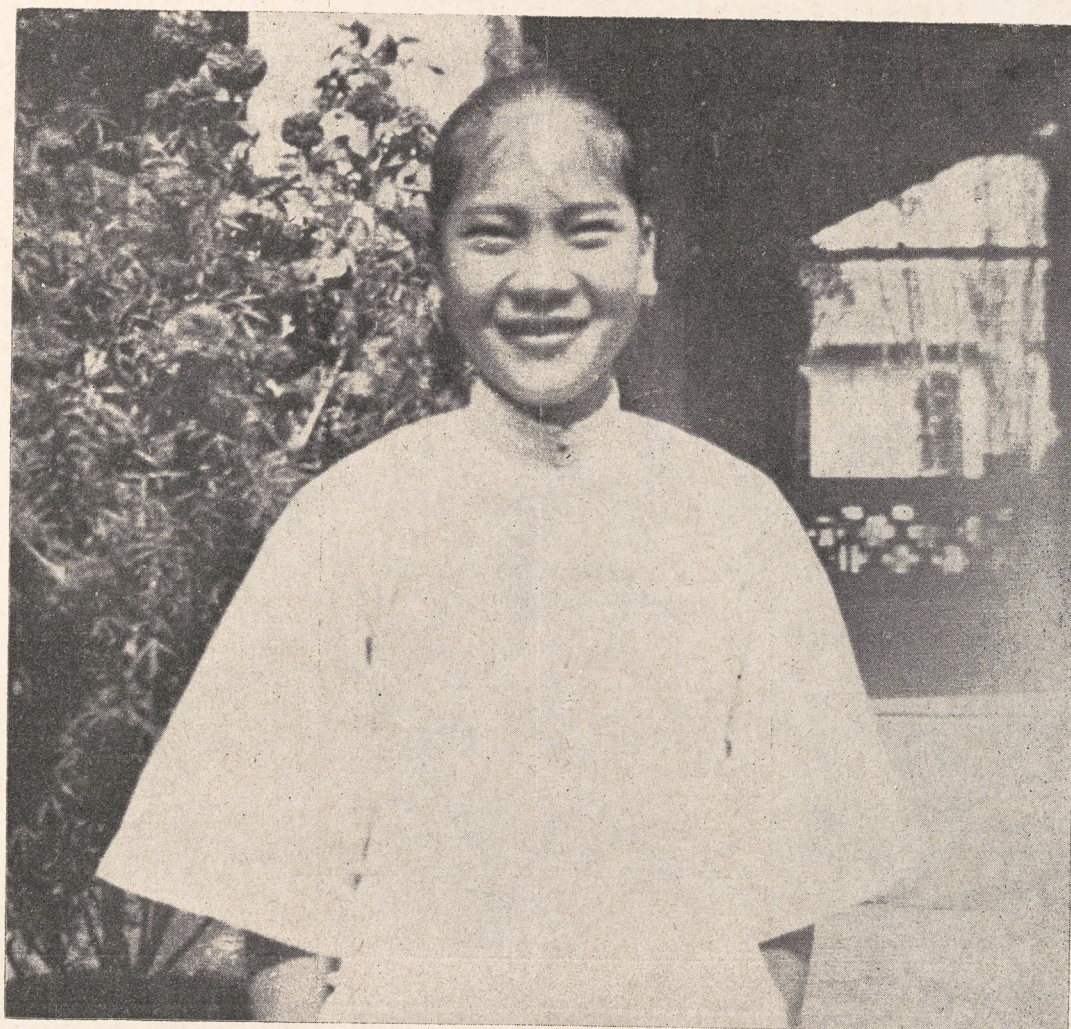


THE Witness

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December 9, 1948



A LEPROSY PATIENT OF CHINA

For unfortunate outcasts to whom Christianity provides a haven of compassion, medical care, and a Christian ministry — Christmas is a daily recurring spiritual experience

AMERICAN MISSION TO LEPERS

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For Christ and His Church

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SERVICES In Leading Churches

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Thursday, 7:30 a.m.

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Weekdays: Holy Communion, Wed. and Holy Days at 12 noon;
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STORY OF THE WEEK

Leprosy Work Carried On All Over the World

**Patterns Have Become Sharper During Year
Says President of American Mission**

BY

WILLIAM JAY SCHIEFFELIN

President, American Mission to Lepers

★ As I reflect on the world-wide program of the American Mission to Lepers during the past year, and back over the forty-one years during which I have been its president, I think I can see some patterns that have been forming for a long time, but that have become this year sharper than ever before.

There is, first, the care of the patient as a whole human being. Of course this kind of care was being given in missionary "asylums" before any medical treatment was known, and through the years it has grown in recognition and daily practice in many leprosy institutions of the world; but in many of them it has been gravely slighted, and to the frightened public of every country it has been wholly unknown. They have hardly regarded leprosy patients as human beings at all!

I have seen this situation change, and never more sharply than this year. In many parts of the world and in the several circles where leprosy work is done—missionary, government, research—I see leprosy patients being more justly recognized as persons than ever before. They are being woven into the communal life of farm villages. They are being allowed the largest feasible contact

with their families. They are being brought to Jesus Christ and into his Church. They are even being designated by words that will spare them the wounded feelings and the sense of degradation that have hitherto haunted their lives. They are being saved in every possible way from loneliness, fear, mental darkness and despair. And these purposes are being recognized as a main function of a leprosy institution, equal to the medical function.

There is evident, second, a more informed and discriminating medical care of the patient. It is being recognized that thousands of patients because of the type or stage of leprosy they have, are not dangerous to the community and—except for their own protection and for closer observation—need not be segregated at all. They can live in their own homes, learn to safeguard their families from even the fractional percentage of risk that may be incurred, and receive successful treatment in clinics. Even in an uneducated population the same effect can be obtained and is being obtained—in India, for example. There village clinics are being developed with night segregation only: that is, sleeping quarters are provided where the patients can be apart from their families at night, though working in their own fields and otherwise living in their own

homes. This is a happier form of segregation than that provided in even the best run agricultural colony.

A third development is the emergence of sulfa drugs in leprosy treatment. I have seen new treatments for leprosy emerge one after another, each tried and found wanting, each disappearing again into obscurity. Only the first, chaulmoogra oil, has held its own for twenty-five years or more. Even it has never been acclaimed as a cure, has been repeatedly challenged, and within the last decade has been rejected by some authorities. Other treatments have come and gone very quickly. Within the last six years, only the sulfones have stood test after test and in the North and South American leprosaria have been accepted, not as cures, but only as the most promising yet known. In Asia and Africa not enough testing has been done. We have been fooled so many times that we should go slow. Let us be sure. Let us go on testing, but let us not, as we have before, break hearts and cruelly shatter hopes.

Nevertheless, speaking now as a reporter, not as a critic, I must say that as in the general care of patients, so in the use of specific medicines, there is more informed and discriminating practice—and more apparent hope—this year, than in any preceding year.

Through all these particular developments, the unique contribution of Christian missions persists, with its universal and timeless quality. In every missionary colony we support, and in our evangelical ministry to government colonies, the living Christ moves, abides and performs his recurring miracles.

EPISCOPAL CHURCH NEWS

ST. TIMOTHY'S COLONY IS COMPLETED

★ Patients at the Episcopal leprosy colony in Liberia—associated since its founding in 1936 with St. Timothy's Hospital, Cape Mount—have been moved from their Massateen Island homes to the colony's new location near Mbaloma. Having been settled on 500 high, fertile acres, 35 miles inland from Cape Mount, the colonists are rapidly clearing land for the planting of crops.

During his recent visit in New York, Bishop Bravid W. Harris reported that between 40 and 50 patients are now in residence at the colony and that the mission personnel as well as the patients are happy at the colony's long anticipated relocation.

Long-standing negotiations with the Liberian government resulted, last year, in the deed-ing of a 500-acre land tract to the Episcopal mission for a leprosy colony, and a \$1500 annual government subsidy for the

maintenance of its patients. The American Mission to Lepers provides a \$2,000 annual subsidy and the Episcopal mission provides medical services, a spiritual ministry, and other needs of the patients.

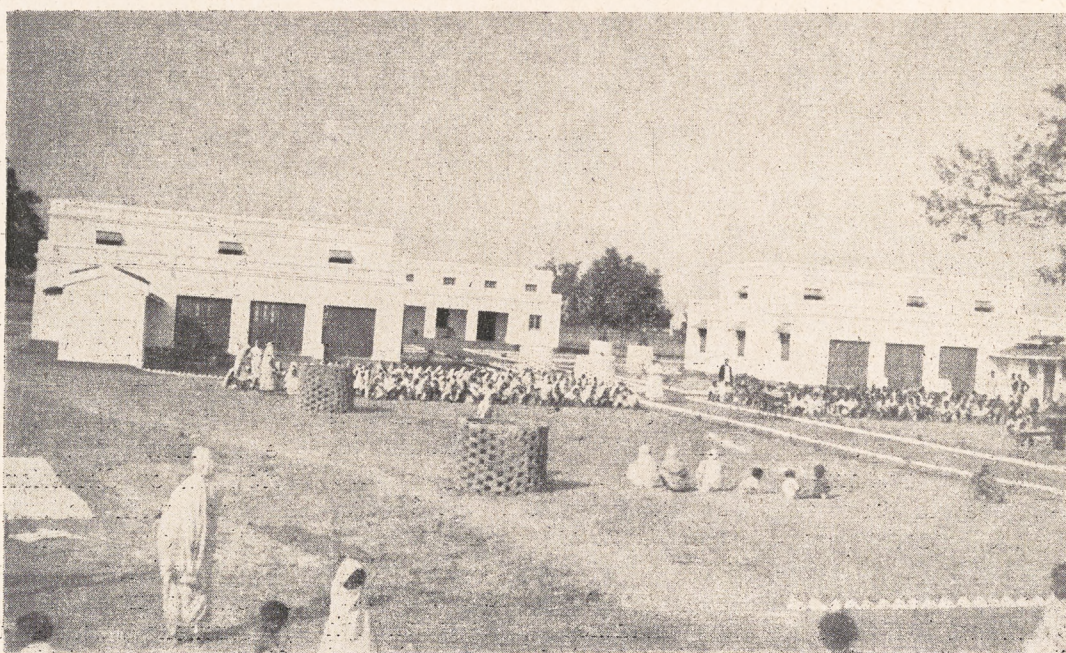
Houses of sturdy native construction have been erected on the new colony site, according to Bishop Harris, and the farm program is well under way. Colonists will soon be enjoying the fruits of their own agricultural efforts: harvests of rice, cassava, eddo, and a wide variety of other fruits and vegetables which can now be grown. This will be in pleasant contrast to life at Massateen Islands, where the sandy soil was pitifully unproductive and failed to provide even the necessary elements of good native housing construction. Due to the lack of clay in the soil, homes of the patients were regularly washed away by heavy seasonal rains.

Medical services are carried on as before by a trained lay

medical worker, Thomas Haines, under the supervision of Dr. A. J. Christensen of St. Timothy's. Religious services are conducted regularly in the newly built chapel by the Rev. Packard L. Okie from the nearby mission station at Mboloma.

MEMORIAL PLANNED FOR FATHER FITTS

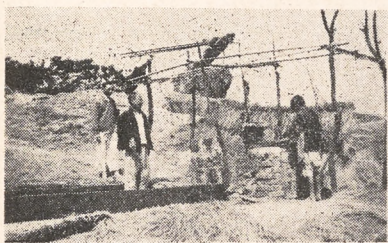
★ New church doors, renovated porch and narthex will be given as a memorial to the Rev. Frederick W. Fitts by friends and parishioners of St. John's Church, in Roxbury Crossing, Massachusetts. Father Fitts was widely known throughout our Church for his development of the English ceremonial for the liturgy of this Church. During his long rectorship of 37 years he was also chairman of the standing committee of the Massachusetts diocese and delegate to the General Convention. Contributions to the memorial fund are now being received, according to the Rev. Warren McKenna, present rector of St. John's.



Women's and men's hospital wards at Dhāmṭārī, Shāntipur, Central Provinces, India.

INDUSTRIAL PROGRAM AT NANCHANG

★ The Nanchang Leprosarium is a long stride nearer its goal of self-support, the Rev. Kimber H. K. Den, honorary superintendent of the colony, reports in a letter received by Raymond P. Currier, executive secretary of the American Mission to Lepers. The construction of a brick kiln and the inauguration of a brick-making program is yielding 100,000 bricks a week and excellent



Patients working on straw and metal for the making of bricks at the brick kiln factory at Nanchang, China.

therapeutic results among the patients.

"Our industrial project has been carried out with results such as I had never anticipated," Kimber Den writes. "I am more deeply moved than I can say when I see our poor patients working so hard and with such enthusiasm for their support. Even those with broken fingers and crippled legs are doing something in the brick kiln factory, such as piling the bricks, cutting fuel and straw, and carrying water."

The brick kiln factory, begun a little less than a year ago, was the gift of American friends through the American Mission to Lepers. It constitutes the first major step in the reconstruction of an industrial-agricultural program which will eventually make the colony self-supporting, in a large measure, and provide vocational and physical activities of therapeutic value in the treatment of leprosy patients. Incidentally the new brick factory will bring

nearer the possibility of the early rebuilding of the bomb-destroyed Nanchang chapel.

Another recent development at Nanchang is the construction of a mechanical water pump, needed to supply large quantities of water called for in the brick-making process. Up to recently patients carried water for drinking purposes and their own personal use from a creek a mile distant from the colony buildings. Brick making required the use of several tons of water daily—much more than could be carried in the usual way; and by necessity a well, costing \$250 American currency, was constructed. Describing this aspect of the program, which was not covered



Patients working on the first layer of brick moulds at the brick-kiln factory of the Nanchang Leprosarium.

by funds budgeted for the industrial program, Kimber Den writes: "It was an adventure of faith, for I knew not where the money would come from. But I believe the good Lord will never fail us."

LOUISIANA ELECTS G. M. JONES

★ Girard M. Jones, rector of St. Andrew's, New Orleans, was elected bishop of Louisiana on November 17. Ten men received votes, but practically all of them went to Mr. Jones and the Rev. Robert A. Magill, rector at Lynchburg, Va. On the first ballot the vote was Jones, 25 clergy and 14½ lay votes; Magill, 11 and 15. Jones was elected on the second ballot with 32 and 22½, to Magill's 12 and 16. The bishop-elect has indicated that he will accept the election.

SOUND COLOR FILMS ON LEPROSY

★ Both dealing with persons who had leprosy and lived to give effective service to their fellow sufferers, two films on leprosy in sound and color have been recently released, according to Raymond P. Currier, executive secretary of the American Mission to Lepers.

"The African Prince," produced by Alan Shilin, is the life story of a Nigerian tribal king's son who came against his will to the Garkida leprosy colony and gradually came to accept the Christian life. Narrated by House Jameson, filmed in the famed Garkida leprosy colony of the Church of the Brethren in Nigeria.

"Mary Reed," produced by Crusader Films and starring Hazel Keener in the leading role, is the story of the early years in the life of Mary Reed, pioneer Methodist missionary worker among leprosy victims. Having contracted leprosy in her initial term as a general missionary, Mary Reed dedicated her subsequent years—more than a half century—to the relief of those with leprosy in India.

At the present time "Mary Reed" is being shown only in community-wide, church council, or multi-church sponsored gatherings. "The African Prince" is available to churches at a small rental fee or voluntary offering.

"SPIRITUAL FOUNDATION" LACKING IN G.O.P.

★ These were the sentiments of Charles P. Taft, leading Episcopal layman and president of the Federal Council. In addressing the 75th anniversary convention of the Union of American Hebrew Congregations, he emphasized that the Republican party will have to restore the "human spiritual foundation laid by Abraham Lincoln and rebuild on the 'square deal' of Theodore Roosevelt before it will return to power."

NEW CHRISTIANS AT KUSATSU

★ Writing from the government Leprosy Sanatorium at Kusatsu, Japan, the Rev. M. S. Matsumura reports, in a recent letter to the American Mission to Lepers, that the "Episcopal Church in the sanatorium is gradually increasing its number of Christians" and that by Christmas, they are hoping, "there shall be over a hundred new converts."

"All Christians are doing their utmost to abide by the Christian doctrine," Mr. Matsumura writes further. "They often bring their non-Christian friends along to church, hoping the latter will someday become Christians."

"Please pray for us all; we in turn always are praying for your welfare."

Though the historic Episcopal Church ministry to leprosy victims at Kusatsu, begun by Miss Cornwall-Leigh, came virtually to an end in 1940, Christian communities in that and other leprosy colonies have continued to thrive throughout the war and postwar years.

CHURCH COOPERATION ON DISPLACED PERSONS

The Rev. Dr. Almon R. Pepper, director of the National Council's department of Christian social relations, has written to the bishops, to chairmen of diocesan departments of social relations, and to social relations chairmen of diocesan branches of the Woman's Auxiliary, on the subject of resettlement of displaced persons. It is pointed out that there is work to be done in securing locally resettlement opportunities for displaced persons; that the required blanks may be had from the national department at 281 Fourth Avenue, New York 10. N. Y.; and that blanks, when filled, are to be returned to the department, not to Church World Service. The department

Christmas Gifts

MAY we urge you to enter one or more subscriptions as gifts to friends? A single subscription is \$4; two for \$7; three for \$9. We will enter these at once and will send to each of your friends a Christmas card announcing the gift as from you. We will also acknowledge your order by sending you a free copy of the pamphlet containing the Resolutions of the Lambeth Conference. If you prefer, we will send your gift subscription to a Missionary or to the Public Library in your city. Please act promptly by addressing The Witness, 135 Liberty Street, New York 6, N. Y.

of Christian social relations of the National Council will forward the applications for admission to Church World Service. A parish priest may act as the certifying agent for an individual (for employment and housing). "If you know of any people in your diocese who have relatives eligible for entry under this program, they may use the blank supplied for that purpose. Priority is given to such applications."

BOOST INDIAN WORK IN ARIZONA

★ An encouraging announcement is made by the Bishop of Arizona in that a full time worker has come into residence among the Mavasus Indians; this worker being Miss Letitia Viele, for many years a worker representing the Christian Social Service department of the Diocese of Western New York among the Seneca Indians in that diocese. Miss Viele will be the only person resident in the village of Supai other than the Indian families who live there. She will reside in the government teacher's residence until the completion of her living quarters and the arrival of the full equipment for these quarters in the quonset chapel, St. Andrew's, which was flown into the canyon by helicopter last April. The Rev. Robert P. Frazier is directing Church work among the Havasu Indians.

DEAN GIBSON ACCEPTS

★ Dean R. F. Gibson, Jr., of the theological school of the University of the South, Sewanee, Tenn., has accepted his election to be suffragan bishop of Virginia.



After a recent confirmation service the congregation had their picture taken with the bishop and the clergy. The place is at the government Leprosarium at Kusatsu, Japan.

CHURCH COOPERATION IN MASSACHUSETTS

★ When St. John's Episcopal Church in Ashfield, Mass., was facing the change of vicars in the early part of 1945 it was learned that the Congregational Church in the same town was also seeking a new pastor. By serving other nearby Episcopal churches a vicar could find an adequate means of support, although St. John's was not able to pay more than \$1500 per year by itself. But the Congregational church, capable of paying \$1800 per year, was not able to find a man to meet its needs at that figure.

These two churches have buildings across from each other on the street which runs through the center of the town. Ashfield itself is scattered over a farm area in the Berkshires and populated by approximately 1,000 persons. There are no other churches in the town. The Roman Catholic people find it necessary to go to nearby Conway to attend mass. Neither Bishop Lawrence nor the vicar were keen about spreading the ministry into another parish and forcing the vicar and his family to be members of two distinct communities. It would be better, they thought, to meet the pagan forces head-on in one community than simply to "fence with" evil in two communities.

The Episcopalians and the Congregationalists had always been on the most congenial of terms. There were no distinct groups in either local church, separated beyond any hope of fusion. On the other hand, the two churches did not wish to "federate" and become "one" for purposes of worship and administration. The Congregational denomination might have non-Congregational ministers in their associations. Consequently neither the local church nor higher authorities would object to an Episcopal minister preaching in their church.

The result was that the Rev.

Philip H. Steinmetz candidated in the Congregational Church, submitted to the usual examination, and was regularly called to be the pastor of the church. Whereupon Bishop Lawrence appointed Mr. Steinmetz to the vicar of St. John's. The Steinmetz family set up residence in the Episcopal vicarage and he became the only minister in the community.

At first the two churches paid \$1500 each toward the minister's salary of \$3000 per year. However, the Congregational Church voluntarily arranged to pay \$1800 and the Episcopal Church to pay \$1200, thus reflecting the difference in the size of the two congregations and making unnecessary Mr. Steinmetz' work in a neighboring parish. The next year St. John's increased its share to \$1300, making a total salary now of \$3100, plus vicarage and plus pension.

When Mr. Steinmetz was asked if he expected a definite union to result he explained that this was not a matter of church union. Federation is economically impossible, dissolution and absorption of either congrega-

tion is not likely. He said, "This is a program of mission strategy. We are trying to Christianize the community with a united program."

Certain factors of success are inherent in the Ashfield project: 1) There are no extreme differences in "churchmanship"; 2) social, economic and cultural differences are not apparent in the community; 3) the minister is adaptable; 4) essential respect for cooperation with both denominations is present; 5) no strict agreement has been made, flexibility of plan is desirable.

STATE DEPT. GROUP HEARS BISHOP DUN

★ First speaker at the "Breakfast Prayer Group" of the State Department, organized by the National Committee for Christian Leadership, was Bishop Dun, diocese of Washington. The breakfast drew 50 laymen, from officials to messengers and elevator boys. D. H. Scull, management analyst in the division of Foreign Planning, presided at the breakfast in the new State Department building. G. Howland Shaw,



Patients of the Hangchow Dispensary, China, on their way to the dispensary.

ECUMENICAL NEWS

COOPERATIVE FACULTY IN DIVINITY SCHOOL

A faculty of divinity operated on a cooperative basis by Canadian Protestant bodies has been established at McGill University, Montreal. It will be sponsored chiefly by the United Church of Canada and the Church of England in Canada. Head of the faculty is the Rev. James Sutherland Thomson, 56-year-old Scottish-born clergyman, who was for some years general manager of the Canadian Broadcasting Corporation, and afterwards served for 11 years as president of the University of Saskatchewan. Dr. Cyril James, principal and vice-chancellor of McGill, declared that "the inclusion of theology among the faculties is a welcome opportunity for giving practical expression to the importance of spiritual truth within the range of learned studies presented by a modern university."

He added that "this new emphasis on the importance of theology is full of promise for the higher education of youth and the training for the holy ministry." The Presbyterian Church in Canada is the only major Protestant body in the country which declined to co-sponsor the new faculty. However, a large section of the Presbyterian clergy and laity is said to favor the plan.

CHRISTIAN LABOR UNIONS LIST 2,700,000

The International Federation of Christian Labor Unions has a membership of more than 2,700,000 in eight countries. This figure was attained despite the fact that Christian Unions have been banned in Poland, Hungary, Yugoslavia, Czechoslovakia, Lithuania and Spain, it was said. The membership is

split up as follows: French Christian Workers Federation, 800,000; Catholic Association of Italian Workers, 1,000,000; Belgian Union of Catholic Workers, 429,000; Alliance of Dutch Catholic Workers, 251,000; National Union of Dutch Christian Workers, 131,300; Canadian Federation of Catholic Workers, 70,000; National Union of Swiss Christian Workers, 40,000; Swiss Evangelical Union of Workers, 12,000; and the Luxemburg Union of Christian Workers, 3,000. (RNS)

PLAN CHINESE CHURCH IN PHILADELPHIA

Plans for the erection of a \$100,000 Chinese Christian Church and center for the use of all persons of Chinese birth and descent have been authorized in Philadelphia by six Protestant denominations. The venture is sponsored by Baptist, Evangelical and Reformed, Congregational, Methodist, Presbyterian and Episcopal churches in the area. Called to be pastor of the new church is the Rev. Gilbert Lum, 25, a graduate of San Francisco Seminary. He will be assisted by Miss Mari-belle Mackenzie, a graduate of the Baptist Institute for Christian Workers.

NEW MERGER PROCEDURE AGREED UPON

Basic agreement has been reached between the Congregational Christian Churches and the Evangelical and Reformed Church for proposed union in 1949. A committee of 50 representing both denominations recently announced their confidence in the union, which will bring into the merged church 2,000,000 members. At the meeting it was also disclosed that 67.3 percent of the Congregational churches have now approved the union.

MISSIONARIES WITHDRAW FROM SUCHOW

A large-scale withdrawal of Protestant and Catholic missionary personnel has taken place from Communist-beleaguered Suchow, strategic northern Kiangsu rail junction. Only Protestant missionaries believed left in the city are Mr. and Mrs. Deane Walter, of the Presbyterian Church in the U. S. A., and F. A. Brown, Norfolk, Va., of the Presbyterian Church in the U. S. (Southern). All aged and infirm Catholic missionaries have been ordered evacuated from the threatened city, but about fifty priests and nuns have remained behind. This group consists mainly of refugees from outlying districts. Two Presbyterian missionaries—Miss Florence Logan, of San Francisco, and Miss Minnie Witmer, of Mt. Joy, Pa.—are still at their posts in Paoting, capital of Hopeh province, from which government forces have been ordered withdrawn.

PROTESTANTS DECLINE IN IRELAND

School statistics issued by the Northern Ireland government indicate that Ulster's Roman Catholic population is increasing steadily, while the Protestant denominations are declining. At the beginning of the year, 73,917 children were enrolled in Catholic primary and special schools, as compared with 68,959 in 1922, an increase of 4,958.

In the same period, figures for Protestant denominations showed Presbyterian enrollments had declined from 66,665 to 52,463 and Church of Ireland from 51,743 to 47,389. Methodists reported an increase of school enrollments from 6,648 to 7,232, and enrollments of other Protestant groups rose from 4,370 to 5,014.

NEWS OF OTHER CHURCHES

CALL FOR END OF COMMITTEE

The abolition of the Committee on Un-American Activities was called for by the National Women's League of the United Synagogue of America, meeting in Atlantic City. The delegates charged in their resolution that the Committee had violated democratic principles "by intimidation and sensational publicity against individuals." The convention also went on record as opposing "any move in the U.N. to reverse its policy with regard to Franco Spain" and urged President Truman to follow "the non-military tradition" of appointing civilians to high government posts.

Methodist Bishop G. Bromley Oxnam of New York also blasted at the Committee in an address in Newark. He said it was out of discredit to Protestantism and that it is "singularly strange" that the un-American Committee "has been silent concerning the fascist threat to our freedom." "Reactionary forces," he continued, "know that Protestantism is demanding social justice and racial brotherhood. Some of these forces who are primarily interested in keeping their own special privileges rather than establishing justice seek to block reasonable reform by attacking those who would establish righteousness."

KINSEY REPORT CRITICIZED

"The Kinsey report has planted the seeds of a movement which may destroy all concepts of moral conduct," said Msgr. Maurice S. Sheeby, professor at the Catholic University. "With all its array of tables," he charged, "the report is a most unscientific work. It is such because it went to institutions chiefly for its data, because its sampling method

was wrong, because it trespassed upon the right to privacy which precluded sensitive people from testifying, and because Dr. Kinsey does not know how to use statistics."

"As soon as we start living as we think other people live, without regard to God's claim on human conduct, then, in the name of pseudo-science, we deal a dastardly blow to the dignity of man and God's purpose in our lives," he stated. "The report suggests that if one has not some hidden or overt means of sexual expression he is beyond the pale of normality."

WELFARE DEPARTMENT URGES CHAPEL

The state welfare department of Wisconsin has proposed that \$125,000 of the state's tax funds be used to provide worship facilities for the inmates of the two principal state prisons. "Religion plays an important part in the individual to attain self direction in a constructive way. The importance of religion in dealing with our young adults and adult offenders cannot be too strongly stressed and brings us to the realization of the absolute necessity for a church edifice which would contribute an atmosphere of spiritual strength, conducive to worship and a desire for right living."

SUGGESTS NEGRO IN CABINET

"I would like to see the President appoint at least one Negro to his cabinet," said Pastor A. Powell Davies, of All Souls Unitarian Church in Washington to his congregation. "It would be a demonstration to the world that we mean what we say when we speak of the equal rights of free men and of the glories of democracy."

SUPREME COURT CRITICIZED

Roman Catholic archbishops and bishops of the U. S., in annual meeting in Washington, expressed hope that the "novel interpretation" of the United States Supreme Court in the McCollum case "will in due process be revised." They said the founders of this country had, by the wording of the first amendment, meant there would be "no official Church for the country as a whole, no preference of one religion over another by the federal government—and at the same time no interference by the federal government in the Church-state relations of the individual states."

OFFICIAL APPROVES BIBLE STUDY

Teaching the King James version of the Bible from an historical, narrative, biographical or literary standpoint, without reference to any religious sect, has not been outlawed by any ruling of the Supreme Court stated Albert A. Carmichael, attorney general for Alabama in an opinion. A. R. Meadows, state superintendent of education, asked for the opinion in connection with a plan for non-sectarian Bible instruction as a course in literature, and not as a course in religious education.

BAPTISTS RESOLVE TO FIGHT KLAN

Baptists of South Carolina are out to fight the Ku Klux Klan. Meeting in convention they also opposed the teaching of Roman Catholicism in the public schools and reaffirmed their opposition to the presence of Myron C. Taylor (an Episcopalian) as the President's special representative at the Vatican.

NEWS OF CHURCHES OVERSEAS

PROFESSOR HROMADKA WARNS CZECHS

Prof. Joseph L. Hromadka, dean of the seminary at the University of Prague, an outstanding leader at Amsterdam, recently addressed Protestants of his country on "the present problems of the Church." He declared that Christians, while they need not protest against social, economic and political changes, "must prepare for the moment when we must cry aloud: Touch not that which is for us the supreme authority."

"We are all subject to the authority of truth, justice and the judgment of God," he said. "People have the intelligence to realize whether we speak to them in the name of the living God or from economic or political self-interest masquerading as religion."

Asserting that economic and social changes are no solution to the "ultimate questions of man," Prof. Hromadka said that "even in a classless society the problem of man's relation to man will remain unchanged."

"There will be lying, unfaithfulness, envy, pride," he said. "Who will be able to fight against these? Socialists follow their illusions and will not take these circumstances into account. The time will come when they themselves will begin to seek for people who know how to free man from the final bonds enslaving him in inhumanity. And it is then that the Christian message on sin and the need of forgiveness will once more take on its supreme importance."

FINNISH LUTHERANS ON MARRIAGE

A strict stand against the remarriage of divorced persons was taken by the Evangelical Lutheran Church of Finland, meeting at Turko for their as-

sembly which takes place every five years. The new Church law is that no divorced person, whose former spouse is still living, may have a church wedding, nor is a clergyman allowed to bless such a marriage following a civil ceremony. The new law will have to be approved by the Finnish parliament. The present law is just the opposite: ministers are compelled to marry all couples who wish an ecclesiastical marriage, without taking into consideration whether they are divorced or not. The assembly also approved by a vote of 87 to 24 a law which will permit laymen to participate in the election of bishops. As things now stand the Church is run nearly 100 per cent by the clergy.

RELIGIOUS BROADCASTS ARE RESTRICTED

Religious broadcasts are not allowed in Canada after 5 p.m. Sundays, by order of the Canadian Broadcasting Corporation. It has brought a flood of protests from churchmen of all denominations, who point out that it is an indication of the commercialism of radio. One spokesman for a Church group declared that protests had been made to the CBC governors, but that no attention had been paid to them. They are therefore now appealing to the acting prime minister.

TURKISH MISSIONARIES ARE OPPOSED

Turkish religious newspapers are opposed to "the Christianization of the Islamic faith." One paper said Christian missionaries have been evangelizing ever since American aid to Turkey first began. "They believe they can buy up Turkish faith with money," according to this paper.

CAPITALISM STAND SOFT-PEDALED

American and Canadian delegates to the Amsterdam Conference this summer soft-pedaled the condemnation of capitalism, according to J. R. Mutchmore, secretary of the United Church's department of social service, speaking at the annual meeting of the Canadian Council of Churches. "The Church must not be a defender of things as they are, nor a mere spectator of events. Let us remember there are a million members of organized labor in this country and if they are to grapple with the content of our message, it must be put in terms of plain and common speech. Then we must go out and give witness to it. We must make the gospel come alive in terms of men's needs in the world today."

Canon W. H. Davidson, of Montreal, said that sometimes Church pronouncements are phrased in such language that the ordinary people do not know what they mean. "Let us," he urged, "put them in journalese."

BRITISH CHURCH COUNCIL REJECTS LOBBY

The idea of a lobby to work for legislation favored by Churches has been rejected by the British Council of Churches. Instead a list of members of Parliament, both houses, is being compiled of those considered sympathetic to Church aims.

ARCHBISHOP OF SEVILLE IS ALARMED

Pedro Cardinal Segua y Saenz, archbishop of Seville, has warned Catholics of the danger of Protestantism in Spain. He said it could be met only by intensifying religious instruction and spreading Catholic culture among the masses of the people.

EDITORIALS

Our Bounden Duty

WHERE or how did so many Protestant Christians get the idea that it doesn't matter whether or not they go to church? That only Roman Catholics "have to" go because they are taught it is a sin not to go?

Well, if the Church is what we believe it is, and if we meant our baptismal and confirmation vows, then it is a sin to sit at home on Sunday morning, to ignore and neglect the chief work of the Church. By our absence we are casting our vote with the indifferent and neutral who, although enjoying the spiritual benefits won long since by the Christian Church, still do nothing whatsoever for the cause. We are refusing to do what the Prayer Book says is our bounden duty, "to worship God every Sunday in his Church." We are weakening the growth and influence of the Church in our life and in our community.

The Church stands for the supreme reality of life, the very secret of our existence, whose name is Love. On the Lord's day, the household of faith gathers together to acknowledge and worship this God and hear his word. This is the chief work of the Church, and one absolutely necessary if the Christian faith is to remain a vital power in human life, our best hope and highest truth. For any man who calls himself a Christian to separate himself from the fellowship and its divine service is indeed a sin, if sin means self will and disobedience.

We may argue that we can worship God elsewhere, but, in all honesty, do we? And, even if we do, do we not owe something we can never pay back to the sacred institution by virtue of which we have inherited the Christian faith? Let there be a revival of discipline among us, a new loyalty to the Church, and our religion will begin to come alive on the personal level as well as on the corporate level.

A Higher Realism

IT is the scientists who have become the prophets—often of doom—today and who are using many of the words found in the Collect for the first Sunday in Advent. They speak of "the last day" and of "judgment," but it appears that the market place people heed them no more than they did Jeremiah of old. We are told "there is no military defense against atomic bombs—none is expected"—so peace-time military training is instituted. We are warned that "preparedness is futile, and if attempted will ruin the structure of our social order"—so we have an estimate for armament for 1949 "held down" to 15 billion dollars with the brass hats clamoring for 32 billion. They point out that even atomic bombs are undoubtedly already dwarfed in destructiveness by weapons of germ warfare—so we continue to challenge our rivals with our boasting of our military superiority.

The scientists plead with us for "a higher realism which recognizes that our fate is joined with our fellowmen throughout the world"—and that is only a different way of saying "give us grace that we may cast away the works of darkness and put upon us the armour of light." That is exactly what we must not only pray but work for in Advent and

always: a higher realism. We are wandering in the midst of delusion and despair, our diplomatic destiny apparently directed by military-minded leaders whose only theory is "get tough." Their tragic mistakes are being brought into bold and alarming relief; see what is happening in Greece, Palestine and China today—where they have guessed wickedly wrong.

It was a trifle embarrassing to read recently in a secular newspaper the words of a well-known commentator (not a Christian, by the way); "big boom-boom is not the only force which counts in the world. Moral forces also

★ "QUOTES"

THE world today takes little note of the Church because the Church is much—too much—like the world. Let the Church begin again to be like Jesus Christ, and the world will take note. It may take note by way of dislike and active opposition. But that would be only a further fulfillment of the life of the Church as the body of the Incarnate Saviour. From the hatred of the world the Church has nothing to fear, since it knows already that on the far side of Good Friday lies Easter Day.

—BISHOP STEPHEN C. NEILL,
Assistant to the Archbishop of
Canterbury, in address to the
Canadian Council of Churches.

★

count . . . and we are losing the moral battle."

Advent is a call to a fight, a moral fight—to put on the armor of light—that we in America seem perversely blind to. Time is running

out and judgment is upon us but we can win if we will only take our prayer seriously and put as much energy into waging peace as we are now putting into preparing for war.

One Colony -- A Look Backward

By George J. Lapp

IN 1899 and 1900 a devastating famine ravished the heart of India. Along with other famine sufferers, leprosy victims also wandered into the relief centers established by our missionaries at Dhamtari, in the central provinces of India. The city municipality implemented plans for feeding about 75 leprosy victims in kitchens, but when—at the close of the famine—these were closed and an effort was made to raise money locally for the support of these unfortunate sufferers, only a small sum could be raised.

The local authorities submitted an appeal to Bishop J. A. Ressler, founder of our American Mennonite Mission, to organize and manage an asylum for the leprosy victims who had formed a small colony in a mangoe grove at the outskirts of Dhamtari. They had built themselves grass and mat huts and were living in abject squalor, without supervision. Bishop Ressler, giving the matter due consideration, acceded to the request laid before him.

After taking over the organization and administration of the newly founded leprosy asylum Bishop Ressler in 1901 communicated with the Mission to Lepers in India and the East, Edinburgh, Scotland. This body promptly responded with a remittance of fifty pounds sterling for the immediate needs of the patients and the promise of an annual grant of 120 pounds with the condition that the American Mennonite Mission be given free access to the patients for the purpose of giving them Christian instruction and that a Christian caretaker be placed in charge. The Malguzar of Dhamtari kindly gave to the mission a deed of gift for a plot of ground where the asylum was first built—the very same plot where the homeless unfortunates had formed a colony and had lived in the mangoe grove.

Buildings were needed to comfortably house

the inmates. Able bodied patients were employed to make bricks and as workers in wood. By 1903 more than one hundred had been admitted to the asylum. By 1904 wards for the inmates, a small chapel, and a medical dispensary had been constructed from local contributions and from grants of money from the Mission to Lepers. By the close of 1905 there were 145 inmates. The missionaries in charge and their assistants attended to the physical and spiritual needs of the leprosy victims and also treated them for their ailments as best they could. Until that time Leperine, as it was then known, was not available.

Up to April of 1916 no special treatment for leprosy had been administered. The Rockefeller Foundation, as a result of a series of experiments, recommended the use of Chaulmoogra oil by injection. It had been used with considerable success in the Philippine Islands. Our medical missionary, Dr. C. D. Esch, started the treatments with nine patients. They soon showed decided improvement.

During the following years the treatment became general in all the leprosy homes throughout India and in our asylum all inmates were urged to submit to it—with the result that a few cases became symptom free. This revived the hope of the less advanced cases that they might again become healthy and return to their home communities. Previously they had come to die. Now they came to be helped and possibly cured. The number of inmates increased by leaps and bounds. A number began to pass through the institution practically restored to normal health again, and happy.

It now became obvious that another site for an enlarged institution must be chosen. By 1920 the Mission to Lepers decided to purchase a plot of 110 acres of land four miles southwest of Dhamtari upon which to build larger and better Shantipur Leper Homes. Shantipur means city of peace. In November of 1924 sufficient room was available for the patients and they were moved. The Mission to Lepers had generously contributed the sum of 51,000 rupees for the

EDITOR'S NOTE: The author, a veteran missionary, reviews a half century in the history of a well-known leprosy colony—that of the American Mennonite Mission at Dhamtari, in the Central Provinces of India. This account of the origin and unfolding of a mission of mercy in India will be of interest to Episcopalians as representative of the finest of American Christian effort in the field of leprosy missions.

110 acres of land, the superintendent's home and a few other buildings. The government kindly contributed the remaining half of the cost of the additional buildings including a medical dispensary and wards for patients.

After the inmates were settled in their new homes, farm work and various industries were organized for them. All men and women were required to do what manual labor they could do according to their physical strength. By the close of 1924 there were more than 200 inmates including healthy children of patients housed in cottages separate from their diseased parents.

The number of inmates increased to more than 450 by the close of 1938. A lovely memorial church had previously been built. From funds provided by the Mission to Lepers a new and enlarged medical dispensary including a laboratory and injection sheds was now constructed. Two large wards for hospitalized patients were also built. The boys and girls were provided with separate homes under the supervision of well qualified matrons. A school was opened for them in a well made and equipped school house. A windmill was sent out from England and installed over one of the Shantipur wells. It became the pride of Shantipur.

With our inmate family rapidly increasing, medical and other staff members were added until we had a well qualified Indian physician and surgeon provided by the Mission to Lepers, a laboratory technician, dressers, injectors (from among the patients) and nurses for the hospitalized patients. As improved remedies and methods became known they were tried and the results were carefully noted and reported. During the years of my superintendency more than 1500 patients passed through the institution. Among them were a number of wanderers who left to seek greener pastures but the majority were discharged as symptom free. They were ordered to return periodically for careful checking. It was found that the majority remained healthy. There were also burnt out cases so disfigured and helpless that they were allowed to remain in the homes.

Due to war conditions and the difficulty of maintaining the support of their many leprosy homes throughout the world the Mission to Lepers found it necessary to limit the number of inmates to its prewar figure. At Shantipur there were no vacancies, for as patients were discharged or left on their own account their places were immediately taken by those who were waiting for admittance.

I must here refer to a project which gave promise of substantial development and great

good to arrested leprosy cases and to adult healthy children of leprosy patients making a new start in life. The matter was urged by the superintendents of the leprosy homes of the central provinces. The cooperation of the Mission to Lepers and the government was also secured, and I was asked to approach the government regarding the setting aside of cultivatable undeveloped land for colonizing the above mentioned needy people.

Accordingly the government set aside a grant of 6288 acres of forest area for this purpose. Both government and the Mission to Lepers gave grants for the purchase of animals and agri-



This ten-months-old baby, child of leprous parents, is on his way to the protection of a home for uninfected children—there to be lovingly cared for until his parents can make a home for him.

cultural equipment and for huts for the residents and for the manager. Reservoirs and wells were constructed, and a number of colonists from various leprosy homes were settled on the land in three hamlets. It was hoped that the colony known as Mangal Tarai (Valley of Joy) might become permanent. However, World War II changed circumstances and the colony had to be discontinued. The area remains intact but has been taken over again by the government and left open for colonists according to conditions established under what is known as the Ryotwari Act. By special consent a few original colonists remain. The need for the colonization of others still exists and it is hoped that plans may be implemented in the future for them.

At Shantipur as at every Christian leprosy

center evangelistic work has been carried on with the purpose of appealing to the inmates to accept Christ. Many have responded and deeply appreciate the eternal hope they have through faith in a living Savior. Their emancipation from idolatry, superstition and fear has given them a sense of deep joy and satisfaction.

At a farewell meeting when patients were given the opportunity to witness to their joy in Christ Jesus, one blind and fingerless and toeless victim arose and said, "Tell your people when you arrive in your country that we thank God for this haven of comfort and kind treatment where we also have found eternal salvation and hope."

Christmas in the Leprosy Colonies

By Elfrieda McCauley

Haru Kaze wa

Tai heiyo wo

Wata ri kishi

"Spring breezes of love again come over the Pacific"

UNFORTUNATELY spring breezes were blowing across the islands when Christmas gifts from America came to the leprosy colonies of Japan last year—the first Christmas greetings from friends in America since the outbreak of the war. Winter was over in most of the eleven government leprosaria by the time the packages arrived, and poems of appreciation which were written as "thank you" notes could not conceal the happy signs of spring: cherry blossoms and budding trees and chirruping birds.

Still, for the patients of Kusatsu, Kanoya-si, and those others, it was Christmas, unlike the three they had had since the surrender of their country. Postwar privations, added to those suffered during the war years, were many and burdensome. Medicine and food were pitifully scarce. Fuel was non-existent; clothing, inadequate to the weather. So 900 packages from friends in America — one for every Christian church member in the eleven leprosy colonies — were, without season, a witness to the great gift of God to mankind in the birth of the Christ child.

Inside the packages were towels, blankets, flannel cloth—all new. That they were new was a source of never-ending wonder to those who had had for so many years so little of what was new. There was soap and powdered milk—and most precious of all: sweets.

The children, we are told, were so excited their fingers fairly danced over the packages, pulling at the wrapping from the bottom-side up. Christians shared their precious hoard without thought of self—so grateful were their hearts for this evidence of "spring breezes of love" from across the Pacific. Services of thanksgiving hap-

pened spontaneously—like poems straight from the heart—and hundreds of letters on whatever scraps of paper was available, poured into headquarters of the Kozensha.

This was Christmas, 1947, in the leprosy colonies of Japan. Every year in more than a hundred leprosy colonies around the world, Christmas gifts, like those that went to Japan last year, find their way into the hands of those with leprosy cared for or ministered to by the Christian Churches of America. As far back as anyone can remember, Christians in America have sent, channeled through the American Mission to Lepers, an annual sum in the neighborhood of ten thousand dollars to help make Christmas an extra special day in these colonies. Even so small a sum as ten thousand dollars, spread thin around the globe, can provide, and has, through the years, a variety of special treats—treats as different as the people who receive them.

Gifts From America

The gifts from America to Japan last year were unusually plentiful. In view of their extraordinary need, the American Mission to Lepers sent an additional \$10,000—over and above the usual Christmas fund—just for the patients in Japan. This year, at the stated preference of the patients through their ministers, the American Mission is sending to the Japanese colonies a Christmas gift of 1,600 pounds of hard candy.

There is no way of knowing in advance what Christmas will be like in the leprosy colonies—it is often March and April before the missionary letters come in describing Christmas services and celebrations. In Nanchang, at the Kimber Den Leprosarium, a small amount of money provided 70 padded cotton suits last year. In Africa feasts are a time-honored custom, and such scarcities as meat, salt and palm oil, together with an extra ration of rice and vegetables will

bring smiles to the faces of even the most abject sufferers.

In other places where these little Christmas treats can be spared out of the regular budget, the extra Christmas check is often used to make larger, otherwise unobtainable purchases—a motion picture projector, perhaps, a labor-saving farm implement, tools, or books.

While it is usually the missionary whose decision determines the use of the Christmas fund, patients are often given a choice in the matter. And then results are apt to be surprising. In one colony in India patients voted to give their Christmas money to the ongoing work of their Church. In another, the money was spent for the relief of the "needy." During the height of the London blitz, patients of Karkida Happy Villages in Nigeria, apologizing to American givers for what seemed to be a lack of appreciation for the gift, asked that the entire sum be sent to England for the relief of German bombing victims!

Making Christmas real in a leprosy colony is, of course, only one of the many aspects of the worldwide Christian ministry to leprosy victims—in more than 125 mission stations scattered throughout the world. For the majority of these unfortunate outcasts to whom Christianity provides a haven of compassion, medical care, and a Christian ministry—Christmas is a daily recurring spiritual experience. For men accepted and loved as brothers, the gift of Christ is an everpresent, not a seasonal, reality.

Nevertheless, the gifts from America make Christmas an extra-special day to several thousand sick and lonely outcasts. They are tokens of love and friendliness and good-will—given in the spirit of Christmas by men and women and children with thankful hearts on the anniversary of our Lord's birth.

Purdue Needs Help

BY THOMAS V. BARRETT
Chaplain at Kenyon College

WE knew what Ross Lockridge was talking about when he wrote of the beauty of Raintree County. We don't know just where that particular county is, but in late fall, Indiana has a golden, winey tang that makes us glad to be alive. We went around there before the leaves fell, and visited Purdue University. The rector of the parish, Reese Thornton, worked a miracle for us, and had a faculty churchmen's dinner in our honor. We found ourselves seated

between Mr. Thornton and University President Hovde, and had our mind busy thinking up choice remarks, when Dr. Hovde leaned across our chest and asked Mr. Thornton the names of faculty members who were meandering into the room. Reese knew them all. "That's Dr. Jones of the English department," he said, and the President answered, "Oh, yes . . . I've heard of him."

This struck our funny bone. We remember the time when a college president knew the names of all his faculty, and the names he would like to call all their children. But times have changed. If you have a thousand faculty members, more or less, on your staff you've got a good memory if you can say, "I've heard of them."

We were led to reflect on the immense task facing the Church in today's university. Purdue for instance, has not only the biggest auditorium outside of Radio City (students at Indiana in Bloomington say theirs is prettier), but about 15,000 students of whom approximately 550 are Episcopalians. It's safe to guess that 500 others haven't seen a Church since they were in their sister's bridal party. This number of students makes a good sized parish in itself.

Hardworking, gentle, twinkle-in-the-eye Reese Thornton has a congregation of a couple of hundred to look after, across the river from the campus. It might as well be three miles, since the river (not the Shawmucky as far as I know) divides town and gown neighborhoods effectively. Thornton gathered in 65 faculty Episcopalians to hear us orate, has a Canterbury Club meeting twice a month for corporate Communion and discussion, works conscientiously with students. But he is unable to devote the amount of time required to minister at close range to over five hundred Episcopalians. To say nothing of some of the sophomore infidels.

We have talked to good friend Reese for several years, off and on, about the Purdue problem, and decided long ago the Church has failed to do a good boilermaking job on some of the country's finest potential engineers, who presumably will be influential members of communities from New York to Calcutta. We agree with Reese and Bishop Kirchhoffer: Purdue is a priority. In a technical age the technicians need attention from the Church. Problem: how to finance a student chaplain at Purdue who would live near campus, run student center that ought to be built, and devote full time to engineering men, and maids in home economics.

We found Dr. Hovde, and other top brass willing to co-operate, recognizing, as many scientific men do, that their students need the broadening,

humanizing influence of the Christian religion because curriculum provides little by way of nourishment in the great humane tradition. Purdue needs another priest to help Reese Thornton. Cost to the National Church, or the C.S.C.W. about \$1500. Attention General Convention and the Division of College Work. Purdue students will be leading engineers, A-bomb experts, world travelers. It would be good to keep them close to the Church.

Want Laymen Active

EEDITORIALS in two journals of the Episcopal Church have a common purpose. The Living Church entitles its piece "More Past Senior Wardens." The Southern Churchman writes on "Parish Communions." The burden in the LC opus is not liquidation of the estimable gentlemen who have attained the post of SW, but

rotation. The general theme is developing a "fellowship of past senior wardens," by means of making the office a two year term, and no reelection. Thus, there is always promotion, and more men have opportunity to serve actively in the work of the parish. Activity on a broader base among the laity should develop a larger sense of belonging to the parish family. In the SC the parish communion is commended, and particularly the wider participation of the laity in the Holy Communion. It is suggested that the new wardens might carry the bread and wine to the holy table, and the vestry be given seats in the chancel, all done so that the service is not thought of as the ritual act of a priest. Maybe these two editorials are both trying to point out that ours is essentially a layman's religion, not a priestly cultus.

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SMALL FRY: Fresh and crisp in his new attire, the Dollar lay folded in the Churchman's billfold. Jingling about with the pennies and nickels, a little dime played. "You'd better have a good time," the Dollar spoke through the partition, hearing the noise. "You won't be here long." "How do you know?" The little dime stopped its frolicking, frightened at the idea. "Because you're going to church." "Do you go to church?" asked the Dime of the Dollar. "I?" exclaimed the haughty Dollar, in surprise. "Of course not! I go to shows and gasoline stations and parks. Sunday is my big day, but I don't spend it in church. There's a place for small fry like you."—Lutheran Sentinel.

FOOTBALL: An investigation is what this episode (the suspension and reorganization of the Workers Educational Service) calls for, with more passionate insistence than any hot-eyed crooner ever called for Chloe in the dismal swampland. Maybe Victor Reuther is leaning on it a little bit

when he asked, "Who runs this state (Michigan)—the people or General Motors?" It may sound melodramatic, but in the light of what has happened, it is a pretty good question. The University of Michigan keeps on winning football games, and that fact will keep the old grads happy forever and ever, but the workers are a different story. They aren't quite as sentimentally about football.—Commonweal (RC).

IT IS EMBARRASSING: Much that the Archbishop of York said about modern wars in his world-report convocation address was true. The fate of a defeated nation is immeasurably worse today than in the past. "Ruin and enslavement" are the consequences of losing a war these days—though it is embarrassing to have the archbishop remind us of this at a time when our side is supposedly reaping the fruits of victory. Nevertheless, it gives us the shivers to hear ministers of the gospel of Jesus Christ calling on Christians to support a rearmament program and to make ready to fight against totalitarian enslavement because there are "evils worse than war."—Christian Century (Undenom.)

SKIN DEEP: It's a mad world. But most important of all, from the Christian point of view, it's a pagan world. Much of its vaunted Christianity has never gotten more than skin deep; and under the corrosive action of a civilization in decay, the skin has peeled off. The Church must begin again its long effort to recapture this world for God by commencing with this most fundamental of fundamentals: the proclamation of the Lord of hosts, before whose infinite power all lesser gods are only fuel for fire; the High and Lofty One who inhabiteth eternity, whose name is Holy.—Union Herald (Presb.).

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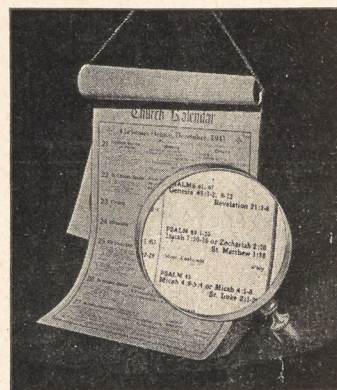
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tin Press, Los Angeles.
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As editor of the U.A.W.-C. I.O. paper, Mr. Kraus was in a position to analyze the great General Motors sit-down strike of 1936 from the inside. This is the story of the Flint phase of that historic moment in the annals of the American labor movement and, while based on over 10,000 documents, Mr. Kraus tells the tale in a vital manner. Although it is now 10 years later, the author has a strong point when he says that citizens of good-will and progressive leaning should know the nature of those days intimately. And it is with rather a nostalgic mood that one reads of the present leaders of a factionalized labor movement — John L. Lewis, the brothers Reuthers, George Addes, R. J. Thomas and Philip Murray — working together with a sense of dedication.

—W. B. S. Jr.

- * * **The Age of the Great Depression.** By Dixon Wecter. Macmillan. \$3.50.

Here is a panoramic view of 'Only Yesterday.' It appears to be a living memory which was clearly in peoples' hearts and minds as they went to the polls recently. A knowledge of the period 1929-1941 does more to explain the election than all of the apologies of the pollsters and commentators. Mr. Wecter brings the whole period back—and it still strikes us as a fearful, chaotic time.

—W. B. S., Jr.

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of faith and courage and persistence, and of final success against overwhelming obstacles. The book is a good Christmas gift.

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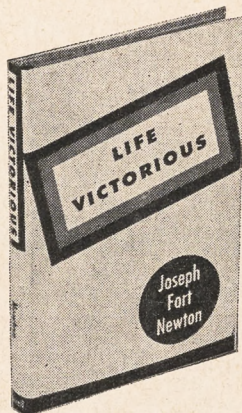
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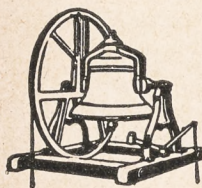
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CLERGY CHANGES:

Albert F. Greene, in addition to being in charge of St. John's, Wilkensonville, Mass., is also vicar of St. Andrew's North Grafton, Mass.

Chandler H. McCarty, assistant at Grace Church, Amherst, Mass., is also taking services at Eaglebrook and Deerfield Schools.

Norman L. Kellett, rector of Holy Trinity, Southbridge, Mass., is also ministering to Episcopalians at the Masonic Home at Charlton.

Howard A. Weaver is now assistant at Christ Church Cathedral, Springfield, Mass.

James A. Doubleday, assistant at St. George's, New York City, will be locum tenens at St. John's, Youngstown, Ohio, effective January 5, during the leave of absence of the rector.

John R. Pattie, rector of the Ascension, Lakewood, Ohio, becomes rector of St. Christopher's, Gates Mills, Ohio, January 15.

Gregory A. E. Rawley, formerly in charge of a number of churches in Illinois, is now rector of Grace Church, Chadron, Nebraska.

Robert C. Baird, rector of St. Thomas', Sanford, N. C., becomes rector of St. Paul's, Bennettsville, and St. Barnabas', Dillon, S. C., January 2.

Harold W. Holder, formerly of the Church of England in Canada, is now in charge of Our Saviour, Milford, and the Transfiguration, Wilton, New Hampshire.

Ernest A. deBordenave, formerly executive assistant to the Bishop of Virginia, becomes rector of South Farnham parish, Essex County, Va., Dec. 15. The parish consists of churches at Tappahannock and at Essex County.

DEATHS:

Hunter Lewis, 79, vicar of St. James', Mesilla Park, N. M., and pioneer missionary in the lower Rio Grande Valley, died in El Paso, Texas, Nov. 13. He was affectionately known as "Preacher" to thousands in the area which he served for 43 years. He was the last of the circuit-riding parsons in the area.

Charles W. Robinson, retired, who was rector of Christ Church, New York City, 1933-41, died at his home at Jamestown, R. I. November 29.

ANNIVERSARY:

Edward K. Thurlow recently celebrated the 25th anniversary of his rectorship at Christ Church, Sheffield, Mass.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. KIMBER DEN
Director, Christian Rural Service
Union, China

Soon after my return from a vacation in Kuling mountain in the later part of last month, I made a special trip to Lotus Pond village where the Marcia Spofford Memorial school is situated. That trip was made with a team of four men interested in rural work. In one way they helped to keep me in good company so that I wouldn't feel lonely while walking on the dusty country road for five miles from the bus station to the village service center. With the beginning of this fall term, we have a total enrollment of 60 pupils, all of whom are the children of our poor farmers in that section. Evenings, our school teachers, four in all, will have to teach those illiterate farmers in the village to read and write the "1,000 characters." We hope to expand this kind of mass education classes into the surrounding villages this winter by using the "small teacher."

As a measure of immediate relief to those flood suffering farmers in that section this past summer, two piculs of paddy rice were loaned out without interest. When I made a trip this time just after their autumn harvest, every grain of rice loaned out was returned with much gratitude and appreciation. This is just a small beginning of a revolving loan fund which is on our plan to help those unfortunate farmers in various calamities back to their own feet. I am very glad to see that this "self-help" system has worked out with remarkable success.

It seems to me that in connection with the village school work, we need also to strengthen the religious life both of the school children and the village people as a whole. When I was there holding services for the school children, we still met in a flimsy mud and thatch house for our worship. For this, I felt very badly, and said to the local village leaders that we must have a more decent and proper place for the worship of our Heavenly Father. Instantly an offer of a piece of land adjoining the Marcia Spofford Memorial school was made to us on the condition that I would help them to raise the necessary funds for putting up a new chapel in the village. This is, indeed, a most heartening challenge that I can hardly decline. It has been estimated that a small chapel with a seating capacity of

about 200 people built in very simple style won't cost more than \$500, U. S. Now let us pray for it and I believe the good Lord will not fail us. Anything that you can do for us in this good cause will be highly appreciated by all of us.

Answer: Any contributions for the work of Kimber Den should be sent to the Episcopal League for Social Action, 412 West Grand Blvd., Detroit 6, Michigan.

EDWIN WHEELIN
Layman of Brooklyn, N. Y.


Do we Episcopalians take care of our aged? Do we maintain homes for them? If so where are they located, what do they look like, how are they supported? Can we be proud of them? I think it would be of much interest to your readers if an issue could be devoted to their work in our Church. You are doing a fine job with The Witness and I look forward to each issue.

GORDON F. BEST
Layman of Boston

Thank you for giving us such a complete story of the work of the Church Army (Nov. 18). I am sure that there are many like myself who think they are well informed members of the Church who nevertheless know very little of its work. Your policy of devoting a number occasionally to some phase of Church work I think is an excellent one.

JAMES G. COLE
Layman of New York

The number devoted to China (Oct. 14) ought to be in the hands of every churchman—every American in fact. The role we are playing in that country is indeed a sad one and is doomed to fail.



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Rev. Kimber H. K. Den, honorary superintendent, before the front gate of the Nanchang Leprosarium.

This question was put to us recently by the Rev. Kimber H. K. Den, honorary superintendent of the leprosy colony at Nanchang, China. We regretfully find ourselves obliged to answer: "Nowhere at all." We are still, after more than a year, looking for \$5,000 to rebuild the bomb-destroyed Episcopal chapel of the Nanchang Leprosarium!

When, a few months ago, Kimber Den wrote to us for help, explaining that the Chinese Christians who had founded and maintained the Leprosarium since 1932 were no longer able to raise among themselves sufficient funds for the support of the colony, we did what we could. We came to Kimber Den's aid with a \$4,000 annual maintenance grant and a special grant of \$3,570 for building repairs and for farming and industrial equipment.

These things we were able to promise, and these things we did. But the rebuilding of

the Leprosarium's bomb-destroyed chapel had to wait. Our funds at hand were simply not sufficient. We assured Kimber Den, however, that somewhere in these United States there must be friends among Episcopalians who would be willing, in the face of his extraordinary need, to come to his aid. And we pledged to help him find, among these friends, \$5,000 for a new chapel.

For several months we have been looking for that \$5,000. But up to now no part of it is in our hands. Somewhere, we think, is the friend who would like to give this Chapel as a single memorial gift. Or two or three might like to join in such a gift.

And so we make this public appeal. Can you help? Will you help? Do you **know** someone who will help? Please write us a letter. Or send us your gift.

Help Rebuild the Destroyed Nanchang Chapel!

Help Us Find \$5000 for Kimber H.K. Den!

**AMERICAN MISSION TO LEPERS
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156 FIFTH AVENUE



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