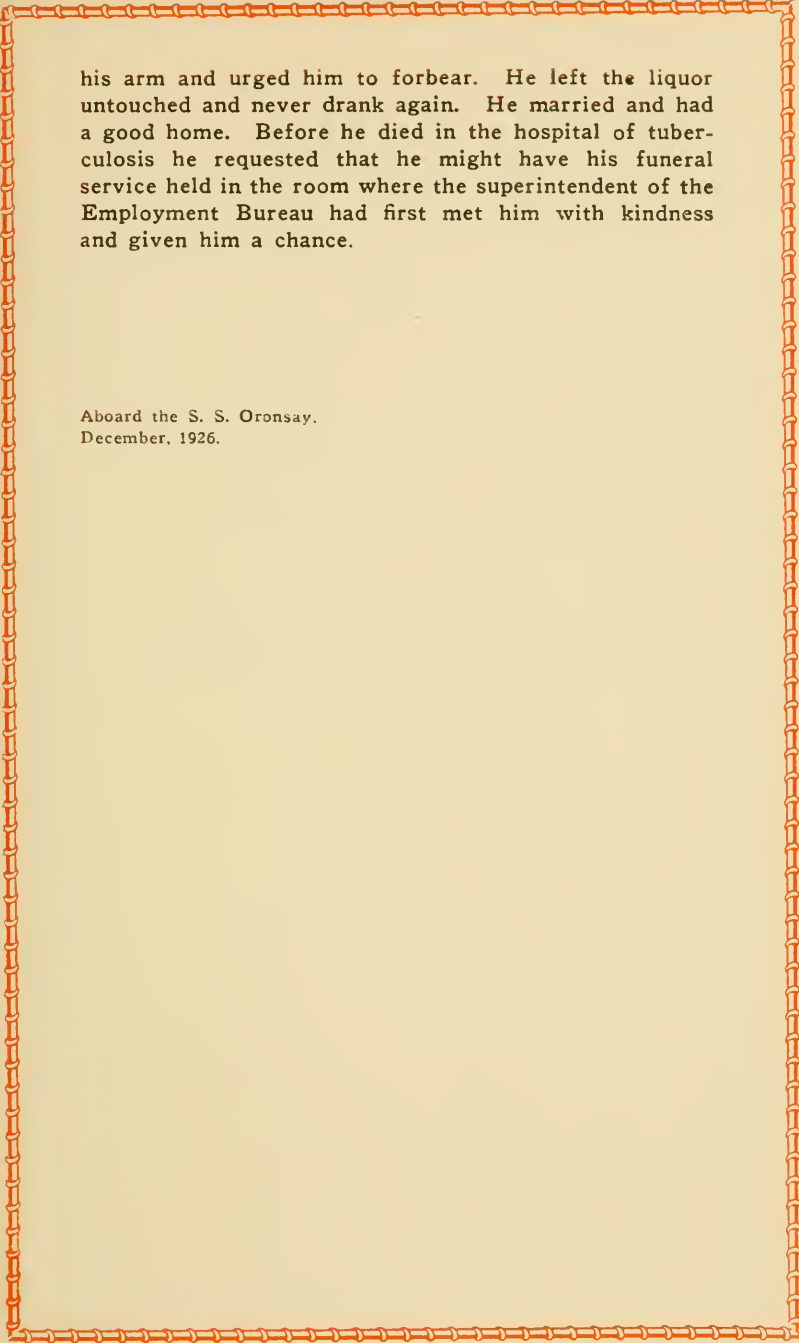
There was Frank Chambers. He lost his job through drink. So beastly had he become that his own mother and family turned him out of his home. He drifted into our region. With bleared eyes he asked the barkeeper of a nearby saloon for a drink and cursed him when refused. As the barkeeper threw him out, he remarked, "Go up to Morgan Memorial, and they will give you work up there so you can pay for your drink."

Chambers came into our Employment Bureau with eyes blazing green with hatred for the whole world. He was kindly treated and trusted and was sent to Jabez Parrott's department to bale rags and papers. Jabez

Parrott had been a Congregational deacon in England. He had greatly blundered there, and he hurried away to America hoping to regain his fortune and his health. Doctors said he could not live a month. But God thought otherwise, and directed him to Morgan Memorial. There he found peace with God and helped scores of men to a better life. Before Chambers finished that forenoon job with Jabez Parrott he knelt down and signed a temperance pledge on a bale of papers, while Parrott earnestly prayed for him that he might keep it. But Chambers was too weak. It was before the Seavey was built, and he had to sleep in cheap lodging houses where there were vermin and foul air and smell of liquor and every encouragement to drink. The Morgan took him back again and again. Finally he was sent to me. I asked him if he would be willing to go to our Fresh Air Farm at South Athol and help the farmer to raise the vegetables, etc., for the camps of children and old women, and thus escape the temptations of the city. He gladly accepted the opportunity. He knew nothing about farming and was a nuisance pulling up vegetables and leaving rows of weeds. At first my wife dreaded to have him come to our house because his eyes still glinted with green.


Each morning at South Athol he attended our workers Bible Class before breakfast. One morning we considered the injunction of Jesus to enter our closet when we pray. After the meeting he awkwardly edged up to the leader and asked if he was to find a hole somewhere around and crawl in there and pray. He was advised to find a quiet place out in the forest. He did so. A marked change was noticed. My wife said, "Have you noticed the change in Chambers?" I said, "No." She replied, "Look at his eyes." I did so. The green was gone and they were as blue as when he was a baby.

When he returned to Boston, through the help of our assistant pastor, he obtained a situation in the factory where he had been put on the black list. Indeed he was so changed that they didn't recognize him when they hired him. He became the president of our Temperance Saloon. One day when the old temptation was strong upon him and he was about to yield to drink, he was followed into the saloon by one of our workers. Before he lifted the glass to his lips, Mr. Moore grasped



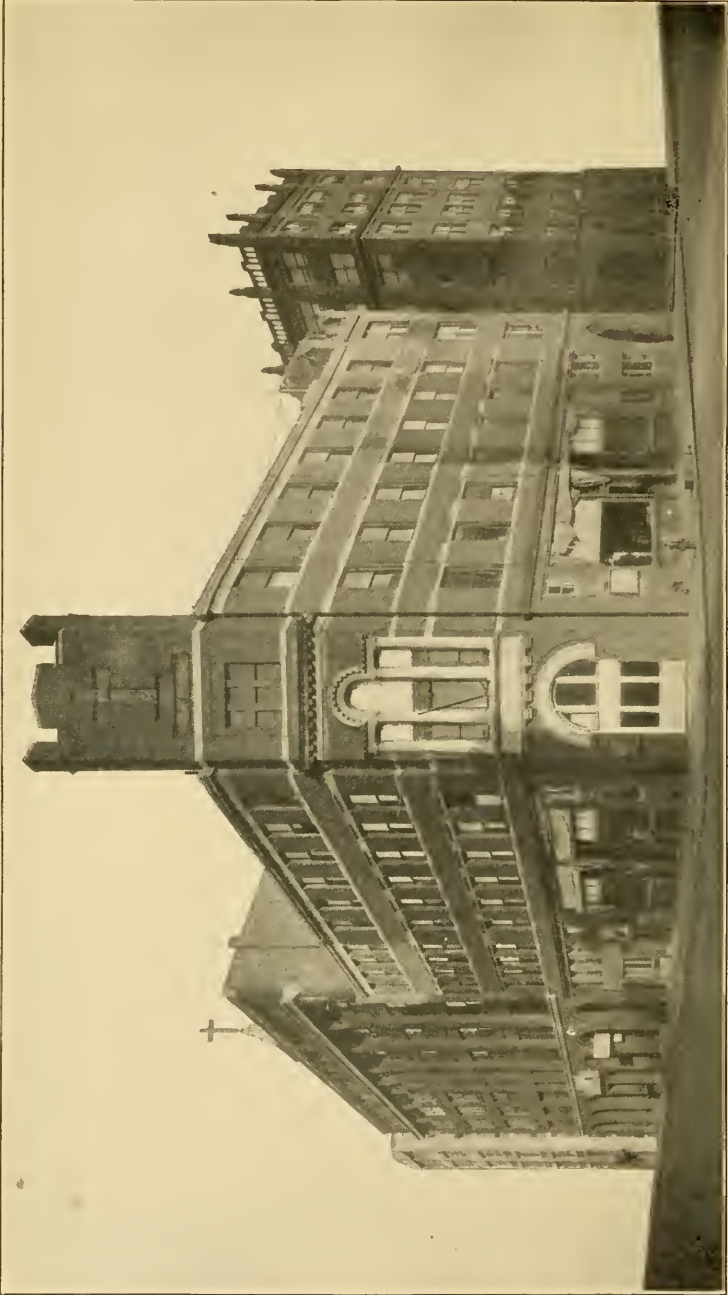
his arm and urged him to forbear. He left the liquor untouched and never drank again. He married and had a good home. Before he died in the hospital of tuberculosis he requested that he might have his funeral service held in the room where the superintendent of the Employment Bureau had first met him with kindness and given him a chance.

Aboard the S. S. Oronsay.
December, 1926.



*“Goodwill Industries Saves the
Waste in Men and Things.”*





MORGAN MEMORIAL
Children's Settlement.

Fred H. Seavey Seminary Settlement.

Goodwill Industries.

CHAPTER VIII

THE CHILDREN'S SETTLEMENT

WHENEVER a new children's worker is added to the staff at Morgan Memorial, it is usually an occasion for an interview in which the Superintendent is reminded of the paramount importance that the children's work should have in our institution. The Superintendent ought to be pretty well "fed up" on those commonplaces by this time. If these solicitous souls only had the historic background they would save themselves some unnecessary worry, while the Superintendent would be spared their grandfatherly or grandmotherly advice.

For the condition on which the Superintendent consented to come to Morgan Chapel was that he might put the emphasis on children's work rather than rescue work. Had not his wife, before they were married, with the help of Miss Kate F. Hobart started the Industrial School in Morgan Chapel? Had he not started about the first Daily Vacation Bible School in America the first year he came to Morgan Chapel? Was it not the Superintendent who discovered Miss Mary Fagan and started the Day Nursery? Did not he get the help of Miss Lucy Wheelock and her advanced students and open up the Kindergarten? Was he not also responsible for getting Prof. Warren W. Adams and Miss Anna F. Farnsworth to develop and carry on the Music School? Did not he begin in those early days the Children's Church and later the community night services for children? Did not he press with great vigor the work of the Fresh Air Camps and Farm and negotiate for the Lucy Stone Home for outings in Dorchester?

While these periodic interviews are somewhat amusing to the Superintendent, he nevertheless regards them as a compliment. He is assured thereby that notwithstanding his bias for the children's work he has not lost his interest in the many other social, religious and educational enterprises of Morgan Memorial. He is con-

vinced that he is wise in turning the management of the children's work into the more capable hands of his advisers.

There are one or two things that the Superintendent makes very clear in his interviews with those who are to assume the leadership in our Children's Settlement. No one is too poor or too bad to go to Morgan Memorial. The best is none too good for the poorest, and the poorest shall have our very best. In other words there shall be no discrimination on account of cash, creed, color, caste or character. This is difficult. By a careful system of promotions, however, the indolent and incorrigible soon fix their own status either by dropping out or by improving in culture and intelligence. Our democratic method has been the occasion of our losing many desirable children in the course of the years, who leave us for what they regard as more aristocratic settlements, churches and schools.

We insist that Morgan Memorial work must be of sufficiently high grade that the Superintendent and his family and his staff shall willingly share its instruction and care. We are to serve nothing but good food, well prepared. We are to have the last word in approved pedagogical procedure in our various clubs and classes. Our equipment is to be the best we can honestly obtain and our teachers must be up-to-date and devout.

I know of no organization in the world that has attempted more earnestly to carry out the methods of Jesus regarding childhood than has Morgan Memorial. I will mention three or four pioneers in this kind of ministry.

That was a great day for thousands of poor children when the new Superintendent met Miss Mary F. Fagan and induced her to go home with him to dinner. She had been a nurse for the rich children of the Back Bay and suburbs. When asked if she would be willing to give up her prosperous job and take charge of the poor babies around Morgan Chapel she burst into tears and confessed she had always prayed that she might sometime have poor children to care for. When asked what wages would she demand she said, "Give me a place to sleep and something to eat and that will be enough." During the thirty years she has been with Morgan Memorial,





INTERIOR VIEWS OF CHILDREN'S SETTLEMENT

Luncheon.

Kindergarten.

Story Telling.

Quiet Hour.

Hammock Making.

Cooking Class.

about three thousand different babies have been warmed with the glow of her motherly heart. If she ever showed partiality, it was always in behalf of the neediest and most ill-favored. She never asked for an increase of wages, but again and again she has received the same. On an average she has received more than most of our Morgan Memorial workers. None ever begrudged her. She never sought financial rewards, but God has given her every thing she needed while she cared for His little ones. Just like Him!

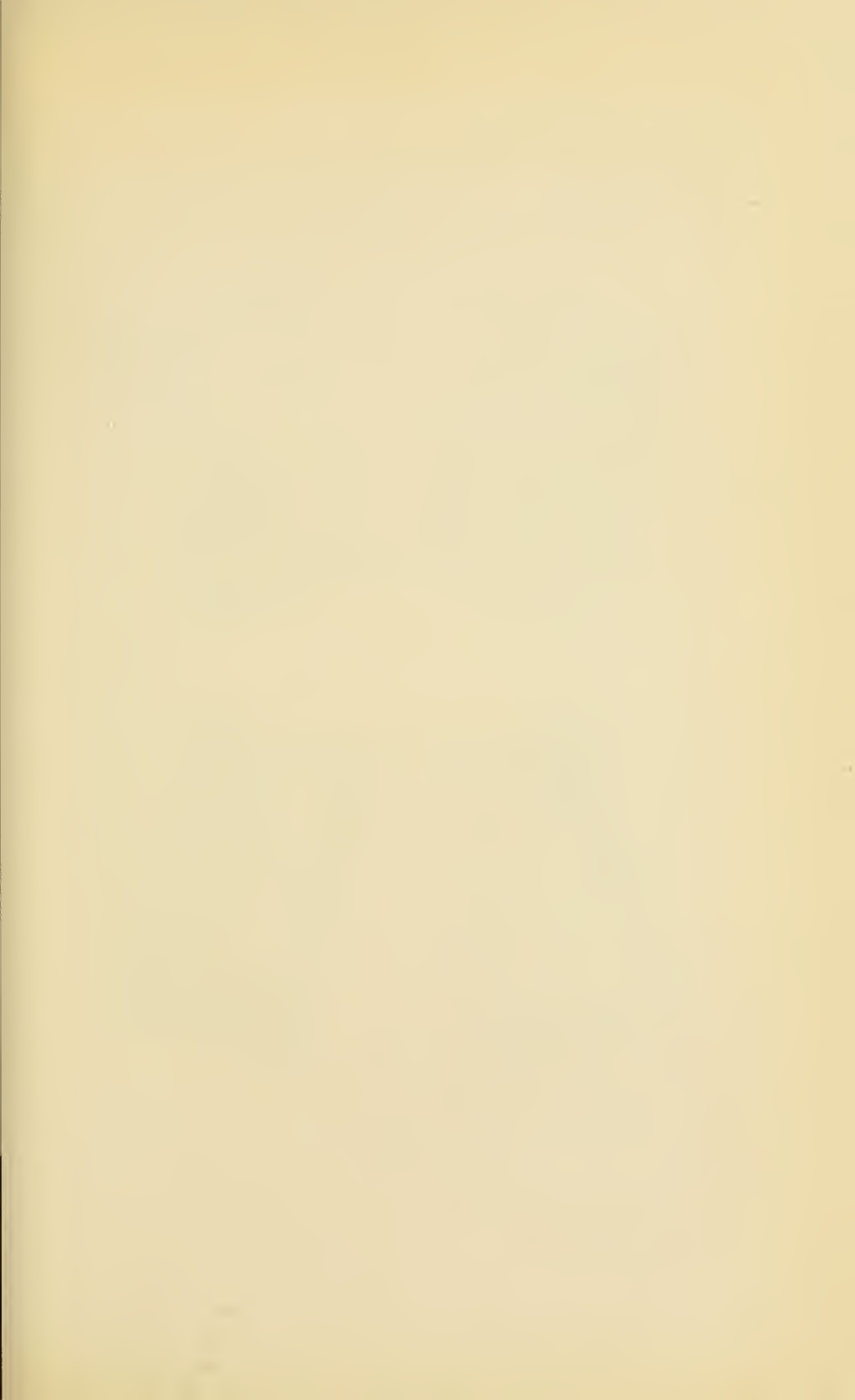
I never knew a more unselfish worker than Miss Kate F. Hobart. She has served longer than any other worker at Morgan Memorial. While she has specialized on the industrial school, she has always wanted to help every thing going, and has done so. While a teacher in the Boston Public Schools she worked at Morgan Memorial without pay. Since she retired from the public schools she has drawn a small salary from us. Somé folks are born saints; others are made saints by many testings and trials. Saint Kate belongs to both kinds. No matter how trying her own burden, she has learned to bear it by lifting the burdens of others.

This sketch would be incomplete without mentioning the name of another. She also was for years a teacher in the Boston Public Schools. There she first introduced industrial training by teaching her pupils to sew. She was a born missionary. She left school teaching to accept a position as a missionary with the Benevolent Fraternity of Churches. In connection with that organization she was assigned to Morgan Chapel. She was a devout Unitarian. On my appointment to the field, she sought an opportunity to tell me her theological position. I gave her all the time she wanted. When she was through I told her I was quite familiar with her point of view for I had studied the same both in Boston University and at Harvard. I told her that if her theology did not prevent her from loving God and loving her neighbor we would get on famously together and we would never need to discuss theology again. I then asked her to pray. She did. I followed. Only once after that time did we talk theology. She came to me one day with the request that I would avoid those hymns that spoke of the "blood," especially that one with the line,

"There is a fountain filled with blood." She said that when it was sung she saw nothing but a tank of gory blood. I told her that it would be very difficult and awkward to grant her request. Then I suggested to her that whenever the word "blood" was found in the hymns she would sing the word "love." She did so. Later she said, "You cannot sing those 'blood' hymns too much for me. I never understood their meaning before." When we rebuilt the old Chapel she took a suite of rooms in the new building. She became very deaf but attended nearly all our meetings, and was never so happy as when sinners were seeking forgiveness at our altars. Many times has she helped a prodigal through by her prayers. When ninety-three years old she was visiting a niece in the country. She fell and broke her hip. When I visited her she begged me to remove her to Morgan Memorial. She felt that in that religious atmosphere she would recover. I promised to do so as soon as her doctor would consent. She soon after died in the country. She left to Morgan Memorial its first endowment. It was \$3000, the income from which was to be used for the children's work. We use it for Easter flowers and hymnals and Christmas cheer. A hall in our children's settlement is named in her honour. We have no time for religious "scraps" at Morgan Memorial. A religious crank is loved out. "Love" is emphasized more than "faith."

There was another worker who crowded into a few years at Morgan Memorial the equivalent of a whole life time of efficient service. While a student training for missionary work, she had begun the industrial school at Morgan Chapel. When she and her husband were assigned to this field she took up the children's work again with all the enthusiasm of her ardent nature.

Not long after caring for one of our workers afflicted with tuberculosis, she was stricken with that dread disease. On the advice of her physicians, when I was granted the Jacob Sleeper Fellowship of Boston University, she went with me to Europe for a year of study. She improved until while crossing the channel to England, she contracted a very severe cold. She hastened to her home in Iowa. She rapidly failed. I reached her only a few days before she passed on to the Heavenly world.





The late Elizabeth S. Emmons.
Miss Mary F. Fagan.

The late Jean Preston Helms.
Miss Kate F. Hobart.

At her bedside were her parents, her three little children, her sisters and her husband. In her last moments she fervently repeated these two stanzas:

*Refining fire go through my heart
Illuminate my soul
Scatter thy life through every part
And sanctify the whole.*

*O that it now from Heaven might fall
And all my sins consume!
Come, Holy Ghost, for Thee I call,
Spirit of burning come!*

She died praising God. Spiritual glory vibrated in the hearts of all who saw her translation and had the privilege of getting a little glimpse of the celestial world as the veil was drawn aside to let her radiant spirit in.

At her request an unselfish sister has trained the children she left behind and maintained our home.

Just as the work of Morgan Memorial throws around the lost man a multitude of influences that help him to his feet, so the children's settlement carries on a wide range of activities for the sake of the boys and girls. Even before the child is born our nurse visits the expectant mother and helps by cheer and wise suggestion. A little later our Day Nursery is ready to give shelter to the little one, if necessary, and in due time our Kindergarten is ready to receive him. Sunday School, Industrial School, the School of Music and Art, the Children's Church, the Week-Day School of Religious Instruction, the many Clubs and Classes, Gymnasium, Fresh Air Outings, Community night, Pageants and Dramatics — by these activities how many splendid young men and women have come up into lives of usefulness!

As I write, there arises before me a composite of several of these youth. He was born under the shadow of Morgan Memorial. He was kept in our Day Nursery while the foreign widowed mother went out to earn his living and that of his brothers and sisters. During his childhood and youth he attended almost everything

offered at Morgan. He was encouraged and helped to go on to school and at last he was graduated with honor at one of our great universities. He was granted a fellowship and studied abroad. He had always been accustomed to going with his mother to early morning mass. When he asked to join our Church of All Nations, we requested that he first obtain his mother's consent. She came to us and in her broken English said, "All I have I owe to God and Morgan Memorial. My boy wants to join you. I want him to. He will still go to mass with me. We love the same God. I love Morgan Memorial just as he does." This boy does go to early morning mass with his mother. He returns to sing in our choir and teach in our Sunday School and in the evening he often leads our Young Peoples' Meeting.

The children at Morgan Memorial get all that a College Settlement offers. They also get religious instruction with out any attempt at proselytizing. The real church of God does not need to apologize for or camouflage religion if it has the religion of Jesus and if it really loves folks.

The real secret of the success in the children's work of Morgan Memorial is found in the fact that our workers now and through all the years have been great lovers of humanity. They love folk more than theory or theology. Ella Wheeler Wilcox wrote with illumination—

*"So many sects, so many creeds
So many paths that wind and wind,
Where, just the art of being kind,
Is all this old world needs."*

Genius is not confined to the children of our privileged classes as many recent books and magazine articles declare. In early Christianity St. Paul said there were among its leaders not many wise, not many influential, not many of noble birth. If we call the roll of the truly great in the world's history we find that most of our leaders have sprung from very humble folk. Morgan Memorial has been criticized for holding on tenaciously to the poorest and most depraved. We feel complimented by the criticism. Some day it will be seen that we were right. The foreigner has brought from the old world

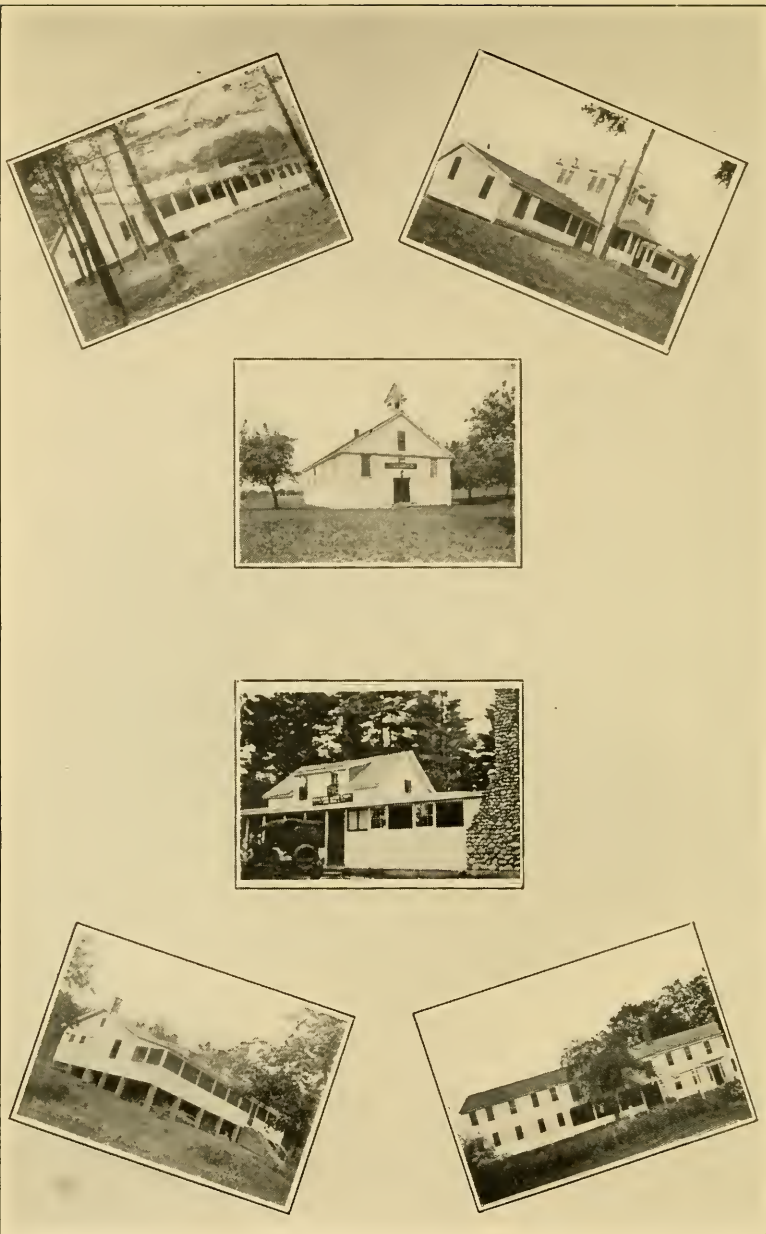
treasures in which America is poor. From the children of foreigners, America will soon have her artists and musicians. In a few generations we may also have a new interpretation of religion by those who understand the teaching and psychology of Jesus better than our logical western realistic theologians have understood. These wonderful children's workers at Morgan Memorial shall then in no wise lose their reward.

Morgan Memorial is a protest against the unchristian theory and practice that "anything is good enough for the slums." Jesus came to seek and save the lost. In the lives of Morgan Memorial workers, he is still in this everlasting search and here in the great, populous tenement district of the South End of Boston He is finding His very own.

Aboard the S. S. Oronsay,
December, 1926.

A PRAYER FOR THE MORGAN MEMORIAL
DAY NURSERY AND KINDERGARTEN

Our Father, we remember how Thy well beloved Son took the little children in his arms and blessed them. We thank Thee that for more than a score of years, Morgan Memorial has been rendering a like service for the poor children of the South End of Boston in its Day Nursery and Kindergarten. We thank Thee for the privileges of this ministry and the thousands of homes it has blessed. We thank Thee for the faithful souls who have toiled on in this unselfish service. We thank Thee for the noble women and friends who have furnished the necessary supplies. We pray Thy blessing upon all who have had a part and wilt Thou raise up other helpers and supporters for this ministry of love to Thy little ones. Amen.



SOME SOUTH ATHOL CAMPS

Community Child Welfare Camp
for small Girls.

Roswell S. Douglass
Boys' Camp.

Eugenia Preston Helms Entertainment Hall.

Myra Lewis Girls' Camp.

Wakapa Boys' Camp.

Nursery Camp.

CHAPTER IX

A COUNTRY PLANTATION

FOR several years our Day Nursery sought places outside of Boston where our poor babies might be delivered from the hot bricks of the city streets during July and August. We put up in tents or stayed in abandoned houses or in any other place we could get. In 1906 we could find no place, although we had advertised and sought everywhere. There were places, but it seemed that all were seeking fancy prices for rental. Finally we were offered the use of a place in South Athol, Mass., if we would take our little folks eighty-five miles from Boston. Since there was nothing else in sight we accepted the kind offer. The owner of the place was the late Miss Hannah Parker Kimball. So well pleased was she with the results of the summer work that she offered to give Morgan Memorial a deed for the farm if we would agree to use it for fresh air purposes. The townspeople wanted us to bring more children. We told the townsfolk that if they would build us a camp we would fill it with young girls. Under the leadership of the pastor of the local Methodist Church, Rev. George E. Downey, materials and labor were donated and Camp Downey was opened the next season. The boys then began to clamor for a place as did some of our elderly women also. A little cottage with a barn adjacent was for sale, adjoining our estate, and we were able to secure it at a small price. For a year or two, we put the women in the house and the boys in the barn.

It would be a long story to tell how this plantation developed from year to year. Men needed to escape the temptations of the city, and Mr. and Mrs. George H. Maxwell provided a fine men's camp. It was impossible to get enough fresh milk. To have cows necessitated an increased acreage. The late Edward A. Buss and Mr. Calvert Crary purchased for us other needed farms near by. The late L. S. Starrett gave us enough to build

a barn. Our work of administration demanded another camp for the supervisor, and one of our first directors, Mr. E. O. Fisk, made this a memorial to his wife, the late Harriet Steele Fisk, who had helped us to start the day nursery.

It was important that our dusty rug factory should be removed from the tenements in Boston. We therefore took the camp formerly used by the boys and women and made it into a rug factory. Miss Kimball and her friend, the late Dr. Julia M. Dutton, built a camp for elderly women and installed a water system for all the camps, and the late Roswell S. Douglass, one of our most helpful directors, enabled us to provide a better camp for the boys by constructing the same from the hen houses that disfigured what became the village green after they were removed. The late George E. Henry, our greatest benefactor, and his wife studied our needs and doubled the capacity of our Nursery camp, built a greatly needed hospital and also built a garage. Only as sufficient funds have been provided have we enlarged and improved at South Athol. We have refused to run into debt.

Perhaps no gift has been more beautiful in its sacrificial character than that of father A. G. Wesley. Mr. Wesley had once owned the original farm and sold it to Miss Kimball who intended to make it a convalescing home for some of her friends who had broken down in strenuous religious work in the city. After their recovery, these women left the place unoccupied, and so she gave it to Morgan Memorial for its Fresh Air work. Mr. Wesley bought another farm down on Cape Cod and lived there till his wife died. His children had grown up and moved to distant parts. He had heard of the beautiful work carried on by Morgan Memorial. He came to investigate it. He lived awhile in the Seavey Settlement that he might catch the spirit there. Like the Seavey guests, he worked in the factory of the Goodwill Industries. He went to South Athol to study that phase of the work. After he had obtained the consent of his children, the Morgan Memorial accepted substantially all that Mr. Wesley possessed as a Memorial to his wife and mother. Mr. Wesley stipulated that we must take himself as well as his money. He

lives on the farm and employs all his time in services to the institution. This saintly man is more than eighty years young. He teaches the boys and girls in their garden work. He works early and late for the camps and the neighborhood. His beautiful, unselfish character makes him beloved by everyone. He keeps the candle of the Lord burning in a region where there is great need of light.

Within a two mile radius of Morgan Memorial camps there are fifty abandoned farms which are now growing up to brush and timber. The houses have either rotted or burned down. When the village church was built, a hundred years ago, it was crowded with worshippers who lived on these farms. At the close of the civil war these people were offered free homesteads in the fertile west. A little later on came the industrial revolution when shoe making, weaving, etc., were no longer carried on in the homes during winter months, but in the factories which were started in the larger towns and cities where there was power to run the machines. Then too, there was a time when insurance companies refused to insure these country houses and barns because so many were burned down and the owners would collect the insurance and move away. Owing to these various conditions the most enterprising citizens moved out west or to the city. There were left on some of the farms children who had not the ability of their parents and who would not work like the parents, digging out the rocks and stumps and keeping up the farmsteads. When the Morgan Memorial went to South Athol twenty years ago, it found but little response in the neighborhood to its request to clean up many slum conditions that prevailed thereabouts. Vice, egotism, and shiftlessness were shamelessly manifest. Though there were some fine characters who resided near, the rowdy and low element tainted the community with their misdeeds and reputation. These conditions have changed as the Morgan Memorial ideals and program for the neighborhood developed.

Morgan Memorial felt that first of all there ought to be a better agriculture. That was basic. We secured the cooperation of the State Agricultural College at Amherst, twenty-five miles away, and also of the County

Farm Bureau. Lecture courses were introduced during the winter months. Soils were analysed, and a survey made of the district for a radius of two miles or more. We have many of their wise recommendations yet to carry out, but some progress has been made.

We remembered that the early settlers had not lived by agriculture alone but had carried on various handicrafts during the slack seasons in their homes. As we have been able, we have developed our Rug Factory at South Athol for the sake of the community. As soon as sufficient capital can be secured, it is proposed to spin much of our waste material into a yarn that will make rugs, carpets, blankets and cloth. Indeed, we are having this done for us now. It is hoped that we shall be able to mix this waste with some virgin wool and hair. Many of our unused acres we expect to turn into a pasture for sheep and Angora goats. The parts which we will not reforest and which are now growing up to brush, will then have this useless brush turned into useful hair and wool. People who need clothing and home comforts will then be supplied by Morgan Memorial from what is now going to waste. We save the waste in men and things. We expect to make toys, paper, etc., as soon as capital and ability are forthcoming. A small canning factory for preserving fruits and vegetables has already been started.

For unknown centuries there has been flowing out of the solid rock on our plantation a beautiful spring of cold mineral water. The water has been analyzed, and pronounced of fine therapeutic value. During the years, hundreds of sick folk have testified to having been healed of rheumatism, skin, and other diseases by use of this water. We are now preparing to carbonate it and put it on the market. We hope to build here near the spring a rustic sanitorium where for a very small price the poor who need the rest and change may obtain it. As I write these lines, Morgan Memorial is at work carrying out plans that we formed years ago, believing that thereby we can largely finance our summer program. We will also be able to greatly increase the number of those who ought to share South Athol's healing ministry for children and the suffering poor. This promises much for the future of our enterprise.





MR. A. G. WESLEY
"Grandpa" beloved by all the campers.

Reference has been made to our Men's Camp and the families we transplant from the city to the country in order that they may get a new start. When our plans are complete, we shall be able to offer these families a nice bungalow on a productive piece of ground, where they can raise most of the vegetables they will want to eat; raise their own chickens and eggs; and pasture their cow on the community common. Part time work will be allowed in the village factory. There will be a community laundry, bakery, and preserving plant. In return for relieving them of this drudgery, the housekeepers will render some service in the making of homespun, toys, etc. Proper attention will be given to amusements and the promotion of culture. The people will do these things for themselves with the cooperation of school, library, church, etc. Life in the country will thus have all the conveniences of the city, with an abundance of good air, good food, good work and good fellowship. All this we hope to offer to many who cannot now withstand the debilitating effects of city life.

No one can estimate the value of our South Athol Men's Camp upon some men who came under its benign influence in pre-prohibition days. Some years ago we wrote a sketch of one who prevailed and will close this chapter with the same:

ANOTHER WHO PREVAILED

J. P. W—, until recently bookkeeper of the Morgan Memorial, South Athol, died sober in a nice, clean room with loving hands ministering to him every comfort. The room where he died was filled with human and heavenly sympathy, for every attendant was breathing the spirit of prayer.

Just one week before he had trimmed the lamps and opened the door and rung the bell for the evening congregation at the little Methodist church in South Athol. During the song service he called for the following hymn which was sung:

*Speak to my soul, dear Jesus, speak now in tenderest tone;
Whisper in loving kindness; "thou art not left alone,"
Open my heart to hear thee, quickly to hear thy voice,
Fill thou my soul with praises, let me in thee rejoice.*

When the church bell rang for service the next Sunday night his eyes and ears were closing on things mortal and were opening to things immortal.

How glad some of us are that he ever found his way to Morgan Memorial in South Athol. Glad for the many, many loving services he wrought for the men who have come here from time to time and for his influence among those who are constant residents of this hamlet. Are we not also glad for the escape the change of environment has made for him?

One of our Trustees first brought Mr. W—— to Morgan Memorial. He had formerly been a bookkeeper in the Trustee's business concern. Mr. W——'s intemperate and untrustworthy habits just previous to the time of coming to us had made him an intolerable nuisance to his former employer. He had given money to him many times to find all his favors were sinking him lower. It was with a feeling of perhaps a last resort that he brought him in his maudlin condition to Morgan Memorial.

Of course we gave him a chance. Morgan Memorial always does that. He disappointed us many times but other opportunities were offered.

We became convinced of his sincere desire to reform and gave him an opportunity to go to South Athol. Since coming here, not once has he betrayed our trust. Under the new environment he became a useful and respected citizen. For a long time it has been difficult to think of him as he once was brought through rum.

Mr. W—— was a Unitarian in church affiliation. For some time after coming to us he was very skeptical in matters religious. We never asked him to change his religious views or denominational relationship. It was not long before he became increasingly devout. The "twice born" experience of some of the men who came up from Boston were considered by him as something so holy that he strove in every way to encourage them.

Mr. W—— was fundamentally honest. He was a bookkeeper of the old school and would toil all night to find a missing penny in his accounts. A little before he lapsed into final unconsciousness, though he could not speak a word, by great effort he pointed out to our treasurer where he had placed the money of the institution and he informed the minister as to some mail that he had which had not reached him. With this off his mind he lay back on his bed and peacefully smiled while prayer was being offered for him.

Mr. W—— was a man of sorrows and acquainted with grief. It was his inconsolable loss in the death of his wife that drove him to find surcease in drink. If only he could have earlier learned the fellowship with God, that is obtained through Jesus Christ, how many wasted years might have been spent in uplift.

He was mightily interested in the Fred H. Seavey Seminary Settlement in Boston. He was present the day the corner stone was laid. When the appeal went out for those who would contribute \$2.00 a year for the support of the work, from him we received the first application for membership.

When his gift was received we recorded it as one of peculiar spiritual significance, and well we might.

Among those who are co-operating with us in the spirit land we expect the hearty services of Mr. J. P. W——, to whom is promised a new name to correspond to the new character he has won in this

earthly conflict by co-operating with the conquering Christ. "*Are they not ministering spirits?*" asks the inspired writer.

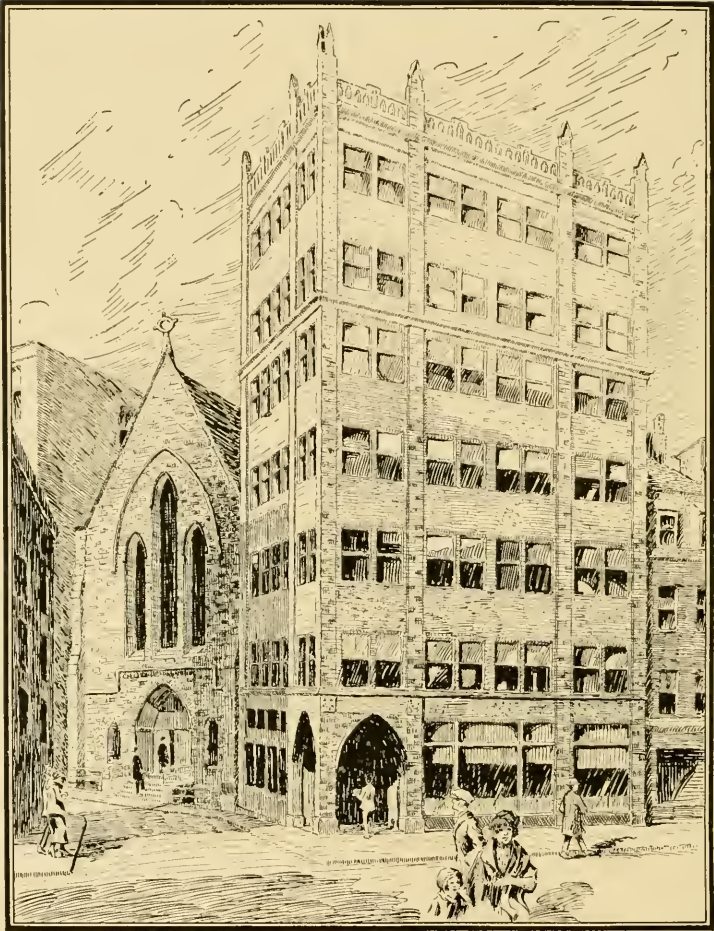
What Morgan Memorial has done for this country community can be duplicated in many a rural New England district. It will be done when churches and people rise above selfish individualism and sectarianism and find their larger life and happiness in living for others.

Aboard the S. S. Oronsay,
December, 1926.

A PRAYER FOR THE MORGAN MEMORIAL
SOUTH ATHOL WORK

Our Father, through countless ages Thou hast been forming the hills and the valleys around South Athol in order, not only to reveal Thy beauty in the physical world, but to render a ministry to Thy children. We thank Thee that in due time Thou hast given to Morgan Memorial through Thy faithful stewards, sufficient land and water thereabouts to enable us to bring the neediest ones from the hot, dirty streets of Boston to these evergreen hills for health of body and culture of soul. We thank Thee so many people contribute money yearly to this blessed work for needy children and women and men. We thank Thee for the devoted workers who help in this work. We pray Thy blessing on the farms and gardens and live stock. We pray Thou wilt bless the Rug Factory, the Church and School and all other enterprises that contribute to a nobler community the whole year round. May this form of blessed ministry develop about other cities also, we pray, in the name of Him who proclaimed His Beatitudes from the hills where He talked with God and fed the hungry. Amen.





BUILDINGS ON SHAWMUT AVENUE AND HELMS PLACE

Goodwill Industries.

Fred H. Seavey Seminary Settlement.

Church of All Nations.

Children's Settlement.

CHAPTER X

THE CHURCH OF ALL NATIONS

RELIGION has always been at the centre of all of Morgan Memorial activities. Mr. Morgan's foundation provided that a Methodist preacher of the New England Conference should be in charge. The religious circle has been enlarging as new activities have been inaugurated to meet the new conditions. I have been very much of an opportunist. I have simply applied a little Yankee wit in discovering what the conditions really were and applying the needful thing and workable method.

We have made many house to house surveys of our community to ascertain "who is who." We have not allowed these report cards to go unanalysed or neglected. We have devised new methods of approach and made new efforts to render a better service. As soon as one thing proved ineffectual, we have laid it aside for a better. "Service" has always been the outstanding word of the whole institution. When we found that the rescue work at Morgan Chapel was not rendering a proper service to lost men and that it was moreover preventing a more needed service to the community, the Sunday morning breakfasts were "scrapped." A better form of rescue work was instituted. Likewise there was inaugurated the proper kind of service for the children.

Church services needed to be changed. The community was fast filling up with foreigners. These foreign adults could speak only "pidgin" English and could not understand or appreciate a conventional protestant church service of sermon and song. Before we began our language services we conducted quite successfully for several years a forum. These meetings were begun several years before the famous Ford Hall Forum. They were exceedingly exciting and democratic. They were discontinued when many other forums were started, and our community had become so foreign that it could not even understand the forum "lingo."

The children of foreign-speaking parents generally attend our public schools, and speak and understand English. Large numbers of these have enrolled through the years in our Children's Settlement activities.

When our language pastors were added to our staff we asked them to visit the parents of the community, explain to them just what was done for their children, and ascertain if it were possible for us to help them themselves in any way.

The response that we should open up services in Italian, Syrian, Portuguese, etc., came sooner than we expected, in spite of the fact that we found that these folk did not come to America primarily to get religion. The kindnesses we were able to show in our Goodwill Industries, etc., made them desirous to worship with us in their own tongue. Groups of Armenians and Greeks asked for the use of our church and halls in which to hold their meetings. Whenever possible we have granted them this privilege without money and without price.

When our beautiful new Gothic Church was completed the community was ready to respond and one service after another in different languages has been held here on Sundays and week nights.

Once a month the "International Night" has been greatly appreciated. Here the different groups sing the old familiar hymns together in their various tongues. Each pastor gives a short address and interprets to his group what others have said, and the members of the various groups vie with each other in their contributions to the musical program that night.

After the meeting there are many introductions in the Friendship Lobby of the Church. This is one of the finest and most effective forms of Americanization one could conceive. Week nights there are classes held in the various rooms of the church in which the adults are taught to speak and read and write English.

We have found that in our community there are hundreds of children who refuse to speak anything but English. The result has been that family life is breaking down because the parents can speak or understand only in their native tongue. With a little cooperation these children can rapidly become bi-lingual and get the advantage and culture of English and also of their

parents' tongue. For several years we have therefor had large classes of children after the public school hours who have been taught the language and literature of their parents. The result has heightened respect and appreciation in the homes.

We have made no efforts to proselytize. America, however, is a free country where anyone has a perfect right to change his religious opinion and affiliation. When these people ask to join our Church of All Nations we accept them into our "fellowship." We do not request them to change their belief or to break with their former church affiliations.

The Church of All Nations is a "fellowship." Here goodwill and love are regarded paramount to creed. When sinners come repentant and confessing their sins, we have a group of workers who understand their spiritual darkness and distress and can bring them into vital contact with Him who came "to take away the sins of the world," "whose yoke is easy and whose burden is light." Into our beautiful church we have built a baptistery and we use it for all who want immersion for their form of baptism.

In foreign mission fields the various nationals are insisting on national churches or management by their own native groups. In America the usual policy has been to encourage foreign church organizations. The result has been that our foreign groups have very slowly learned our American point of view and American methods of church work. This is particularly bad protestant policy for those who have been brought up in Roman Catholic lands. The protestant method of home missions among foreigners has been a great mistake. These people ought to know us and our ways. They do not learn this by being kept away from us. We ought to mingle with them in their worship, and they ought to meet us in our beautiful temples of worship instead of in the ugly mission halls that protestantism provides for them. Our beautiful Church of All Nations seems like a little cathedral transported from the old world and put down in this polyglot neighborhood. These people appreciate its symetry of form and the music of its wonderful pipe organ. In the "Friendship Lobby" of the church they catch the goodwill and friendly feeling

of brothers and sisters in Christ. Thirty-four per cent. of the population of the United States is of foreign birth or parentage. Fourteen million do not speak English. Four million voters do not read or write in any language. This foreign work at home is the greatest Christian liability of protestantism. What a blessing it would be to our native land and what a blessing it would be to protestantism if our church organizations had the courage to introduce the methods of the Morgan Memorial Church of All Nations in their approach to the foreigner in our midst!

Aboard the S. S. Oronsay,
December, 1926.





MR. GEORGE E. HENRY
1862 — 1923

Promoter of the Enlarged Morgan Memorial.

CHAPTER XI

THE GOODWILL INDUSTRIES

OUR industrial work has evolved slowly. In the Settlement work at the North End, for the sake of the self-respect of the purchasers, we often sold some of the supplies sent us instead of giving them away. We used the money received therefrom to purchase medicine or food or to pay rent, etc., for very poor people. Our method was adopted by Morgan Chapel and other missions in Boston. Once a week these sales were held and considerable sums thus came into our emergency relief fund.

Soon after going to Morgan Chapel we opened a night school to teach carpentry, cobbling, printing, tailoring, dressmaking, millinery, etc., to those adults who could not get into other schools to learn a trade. During an industrial depression this school was swamped by people following these trades who were out of work looking for jobs. We started an employment bureau but could not find nearly enough work on the outside. We therefore employed them to make more serviceable the clothing, shoes, furniture, etc., which were sent us needing repairs. After the industrial depression passed and skilled laborers were able to obtain work elsewhere there came to us a lot of incompetent persons who could not hold a job; and also old and injured people who could not be placed. For their sakes it was necessary to go on. The stores in the rebuilt chapel did not rent readily and we occupied them with our Goodwill Stores and Industries. As the business grew, we rented tenement houses adjacent to our building. They were unsuitable, unsanitary, inconvenient and expensive. We knew that we must enlarge.

While going as a delegate to the General Conference of the Methodist Episcopal Church in Minneapolis in 1912, I became acquainted with the General Secretary of the Y. M. C. A. of Manchester, N. H., who was a delegate on the same train. He told me of the Henry

Brothers of Lincoln, N. H. who, he said, were very generous. From his description I felt sure that they would be interested in our proposition. I later found that their pastor, Rev. Adolphus Linfield, was already interested in our work and through him I obtained a favorable introduction and cooperation. These men promised to look into our project. They soon visited us, and after investigation, they invested \$100,000 in building us a suitable factory adjacent to our chapel. At the same time James E. Clark, and others, enabled us to enlarge and make sanitary our Children's Settlement and Church.

We told the Henry Brothers that we would fill the new building within three years. Within a year we had it filled with greatly enlarged and more efficient activities. Messrs. George E. and John H. Henry were greatly pleased with the undertaking. Mr. George E. Henry built a much needed warehouse alongside the industrial building. He also invested as much more to insure the building of the Fred H. Seavey Seminary Settlement for lost men, and to erect the front section of the Church of All Nations. A few years afterwards with the help of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, the late R. R. Robinson, and some other givers, Mr. Henry completed this beautiful little cathedral church. His wife put in the wonderful pipe organ. Before Mr. George E. Henry passed away he gave the money to purchase the land for another large warehouse. This warehouse has been built by his brother John H. Henry and was dedicated with the enlarged Children's Settlement and the Eliza A. Henry Settlement for Elderly Women in October 1926, since I have been away on my trip through the orient.

Mr. George E. Henry frequently said, "I regard the investment I have made at Morgan Memorial as the best investment I have ever made." He gave to the institution about \$350,000. He saw the work increase ten fold in volume and efficiency. He personally participated in its meetings and actively served on the Board of Directors. He was truly great in his child-like simplicity and prayer. He endeared himself to many Morgan Memorial employees — especially those who were

handicapped and were making a brave struggle. As I write these words I am gratefully conscious of the enrichment of my own personal life by his benignant spirit. He was intense, and conservative, and honest to the core. His investment is worth more today than when he made it. It has paid more than 100% annually in blessing the poor and will continue to do so for unknown years to come. He was right. It was his best investment. In all these investments he had the hearty encouragement of his devoted wife who continues to promote this beautiful ministry of service and goodwill.

Boston was the first city to be surveyed by the Centenary Workers of the Methodist Episcopal Church. Morgan Memorial Goodwill Industries was studied by them. The Goodwill Industries that had been established in Brooklyn, N. Y. and in San Francisco and Los Angeles, were also investigated. This type of work was cordially recommended to other cities and incorporated as a part of the Home Board Centenary Program. I was asked to explain this work over the country and later to help develop it in those places where it was desired. For eight years I have been away from Boston more than half my time promoting this phase of industrial evangelism. Today, January 1st, 1927, Goodwill Industries are in operation in forty cities of America, in Canada, Mexico, and South America. They are requested in Japan, China, the Philippines, Australia and India. I am in Colombo, Ceylon, on my way to Calcutta and other large Indian cities that feel the need of industrial evangelism to meet the great problem of poverty in the orient. From here I will go on to study the great cities of the Near East and Europe.

The methods used by the Goodwill Industries are so well known that they do not need to be described here. The Prospectus and Manual of Morgan Memorial, published in 1922, gives a full account of them.

The principles underlying Goodwill Industries are often overlooked, "Not charity but a chance." "Saving the waste in men and things." "The best help is the help that helps one to help himself by helping some one else." These slogans reveal both method and spirit. The Goodwill Industries take wasted things donated by the public and employ wasted men and women to bring

both things and persons back to usefulness and well-being. The renovated product enters upon a new career of service as a repaired, renovated or new article. These things are sold for a small price to poor people who cannot buy new things, and the money is used to pay self-respecting wages to those who work.

The Goodwill Industries are run, not for profit, but for service. They are trying to translate the Savior's command, "Thou shalt love thy neighbor as thyself" and his prayer, "Thy will be done on earth," into actual practice. "If anyone possess this world's wealth and looks on while his brother is in need and withholds his sympathy from him, how can the love of God remain in him? Let us show our love not with words nor with lips only, but by deeds and sincerity."—*I Epistle of John*.

Certain standards of living must be maintained in every land, or human beings can never realise their full personalities. Profits, when wages and hours of work lower the standards of human living, are unchristian. It is the chief responsibility of governments and business to see that standards that promote manhood are met before "profits" are declared or paid.

Christian civilization not only demands productive industry where everyone able shall do his work, it also demands that industry shall be carried on in a spirit of goodwill. There should be work for everybody and everybody should work. Louis Blanc's dictum "From every man according to his ability; to every man according to his need," is a fine statement of the Christian industrial philosophy of the Goodwill Industries. Laziness is a vice. No one capable of working ought to loaf and live on the toil of others. The world could become a paradise in a few generations if government, science and industry would make "service" their chief objective and no longer exploit others, but build up a better race of human beings. The unlimited resources of the world could be utilized in making all parts of the world useful and beautiful. Disease could be eliminated. Every person could be educated to his fullest capacity. If every man loved our Father God and his neighbor as himself, all men would walk the earth as sons of God and there would be a new race, where the excellencies of all would become the possession of each. There would





MR. JOHN H. HENRY
Promoter of Goodwill Industries all over the world.

be no poor — not even poor sinners, in that universe of love and goodwill. Even religious controversy, rivalry and prejudice would dissolve in a love that serves everyone and seeks not her own. The Kingdom of God would indeed be at hand and the world could be evangelized in one generation if business, politics, education and religion were converted and born again to the Gospel of Service in the spirit of Goodwill.

The Goodwill Industries are converted industry in that they seek to be utterly unselfish. They exist for "service" and not for "profits." There are no "profits" in Goodwill Industries. All earnings go to the workers according to their need and ability after the expenses for maintenance of the plant and necessary overhead charges are paid.

The Goodwill Industries are managed by a democracy more democratic than the dreams of any social agitator. Responsible workers have representation in the Board of Directors. These workers who hold positions of responsibility have staff conferences where they initiate nearly all changes and improvements in the industries. Every responsible worker realises that he can only work for himself successfully in so far as he improves the well-being of others. If he fails in blessing others, he is a failure in Goodwill Industries. He is expected to communicate the spirit of service to every one employed with him. It is "all for each and each for all" without discrimination as to color, creed or character. Competition gives way to cooperation. The casual workers and the purchasers in our stores are contributors to the work of serving others quite as essentially as those who give necessary capital for buildings and equipment, or who contribute materials on which the workers labor.

The cooperative, helpful services of the Goodwill Industries are well brought out in a parody on "the house that Jack built," which reveals some items that occurred in one day's work.

The Goodwill Employment Bureau Secretary found on her desk one morning this note from the friendly visitor: "Please send some one to scrub up the attic room of Grandma M— at 66 Melrose Street. She has been sick, and the filth is unbearable."

While the note was being read a woman came into

the employment office in great distress. That cold winter morning she had left her husband at home sick with inflammatory rheumatism and there was not fuel for a fire. When promised fuel if she would scrub up the attic of Grandma M—, she gladly accepted and hurried away to her task.

Just then a man came into the office, whose pantaloons were in a most indecent condition of unrepair. He was offered a decent pair of pants if he would chop the wood needed by the rheumatic husband of the woman who was scrubbing the filthy attic of Grandma M—. This he was glad to do, and he was sent to the Goodwill wood pile.

The next applicant for work was a woman who needed to earn shoes for her children who couldn't go to school that day because their bare feet would be in the snow. When offered an opportunity to sew in the Goodwill clothing department, she gladly repaired the pantaloons needed by the man who was sawing the wood to build a fire for the rheumatic husband of the wife who was scrubbing the filthy attic of Grandma M—.

A man came in next looking for work. He had left a wife and six children from ten years to two weeks old in his cold basement tenement without food and fire. He had sought work at his trade everywhere but failed. At last he had to sell his tools in order to live. When asked what he could do, he said that he was a cobbler. "Just the man we want," said the Employment Secretary, and he obtained the help so desperately needed in his home by going to the Goodwill shoe department to mend the shoes for the children of the woman who was repairing the pantaloons for the man who was sawing the wood to build a fire for the rheumatic husband of the wife who was scrubbing up the attic for poor, old Grandma M—.

The cobbler worked for several weeks and finally got his tools back and reopened a shop of his own. But he needed printed cards and circulars in order to secure customers. This advertising he obtained because into the Goodwill Employment Bureau there came a stranded printer from whose home had been taken all the furniture which he had purchased from an installment house, because he could not keep up the payments

after he lost his job. In the Goodwill Printing Department he printed the cards and circulars needed by the cobbler who mended the shoes needed by the barefoot children of the woman who repaired the pantaloons of the man who sawed the firewood for the rheumatic husband of the woman who scrubbed up and put to rights the attic of Grandma M—.

Following the printer in the Employment Bureau, was a cabinet maker who was also in sore need, and he was sent to the Goodwill furniture department where he repaired the tables, chairs, etc., needed to re-establish the home of the printer who printed the cards needed by the cobbler who mended the shoes, needed by the woman who repaired the pantaloons, needed by the man who sawed the firewood, needed by the woman who made Grandma M—'s attic clean and comfortable.

All were helped by helping some one else. No one was pauperized by begging. No one lost his self-respect by asking for charity.

The joy of all was enhanced by service rendered to another as needy as himself — for is it not "more blessed to give than to receive?"

Colombo, Ceylon,
January, 1927.

" TO THE CHRIST OF TOIL "

Tune: St. Catharine. No. 415, Hymnal

*Thou who didst wear the seamless robe,
And for whose vesture lots were cast,
Thou Carpenter of Nazareth,
Work here with men on loom and last,
Help all who labor here to see
Who serves mankind, must work with thee.*

*Thou Carpenter of Nazareth
Whose weary feet for shoes had need,
Thou Son of Man alive in us
The naked clothe, the hungry feed,
Help all who labor here to feel
Who serves mankind, doth Christ reveal.*

*Thou with no place to lay Thy head,
Who wept for friends and died for foes,
Here may the homeless by Thee led
Find Christ a solace for their woes
Help all who labor here to know
Who serves mankind, finds heaven below.*





MORGAN MEMORIAL ELIZA A. HENRY HOME
For elderly working women and married students
17 Yarmouth St., Boston.

CHAPTER XII

ELIZA A. HENRY WORKING WOMEN'S SETTLEMENT

HE said in agony, "I thirst." Because his body was of finer fibre and he was more delicately organized, he suffered more than the thieves crucified on either side. While the callous and curious ones joked and wagged their heads, he felt their shame and disgrace and cried, "Father, forgive them, they know not what they do." At the foot of the cross he saw his disappointed and broken-hearted mother beside his young and beloved disciple. He said to the mother, "Behold thy son," and to the disciple, "Behold thy mother." And ever after she lived with the disciple John who could understand, rather than with her own children who would not believe.

There are thousands of women in the world who are passed by because they are no longer young. While there are plenty of fine institutions to give shelter and sympathy to strong young women, old working women must get along as best they can in the cheerless attics or cellars of our great cities and hunt for any kind of work by which they can eke out a livelihood. We should most certainly shelter the young; but in the name of Him who cared for his mother while on the cross, let us not permit the old to go uncared for.

Through the years Morgan Memorial has met with hundreds of struggling elderly women who needed more than the opportunity for work which they eagerly sought in our Goodwill Industries. Our friendly visitor has returned to us many times with distressing reports of their cheerless places of abode.

The needs of these women were brought before our Heavenly Father. He heard us with the listening ears of his chosen ones. Money for such a hotel came pouring in from many sources.

Finally a very desirable house was found on Yarmouth Street in the Back Bay, not far from Copley Square

and the Public Library. It had been built as a family hotel by the late Judge H. S. Dewey. Soon after its completion a negro invasion filled that street and the white inhabitants moved to other sections of the city. A group of immoral and vicious people occupied the building as a sporting resort until they were closed out by the police. The building changed hands several times. At last it was offered to Morgan Memorial at less than one-third its original cost.

Madame Eliza A. Henry, mother of our two great benefactors, Messrs. George E. and John H. Henry, became interested in this project and offered to advance on an annuity basis, the purchase price and the sum needed to put the hotel in repair. In Mother Henry's mind there was more than the desire to help unfortunate elderly, working women. Our experience at the Morgan Memorial Fred H. Seavey Seminary Settlement showed that there were many married students who greatly needed to earn a comfortable suite of rooms while working their way through school.

Jesus not only cared for his mother. He knew that his mother would mean much to his beloved disciple. Here in the Eliza A. Henry Settlement was a chance to repeat in our own time that two-fold service of the Master. Suites for these elderly working women and also for these young married people were fitted up here. A place which had been for years a menace to the moral welfare of Boston has now been converted into a place of great blessing.

Madame Henry is ninety-five years old. Her early life was not an easy one. She worked hard on a New England farm in summer, and taught school in winter. She brought up a large family of children, doing much of her household work under the primitive conditions of lumber camps. She has been thrifty and shrewd in her investments and was a wise adviser of her husband in his large financial ventures. Carefully did she look into this investment, intended to be a blessing for years to come to elderly working women less fortunate than she has been, and to student leaders who will through her assistance have the chance to finish their educational training while rendering altruistic service for the needy. We doubt not that when Madame Henry joins her be-



MADAME ELIZA A. HENRY
Founder of the Eliza A. Henry Home
for elderly working women and married students.

loved son George in the angel world she will greatly rejoice with him and her Savior in this practical and holy investment.

It is to be observed that the Eliza A. Henry Settlement is for elderly working women. It is not an old ladies' home. It is intended that when guests are unable longer to work and earn and care for themselves they are to occupy homes of another character elsewhere. Nor are students being provided with suites for nothing. They, as well as the women, work and earn their living quarters. Their task is to render various forms of service to the hundreds of children and young people of thirty nationalities who throng the educational clubs and classes at Morgan Memorial each year.

The generous offer of Madame Henry to establish the Eliza A. Henry Settlement was gratefully accepted, and in October 1926 the house was dedicated to the noble purposes for which she had designed it.

An enterprise like this ought not to be made self-supporting. Elderly working women should have better living quarters than their slender incomes can provide. Students with families to care for must have good living quarters at the lowest possible price. If both elderly women and students can render some service to others and to each other that will largely pay for their rentals, so much the better for all. This opportunity of loving service Morgan Memorial is trying to provide. The Settlement needs \$100,000 endowment to make up the difference between what the elderly women and students can pay and the bare cost of maintaining their suites. Results thus far justify the undertaking. Morgan Memorial has accepted this responsibility believing that lovers of elderly working women and struggling students will be glad to make up deficits until ample endowments can be provided. The institution is built on the faith that God dwells on the good side of every man, and that all good things we do are but evidences that he is working in us. He thus provides through human cooperation.

While on the subject of endowments it may be well that we mention those which are greatly needed at Morgan Memorial to enable it to adequately accomplish its holy mission:

- \$100,000 Eliza A. Henry Settlement for elderly working women and students.
- \$100,000 Fred H. Seavey Seminary Settlement for men who have lost their way.
- \$200,000 Children's Settlement to care for a large polyglot group of children.
- \$500,000 Church of All Nations to promote Christian citizenship in a foreign community.
- \$200,000 Goodwill Industries to subsidize those who cannot earn all they need, and teach them trades.
- \$200,000 Fresh Air Farm and Industrial Colony at South Athol.

The burden of caring for this most important work is very great. It is essential that patriotic and Christian men and women remember these Morgan Memorial interests generously in their wills and public bequests. Here is an institution that reaches every year many times more people than any university or church in America. They are persons whose needs are far greater. No one doubts that many millions of dollars are wisely given to universities as endowments. When Morgan Memorial asks for less than one million and a half dollars as an endowment for its great work, it is making a very modest request. Morgan Memorial desires to receive this endowment from many people rather than a few. If this could only come in my lifetime I could then say, "Now, Lord, let thy servant depart in peace."

Colombo, Ceylon,
January, 1927.



INTERIOR VIEWS

Eliza A. Henry Home for elderly women and married students.

CHAPTER XIII

THE COMFORTS OF HOME

A FEW YEARS ago after my twelfth child was christened in our Church of All Nations by Rev. Thomas F. Benbury, our negro evangelist, a Boston newspaper (which overlooked the significance of the event, namely, that in this democratic church a white minister's child was christened by a colored preacher) offered me a generous sum of money if I would write a series of articles on how one could bring up a family of twelve children on the slender salary of a city missionary. After a brief consultation with Mrs. Helms it was settled that such articles should never be written nor published.

Few people have ever been blessed with a happier home life than the writer. Our sorrows and privations have been more than counterbalanced by our joys and blessings.

In the chapter on the Children's Settlement I have given a glimpse into the radiant life of my first wife. Her sister, who cared for my three children in her father's home in Iowa during my widowhood and who after we were married, re-established my home in Boston, has been in every way as unselfish as her sister in her devotion.

Every child that has been born to us has been regarded as a gift from God and welcomed with loving gratitude. We have always had enough to sufficiently clothe, feed and educate our children, pay all our bills as they became due, pay a tithe of our income to the church, and make special offerings beside.

As we have given a tenth and more to the church and needy objects, so have we religiously saved a tenth and more and laid it aside to educate our children and carry endowment insurance. Four of our children are already graduated from college by their own help and such assistance as we could give. We expect that the

others, if they have sense enough, will follow their example.

Yes, this has meant simple living. Clothes for older ones have been remade into unrecognizable clothes for younger ones. We have employed no servants. Older children have been taught to care for younger ones and carry on their part of the household tasks. What we have forgone in the way of entertainments and finery we have been more than recompensed for in the fellowship and comradeship of our home. Personally I deserve very little credit for this home atmosphere. Such a wonderful mother has Mrs. Helms been that she has made it all. My work has compelled me to leave early in the morning and return late at night. Her sister's children scarcely realized the loss of their mother, for they were young when she passed away.

The health of their grandparents was such that it became necessary to take the children away. A younger sister could care for the parents, and the older sister who had cared for the children was willing to take the responsibility of their further care and mine in a new home. In doing so she also carried out the request of my first wife.

What a time I had in finding a suitable home! My first wife had asked that I should not permit the children to live in the neighborhood of Morgan Chapel again. All rentals in the suburbs were beyond my income. At last I was able to purchase a new house in Forest Hills on terms so favorable that payments were equal only to rent. Through Rev. Charles F. Dole, his wealthy parishioner, the late Henry S. Grew, insisted on buying the second mortgage and painting my house and when he saw that I insisted on making payments regularly, he wrote me that I was making sufficient contribution to the public in reducing taxes, etc., and that he wanted to cancel his mortgage. He did so. In time the house became too small for our growing family and I was able to sell it to Morgan Memorial for one of its parsonages — a wealthy woman having left us a sum sufficient for this purpose. With the sum received from this sale I have helped to educate some of my older children.

At this time a lady from New York, of whom I had never heard, came to Morgan Memorial and looked

over its work. She heard from the guide that I was looking for a home. She returned and offered Morgan Memorial her place in Canton, Mass. — which was formerly the home of Thomas Bailey Aldrich — on condition that I would live there. The house and grounds were large and beautiful. We gladly accepted. We stayed there until we heard of the misfortune that had befallen the donor in the loss of all her property. Morgan Memorial thereupon returned to her the property she had so generously given. Our board of directors began the search for a new home. While I was away from Boston they purchased for a very small price an old, colonial mansion in Watertown, Mass. It had been occupied by a German spy during the war. He fled in winter, and the pipes burst and the place was sorely wrecked. This is our present home, a place where the rich have heretofore dwelt. It is a place of ample grounds so that neighboring children share the play spaces with my children and come under the magic spell of the little wife and mother who is queen of it all.

What times we have in that colonial mansion, especially when the older children who are married come back and bring their children with them. The oldest daughter, Pauline, is a graduate of Middlebury College, Vermont. She is the wife of Mr. Howard R. Knight of Columbus, Ohio, the General Secretary of the National Conference of Social Work. They have three children, Jean, Howard Helms, and Philip.

The second daughter, Ruth, is a graduate of Boston University School of Religious Education and Social Service. She is the wife of Mr. R. R. McGregor, of Duluth, Minn, who is superintendent of the Goodwill Industries in that city. Their son, Rob Roy, Junior, I baptised on this journey around the world when I crossed the continent in August.

My oldest son, William Preston, served in the world war. He is a graduate of Cornell College, Iowa. His wife, Ruth Smythe, is a graduate of the same school. They have a little daughter Maurine. He is employed with the Roger Babson Statistical Organization of Wellesley Hills.

These five grandchildren and the twelve children fill a large house to overflowing with love and laughter

and goodwill. There are no dull times in this Helms household even when the grandchildren and their parents are not at home, for we have Thoburn, Rollin, Lerona, Eugenia, Phoebe, Henry, Sherwin, Edgar and Richard to keep things lively.

Persons who know my home and upbringing can readily understand how I naturally became a Goodwill Industries founder and promoter. I was nearly man grown before I wore other clothes than those my dear, thrifty Yankee mother made for me from my father's well-worn suits. The first new suit I remember having was one I earned from trapping muskrats in Iowa. I was brought up to save — yet so far as I know I have never been called stingy. I have been accused of almost everything else. I have rejoiced in saving for others and sharing with them. It is a great joy to make others rich — especially if we can enrich the poor and unfortunate. I am getting a real “kick” out of life as I think from time to time that thousands of folks are receiving yearly more than a million dollars that the Goodwill Industries are saving from waste. Mr. Lewis B. Alger, of Detroit, has written an article I have received since I arrived in my journey through Palestine. He speaks of Henry Ford as a “Captain of Industry” in comparison with myself as a “Captain of Practical Religion.” The article makes me smile as I sit in the shade and write this chapter on the site of old Bethsaida, the city of Andrew and Peter, on the shore of Galilee. Magdala, Gennessaret, Bethsaida, Capernaum, Bethsaida Julius, Gergessa and other cities around this lake are in utter ruins, covered with briars and thistles and thorns. Howling jackals make night hideous. Yet He who fed the multitude on yonder mountain and said, “Gather up the fragments that nothing be lost,” though he was poor, has made the world rich.

If any rich man on earth is getting more fun out of his family and his job than I am, he is welcome to it. All the real estate I own on earth is a half interest in half a burial lot in the cemetery, Eagle Grove, Iowa. It is enough. While her body rests there I am conscious that her blessed presence is daily ministering to me and our children and our home. Her spirit presence is with

me now as I write, and I can almost hear her fine alto voice join with me as I sing that old hymn:

*"Let others seek a home below
Where flames devour and waves o'erflow.
Be mine a happier lot to own
A royal mansion near the throne."*

Father Toepfer's Lodge,
near Bethsaida,
Sea of Galilee,
April, 1927.

GOODWILL INDUSTRIES EVERYWHERE

M. E. Hymnal No. 275

Tune: Boylston

*For Goodwills everywhere,
Our Father, now we pray;
On all who give, on all who work
May blessings fall today.*

*Teach those who give to know
They give their things to Thee.
Through them Thou givest to the poor
When they give sympathy.*

*Teach those who work to know
Their work is for their Lord,
Who hungry, thirsty, naked lives
In those who're poor, unloved.*

*Together we will strive
To bring that glorious day
When all the poor shall have enough,
The rich no greed can sway.*





LISTENING TO THE SPHINX

While circumnavigating the Pyramids on a Ship of the Desert.

CHAPTER XIV

GOODWILL INDUSTRIES AROUND THE WORLD

AFTER I had finished a short address at the Annual Meeting of the Board of Home Missions and Church Extension in Indianapolis, November 1925, Mr. A. J. Crawford, of New Haven, called me aside and asked when I had last heard from Bishop F. B. Fisher, of Calcutta, India. I replied that it had been a long time. He then enquired if Bishop Fisher had mentioned him. I told him that I did not remember that he had. He then informed me that Mrs. Crawford and himself had recently returned from a world tour during which they had met Bishop Fisher in Calcutta. It was just at the time when a wealthy business man had agreed to turn over his property and business for the establishment of a Goodwill Industry in Calcutta on condition that I should visit the place and, after investigation, approve of the same. Bishop Fisher asked Mr. Crawford how they could ever get me out to India. Mr. Crawford replied that he supposed the Bishop meant how they could pay my traveling expenses. Bishop Fisher said he had guessed it right. Mr. Crawford thereupon offered to raise the money.

Some months before meeting Mr. Crawford I had received a letter from Rev. Mr. Blackman, Superintendent of the Industrial Home, Calcutta, asking me for books and literature on our Goodwill work and urging me to come to Calcutta and help them solve their problems. I sent the literature and forgot the correspondence. Mr. Crawford told me that he had already raised most of the money for my trip and asked me how soon I could go. I replied that I doubted whether I could ever go since I would have to get the consent of the Bureau of Goodwill Industries, of Morgan Memorial, and of my wife. He said that the case was urgent, so I promised to bring the matter before my "bosses." The Bureau, without hesitation, voted me a

sabbatic year since I had served it seven full years. Morgan Memorial agreed that I ought to have a sabbatic year after thirty-one continuous years of service and voted the same on condition that I take Mrs. Helms with me and let the institution pay her expenses. My wife agreed to let me go on condition that she meet me somewhere in Europe at the close of the children's school year. A letter received in Jerusalem informs me that she has booked passage to meet me in Naples, July 4th.

On August 28, 1926, I sailed from San Francisco. Since I knew almost nothing of the Far East I decided to go that way and study the people and social conditions of the Orient before I reached India. Bishop Fisher requested that I notify the Methodist Episcopal Bishops of the various countries as to the time I would likely pass through their areas. This I did. I expected, however, to make a brief and quiet investigation of Hawaii, Japan, China, the Philippines, Malaysia and Ceylon en route.

When my steamer reached Honolulu I found Rev. Dr. H. W. Frye, of the Methodist Episcopal Mission at the wharf waiting for me. He had seen my name in the list of passengers published in the local paper. He and his assistants, Rev. Dr. John Hedley and Rev. Dr. Lawrence, pastor of the First Methodist Episcopal Church, showed me every courtesy. I preached at the First Church, addressed the Union Theological Seminary, and met Dean Davis and Dr. Richards of the Hawaiian Board. Before I left for Japan these leaders expressed the conviction that the Goodwill Industries was a work in which there could be the heartiest cooperation of all religious bodies in Honolulu, and that the most crying need in the islands was a gospel that would fit into the aggravated industrial conditions prevailing among those polyglot peoples. Dr. Frye assured me that he would go to the States and see what could be done to obtain a trained leadership.

I had notified Bishop Herbert E. Welch, of Japan and Korea, of my proposed visit, but knowing that he was leaving to hold conferences in India I expected no response. He had requested Prof. E. H. Heckleman, D.D., of Ayoma Gokuin Schools, Tokio, and Rev. Mark Shaw,

the Japanese manager of the Board of Temperance and Public Morals, to be on the look out for me. Mr. Shaw had been a pupil of mine in Boston University School of Theology and knew about our work. Thinking that it was a good chance to obtain temperance publicity, he wrote a two column article for the Japanese Advertiser telling of our work and of my probable arrival that week. As a result, and to my surprise, when I landed in Yokohama two camera men and several reporters for Japanese newspapers met me for interviews before I could get off the ship. The next morning I was heralded all over Japan as a great American social service reformer.

Hackleman and Shaw suffered well for this publicity. The next morning they had to go with me to call on the Governor at his request, and then he passed us on to meetings with his various department heads and employees who took us around in the official automobiles all the week to the various city institutions. Some eminent business men asked for interviews. Vicomte Shibusawa, a wealthy public-spirited man, insisted that we dine with him and certain friends of his three times. We visited his hospitals, schools and homes with him, after which he suggested that he might make the Goodwill Industries a part of the fine institutions he himself supports. He finally agreed that it would be better to have the work maintain a stronger Christian character than it could under his unsectarian philanthropies, but he agreed to help inaugurate it in Tokyo. His very able secretary, Prof. Obada, made it easy for us to understand each other. I spoke at the American Church, at the Christian Social Workers' Conference at the Y. M. C. A., and at the convocation of students at chapel exercises. The Governor insisted on giving me letters of introduction to the Governors of the various cities I was to visit, and the same official welcome was accorded me everywhere.

In Kobe I was graciously received by President Bates and Dean Haden of the Kwansie Gokuin Schools of the Methodist Episcopal Church, South. I addressed the general convocation of students and other student gatherings. I also addressed a large noon gathering in the Union Church. Some professors requested that I

leave the organization of Goodwill Industries in Kobe to the Methodist Episcopal Church, South. This I promised to do, and at their request I have sent them literature in regard to the work.

In Osaka I met Rev. Hashimoto, pastor of the Baptist Church. While a student in the Baptist Theological Seminary, Newton Center, Mass., he had made a study of our work. I preached in his church in Osaka on Sunday and met his charming family. He took me on a tour to Kyoto and Nara. He visited the Governor with me, and with the Governor's director of Social Service Work, Mr. Machino, I visited the city's Institutions and Social Settlement Work. After being accorded publicity by the daily paper, the Manichi, I took supper with the social workers of Osaka and then spoke at a public meeting in the auditorium.

Mr. Machino proposes to visit America soon. He may be sent by the Governor to the National Conference of Social Work. While in our country he will make a study of Goodwill work and in cooperation with the Manichi newspaper, which maintains much fine social work, and with Rev. Hashimoto and other social workers, he will introduce the Goodwill Industries into the redemption of this industrial metropolis of Japan.

I visited Kumomoto at the urgent request of Rev. Dr. Spencer and Mrs. Spencer. I spoke at a public meeting in the Methodist church and visited the work of the city. Dr. Spencer has been nearly fifty years in Japan as a missionary. In late years he has become deeply interested in the outcasts of Japan known as the Tsuiheisha. It is estimated that there are 5,000,000 of these untouchables who are denied the privileges of schools, churches, temples, etc. One million are being given the right of franchise this year, and all Japan is becoming alarmed. They are in an ugly mood over their treatment. Since I left, Dr. Spencer has secured literature, slides, etc., of Goodwill work in U.S.A. He has formed a temporary organization and has begun a well-thought-out plan to evangelize this great multitude of out-casts by using the industrial and social approach of the Goodwill Industries.

At Nagasaki, I met by request a former pupil, Rev. W. W. Krider, Jr. I spoke at his school and visited

his institutional church in the shipyard district. It was deemed inadvisable to open Goodwill work here at present.

I then went to Korea. I stopped in Seoul with the Treasurer of the Methodist Episcopal Mission — Dr. Van Buskirk. The Governor General, Viscount Saito, was very gracious. I visited the various city welfare projects and was the Governor General's guest at dinner. I spoke at the Theological School, at the ministers' meeting, and to a very large congregation at the Y.M.C.A. It was agreed that Dr. Van Buskirk in cooperation with Bishop Welch, on his return from India, should call all the various interests together to see what steps to take to get a native Korean trained for Goodwill work.

I also visited Songdo where the Methodist Episcopal Church, South has a large school and religious work. This work is unique in missionary efforts in that it carries on a well equipped cotton mill which turns out very superior goods. The mill employs some student help. The manager, Mr. Charles Deal, is a mechanical genius. Both he and President Snyder plan to bring their children to America soon for education. While he is in the U.S.A., we will seek to enlarge his clientele of customers, and he has offered to install a blanket factory and textile mills for such Goodwills as are ready to introduce this form of work while he is on his furlough. We greatly appreciate his fine spirit of co-operation and intend to make it well worth while to him, his school and his great industrial enterprise.

From Japan I went to China, not via Peking as I had intended, because friends feared I would be marooned there several months on account of the civil war. I sailed direct to Shanghai. Here I met Bishop George R. Grose who was looking after matters for Bishop Birney during his absence in the United States. He introduced me to Mrs. Raven, daughter of the great pioneer missionary, Nathan Sites, and wife of Mr. F. J. Raven, the very successful American banker of Shanghai. I was entertained by this cultured lady in her beautiful home and at her instance I had the privilege of speaking to a large meeting of the Pan-Pacific Club. At the close of my address an editor of a Chinese daily paper rose and said it was the finest speech the Club had ever

listened to. He was a Roman Catholic, but he showed his Methodist intuitions by proposing that they take up a collection. This was done, and the money was turned over at my request to Mrs. Raven to be used for Shanghai charities. Before the meeting disbanded it was generally agreed that Shanghai ought to start the Goodwill Industries for the benefit of the many thousands of Russian refugees in the city who are in a most deplorable condition.

In due time I reached Manila. I was most graciously cared for, while there, by Bishop and Mrs. C. B. Mitchell and our missionaries—Drs. Cottingham, Lyons, Cook, and Stagg. While in Dr. Lyons' publishing house one day I was introduced to a Roman Catholic professor of the University who writes special articles for one of the leading papers, with the remark that I could give him a good story. When we began the interview I noticed on the table in front of us Dr. E. C. E. Dorion's book, "The Redemption of the South End," which told the story of Morgan Memorial fifteen year ago. I handed him the book and brought the story down to date. The next day a most accurate and readable newspaper account of our work appeared in the professor's column. The following morning I received a letter from Mr. Theodor Yangcho, asking me to lunch with him in order that we might talk over the article in the paper. After this luncheon he arranged another where I might meet some of his acquaintances who were leaders in the business, professional and political life of Manila. Mr. Yangcho promised to pay for the training of a Philippino for this work and to do his part to start Goodwill work in Manila. A temporary organization was formed to select the proper man.

The boat on which I was going to Singapore and Malaysia ran on a reef, and so I changed my course and sailed to Australia. On this long trip I began to fulfill the promise made to Morgan Memorial workers that I would write this book before I returned.

At Thursday Island, Australia, Mr. C. S. Simpson, a public school teacher and ardent Episcopal layman, came aboard and roomed with me till we reached Brisbane. I showed him Earl Christmas' book, "*The House of Goodwill*," and talked with him concerning Goodwill

ideals and methods. Mr. Simpson had been a missionary worker in the Church Army in England before going to Australia. He asked the privilege of getting the permission from his Bishop to open the Goodwill work in Brisbane. If the Bishop approves, Mr. Simpson will visit Boston with his wife and prepare for the work.

In Sydney, Australia, I visited the Central Wesleyan Mission, and I was invited by the Pastor, Rev. Dr. Forman, to take tea with him Monday forenoon. I did so. This is the second oldest Central Wesleyan Mission in Methodism, Dr. S. W. Collyer at Manchester, England, having started his mission a few years earlier. When I told Dr. Forman of our Goodwill work, he put his hand on mine and said: "Man, the Lord surely sent you to us at this time. We have received a bequest, which will soon be available, with an income of between \$5,000 and \$10,000 a year with the stipulation that we shall wisely dispense it among the unemployed poor of Sydney. We were puzzled just what to do. It is now plain that we must have the Goodwill Industries in the Central Wesleyan Mission." He introduced me to his treasurer and deaconess staff and I made a short address at the close of the preachers' meeting. All agreed with Dr. Forman that the Goodwill Industries should be established in the Sydney Central Mission.

I was enjoined by Dr. Forman to call on Dr. Cain of the Central Wesleyan Mission in Melbourne. I did so, and met Dr. Cain and his assistant, Rev. Irving Benson. They have just completed a \$300,000 hostel for young women. I visited several of their enterprises, including their Fresh Air Farm several miles out of the city. I spoke at some of their gatherings. All feel that the industrial evangelism of the Goodwill Industries must be their next step in Melbourne.

I stopped off a day in Adelaide, and by request visited Dr. Cann of the Central Wesleyan Mission there. He and his daughter had recently visited America but he had not heard there of Goodwill Industries from any one. He has a very fine plant for institutional work, including Goodwill Industries. He took me out and showed me rooms full of old clothing, etc., that was sent him, and which he periodically sold to the poor. When he heard of our methods he said: "Why didn't I have wit enough

to give these poor folk who are out of work the chance to make these things more serviceable for the poor folk who must buy them?" I told him that I did not know unless it was because he lived in Adelaide instead of Boston. He said: "I shall surely go back to America and join my brothers in studying the Goodwill work, for that is our greatest need."

The last landing that the ship made in Australia was at Freemantle and Perth. I went up to Perth to make a few purchases. While I was looking around, I saw a nice church on the corner. I walked over and discovered that it was another Central Wesleyan Mission. Alongside they were building a large theatre for their Sunday evangelistic work and for the presentation of clean moving pictures during the week. I called on Dr. Wood, the pastor. After I had explained to him the work of the Goodwill Industries he said to me, "Man, the Lord sent you just at this time. He called in his assistant, Mr. Butler of the Australian Temperance Society, who is going to America this year to attend the Anti-Saloon League convention. Right there they arranged for Mr. Butler to stay six months longer to study Goodwill work and then introduce it into the difficult labor conditions of Western Australia. The Mission is financially equipped to undertake this at once.

From Freemantle to Colombo, Ceylon, I continued to write as many chapters of this book as the weather under the equator would allow.

To Colombo I carried a letter of introduction from Mr. A. J. Crawford to Rev. C. F. Nathanielsz, a young Singalese who graduated from Yale University a few years ago with highest honors. During his college work he was pastor of a Methodist Church in New Haven and met with large success. His father, many years ago, started an Industrial School in Colombo for poor children. The son, after his graduation, felt that he must return to his native land and carry on his father's work. He was soon made honorary secretary of the Friend-in-Need Society in Ceylon which corresponds to the Associated Charity work in U. S. A. He has received but slight recognition and encouragement from the Wesleyan Methodists of Ceylon because he graduated from Yale instead of Oxford or Cambridge.

He had first tried to get into Oxford and Cambridge but they would not receive him. Yes, America is the great land of opportunity! Nathanielsz was blue when I met him, though he was meeting success in promoting compulsory elementary education. The Industrial School was inadequately housed and equipped; the charity organization methods were making paupers; the church authorities seemed prejudiced and moribund. We spent a week together in prayer and careful consideration of the whole situation. The charity organization gave me a very fine hearing. When I left, Nathanielsz was buoyant with hope. The Goodwill Industries appeals to Colombo and Ceylon. If Nathanielsz holds on there long enough, a new era has dawned for education, charity administration and the church, among the millions of that island of "spicy breezes."

I arrived in Calcutta only a few days behind the schedule arranged with Bishop Fisher in Boston five months beforehand. Day and night I studied the social, industrial and religious conditions of the city. I used all previous surveys available. I checked up on all contradictory or misty conclusions.

In my first meeting with Bishop Fisher's Committee the members wondered where I got all the data I had ready for them. Typewritten memoranda and suggestions were put in their hands for study.

At the next meeting of the Committee, to the surprise of everyone present, all of my recommendations were adopted unanimously. This would not have happened, however, if it had not been for the many seasons of prayer we resorted to when things were not understood, and also if Bishop Fisher had not managed the meeting with a fine, democratic statesmanship that had no "railroading" in it. It was soon found that actual conditions were misunderstood by everybody and all had to readjust their conclusions to the actual facts disclosed. No papers had been signed by Mr. Gerald Smith whose business proposition was the occasion of my going to Calcutta. Instead of advising that a man should be sent from America to take charge of the work, I advised that someone from India who would not need to take years to learn India, should go to America and there learn for India our Goodwill ideals and technique.

I also recommended a program that would operate not only in the slums of Calcutta but reach out just as successfully to the desperate industrial needs of the country outcast and untouchable. This meant training at our Goodwills of several missionaries returning on their furloughs. Instead of using waste material, when there is so little in India, the industries will make new articles of which India stands in the direst need. To the new program Mr. Gerald Smith gave heartiest consent and approval. The very next day Rev. George Henderson, the veteran missionary, began to make the necessary changes in the Industrial Home building which would make possible the new program of Goodwill for the unfortunate in spirit and practice.

Bishop Fisher smiled blandly and rolled his hands and declared he was "more than delighted;" and he looked it. A new ideal, a new vision of God's will had been grasped with courage and faith. The plan contemplates not only an enlargement and improvement of the Workmen's Home, but in time a central downtown plant. It involves the training of many teachers in our schools who will carry our industrial occupations into the country villages where many are idle because of the seasons. The teaching of gainful handicrafts is only a part of the Goodwill plan. It is purposed to teach at the same time the Christian way of life, not only to pagans but to those who have started a little way in the Christian path and been baptised, perhaps.

Bishop Badley, of Bombay, heartily approves of the plan and rightly demands that it shall be introduced in his area as soon as his leaders can be trained.

Dr. Rabindranath Tagore and other great leaders are so delighted with these methods of service and cooperation with the poor that no doubt others beside Methodists will study our work in America for the sake of the millions of India's poverty-stricken people. There is no hope for India or any other land as long as human beings are so poor that they have no time or ability to be taught or can even intelligently feel for God if haply they might find him.

Here I am on the shores of Galilee, writing these closing chapters. I have come from Jerusalem with its Easter processions and festivals. The Lord still

weeps over Jerusalem, blinded by its warring Christian sects. Here are modernistic Sadducees and Pharisaic fundamentalists. They do not love each other. They have gobbled up large tracts for their churches and schools and institutions in order to make, if possible, a proselyte, and when they have made him such, he is, as Jesus said, a more bigoted and intolerant child of hell than before. God pity the orphans who are being reared in most of those places! All around those so-called Christian institutions are thousands of poor folks whose light and sanitation are shut off by church buildings. These churches might say that their institution is "corban" — that is, devoted to God. But is it? Would that an evangel of Christian living might be established in Jerusalem with no statistical records of church membership or converts! There is need for the Goodwill Industries to manifest Christ to the multitude of beggars, to the emaciated, the halt and the blind irrespective of their race, color or religion. Steps have already been prayerfully considered by some loving souls to put the Goodwill Industries within the walls of Jerusalem, in the midst of the poorest.

And day after tomorrow I go on toward Damascus and Beyrout and Constantinople and Athens and Naples and Europe. Will this chapter, already too long, have to be enlarged as I cross the Atlantic in August? We will see.

Father Toepfer's Lodge,
near Bethsaida,
Sea of Galilee,
April, 1927.

DEVELOPMENT OF GOODWILL INDUSTRIES OF AMERICA

Showing Local Income made possible thru financial incentive given by Board of Home Missions and Church Extension of the Methodist Episcopal Church and the service rendered to disabled and needy persons because we conserved the waste and local income was thereby made available.

Bureau of Goodwill Industries Organized November 1918	CONTRIBUTIONS by Board of Home Missions to Goodwill Industrial Work, carry on Religious Work and help provide buildings and equipment.	LOCAL RECEIPTS			SERVICE MADE POSSIBLE			Cost of collecting, re-novating and distributing material collected exclusive of wages paid and including equipment used in process.
		Income received thru saving waste material, and reconditioning it by employment of needy people	Income received thru local donations, community chests, etc.	Total Income raised locally	Opportunity wages paid to disabled, aged and needy people.	Service wages paid to Supervisory and other helpers.	Total wages paid	
1919	\$ 57,500	\$ 402,000	\$ 90,000	\$ 492,000	\$ 180,000	\$ 100,000	\$ 280,000	\$ 212,000
1920	293,118	590,000	60,000	650,000	265,000	115,000	380,000	270,000
1921	224,448	604,000	180,000	784,000	277,000	115,000	392,000	316,000
1922	102,691	830,000	143,000	973,000	567,000	190,000	757,000	639,000
1923	33,000	1,156,000	245,000	1,401,000	448,000	240,000	688,000	580,000
1924	36,500	1,402,000	143,000	1,545,000	585,000	307,000	892,000	539,000
1925	31,600	1,504,000	225,000	1,729,000	815,000	375,000	1,190,000	646,000
1926	30,000	1,696,000	209,000	1,905,000	943,000	406,000	1,349,000	646,000
1927	32,000	1,921,000	313,000	2,234,000	1,067,000	469,000	1,536,000	698,000
Total	\$ 840,857	\$ 10,195,000	\$ 1,708,000	\$ 11,903,000	\$ 5,294,000	\$ 2,317,000	\$ 7,611,000	\$ 4,292,000

Assets

In addition to the above items reported, the Goodwill Industries of America now have assets totaling \$4,500,000 in Real Estate, Buildings and equipment. These assets help to assure the continuous service of Goodwill Industries in cities where they are organized.

Religious and Social Service Ministry

In addition to service rendered needy and disabled people thru Goodwill Industries and Stores more than 14,000 men, women and children are enrolled annually in activities affiliated with Goodwill Industries such as Churches of All Nations, Churches of Goodwill, Schools of Religious Education, Rescue Missions, Children's Settlements, Day Nurseries Working Women's Homes, Men's Institutes, Fresh Air Farms, etc.

CHAPTER XV

A SUMMARY OF ACHIEVEMENT

Synopsis of an Address at the Board of Home Missions and Church Extension, Philadelphia, Nov. 18, 1927.

In introducing twenty-five Goodwill superintendents and presidents to the Board the Executive Secretary said:

"I have just returned from visiting thirty-nine Goodwill Industries connected with our Bureau. This does not include several in the southland and a few in the northland not yet affiliated with us.

I. These Goodwill men have performed miracles in business.

Their work is a fine illustration of the parables of the pounds and talents. They have returned however, not ten-fold but twelve-fold.

They have received from the Board of Home Missions and Church Extension in the past nine years nearly \$1,000,000 and have made nearly \$12,000,000 locally.

\$10,200,000 of this sum have been reclaimed from waste.

\$1,708,000 were received from local cash donations.

\$5,294,000 have been paid in opportunity wages to the old, handicapped and disabled.

\$2,317,000 have been paid in supervisory wages.

\$4,500,000 are now invested in real estate, buildings and equipment.

\$2,300,000 were received the past year — just about equals the total receipts of the Board of Home Missions and Church Extension.

Their business is a very difficult business — they have used worn and bad materials; they employ clumsy, inefficient workers; their sales are at the lowest prices to the poor who cannot buy new things.

Their labor has been a labor of *service* and not for

profits — paying as much in wages to as many unfortunates as they can; selling as cheap as possible to the needy.

Goodwill Industries have produced a business miracle by way of Christian service.

II. These Goodwill men have performed miracles in welfare and church work.

More than \$100,000 is given annually by eleven Community Chests to Goodwill Industries because we make \$1. in subsidy earn \$5. or \$10. or \$20. in wages.

Goodwill Industries are stopping the disastrous retreat of our churches from the needy slums to the suburbs.

Nineteen down-town or polyglot churches have been kept open and saved by our Goodwill programs. Here are some of them:

Central Church and Worthen Street Church, Lowell.
Morgan Memorial, Church of All Nations, Boston.
St. Paul's and Centenary Churches, Jersey City.

Eleventh Street Church, Philadelphia.

Broadway Church, Baltimore.

Trinity Church, Pittsburgh.

Grace Church, Buffalo.

Acme Communist Hall, now Goodwill Church, Cleveland.

Freeman Ave. Goodwill Church, Cincinnati.

Calvary (German) Church, Terre Haute.

Wall Street Mission, Sioux City.

Trinity Church, St. Louis.

Tulsa Church, West Tulsa.

Howard Street Church, San Francisco and Goodwill Church, Oakland.

Centenary Church, Chicago.

New Goodwill Churches and Missions are opening in other cities. Goodwills have more contacts with foreigners than any other agency in our Church and their classes in Americanization are unsurpassed.

Goodwills are not secular commercialism so long as their chief objective is service and not profit.

Jesus stopped preaching to feed hungry multitudes, to clothe a naked demoniac and to heal a paralytic. For

this some snobbish sectarians would have cast him out of the synagogue and excommunicated him.

Goodwill Industries have become a world movement. As I have been providentially led to different lands and have told our story there, these nationals have declared it was just what the social, industrial and religious conditions of their countries needed and are now taking steps to introduce it. They are sending men to America to train for this work.

This wonderful development demands some General Conference legislation to enable us to carry on as we ought both at home and abroad. We trust you will help us to secure it.

We urge our readers to study the statistical table on page 98.

JOHN WESLEY AND GOODWILL INDUSTRIES

FROM HIS JOURNAL.

Tuesday, Nov. 25, 1740

After several methods proposed for employing those who were out of business, we determined to make a trial of one which several of our brethren recommended to us. Our aim was, with as little expense as possible, to keep them at once from want and from idleness; in order to which, we took twelve of the poorest, and a teacher, into the society-room, where they were employed for four months till spring came on, in carding and spinning of cotton. And the design answered; they were employed and maintained with very little more than the produce of their own labor.

APPENDIX



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" TO THE CHRIST OF THRIFT "

Tune: Davenant. S. S. Hymnal No. 82.

*Thou Christ who the hungry didst feed long ago
Saying "gather the fragments for me"
May we follow that thrift thou didst teach here below,
And save human waste, Lord, for thee.*

*For thee, footsore Jesus, for thee, hungry Lord,
For thee, naked, sad and enslaved,
For thee human Christ in the sick and abhorred
For thee shall these fragments be saved.*

*As thou didst bless bread and fish on that day,
And all had enough and to spare
So bless thou all efforts we make here, we pray,
May we save that all others may share.*

*More blessed it is to give than receive
All sharing, each one has the whole,
Not substance alone to thee may we leave,
But our lives in thy Kingdom enroll.*



OFFICERS AND SUPERINTENDENTS OF BUREAU OF GOODWILL INDUSTRIES

Sitting—Left to right—Rev. Thomas E. Greene, Buffalo, N. Y.; President, M. P. Burns; Executive Secretary, E. J. Helms; Vice-President, R. E. Scully, Cincinnati; President, Lewis Alger, Detroit.
First row standing—A. G. Carlyle, St. Paul; E. M. Wahlberg, Grand Junction, Colorado; C. S. Dopp, Detroit; Edgar M. Brown, Norwalk, Conn.; F. H. Blair, Los Angeles, Calif.; J. W. Willcox, Philadelphia; F. P. Flegal, San Francisco Bay; Ross W. Adair, St. Louis; F. C. Moore, Boston.
Second row standing—President, N. Palm, St. Paul; O. A. Friedman, Milwaukee; E. M. Wegner, Pittsburgh; M. H. Hess, Baltimore; W. H. Snape, Springfield, Mass.; H. W. Lewis, Kansas City.
Third row standing—H. W. Michener, Tacoma; Theodore Grob, Terre Haute; R. F. McKee, Akron; W. M. Park, Brooklyn; L. C. Bockes, Lowell; A. G. Curry, Pittsburgh; S. B. Josephson, Minneapolis.

I

THE PRESENT SITUATION

I am writing and compiling the last chapters of this book as my train is whirling from the Pacific coast to the Atlantic seaboard. I am hurrying to Boston where the Ninth Annual Meeting of the Bureau of Goodwill Industries will be held November 13-16, 1927. For two months I have been visiting thirty-nine Goodwill Industries across the country. I did not have time to visit others in the southland located in Atlanta, Chattanooga, Dallas, Fort Worth, Memphis, Nashville, Norfolk, Richmond, Shreveport, and Winston-Salem.

For the most part the Goodwill Industries are making a good record. It is only a short time before several other cities and communities will organize for this type of Christian social service.

I am printing, herewith, the Ninth Annual Report to be presented to the Bureau of Goodwill Industries. This report and statistical tables have been prepared by Mr. O. A. Friedman, superintendent of the Milwaukee Goodwill Industries and Secretary of our Committee on Standardization. Mr. Friedman and his committee have given very close attention to our work while I have been abroad and he has kindly prepared the last two annual reports.

The statistical report indicates how large this enterprise has grown and what a vast amount of good is being done in our efforts "to save the waste." If our leaders are wise, in a few years we will make of this movement one of the largest and most helpful enterprises in the church. But this consideration belongs to the next chapter. We invite the reader's attention to Mr. Friedman's report which follows:

Ninth Annual Report of the Bureau of Goodwill Industries.

"*Salvaging men and things*" is the brief statement commonly used in describing the task of the Goodwill Industries, but its task is vastly greater than that. The

Goodwill Industries, as they give employment to hundreds of crippled, disabled, and needy people, are helping in a very definite way to industrially, socially, and spiritually re-establish men and women who have gone over the cliff of misfortune. But more than this, the Goodwill Industries are building up a great fence of prevention at the top of the precipice for through their work they are giving disadvantaged people a self-respecting chance to help themselves in their time of distress and before they have fallen into the abyss of alms and pauperism.

In bringing you the report of the Goodwill Industries for the past year we will of course tell you of the tremendous saving of waste materials and the increase in material values of the Goodwill Industries over the land. We earnestly hope, however, that in the report of Goodwill bags collected, old clothes mended, broken furniture repaired, you will see those greater savings of self-respect, self-reliance, and the spirit of independence in the thousands of under-privileged men, women and children who through the ministrations of some department of Goodwill Industries have come into that more abundant life of which the Master taught, and to which the Church points the way.

Dean Brown, of Yale, in his Jericho Road lecture, suggests that the philosophy of the Good Samaritan was, "What's mine is ours; we'll share it." This year the people in a million homes in 41 cities where Goodwills are organized have practiced this philosophy, sharing through the Goodwill Industries their old clothes, shoes, furniture, and other articles, with their less fortunate fellow citizens. The nearly a million filled Bags and 230,000 pieces of furniture collected through Goodwill Industries this year not only represent the turning of two million dollars worth of waste into human well-being, but also the interest of at least five million persons in helping folks to help themselves.

Enough for the saving of things. Now come with us and witness something of the salvaging of men. Let us start the day as do the Goodwillers at the daily morning chapel service. The aggregate attendance at these services at all Goodwills was 279,000 this year, an average of 1,000 daily. Come to the front with us; look into the faces of the men and women who have faced misfortune, poverty and despair, men and women who have often lost faith in their fellows and not infrequently in God. At the Goodwill they have found more than a "God bless you" and because of the fact that they are given a self-respecting opportunity in their time of need, they have a renewed interest in things religious and the development of their spiritual life.

Come with us now and watch any one of the processions of Goodwill workers as they make their way

from chapel to the Goodwill workrooms. See the deaf and dumb leading the blind, the crippled on crutches, those with one leg pushing the wheel chairs of the paralyzed ones. See the man whose face shows marks of debauchery and crime helping the old lady over the rough places, see the able-bodied man who is just up against it helping the one whose body has been racked by disease and who cannot even control his own movements. See the mentally retarded, the aged, and the many others representing every race and nation, creed and need, 13,772 of them this year, smiling now because of the chance that is theirs.

Now see them at their work. Some are misfits or disabled ones who need industrial readjustment and are learning one of the fourteen trades they learned long ago but in which they are not as proficient as they once were, others efficient but whom misfortune has temporarily cast to one side and still others who may be working just for a bit of clothing to help them on to a better job. All not only helping to earn their own way, but also helping the hundreds of thousands of people of limited means who make the one and three quarter million purchases in Goodwill Stores.

But the scripture tells us that "man cannot live by bread alone and if the above record of work is all that the Goodwill Industries have done, they have failed most miserably. While the things accomplished are commendable and need to be done, unless we have, during our contact with the thousands who touch the Goodwill Industries, helped to build up a moral and spiritual stability that will carry them over discouragements and depressions that are bound to come, any industrial reconstruction will be entirely broken down at the crucial time in their lives.

We would therefore direct your attention to those activities which contribute to the mental, moral, social and spiritual development of those contacted by Goodwill Industries, both through workrooms, stores and in the community round about the Goodwill centers. You would find a children's settlement here with its manifold clubs and classes training body, mind and soul; Americanization programs there; Homes for working women and institutes for men in other places, clinics, day nurseries, summer camps, kindergartens, daily vacation Bible schools, and numerous other activities in which 14,000 different people were enrolled during the year. In connection with most of the Goodwills, you will find Churches of All Nations, Churches of Goodwill, Rescue Missions, Schools of Religious Education, the activities of which are manned by leaders recruited from the Goodwill Industries, carrying on work of the Kingdom in communities where the churches would have long since moved out had it not been for the Goodwill program.

The forty-one Goodwill Industries associated with the Bureau are located at: Akron, Baltimore, Boston, Brooklyn, Buffalo, Canton, Chicago, Cincinnati, Cleveland, Denver, Detroit, Duluth, Jersey City, Kansas City, Los Angeles, Lowell, Louisville, Lynn, Milwaukee, Minneapolis, Newark, New York, Norwalk, Oakland, Philadelphia, Pittsburgh, Pontiac, Portland, San Francisco, St. Louis, St. Paul, Seattle, Sioux City, Springfield, Tacoma, Terre Haute, Tulsa, Wilmington, Grand Junction, Aberdeen, and San Jose. Of this number Portland, Terre Haute, Tulsa, Aberdeen, Grand Junction and San Jose were opened during this year.. Everett and Gary are now in process of organization.

In addition to these, the Methodist Episcopal Church South is conducting work in Atlanta, Chattanooga, Dallas, Fort Worth, Memphis, Nashville, Norfolk, Richmond, Schreveport and Winston-Salem.

Goodwill Industries are organized or in process of organization by organizations outside of the Methodist Church in Manchester, Rochester, Mexico City, Montevideo, Uruguay, and Vancouver, B. C. Other cities in touch with us relative to opening work in their city are Butte, Columbus, Dayton, Des Moines, Indianapolis, Toledo, Spokane, and Worcester.

During this year the program of Goodwill Industries has become international, for Goodwill Industries are in process of organization and leadership is being trained for work in the Hawaiian Islands, Phillipine Islands, Japan, China, Australia, India and even in Jerusalem near where the shepherds first heard the song of the angels, "*Peace on earth; Good-will to men.*"

During the year Buffalo Goodwill Industries has built a new quarter-million dollar plant; St. Paul Goodwill Industries is making definite arrangements for a large new plant; Tulsa, Oklahoma, just laid the corner stone of a splendid new building; St. Louis Goodwill has erected a new Goodwill Church on their Recreation Farm; Kansas City Goodwill has leased a large building and are hoping to have a model Goodwill plant in operation in time for General Conference.

The financial report and service record for the year 1927 is attached hereto. This report is actual for nine months, and estimated on basis of actual 1926 for three months. You will note that the total budget for the operation of Goodwill Industries is \$2,300,535. for the year. Of this amount, \$1,067,197, has been paid in self-respecting wages to the handicapped and unfortunate people employed, in addition to which \$469,490. was paid to service or supervisory helpers, a total of over a million and a half dollars in wages; \$175,000. for religious and social service work; and \$763,848. for other expense, such as heat, light, supplies, interest, insurance, etc. 83.5 per cent. of this budget has been secured through

the sale of reconditioned articles sold in Goodwill stores and through salvage; \$313,498., or 13.6 per cent. has been raised locally through Community Chests, gifts and memberships. The Board of Home Missions has supplied either through the Bureau of Goodwill Industries, or through District Missionary Societies for both Goodwill Industries and religious work affiliated with them \$32,554. or a little more than 1.4 per cent. for the operation of Goodwill Industries and affiliated institutions. All of these figures are taken from reports submitted by local executives of Goodwills.

We have continued through the year to develop the efficiency of our institutions, endeavoring to improve the use of the waste materials collected, increase the facilities for employing crippled and disabled folks, do more intensive work in vocational guidance and do more placement work outside the Goodwill workrooms. We have further sought to develop the religious and social service activities and have tried through the year to show that religion is a way of living and therefore should be manifested in all phases of the lives of people touched by the Goodwill Industries. As a bureau we must continue to develop the technique of our affiliated organizations, we must make the initial surveys in cities where Goodwills are planned and train executive leadership for these new fields.

At the request of the Goodwill Executives, the Annual Training and Business Institute of the Bureau has just been held in Boston and is continuing through these few days including the visitation of Goodwills along the Atlantic Seaboard.

During the absence of the Executive Secretary from America, the Goodwill Industries were administered by the three Regional Vice Presidents, Dr. G. G. Hollingshead, Eastern Region, Dr. R. E. Scully, Mid-West, and Mr. Fred D. Parr, Western Region. These men have gone about the country helping in Goodwill Industries where problems have arisen, and assisted in the development of Goodwills in cities where they have not yet been organized.

The reports submitted herewith are evidence of the phenomenal development of the Goodwill Industries of our land and now of the world. The increase in budget alone during these nine years has been 700 per cent. This rapid development has brought with it however, many problems and added responsibilities.

A chart used in promoting the Annual Meeting of the International Society for Crippled Children suggests that the crippled were destroyed two thousand years ago, ostracized five hundred years ago, endured one hundred years ago, and salvaged only during the last fifty years. They may have been ostracized five hundred years ago, but we find many instances today where

they are ostracized, and the attitude of enduring them has not yet passed. It is true however, that there are more agencies at work salvaging the disabled than ever before and not least among them is the National Association for Rehabilitation which for the most part represents Government Rehabilitation Bureaus. They are doing a remarkable work in the training and placing of crippled people, but at their last annual meeting, their workers were united in declaring that because of limitation of funds and in order to keep the cost per rehabilitation as low as possible, they were compelled to select those people who were the most apt rehabilitants and who could be trained in the shortest time.

A second serious problem confronting these workers is that of persuading employers that trained disabled workers are as good as the physically whole in work where the use of the disabled part of the body is not required. Here are two very real instances where the Goodwills should not only desire to serve but where they are actually being called upon for their splendid facilities for teaching trades and supplying sheltered employment to the thousands that the Rehabilitation Service cannot reach, and second to use possible contacts with the millions of Christian employers through Goodwill publications directly and churches indirectly to help them see their responsibility in giving retrained disabled men an equal opportunity to compete with their more able fellows in the marketing of their labor.

There is no thought on the part of the Goodwill Industries that its sheltered employment or its teaching of trades should relieve commercial industry of its responsibility in employing handicapped people or providing employment training to eligible individuals, but rather that they should supplement the efforts of industry and rehabilitation agencies.

The Goodwill Industries are recognized by social workers as one of the most practical ways of caring for the needs of people in distress, especially where unemployment is the cause of that distress. At the National Conference of Social Work held in Des Moines last year, a representative of the Goodwill Industries was approached by executives of Community Chests, Welfare Federations, Family Welfare Associations and similar organizations, seeking counsel on the organization of Goodwill Industries in their communities and methods of securing trained leadership. This situation brings us face to face with a serious problem. Goodwills are wanted and needed in these many places. It is true that any organization can inaugurate and carry on the industrial program, but the Bureau of Goodwill Industries and the Board of Home Missions, while they may be unable to provide funds to inaugurate the work in these places, should at least be ready to supply trained

leaders, in order that the ideals forming so vital a part of a true Goodwill Industries may be carried into all of these centers and that the work may not become merely an industrial relief measure.

Brethren, we again thank God for your vision in organizing this Bureau nine years ago, for the financial encouragement you have given the Goodwills affiliated with it, and for the moral support that has been given throughout these years as the work has extended in this country and now around the world.

May we in closing call your attention to a possibility and a fact. The possibility, mentioned in years past, is that if Goodwills were fully developed in all cities where needed, they would produce an income of fifteen million dollars annually from the sale of waste material, making possible the payment of at least eight million dollars annually in opportunity wages, in addition to which at least \$300,000 should be available for religious and social activities. The fact is found in the statement of Dr. Harry E. Meck telling us that 500,000 people will be permanently disabled this year in industrial accidents, that another million will be disabled through other accidents or illness, and in addition to these must be added the half million who because of old age and other infirmities will be cast to one side—a total of two million people thrown on the scrap heap this year, most of them through no fault of their own.

Being faced with the actual need of two million disabled men and women in whom is the same desire for self-support, the maintenance of self-respect and the desire for self-expression as we have and in whom is the same spirit of the Christ which the Apostle John tells us lighteth every man that cometh into the world, do we dare do less than the very best that is possible during this coming year to increase the saving of waste materials?

Brethren, we bespeak your continued co-operation which we hope will be evidenced by increased appropriations for the training of leadership and development of Goodwill work, and your moral support and encouragement as we seek in the name of Christ and the Church to extend the ministry of Goodwill Industries to our less fortunate fellow men.

Respectfully submitted,
OLIVER A. FRIEDMAN.

**Goodwill Industries of America—
Financial Report of Current Operation**
(NINE MONTHS ENDING SEPTEMBER 30, 1927)

CITY	CASH RECEIPTS										Total Receipts
	Store Sales	Salvage Sales	Other Industrial Inc.	Cash Gifts	Bd. Mission	Comm. Chests	Fees—Rel. Social, Service	Loans & Misc.			
AKRON—6 MOS.	\$ 5,770	\$ 485	\$ 1,262	\$ 693	\$ 500	8,583	1,000	256	8,712		
BALTIMORE.	31,653	5,861	1,420	360	1,000	48,877	1,000	256	48,877		
BOSTON.	187,287	35,731	28,727	52,634	3,062	337,876	30,435	3,062	337,876		
BROOKLYN.	85,832	5,811	271	2,147	1,000	104,561	7,500	1,000	104,561		
BUFFALO.	37,255	3,816	2,593	428	1,000	50,630	38	38	50,630		
CHICAGO.	22,912	1,010	3,573	78	583	32,943	4,787	4,787	32,943		
CINCINNATI.	24,537	3,310	5,703	264	3,893	38,943	667	667	38,943		
CANTON—4 MOS.	3,197	258	771	348	1,633	8,574	15	15	8,574		
CLEVELAND.	50,484	6,970	486	1	1,633	62,922	12,659	12,659	62,922		
DENVER.	11,909	603	120	179	27	12,659	2,440	2,440	12,659		
DETROIT.	39,999	9,413	2,158	3,132	1,500	61,000	81	81	61,000		
DULUTH.	17,510	4,185	2,983	4,712	1,500	27,782	49	49	27,782		
FAIRFIELD, CO.	7,533	293	391	9,157	1,500	13,887	37,640	37,640	13,887		
KANSAS CITY—12 MOS.	23,802	2,663	391	9,157	1,500	37,640	39	39	37,640		
LOUISVILLE.	133,993	28,017	38,927	7,954	750	229,683	9,133	9,133	229,683		
LOUISVILLE.	6,153	879	296	3,066	4	12,753	1,609	1,609	12,753		
LOWELL.	16,825	715	111	4	1,225	19,721	13	13	19,721		
MILWAUKEE.	68,162	8,258	1,956	1,477	1,225	93,182	197	197	93,182		
MANNING.	13,250	1,383	258	1,477	28	17,697	70	70	17,697		
NEW JERSEY.	28,475	2,364	704	33,372	9,645	85,670	127	127	85,670		
NEW YORK.	32,728	1,635	683	137	1,425	40,182	958	958	40,182		
PHILADELPHIA.	23,896	3,602	639	6,339	2,500	37,266	1,137	1,137	37,266		
PITTSBURGH.	34,772	5,680	949	2,231	500	45,500	534	534	45,500		
ST. PAULIS.	44,567	9,115	2,327	4,572	500	66,628	898	898	66,628		
SAN FRANCISCO BAY.	44,602	6,905	2,388	2,388	5,406	59,898	597	597	59,898		
SEATTLE.	38,822	5,824	14,101	12,954	5,000	78,378	439	439	78,378		
SIoux CITY.	5,136	2,308	399	14	500	10,366	509	509	10,366		
SPRINGFIELD, M. 8 MOS.	5,385	670	353	1,398	700	7,953	613	613	7,953		
TACOMA.	24,314	140	206	219	700	31,983	175	175	31,983		
TERRA HAUTE—7 MOS.	1,496	813	1,277	113	700	2,936	175	175	2,936		
WILMINGTON.	5,812	813	1,277	113	700	8,015	175	175	8,015		
TOTAL—9 MOS.	1,085,874	163,004	106,527	153,893	27,554	1,701,082	60,690	60,690	1,701,082		
ESTIMATE—3 MOS.	450,000	70,000	45,000	50,000	5,000	663,000	8,000	8,000	663,000		
TOTAL—YEAR	1,535,874	233,004	151,527	203,893	32,554	2,304,082	68,690	68,690	2,304,082		

Goodwill Industries of America —
Financial Report of Current Operation
(NINE MONTHS ENDING SEPTEMBER 30, 1927)

CITY	CASH DISBURSEMENTS						Grand Total
	Opportunity Wages	Service Wages	Other Expenses	Sub - Total	Loans — Misc.	Investments	
AKRON—6 MOS.	4,050	\$ 1,500	\$ 3,356	\$ 8,906	.....	\$ 2,443	11,349
BALTIMORE.....	17,858	10,207	20,648	48,713	.....	.....	48,713
BOSTON.....	140,989	65,663	100,185	306,837	18,656	12,300	337,793
BROOKLYN.....	56,863	13,007	34,852	104,722	.....	.....	104,722
BUFFALO.....	8,669	29,984	14,332	52,985	.....	553	53,338
CHICAGO.....	12,834	7,139	5,334	25,307	5,345	1,447	32,099
CINCINNATI.....	19,071	8,957	11,446	39,474	.....	8,443	47,917
CANTON—4 MOS.	2,376	1,910	376	4,662	.....	.....	5,623
CLEVELAND.....	35,626	9,871	20,730	66,227	.....	.....	66,227
DENVER.....	6,050	2,053	3,873	12,006	143	320	12,469
DETROIT.....	24,741	11,797	19,835	56,373	2,483	1,847	60,703
DULUTH.....	13,131	9,379	6,849	29,359	.....	.....	29,359
FAIRFIELD, CO.	658	1,911	1,453	3,814	3,444	26	4,048
KANSAS CITY—12 MOS.	16,011	8,147	9,656	33,814	.....	.....	40,685
LOS ANGELES.....	113,866	30,813	83,134	227,813	.....	.....	227,813
LOUISVILLE.....	6,550	1,542	3,263	11,355	1,430	.....	12,785
LOWELL.....	10,003	4,429	3,788	18,220	.....	237	19,348
MILWAUKEE.....	50,542	13,683	24,870	89,095	1,581	2,982	93,658
MINNEAPOLIS.....	7,742	4,352	4,144	16,238	1,313	147	17,698
NEW JERSEY.....	23,941	25,111	24,450	73,502	.....	12,095	85,597
NEW YORK.....	.....	9,296	.....	37,445	.....	.....	17,976
PHILADELPHIA.....	17,085	10,885	11,064	37,445	.....	.....	37,445
PITTSBURGH.....	14,918	11,221	11,221	37,034	6,250	3,634	46,908
ST. LOUIS.....	25,573	4,456	14,705	44,734	353	419	45,536
ST. PAUL.....	30,003	9,795	28,129	67,927	.....	1,929	69,856
SAN FRANCISCO BAY.....	21,098	18,531	17,499	57,128	2,239	1,500	60,867
SEATTLE.....	36,216	11,192	20,342	67,750	9,362	1,105	78,217
SIoux CITY.....	3,544	4,199	2,472	10,216	466	.....	10,682
SPRINGFIELD, M.—8 MOS.	3,653	200	3,587	7,441	644	28	8,112
TACOMA.....	18,499	6,309	5,933	30,741	715	258	31,714
TERRE HAUTE—7 MOS.	620	1,391	1,928	3,006	.....	.....	2,404
WILMINGTON.....	4,357	1,781	1,928	8,006	.....	.....	8,006
TOTAL—9 MOS.	747,197	339,490	513,848	1,600,535	56,306	44,940	1,711,781
ESTIMATE—3 MOS.	300,000	130,000	250,000	700,000	.....	.....	700,000
TOTAL—YEAR.....	1,067,197	469,490	763,848	2,300,535	56,306	44,940	2,411,781

Goodwill Industries of America —
Financial Report of Current Operation
(NINE MONTHS ENDING SEPTEMBER 30, 1927)

CITY	DEPARTMENTAL DISTRIBUTION OF EXPENSE					Religious, Social Service Work
	Adminis- tration	Promotion	Collection, Sorting Handling and Bags	Production	Selling	
AKRON—6 MOS.	7,230	\$ 4,135	\$ 9,732	\$ 15,731	\$ 9,934	\$ 1,950
BALTIMORE	31,618	10,626	57,450	106,844	106,844	48,990
BOSTON	8,574	31,225	16,238	30,709	17,984	.....
BROOKLYN	10,296	1,997	6,839	28,065	4,864	873
BUFFALO	4,575	2,212	8,902	5,942	3,417	250
CHICAGO	6,652	1,387	8,188	11,835	4,035	7,376
CINCINNATI	924	132	269	807	148	150
CANTON—4 MOS.	9,651	2,873	24,472	16,642	8,831	1,757
CLEVELAND	1,956	309	3,478	3,429	2,676	157
DENVER	7,772	2,848	10,341	21,698	13,371	341
DETROIT	4,892	.....	3,682	6,734	4,641	.....
DULUTH	3,593	1,717	2,742	7,316	1,451	.....
FAIRFIELD, CO.	10,907	1,889	6,759	6,200	6,200	1,041
KANSAS CITY—12 MOS.	14,776	14,500	44,720	70,257	59,391	24,169
LOS ANGELES	1,229	956	2,457	4,740	1,892	.....
LOUISVILLE	4,509	873	3,160	5,639	4,038	81
MILWAUKEE	11,036	2,053	12,000	45,462	13,434	5,048
MINNEAPOLIS	2,447	1,074	2,812	5,964	3,205	123
NEW JERSEY	9,274	10,853	10,589	12,499	7,504	22,770
NEW YORK	.....	.....	.....	.....	.....	.....
PHILADELPHIA	9,640	1,197	5,481	12,618	7,283	1,225
PITTSBURGH	6,847	1,830	7,957	9,759	5,590	5,040
ST. LOUIS	6,306	2,785	8,212	15,943	5,895	5,593
ST. PAUL	.....	.....	.....	.....	.....	.....
SAN FRANCISCO BAY	16,671	9,905	6,690	15,797	7,718	347
SEATTLE	6,331	3,099	10,131	23,867	8,933	15,387
SIOUX CITY	3,247	920	2,184	2,481	1,980	.....
SPRINGFIELD, M.—8 MOS.	2,144	479	1,162	2,451	1,195	6
TACOMA	1,758	2,659	6,985	13,850	5,488	.....
TERRE HAUTE—7 MOS.	940	230	90	217	219	.....
WILMINGTON	2,924	1,371	1,371	1,013	728	.....
TOTAL—YEAR	207,509	118,022	285,203	511,575	263,054	144,961

Goodwill Industries of America—Service Record

(NINE MONTHS ENDING SEPTEMBER 30, 1927)

CITY	INDUSTRIAL DEPARTMENTS										Persons Employed	Purchases Made in Stores
	New Contributions Secured	Total Contributions	Bags Collected	Clothing Collected	Paper Collected	Furniture Collected	Ineffective Calls Made	Hours Employment Given	Persons Employed	Purchases Made in Stores		
AKRON	5,213	14,251	11,023	11,651	6,515	14,026	80,183	277	26,077			
BALTIMORE	12,241	123,208	94,171	20,563	41,517	11,545	351,847	11,545	198,699			
BOSTON	5,125	45,168	19,127	9,561	25,927	20,138	246	208	54,150			
BUFFALO	5,786	53,351	11,236	8,552	7,455	10,198	32,600	143	33,443			
CHICAGO			6,462	4,225	5,454	7,217	42,287	550	63,878			
CINCINNATI	174	16,728	14,473	8,825	4,062	24,085	65,617	102	6,262			
CANTON—4 MOS.	961	618		219	323	907	8,753	113	75,744			
CLEVELAND	8,684	58,967	18,341	16,269	12,319	18,068	113,990	895	75,744			
DENVER	1,133	8,351	3,465	3,782	4,24	4,100	34,357	30	32,088			
DETROIT	8,538	28,385	14,515	18,232	5,058	18,511	69,400	535	58,653			
DULUTH	361	9,729	13,213	2,448	2,448	9,393	54,705	414				
FAIRFIELD, CO.—1 MO.			172	272	133	228	1,511		1,816			
KANSAS CITY	30,035	107,163	65,859	7,397	9,161	78,413	332,772	1,435	371,021			
LOS ANGELES	1,828	2,358	1,352	2,831	7,03	3,646	30,812	157	13,193			
LOUISVILLE	231	11,523	3,185	446	9,41	3,984	25,020	54	42,333			
MILWAUKEE	542	17,463	19,704	16,164	26,425	16,597	163,263	725	86,038			
MINNEAPOLIS	1,213	10,147	5,303	3,184	2,990	4,235	28,409	284	20,039			
NEW JERSEY		12,000	7,261	1,247	2,707	6,222	17,844	58	31,862			
NEW YORK	1,675	16,410	13,704		6,006	8,175	72,587	173	43,615			
PHILADELPHIA			5,905	17,329	5,669	10,477	51,492	305	28,461			
PITTSBURGH	6,034	43,182	7,263	9,365	3,094	13,624	60,758	609	51,918			
ST. LOUIS	6,802	25,106	35,014	5,132	3,879	21,700	168,366	400	4,289			
ST. PAUL	5,113		1,841	3,097	579	6,135	8,902	156	20,162			
SAN FRANCISCO BAY 3 MOS.	1,206	18,924	1,472	3,471	2,505	6,457	56,340	221	21,254			
SEATTLE—3 MOS.			2,596	1,568	7,49	4,602		89				
SIoux CITY												
SPRINGFIELD, MO.—8 MOS.												
TACOMA	4,085	16,704	10,503	1,156	2,220	11,116	65,013	616	31,676			
TERRE HAUTE—7 MOS.	3,000	8,000	1,300	2,600	260	7,100	4,500		7,100			
WILMINGTON	1,450	6,000	2,335	1,980	475	4,715	13,010	25	10,890			
TOTAL—9 MOS.	111,433	643,429	386,629	191,035	179,998	326,969	1,969,316	10,272	1,337,670			
ESTIMATE—3 MOS.			175,000	50,000	50,000	50,000		3,500	400,000			
TOTAL—YEAR			561,629	241,035	229,998			13,772	1,737,670			

Goodwill Industries of America — Service Report

(NINE MONTHS ENDING SEPTEMBER 30, 1927)

CITY	RELIGIOUS AND SOCIAL SERVICE DEPARTMENTS									
	Chapel Attendance	Other Religious and Social Service Activities			Attendance Staff Meetings	Parish Calls	Time Contributed to Religious and Social Service Work			
		Attendance	Adults Enrolled	Children Enrolled			Hours	Value		
AKRON.....	2,570	26,333	896	1,173	411	2,127	737	\$ 361.80		
BALTIMORE.....	36,863	22,890	154	322	1,128	2,032	1,049	524.64		
BOSTON.....	1,117	3,500	.....	200	61	.....	.....	.....
BROOKLYN.....	5,868	941	.....	.....	24	.....	.....	.....
BUFFALO.....	3,082	21,090	335	561	548	548	360	720.00		
CHICAGO.....	7,500	2,655	143	180	31	310	.....	.....
CINCINNATI.....	1,230	10,240	96	184	255	1,360	.....	.....
CANTON—4 MOS.....	10,395	1,682	161	309	.....	1,758	2,818	.....	
CLEVELAND.....	1,376	274	.....	215	.....	.....	32	26.96
DENVER.....	4,895	.....	.....	.....	.....	.....	.....	.....
DETROIT.....	.....	322	.....	.....	.....	.....	.....	.....
DULUTH.....	.....	.....	.....	.....	.....	.....	.....	.....
FAIRFIELD CO.—1 MO.....	322	.....	.....	.....	.....	.....	.....	.....
KANSAS CITY.....	33,662	41,229	165	95	362	96	.....	.....
LOS ANGELES.....	108	14	.....	.....	.....	.....	.....	.....
LOUISVILLE.....	2,602	11,083	.....	121	280	112	654	340.40	
LOWELL.....	22,129	175	22	397	67	15	113	45.60		
MILWAUKEE.....	4,071	200	200	878	270	.....	3,600	.....	
MINNEAPOLIS.....	1,395	.....	.....	.....	.....	.....	.....	.....
NEW JERSEY.....	.....	789	48	.....	21	.....	.....	.....
NEW YORK.....	5,905	.....	.....	.....	.....	.....	.....	.....
PHILADELPHIA.....	5,094	11,953	.....	.....	116	325	.....	.....
PITTSBURGH.....	4,034	177	.....	.....	365	118	.....	.....
ST. LOUIS.....	380	431	14	130	.....	123	.....	.....
ST. PAUL.....	4,709	1,858	93	.....	.....	.....	358	899.73
SAN FRANCISCO BAY—3 MOS.....	.....	.....	.....	.....	.....	.....	.....	.....
SEATTLE 3 MOS.....	.....	.....	.....	.....	.....	.....	.....	.....
SIoux CITY.....	86	.....	.....	.....	.....	.....	.....	.....
SPRINGFIELD, M.—8 MOS.....	9,479	.....	.....	.....	261	25	.....	.....
TACOMA.....	.....	.....	.....	.....	.....	.....	.....	.....
TERRE HAUTE—7 MOS.....	.....	.....	.....	.....	.....	.....	.....	.....
WILMINGTON.....	.....	.....	.....	.....	.....	.....	.....	.....
TOTAL—9 MOS.....	168,877	157,314	2,184	4,761	4,200	8,951	9,761	\$ 2,919.13		

II

WHAT OF THE FUTURE

On every hand and all the time I am meeting the inquiry, what is going to become of this work when you are gone? The best year in the history of Morgan Memorial is the year I have been abroad. Our democratic system of staff conferences and our annual budgets of production and expense which are initiated and adopted by the workers themselves have called out the finest co-ordination and co-operation of all our workers in places of responsibility. We have needed no "captain of industry" with a big stick. In a spirit of goodwill, with the common purpose of saving waste for the benefit of those who need it most, and with every responsible worker fully informed how his own job fits into the high idealism of the whole task, the work moves forward harmoniously.

Morgan Memorial is well organized for its task. But what about the Goodwill Industries elsewhere? For the most part other Goodwills are organized on the Morgan Memorial basis, and when operated in the same spirit they succeed. Wherever jealousy or unchristian autocracy creeps in, of course there is friction and often failure to a greater or less degree.

But what about the general organization of the Bureau and its relation to the church? Right here I confess to considerable concern.

1. The Bureau is not democratically organized. Its directors are members of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. They are able and very excellent gentlemen, but their paramount interest is not in the Goodwill work. They are not very familiar with its technique or ideals, and they are in no way responsible to our Goodwill superintendents and the directors of local Goodwill Industries, the very men who are doing the work and carrying the burden. Of course this is unbusinesslike, unscientific, and undemocratic.

2. A home missionary organization cannot very well operate in foreign fields.

What do I suggest?

I heartily endorse the following memorials unanimously adopted by the superintendents of Goodwill Industries in Boston, November 13-16, 1927.

A MEMORIAL

To the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

We, the undersigned, superintendents of Goodwill Industries, desire to express our grateful appreciation to the Board of Home Missions and Church Extension of the Methodist Episcopal Church for its assistance in establishing and furthering our enterprise. We are conscious that most of our plants would not have been started without its timely aid of nearly a million dollars during the past nine years. We are glad to report that with this sum as an incentive, the Goodwill Industries have, during these nine years raised \$10,200,000. through saving the waste and \$1,708,000 through local donations, a total of nearly \$12,000,000. This income has made possible the payment of \$5,294,000 in self-respecting wages to thousands of old and physically, mentally and spiritually handicapped persons. Added to this amount is \$2,317,000. paid to service or supervisory helpers a total of \$7,611,000 in wages. In addition to this service rendered, we have accumulated from local gifts present assets approximating \$4,500,000. in real estate, buildings and equipment. You will agree we have been good stewards of the funds with which you have entrusted us. Our spiritual ministry is one in which you must take delight since it has resulted in thousands of conversions and in many vitalized churches that had been abandoned or were about to be abandoned.

We desire to express our gratitude for the many words of appreciation of our work from the late Corresponding Secretary, Rev. Dr. D. D. Forsyth.

With heart-felt gratitude we acknowledge the wise counsel and sympathetic co-operation of Dr. M. P. Burns, who has been our president from the beginning, and we thank God for his recovery from sickness, and the prospect of his continued leadership in our enterprise.

We are grateful for the kindly consideration that Dr. W. L. McDowell of the Department of Church Extension has given to our building enterprises.

We are grateful to the members of the Department of City Work who have always shown us courteous and Christian consideration.

This uniform helpfulness in the past gives us confidence that we shall have your hearty co-operation as we face the responsibilities of the future. These fast developing responsibilities we believe require a thorough reorganization of our work by the coming General Conference.

Our organization must become business-like, democratic, and avoid all causes of friction which may bring about discord or dismemberment from the leadership of the church.

Our Bureau is not now democratically organized. The directors are not chosen by those they govern, nor are they responsible to the local Goodwill Industries they are supposed to serve.

Directors of our Bureau are chosen because they represent many phases of city work rather than primarily for their sympathetic acquaintance with Goodwill work or for their special ability to properly conduct our business.

We therefore petition the Department of City Work and the Board of Home Missions and Church Extension at the next General Conference to have our Bureau changed into a Department of Goodwill Industries, constituted as follows:

1. That the members of the Department of City Work be members ex-officio of the Department of Goodwill Industries.

2. That the Corresponding Secretary, Treasurer, Superintendents of Departments and Executive Secretaries of all Bureaus of the Board of Home Missions and Church Extension be ex-officio members of the Department of Goodwill Industries.

3. That the Superintendent and President of every co-operating Goodwill Industries be ex-officio members of the Department of Goodwill Industries.

4. That the President, Vice-Presidents, Recording Secretary, and Superintendent who shall be elected by the Department shall be members ex-officio of the Department of Goodwill Industries.

5. That all Bishops in whose areas co-operating Goodwill Industries are operating shall be members ex-officio of the Department of Goodwill Industries.

6. That the Department of Goodwill Industries shall be granted the right to increase its membership by electing such laymen as may be of special service in its work.

7. That the Department of Goodwill Industries thus constituted shall meet once a year about the time and place of the annual meeting of the Board of Home Missions and Church Extension.

8. That there shall be an Executive Committee of the Department of Goodwill Industries consisting of the Corresponding Secretary, Treasurer, Superintendent of the Department of City Work of the Board of Home

Missions and the President, Vice Presidents, Recording Secretary and Superintendent of the Department of Goodwill Industries, together with such number of lay or ministerial representatives as shall make an equal number of ministers and laymen on this committee.

9. That the Executive Committee shall meet at least quarterly.

The call from other lands for Goodwill Industries also makes it necessary that our Bureau become a Department in the Board of Home Missions and Church Extension of the Methodist Episcopal Church in order that we may work in close co-operation and co-ordination with a Department of Goodwill Industries in the Board of Foreign Missions.

It is proposed that the Department of Goodwill Industries in the Foreign Board shall be organized in the same way as the Department in the Home Board, made up of their two corresponding secretaries, and treasurer and Goodwill superintendent and recording secretary with the Bishops in whose foreign areas there are Goodwill Industries operating and with the superintendents and presidents of foreign co-operating Goodwill Industries as members.

These two departments—Home and Foreign—are to meet quadrennially before or after the General Conference in order to promote co-operation and co-ordination in Goodwill Industries everywhere.

This council of the two departments shall select a Bishop of social vision, business, ability, and evangelistic fervor who shall serve as the President of the Council of Goodwill Industries and promote Goodwill ideals during the quadrennium at home and abroad.

(Signed)

J. H. Beauchamp—Wilmington Goodwill Industries of Delaware.

C. S. Dopp—Goodwill Industries of Detroit.

Dudley L. Page—President Lowell Goodwill Industries.

Leslie C. Bockes—Pastor Church of All Nations, Lowell Mass.

Edgar Merrill Brown—Fairfield County Goodwill Industries, Norwalk, Conn.

Frank M. Baker—Cleveland Goodwill Industries.

Lewis B. Alger—President Detroit Goodwill Industries.

F. A. Sennett—Canton Goodwill Industries.

R. F. McKee—Akron Goodwill Industries.

Edgar M. Wahlberg—Grand Junction Goodwill Ind.

S. B. Josephson—Minneapolis Goodwill Industries.

W. Harold Snape—Springfield, Mass. Goodwill Industries

R. W. Adair—Superintendent, St. Louis, Missouri.

Oliver A. Friedman—Superintendent Milwaukee, Wis.

John S. German—Baltimore, Maryland.

Richard E. Scully—Cincinnati, Ohio.

Frederic H. Blair—Goodwill Industries of Southern Cal.
H. W. Michener—Tacoma Goodwill Industries.
A. F. Carlyle—St. Paul Goodwill Industries.
H. W. Lewis—Kansas City Goodwill Industries.
Frank Porter Flegal—San Francisco Bay District Goodwill Industries.
Theodore Grob—Terre Haute, Indiana, Wabash Valley Goodwill Industries.
F. C. Moore—Assistant Supt. Morgan Memorial. Boston, Mass.
Thos. E. Greene—Buffalo, New York, Goodwill Ind.
John W. Willcox—Philadelphia, Pennsylvania.
R. N. Palm—President Minneapolis Goodwill Industries.
Albert G. Curry—Pittsburgh Goodwill Industries.
George G. Hollingshead—Jersey City Goodwill Ind.

MEMORIAL TO THE GENERAL CONFERENCE

Concerning establishing a Department of Goodwill Industries in the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

Whereas, the work of the Bureau of Goodwill Industries in the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church has grown to such large and beneficent proportions that it now needs enlarged powers and encouragement from the Church, the superintendents of Goodwill Industries assembled in their Ninth Annual Meeting in Boston, Massachusetts, November 15, 1927, unanimously memorialize the General Conference of the Methodist Episcopal Church to be held in Kansas City, Missouri, May, 1928, to enact the following legislation:

1. Repeal section 7 of paragraph 439 of the discipline.
2. Immediately following paragraphs 439 - 442 of the Discipline referring to the work of the Department of City Work there shall be inserted the following:

Paragraph 443. *Department of Goodwill Industries.*

1. *Object.* The Department of Goodwill Industries shall provide for the religious, social, educational and industrial welfare of the unfortunate. It shall seek to ameliorate the curse of poverty and eliminate its causes. It shall co-operate, as far as possible, with all agencies working to this end.

2. *Members.* The members of the Department of Goodwill Industries shall consist of the Bishops in whose areas co-operating Goodwill Industries are in operation; the Corresponding Secretary, Treasurer and Superintendents and Executive Secretaries of all Departments and Bureaus of the Board of Home Missions and Church

Extension of the Methodist Episcopal Church; the members of the Department of City Work; the Presidents and Superintendents of all co-operating Goodwill Industries; the President, Vice Presidents, Recording Secretary and Superintendent of the Department of Goodwill Industries who have been elected by the Department and such laymen as the Department may choose who may be of special service to its work.

3. *Officers.* The officers shall consist of a President, four Vice Presidents representing the Atlantic, Middle West, Rocky Mountain, and Pacific regions of the United States; a Treasurer who shall be ex-officio the Treasurer of the Board of Home Missions and Church Extension, a Superintendent and Recording Secretary. These officers except the Treasurer shall be elected by the Department annually and their election shall be confirmed by the Corresponding Secretary of the Board.

4. *Executive Committee.* There shall be an Executive Committee of the Department of Goodwill Industries consisting of the Corresponding Secretary, Treasurer and Superintendent of the Department of City Work of the Board of Home Missions and Church Extension and the President, four Vice Presidents, Recording Secretary and Superintendent of the Department who shall be elected by the Department, together with such number of lay or ministerial representatives as shall make both an equal number of ministers and laymen on this committee.

5. *Meetings.* The Department of Goodwill Industries shall meet once a year, about the time and place of the Annual Meeting of the Board of Home Missions and Church Extension.

The Executive Committee shall meet at least quarterly.

6. *Reports.* The Department of Goodwill Industries shall report annually to the Board of Home Missions and Church Extension at the Annual Meeting of the Board.

All local Goodwill Industries affiliated with the Department of Goodwill Industries and all standing committees shall report monthly to the Department.

7. *Authority.* The Department of Goodwill Industries shall have authority:

1. To organize such standing committees as may be necessary or convenient for the successful prosecution of its work; and to incorporate the same under the laws of the states where they may be operating.
3. To train executive leadership for local Goodwill Industries.
4. To aid either by donation or loan or both:

- a. The building of industrial or other buildings necessary for the prosecution of Goodwill programs in local fields.
- b. The inauguration of Goodwill Industries in new fields.

All askings of the Board of Home Missions and Church Extension for local Goodwill work shall be reviewed by the Department of Goodwill Industries and all appropriations for such work shall be administered by said Department.

8. *By-laws.* The Department shall make by-laws for the regulation of its proceedings. These by-laws are to be approved by the Corresponding Secretary of the Board of Home Missions and Church Extension.

9. *Council of Goodwill Industries.* There shall be a council of Goodwill Industries consisting of the members of the Department of Goodwill Industries of the Board of Home Missions and Church Extension and the Department of Goodwill Industries of the Board of Foreign Missions. (See paragraph 419. Sec. 8). This council is to meet quadrennially before or after the General Conference in order to promote co-ordination and cooperation in Goodwill Industries everywhere.

This Council of the two departments shall select a Bishop to preside at its meetings and through the quadrennium to promote the work at home and abroad.

MEMORIAL TO THE GENERAL CONFERENCE

Concerning establishing a Department of Goodwill Industries in the Board of Foreign Missions of the Methodist Episcopal Church.

Whereas the work of the Goodwill Industries which has been carried on so beneficently in many home fields is being favorably considered in many foreign fields and is already being introduced in some, and now needs the help and guidance of our Board of Foreign Missions, the Bureau of Goodwill Industries in its Ninth Annual Meeting in Boston, November 13 - 16, 1927, unanimously memorializes the General Conference which convenes in Kansas City, May 1928, to enact the following legislation:

That after Paragraph 428 there be the following paragraph:

Article 429 — *Department of Goodwill Industries.*

1. In order that the Board of Foreign Missions may deal more wisely and efficiently with the social, economic, industrial and religious causes of poverty, the Board of Managers shall create a Department of Goodwill Industries to develop this beneficent form of service

in foreign lands, recognizing the needs and conditions of the nations concerned and endeavoring to bring about a co-ordination of efforts wherever possible.

2. *Object.* The Department of Goodwill Industries of the Board of Foreign Missions shall provide for the religious, social, educational and industrial welfare of the unfortunate. It shall seek to ameliorate the curse of poverty and eliminate its causes. It shall co-operate as far as possible, with all agencies working to this end.

3. *Members.* The members of the Department of Goodwill Industries shall consist of the Bishops in whose areas co-operating Goodwill Industries are in operation; the Corresponding Secretaries, and Treasurer, ex-officio, and the President, Vice Presidents, Recording Secretary and Superintendent who shall be elected by the Department, the superintendents of local Goodwill Industries and such others the Department may choose who may be of special service to its work.

4. *Officers.* The officers shall consist of a President, Vice President, representing various fields and areas, Treasurer who shall be the Treasurer of the Board ex-officio, recording secretary and superintendent who shall be elected by the Department of Goodwill Industries.

5. *Executive Committee.* There shall be an Executive Committee consisting of the two corresponding secretaries, treasurer, president, recording secretary, and superintendent.

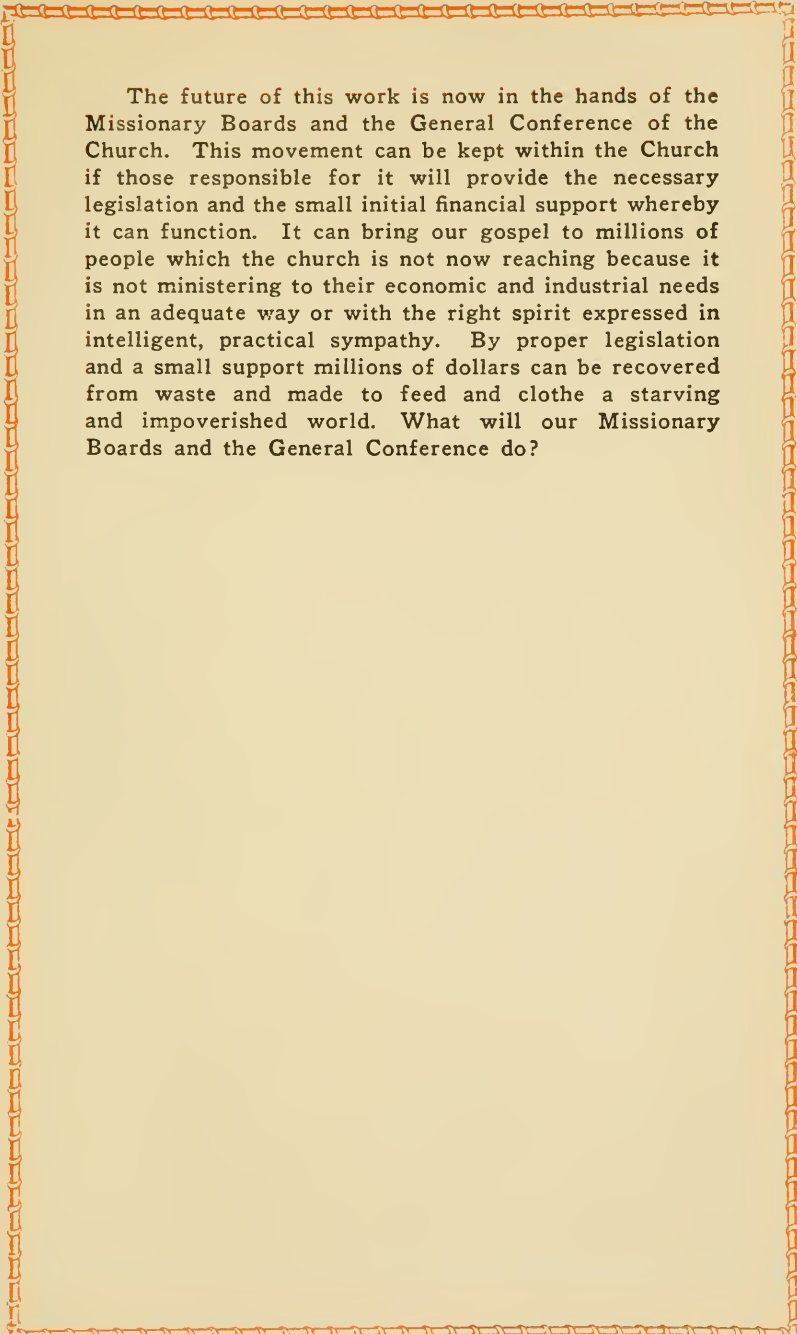
6. *Meetings.* The Department of Goodwill Industries shall meet once a year, about the time and place of the Annual Meeting of the Board of Foreign Missions.

The Executive Committee shall meet on the call of the President or any two members.

7. *Reports.* The Department of Goodwill Industries shall report every year to the Annual Meeting of the Board of Foreign Missions.

8. *Council of Goodwill Industries.* There shall be a council of Goodwill Industries consisting of the members of the Department of Goodwill Industries of the Board of Foreign Missions and the Department of Goodwill Industries of the Board of Home Missions and Church Extension. (See Paragraph 443, Sec. 9). This council is to meet quadrennially before or after the General Conference in order to promote co-ordination and co-operation in Goodwill Industries everywhere.

This council of the two departments shall select a bishop to preside at its meetings and through the quadrennium to promote the work of Goodwill Industries at home and abroad.



The future of this work is now in the hands of the Missionary Boards and the General Conference of the Church. This movement can be kept within the Church if those responsible for it will provide the necessary legislation and the small initial financial support whereby it can function. It can bring our gospel to millions of people which the church is not now reaching because it is not ministering to their economic and industrial needs in an adequate way or with the right spirit expressed in intelligent, practical sympathy. By proper legislation and a small support millions of dollars can be recovered from waste and made to feed and clothe a starving and impoverished world. What will our Missionary Boards and the General Conference do?

III

THE RELATION OF THE CHURCH TO INDUSTRIAL EVANGELISM

*Address by Rev. E. J. Helms of Morgan Memorial,
Boston, at the Council of Cities, Baltimore, Md.,
April 26, 1918.*

Much of the evangelism of the Church has lost the respect of God and man today, because in this industrial age it ignores the industrial element of the program of the Lord.

The Master expects us to follow His command to "go preach, teach, heal the sick, clothe the naked and feed the hungry—literally. Can we hope for a Christ-satisfied evangelism when either preaching, teaching, healing, or ministry to human industrial need is neglected by the Church?

The Church has delegated too much of this four-fold evangelism to other agencies. We have continued to preach but much of our education that should never have been divorced from the Church has become secularized. The Church is slowly recovering from its mistake of turning over to the State and municipality the care of the sick. In most minds the Church's obligation concerning property is unknown. We have thought our responsibility ended in pious doles to the indigent, or when we established county poorhouses, municipal workshops and organized charity.

When poor folks from one cause or another are thrown into the industrial scrap heap and can no longer earn sufficient to supply themselves with food, shelter and raiment, saying nothing about being able to contribute to the Church or even to go to Church and maintain their self-respect, the Church cannot evangelize them by sending them to the workhouse or the Associated Charity Bureau. The pity is the Church no longer seriously cares to evangelize the poor out of their poverty. The Church's industrial evangelism should begin before people ever reach the industrial scrap heap. The evangelistic efforts of the Church ought largely to remove the causes of poverty. Ought not the Church

to regard it a part of its program of evangelism to supply a trained mind and hand to the inefficient, to establish character for those who are not dependable, to insist on an increase of wage to those who are being exploited and to provide a sufficient subsidy for the handicapped?

Jesus did not ignore the supply of industrial need in His own evangelism and regarded it as of equal value as preaching in His program. He healed, helped, clothed, and re-established the home of the gadarene demoniac. The industrial and philanthropic activities of the mediaeval Monks were used by them in successful evangelism. The Roman Catholic Church is succeeding best where it follows their lead in hospitals, asylums and schools.

John Wesley was alive to the industrial needs of his people. Attendants at his class meetings were trained to bring a penny a week to help the poor of the parish. He had London districted in his day much as the Associated Charities have our great cities districted today, in order that his visitors might make careful inquiry and wisely minister to the needs of the destitute. He made wise loans to the poor and found people work. He founded the first free dispensary in history—it is still in existence—the old Finsbury Dispensary in London. He established orphanages and an Old Ladies Home. In the Old Foundry Church he gave temporary work to the poor in times of great industrial depression. John Wesley loved folks; poor, needy folks, and wisely helped them, and therefore, gripped his times. Like his Master, the common people heard him gladly, for he hated slavery and always promoted welfare.

An adequate industrial evangelism for our time is not met either by soap or the soap-box evangelist, who may advocate or controvert socialism; neither is an adequate industrial evangelism of our time met by soup or sandwiches and coffee served through the generosity of sentimental coupon-clippers who live on the boulevard. The industrial evangelism needed by our times is that advocated by James and Paul and Jesus.

If the spirit of God is to dominate the whole social order, then must He be manifest as much in the family and industry and state as He is in the Church. The Church has a greater task of evangelism than to secure individuals who will lift their hands for prayer or sign

a card or shake hands with an evangelist. Employer and employee must shake hands in mutual respect and cooperation. The era of exploitation and competition between nations and races must end in mutual helpfulness and goodwill. Jesus Christ and His Gospel must permeate industry and every human interest as well as preaching and education. The Church is His divinely appointed agency for this task.

I am requested to relate for you an encouraging experience in church industrial evangelism that has met some of the aggravated needs of a city's slums.

Ten or twelve years ago the problem of Morgan Memorial in Boston changed from that of a contest with licentiousness and gambling and other vices to the task of ministering to the needs of the very poor people who moved into the houses where vice had so long reigned. The task was the perennial problem of supplying an opportunity for unfortunate people to earn food, shelter and raiment.

An organization for this type of ministry was formed within the church, including competent advisers and helpers outside the denomination. This organization was incorporated as a religious and charitable society. A large list of contributors was secured, who promised to send to the institution their discarded clothing, shoes, magazines, furniture, etc., etc., in sacks provided for them. At first these supplies were given freely to the poor, as they had need. Many articles were in great need of repair. It is not good charity to clothe people in rags. It is bad enough to wear your own rags without having to wear other people's rags. We, therefore, began to give work to those who could sew or cobble or repair furniture, to put these contributed articles into more serviceable condition. Prices were charged to cover the necessary expense of collecting, cleaning and repairing. No one has been pauperized by the process. The pennies of the poor folks who needed these things and could not afford to buy new articles helped to pay for the food, rent and medicine of the other poor folks employed to repair them.

These industries have grown very rapidly around the church. They occupy two very large buildings six stories high, with 8,000 square feet on a floor. About

5,000 destitute people every year find temporary, self-respecting employment here. A regular staff of 125 helpers is employed as clerks in the several stores, as foremen in the various work-rooms, as chauffeurs, book-keepers, etc. These regular helpers are chosen as much for their Christian missionary character as for their technical ability. Every morning before work begins, about two hundred people gather in prayer at the chapel service. There has not been a week for several years but what some of those who came for work in their hour of industrial crisis have returned to seek right personal relations with God.

A School of Handicraft has been developed in these industries. Many who come have no trade or have failed while pursuing some vocation for which they have no natural aptitude. This school gives such persons the chance to learn a handicraft while they are obtaining the needed work that brings self-support and self-respect.

This work differs from that of the ordinary charity organization in the following particulars:

1. The applicant is not seeking for alms, but for work.
2. When he seeks employment he is not listed as a "case," but treated with the respect that is due him.
3. He is put to work in a sympathetic, Christian atmosphere, and while he works is helping some other unfortunate person by his toil.
4. There is an easy and natural step from the industries into the religious meetings of the church.

The writer would have little interest in this enterprise if it were not organically related to the church. This is the work of the Good Samaritan. We are lending the necessary immediate help to the victim of industrial exploitation, we are training him so he can better handle himself thereafter, and we are training citizens who will ultimately rid the Jerusalem-Jericho road of its robbers.

Closely connected with this industrial work of Morgan Memorial is a children's settlement that ministers to more than 1,500 different children and twenty-five different nationalities. Encouraged by a grant from the

Opportunity Fund of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, there is being erected a Church of All Nations, which shall bring the Gospel message to the parents of these children in their native tongues. At Morgan Memorial there is also a remarkable rescue work for men in the Fred H. Seavey Seminary Settlement, where with missionary is associated a physician, a psychologist, an industrial supervisor and a social secretary. These "down-and-outers" earn their good food, comfortable clean beds and social conveniences and soon become normal Christian citizens. But this is another story I am asked to tell later.

And now what is the practical conclusion of this whole story of industrial evangelism?

Similar conditions prevail in all our large cities. Here is a field of 10,000,000 needy, poverty-stricken people in America, which the founder of the Christian Church would as surely enter as he would Africa and China.

In any great city in five years time, by profiting by the experience of Morgan Memorial, as great a work can be done as is being done in Boston. \$75,000 will be needed for equipment, etc. In five years' time the enterprise will be self-supporting and the amount invested in equipment will be intact. It is both foolish and wicked to think of making this work a source of income for the church. That would be exploitation of the poor, not their evangelization. In time the necessary buildings for workshops, etc., should be erected.

The reaction on the church itself to be engaged in such a work as this is most beneficial. In a time when many of our laboring people feel the church cares more for the rich than the poor, such an example of constructive sympathy divorced from so-called "charity" will be worth more than tons of argument.

Said Peter at the Beautiful Gate, "What I have that give I thee, In the name of Jesus Christ of Nazareth, walk." Peter's gift was better than gold or silver. He was trying out the Industrial Evangelism of Jesus. It is needed in this industrial age more than ever before. Arise, O Church! Be not yourself a beggar for alms, but become a conveyor of power, an industrial Saviour!

IV

THE GOODWILL INDUSTRIES AS A SPIRITUAL
FACTOR IN THE CHURCH.

*Read at the Council of Cities in Pittsburgh Feb. 12, 1920,
by Rev. E. J. Helms, Executive Secretary
of the Bureau of Goodwill Industries.*

It is the motive and purpose that makes an enterprise spiritual or materialistic. There is a growing tendency in Protestant circles to wipe out the distinctions between the sacred and the secular. The modern view is that every thing ought to be sacred. It is asserted that Jesus was as much the Son of God while working in his father's carpenter shop as when preaching in the synagogue or the temple; that there was as great spiritual significance to His provisioning the multitude and healing the sick and clothing the demoniac as there was in His public messages. His miracles of mercy are as spiritual as the parables. Should not love be expressed as much in deed as in word?

To a belated soul who belongs to the middle ages this paper has no significance. As soon as I mention the repair of old clothes or broken furniture or second-hand shoes as a spiritual undertaking there is bound to arise mediaeval dissent and holy hands will be lifted in horror.

Is it not the motive that makes an undertaking materialistic and commercial? A preaching service whose primary object is to enhance the prestige of the local church or preacher or denomination might be regarded by some as having an admixture of the carnal with the spiritual. That carnal mixture is the trouble in many a place.

A church which is feeding the hungry, clothing the naked, healing the sick, visiting the prisoner and changing the vicious into useful citizens has a right to resent the charge of promoting a materialistic ministry.

Because the Goodwill Industries place more emphasis on ministering than on message why should they be re-

garded as secular or materialistic? It depends upon the motive. If the Industries are seeking a selfish rake off, running for profit, are exploiting the poor and the rich then they are no better than the church which regards itself as an end rather than as a means of service. The service that is not shot through with unselfish love and goodwill and reminds the recipient of Christ is a failure.

Is education unspiritual? It depends upon the motive. Why a denominational college? Do we need a Methodist or Presbyterian or Baptist tinge to our teaching of mathematics science or language? I send my children to Christian schools because I am anxious that while they study they shall be in an atmosphere of Christian ideals in order that they will later use their education for unselfish purposes in advancing the Kingdom of God on earth. If a college graduates students with noble ideals, students whose lives render real help to human betterment, that college is spiritual.

Suppose the Goodwill Industries fill their workshops and stores with noble ideals and render a ministry of uplift to the poor by teaching them trades that will make them more serviceable to society as well as self-respecting and self-supporting could we call such effort any more materialistic and unspiritual than that of an ideal Christian college?

The Gospel shall not have accomplished its work until right relations are established among men. Brotherhood and industrial democracy must displace autocracy in church, in government, in industry, in race. Suppose the Goodwill Industries were organized on that very basis. Suppose the workers had a voice in the management. Suppose the enterprise was not run for profit but the workers received every thing after legitimate overhead charges were paid and proper subsidies provided the handicapped; (that is, while the more skilled were allowed to earn more the interests of the unskilled were so safe-guarded they received enough to cover their needs), would you not say the Goodwill Industries were pioneers of the new industrial order that is being born out of this tumult and strife and that they conform to the teaching of the Son of God and Son of Man?

Love for God builds our churches in order that therein we may unite in His worship and study His will con-

cerning us. Love for man builds our hospitals, asylums orphanages, colleges, and institutions of mercy and help. Love for man ought to be the promoting power in every business — and sometime it will. There is no other legitimate Christian motive for doing business than that of rendering service to others.

What part is the church to have in converting business to this ideal? The Goodwill Industries are pioneering the way. Thus far our efforts have been chiefly confined to saving waste materials. In time we may extend our efforts of cooperation to new things. Then I predict we will meet great opposition from selfish, competitive interests, but the very opposition will spread our Gospel of Christian cooperation much faster than now.

Let us name twelve or thirteen ways in which the Goodwill Industries are ministering to spiritual ends:

1. *They Maintain a Missionary Staff:* All regular employees of the Goodwill Industries are chosen first because they are Christian and enter our work to render Christian service in this field. They are employed as missionaries first, and secondly for their technical skill. In their work as foremen, clerks, etc., they are to promote a Christian atmosphere and make souls acquainted with God.

2. *They Serve a Missionary Field:* The Christian activities of regular employees are not confined to their regular tasks in our institution. Most of them visit in the homes of their customers or visit our opportunity workers to carry a message of Christian cheer and connect them with the church.

3. *They Render Missionary Services:* The regular employee is assigned as a helper in Sunday School or other regular services of the church. In Morgan Memorial our Sunday School and other religious undertakings would collapse if it were not for the ministry of our regular Goodwill employees.

4. *They Promote Patriotic Service from Spiritual Motives:* Our regular employees, help in the work of Americanization. Some of these regular employees are foreigners and are employed to minister to their fellow countrymen in our stores and workshops. Others teach

classes in English on various nights in the week. The foreigner who has usually been exploited and ridiculed by other agencies is treated with Christian courtesy and friendliness by the Goodwill Industries. Is such a service thought to be unspiritual? Ex-President Warren, of Boston University, says that the passage in Matthew XXV translated literally reads: "I was a foreigner (not a stranger) and ye took me in." It is time the church welcomes the foreigner with Christian hospitality. Too long the politician and padroni and exploiter have in their way "taken in" our foreigners. The Goodwill Industries are the churches at work making Christian Americans.

5. *They are Organized as a Missionary School:* The Goodwill Industries are organized on the basis of teaching a trade to the handicapped and unskilled. We propose to send these unfortunate ones out into society industrially saved as well as spiritually saved. They will learn their handicrafts in as fine a spiritual atmosphere as our sons and daughters have in college. Do you regard a ministry like this to the needy as secular and unspiritual?

6. *They Teach Thrift in a Day of Extravagance:* The Goodwill Industries are teaching thrift. Their primary object is "to save the waste." They are saving waste material in order to save wasted human lives. They are teaching economy in this day of extravagance. Many workers while with us begin their first bank accounts. He who said "gather up the fragments that nothing be lost" would be pleased with this practice of thrift, would he not?

7. *They Stimulate Self-Respect:* The Goodwill Industries preserve the self-respect of all their patients. The Industries afford every applicant an opportunity of self-support. Anything that tends to pauperize or lower self-respect is a curse. The Goodwill Industries teach that all honest labor is honorable, that laziness is a vice and artificial distinction in labor discredited, un-Christian and un-American.

8. *They Teach Industrial Justice and Democracy:* The Goodwill Industries are educating the people con-

cerning industrial justice and responsibility. Our employees have a voice in the Board of Directors. The operation system stimulates industry in the worker. A bonus on good work encourages fine workmanship as much as speed. After legitimate charges are met the workers get all the returns. We are not working for profits but for service. This is the next great step in the evolution of industry.

9. *They Give Vocational Guidance:* The Goodwill Industries are providing not only a medical and spiritual diagnosis of its patients but are projecting everywhere a psychological test of these workers. Jesus knew by intuition "what was in man." We can ascertain this if we will give scientific attention. Our job is "to put round pegs into round holes." In time our public school system will do this. The Goodwill Industries are doing some pioneering for the church in this field.

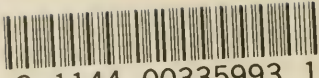
10. *They Evangelize Philanthropy:* The Goodwill Industries are reviving some features of the evangelism of John Wesley. We hesitate not to go to the lowest. We are using some of Wesley's forgotten methods which are so thoroughly up-to-date that whatever the status of the unfortunate, we minister in ways of wisdom and love. We give the temporary lift of self-help to any body. The work test is sufficient. The person who asks for work is to be treated with respect and not as a pauper. If he does his best he is entitled to as much courtesy as if his ancestors came over in the Mayflower. He is a Son of God. To be treated that way develops the spiritual sense of sonship in us all.

11. *They Disarm Criticism of the Church:* The Goodwill Industries allay much criticism from those who say the church does not care for the neglected. The Goodwill Industries are the churches wisely ministering irrespective of class distinctions.

12. *They Fill Social Service with Love:* The Goodwill Industries carry along many lines of religious and social service work such as Day Nursery. (Do you not think that He who took little children up in His arms and blessed them would look with much favor on these baby-folds for the poor, the Kindergartens, the Fresh Air

Farms, the Industrial Schools, Music Schools, and Children's Churches carried on by the Goodwill Industries?) Then there are Dental Clinics, Dispensaries, District Nurses provided for the sick poor maintained by Goodwill Industries. Would the Great Physician approve this? Even the poor man's lawyer in the Goodwill Industries whose effort is to keep the poor out of senseless litigation and defend them from sharks and exploiters would today receive a word of praise from our Lord.

13. *They Prepare for the Evil Day that is Drawing Nigh:* As an item of good luck may I add a thirteenth reason. When the day of disaster arrives, as it will when the pendulum of present prosperity swings the other way, the Goodwill Industries will be the church prepared for the evil day of great industrial distress for the poor. We have no time to lose to get ready for it. Before the five years of the Centenary are over the reaction may arrive. Meantime let us prepare not only to minister to the poor in that period but let our messages now teach the people that the teaching and practice of our Saviour and not the Soviet is our salvation.



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