

Title: *The Spirit of Missions*, 1937

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The Spirit of Missions

THE MISSIONARY MAGAZINE
OF THE EPISCOPAL CHURCH
OFFICIALLY REPRESENTING
THE NATIONAL COUNCIL

VOLUME CII
1937

ONE DOLLAR A YEAR

Published monthly since 1836 by the
DOMESTIC AND FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
281 FOURTH AVENUE, NEW YORK

The Spirit of Missions

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SEPTEMBER, 1937



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THE SPIRIT OF MISSIONS, September, 1937. Vol. 102. No. 9. Published monthly by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Publication office, 100 Liberty St., Utica, N. Y. Editorial, subscription and executive offices, Church Missions House, 281 Fourth Avenue, New York, N. Y. Ten cents a copy. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925.

The Spirit of Missions

THE REV. G. WARFIELD HOBBS, D.D., Editor
WILLIAM E. LEIDT, Associate Editor

Vol. CII

September, 1937

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Mrs. Harper Sibley of Rochester, New York, will be the speaker at the Missionary Mass Meeting on October 7 in Cincinnati. On page 405 she writes of the Oxford Conference on the Church, Community, and State which she attended in July. She was formerly a member of the W.A. Executive Board.

The Spirit of Missions

VOL. CII, No. 9



SEPTEMBER, 1937

A Message for Labor Sunday

Prepared by the Department of Christian Social Service

IN THE MIDST of one of the gravest industrial crises in the history of America, the Church faces the double task of standing above the partisan issues of the present controversy and yet providing some moral guidance for both Capital and Labor.

Upon this Sunday, dedicated to the welfare of Labor, it is appropriate that the authority of the Church to speak in such a crisis be set forth, and the principles of the Christian ethic be restated. Nearly a quarter century has elapsed since the Bishops and deputies of the General Convention affirmed that "the Church stands for the ideal of social justice." Succeeding Conventions have implemented this forthright declaration by resolutions supporting "the right of Labor, equally with Capital, to effective organization and the corresponding responsibility on both sides for the exercise of power so attained, in strict accordance with the moral law as serving the common good. Negotiation through collective bargaining must take the place of the ruinous strife of strikes." They have also supported such measures as the abolition of child labor and social insurance for the dependent aged and unemployed. In 1933, the House of Bishops, in its now famous Davenport Pastoral, went further and asserted with even greater emphasis that, "Christ demands a new order in which there shall be a more equitable distribution of national wealth, more certain assurance of security of the unemployed and aged, and above all else an order which shall substitute the motive of service for the motive of gain." Thus, from the early days of the Christian Social Movement down to the present, the prophetic voices in the Church have proclaimed that the Gospel of the Kingdom includes a social message.

THE SPIRIT OF MISSIONS

The authority by which the Church speaks on questions of social justice derives from the basic principles of the Christian ethic. In an age when the forces of secularism have sought to organize life apart from God the Church is challenged to make explicit the distinctive nature of this ethic. Briefly stated the Christian ethic affirms:

1. The sanctity of human personality
2. The fatherhood of God and the brotherhood of man
3. The obligation of the strong to help the weak
4. The sacramental character of material things.

Translated into specific terms it becomes clear that the Church as the body of Christ is composed of all sorts and conditions of men and may not become a "judge or divider" among them; it is not a party in interest but rather a composite of all interests. The Church is not a protagonist of any form or formula of social reform but rather the indispensable stimulus for social action.

At the same time the Church must define the moral issues in industry in accordance with the Christian ethic. There is, in the first place, the obligation upon the employer to suffer no condition of work to continue which would be a violation to the integrity of the personality of those who toil. In the second place, there is the duty upon the employee to recognize that the faithful performance of his work is not only economically, but ethically sound. There is, in the third place, the responsibility on both Capital and Labor for the production of goods and services which minister to the needs of the community. In the fourth place, there is the obligation that rests upon both employer and employee in the use of the power which they possess. Duties are correlative with rights; corporate responsibility is but an extension of, and not a substitute for, individual responsibility. The failure of both Capital and Labor to recognize and discharge their moral obligations has produced the present crisis.

A deeper obligation rests upon the Church, however, if it is to realize the ideals of social justice and recover the world for Christ. It is an obligation to press without ceasing for the establishment of a social order based upon Christian principles.

THE COVER—In sharp contrast to the news reports from the Far East is the photograph, recently received from Japan, reproduced on the cover this month. It shows the Bishop of Tokyo, the Rt. Rev. P. Y. Matsui (left), welcoming the Bishop of Honan, China, the Rt. Rev. P. L. Tsen, to the fiftieth anniversary celebrations of the Nippon Sei Ko Kwai (see the July number). Bishop Tsen bore a message of fellowship and brotherhood from the Chinese Church to its sister Church in Japan. To a world torn by strife and international discord, the message suggests the right way for nations to live together. The message said, in part, "We pray that both our countries may more and more be filled with the faith and love of our Lord Jesus Christ: may we so love each other that the world may know that we are His disciples."

Fellowship in Christ Stressed at Oxford

World conference, July 12-26, brings together 800 Christians of many names from forty-five nations to discuss Church, Community, and State

By Mrs. Harper Sibley

Editorial Correspondent, THE SPIRIT OF MISSIONS

TO APPROACH Oxford from Berlin, as I did, gave to the World Conference on the Church, Community, and State (July 12-26) an especial vividness and reality and meaning.

The opening meeting was deeply moving. Delegates from some forty-five nations gathered in the mediaeval Sheldonian Theatre; leaders in their different countries and among them, from the Far East, Francis Wei, President of Central China College, and Bishop Azariah of Dornakal.

The Archbishop of Canterbury was in the chair and mentioned with regret that the Roman Catholic Church had felt unable to send a delegation to the conference, although leading Roman scholars had coöperated in the preparation of documents for the conference.

The air was tense when he referred to the absence of a delegation from the German Evangelical Church:

We miss them greatly because they would have brought to us wide learning, stimulating thought, earnest faith; but although they were, themselves, willing and ready to come, obstacles have occurred which they could not overcome. I am sure they are with us in spirit. It is not for us to comment on these obstacles, but you would wish me to say that these only deepen our sympathy with our brethren in their trials, and in their efforts to maintain the freedom of the Church of Christ.

To me these words were especially full of meaning as I was in Berlin when Pastor Niemöller, who was to have headed the German delegation, was arrested, and I had attended service in his church in Dahlem only the week before.

The opening days were filled with seriousness, realistic, ominous. This was

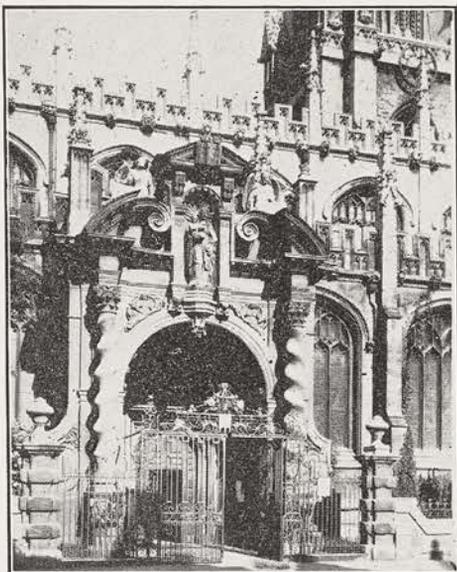
dramatized by the constant presence of a group of Russians in exile from their country; a sudden glimpse of Francis Wei, standing beside a Japanese delegate—while fighting still continued near Peiping; the reminder that some twenty million people in an era of unemployment are being kept alive by the manufacture of instruments of death, in a mad race of armaments aiming at national security, but heading for national disaster and world anarchy.

Each section, of which there were five, seemed to open on a note which emphasized the titanic clash of antagonistic ideologies in the world today.

In striking contrast were the morning and evening services in the Church of St. Mary the Virgin, built just before Columbus set sail. Here John Wycliffe denounced the errors and abuses of his day; and here the venerable Archbishop Cranmer was brought, in 1566, publicly to recant his Protestant opinions. The memory of these men and the long history and beauty of the church seemed to give us a sense of perspective, and the services filled us with great confidence in God and an endless trust in the power of the Christ. These mornings and evenings of "togetherness" in worship were indispensable as we faced the "separateness" of our points of view in our various discussions.

In section one, on Church and Community, the ever present problem of race came with its accustomed force. Resolutely they faced it squarely and in the report we read, "Discriminations of race and color can on no possible pretext have place within the Church's life, if true to Christ." In the open discussion some

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Each morning and evening, the conference members gathered here for worship together

would have modified this position but the chairman, Sir Walter Moberly, a most inspiring layman, announced, "If this is voted back to the committee, it will not be changed." The whole report was carried with enthusiasm. It is hard to wait for these reports to come out in final form; those of us who were at Oxford long so to share them with our fellow Christians all over the world.

The second section was under the chairmanship of Max Huber. Here the difference of background and tradition between the Continental and American minds was most striking. The one deeply rooted in the idea of a State divinely constituted getting its authority from God; the other just as convinced that the State is man made and that its right to rule comes only from the consent of the governed. That, and the very great difference in thinking between the theology of Europe, strongly Barthian in flavor, and the American theology (if we can be said to have one) definitely "activist" in tendency, were two of the chasms which separated the various minds in this group. The report when finally completed was a most important document.

Section three, the Church, Community, and State in Relation to the Economic Order, was the one of which I was a part. Our chairman was J. P. R. Maud, Dean of University College, where we met. He was young, with a brilliant mind, widely informed, balanced, and disciplined. His sense of humor never failed and his wit was like a sudden flash of lightning.

We had in the group R. H. Tawney, author of *Acquisitive Society*, John Mac Murray, author of *Creative Society*, T. S. Eliot whose play *Murder in the Cathedral* is now running in London, and was a sensational success in New York, the Rev. V. A. Demant, English authority on social credit, Reinhold Niebuhr, Paul Tillich, a German, John Baillie of Edinburgh, Sergius Boulgakoff, a Russian, Y. T. Wu, a Chinese, Tadasu Yosumoto, a Japanese, Epigeme Velasco from Mexico, and others from still different countries.

The group of business men from America at times found themselves at a disadvantage in the presence of such definite theoretical conviction and such theological vocabulary, coming as they did from a background of practical experience. James M. Speers of New York, Frank C. Atherton of Honolulu, and Charles P. Taft of Cincinnati were among the group. As Mr. Taft announced at the plenary session the last day, "He had come through, his head bloody but unbowed."

Even in that group ranging all the way from Christian Communism through dialectical materialism, on through various types of Socialism and coöperatives to Capitalism, we maintained one absolute loyalty in the devotion to Christ as the great central truth in the Universe and to His ecumenical Church, the *Una Sancta*.

The report of our committee emphasizing that the Church should not identify itself with any specific economic or political system but that it cannot hold itself aloof from these vital issues, was received with enthusiasm by the whole conference. But the indictment of existing conditions was realistic and severe, and constitutes a challenge to all Christians, whether they believe the necessary changes can be made within the present economic sys-

FELLOWSHIP IN CHRIST STRESSED AT OXFORD

tem or whether they feel it must be superseded by another. Responsibility for present conditions and dedication to their improvement was accepted by all.

Section four dealt with the Church and Education. During the discussion of this report, Dr. Harkness in a four-minute statement said, in part:

Women outside the Church find more opportunity for creative leadership, and expression of their talents on their own initiative, and in turn a recognition which they do not ordinarily find in the Church (and here I do not refer to the Ministry of Women which is a complex problem). They put their energies where they think they can accomplish more and both they and the Church are the losers. The energy and intelligence of able women are being drained away from the Church to go into various secular enterprises. The ecumenical Church has been described as being supra-national, supra-racial, supra-class, but as St. Paul said "there shall be neither male nor female" I would add supra-sex. Until the work of both young people and women is more fully integrated with the life of the Church, the Church will fall short of being a truly ecumenical body.

This statement was received with enthusiasm and followed by prolonged applause, and has been commented on most favorably by the press in England.

The last section, that on the Church and the World of Nations, presented a statement that was at the same time searching, trenchant, and challenging. Mrs. Henry Hill Pierce of the Executive Board of the Woman's Auxiliary, a delegate to the conference from our Church, sat on this section, and will report more vividly and more fully at the Triennial Meeting in October.

Dr. John Mackay, chairman of this group, said in introducing the report that he hoped that the work of this ecumenical movement would be done on two lines: by team work without compromise, and by thought with action. He continued:

At a time when the hearts of men fail them, for fear, we are called to believe in the power and love of God and to realize that today the Christian community is not only for the first time co-extensive with the habitable globe, but is increasingly realizing that it is one in Christ.

The growing sense of Christian fellowship with those from all parts of the world and the realization that in Christ no one can be a foreigner to us, has made us conscious that the phrase, Foreign Missions today seems a misnomer, and in fact, a denial of our primary brotherhood.



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ARCHBISHOP OF CANTERBURY OPENS WORLD CONFERENCE AT OXFORD

Among the delegates from every corner of the globe were 275 from the United States including a representative group of Churchmen headed by the Bishop of Los Angeles, the Rt. Rev. W. Bertrand Stevens

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Those of us who were privileged to be here, and to receive inspiration from men and women coming to us from the Orient and the younger Churches, at times felt that we were the "foreigners", and that they indeed have received the "Spirit of adoption" and have claimed their sonship.

As we look at the conference as a whole, from this all too close perspective, several definite emphases emerge: First, the need of corporate as well as individual repentance; secondly, if the united

Church could speak to the divided world with authority, not ecclesiastical but spiritual, it would hold both the answer to the many problems which we face, and the power to solve them; thirdly, the fact of world fellowship in Christ, even in the twentieth century; and fourthly, the fact that even though we fail, Christ remains supreme, invincible, that even if this civilization goes down in chaos, He must inevitably triumph; for His is the Kingdom and the power and the glory for ever.

American Anglicans Issue Oxford Message

At University College, Oxford, on July 23, a meeting was held of the delegates, associates, and visitors from the Church of England in Canada and the Protestant Episcopal Church in the United States. The Bishop of Los Angeles, the Rt. Rev. W. Bertrand Stevens, presided and the Rev. Malcolm E. Peabody acted as secretary. There were present the entire American and Canadian delegations, with the coöpted delegates, associates, and many visitors. The Canadian Primate (the Archbishop of Toronto), the Bishop of Albany, and others spoke, and the Minute printed here was adopted.

WE, AS MEMBERS, associates, and visitors from the Protestant Episcopal Church in the United States and the Church of England in Canada meeting in connection with the World Conference on Life and Work desire to affirm our loyalty to the ecumenical idea set forth by the conference. We are deeply sensible of the need of a united Christianity and venture to hope that the ecumenical purposes of the conference may be presented fully to the General Convention in the United States and to the General Synod in Canada. It is obvious that time and patience will be required to work out plans that will be acceptable to the groups represented in the conference. Century old traditions and convictions should be considered and respected but they must never be allowed

to obscure the ideal of unity or make us hesitant in seeking it. It has been a moving experience to share in the fellowship of Christians of all names and nations. Orthodox and Protestant have both made their impression on us in such manner as to suggest to us the richness of a completed and permanent unity in Christ.

For several years our interest in the extension of Christ's Kingdom has been losing its fire and vitality. It is not for us to excuse ourselves by pleading that this is only the reflection of general conditions. Our religious motives and our missionary enthusiasm must never be dependent on the forces of the world. We who have been together at Oxford have sensed the profound faith that has been manifested in the older Churches in adversity and in the younger Churches in isolation. We have been conscious of the stirring of new loyalties in Christian hearts as persecution and possible martyrdom have been faced. We have been able to visualize the power and strength of Churches working with common purpose to bring the Christian faith to bear on the life of community and State and have been convinced afresh that added impetus to this end will come from a persistent search for the realization of the ecumenical ideal.

We believe that the Holy Spirit is guiding us to new understanding and power. The Kingdom of God is preached

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with fresh assurance as the guiding concept of the Christian life. "The Church calls" as a conference report has put it "not only to rise to a new level of effort and devotion but to believe in the God and Father of our Lord Jesus Christ who has overcome the world."

Because of this we are sure that God is calling our part of the Church Catholic to new faith in Him and to new effort in His service. In a family of Churches, our responsibility must be all the greater. The ideal of ecumenicity must serve as a stimulus to the acceptance of the responsibilities of faith and work that inhere in Christian discipleship.

We ask, therefore, that the World Conference on Life and Work be presented at sessions of the General Convention and the General Synod under such conditions

as will enable the members of our communion in North America to share in the stirrings of the Christian conscience that have marked the Oxford Conference. Our tasks on the American continent may differ from those of the Church in other parts of the world. If we are free of some of the more acute problems that affect Europe, our responsibility is all the greater for the normal obligations of Christian discipleship. We dare to hope that the General Convention and the General Synod will lift us to new levels of vision and aspiration and that together with all our Christian brethren, we may, in the name of Christ, go forward, humbly and courageously, so that the whole life of community and State may be transformed. We can do all things through Christ which strengtheneth us.

St. Barnabas' Hospital Chapel Consecrated

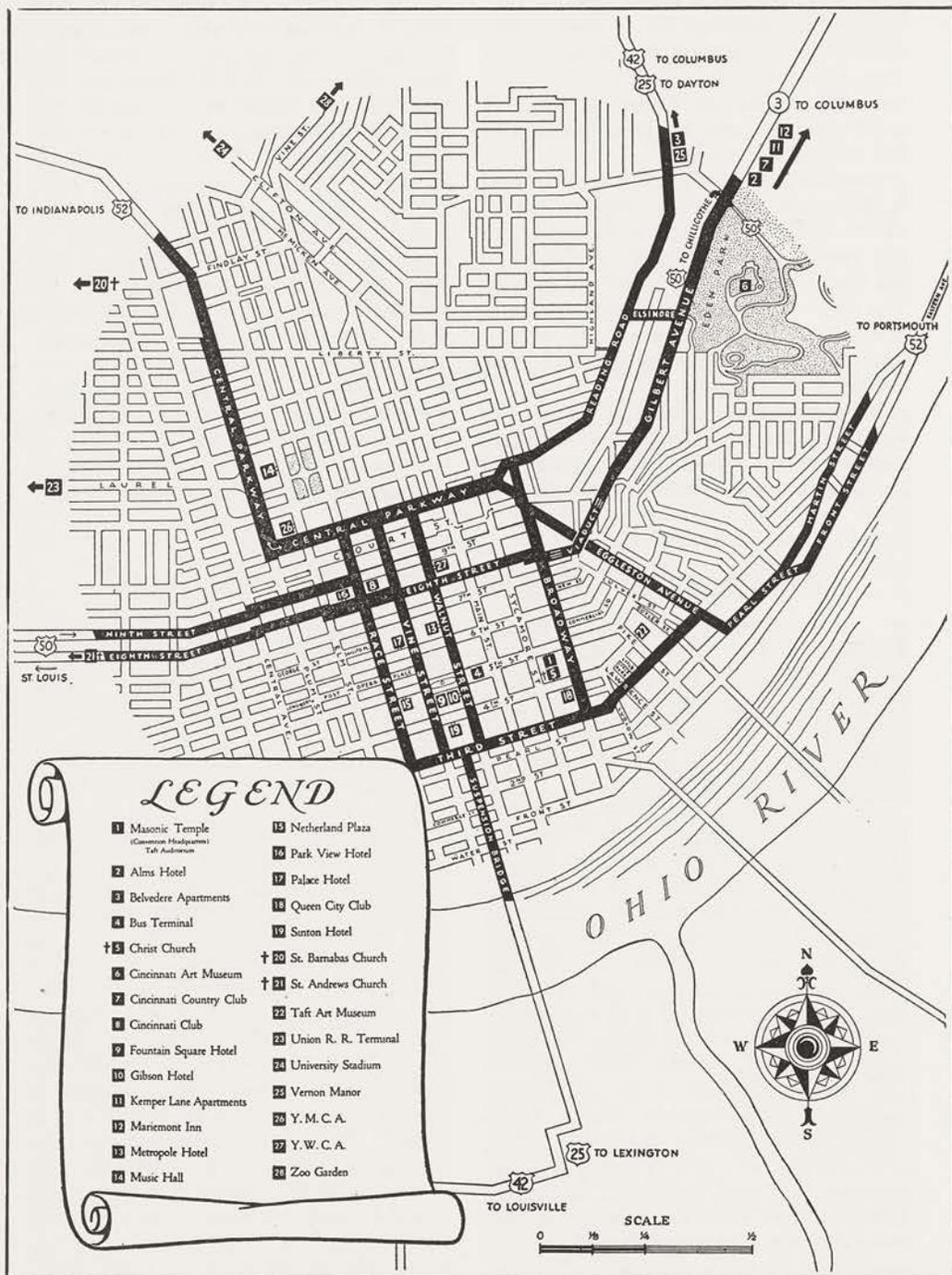
LATE IN JUNE, the Bishop of Osaka, the Rt. Rev. J. Y. Naide, assisted by the Bishop of Kyoto, the Rt. Rev. Shirley H. Nichols, consecrated the new chapel at St. Barnabas' Hospital, Osaka, in the presence of more than a hundred persons, Japanese and foreigners.

This consecration marked another milestone in the history of the Church in Osaka. Bishop Naide, to whom responsibility for the religious work in the hospital had been but recently transferred commented upon this in his sermon. From the earliest period of Christian work in Japan, schools and hospitals have gone hand-in-hand with evangelistic work, a trinity administering to mind, body, and soul. These three activities had their beginnings in the old foreign concession at Kawaguchi, Osaka, where today, the last remnant is Christ Church, administering to a greatly changed neighborhood. At first, besides St. Barnabas' Hospital, there were also schools for boys and girls, which changing conditions long ago forced to move elsewhere. St. Barnabas' was the last of the institutions to go, but that too, in 1919, was moved from

the congested warehouse and business district to its present site.

"Does progressive Japan," Bishop Naide continued, "still need foreign medical aid? This service answers the question with an emphatic 'Yes.' With the chapel as the heart and center of the hospital, the Church reaffirms its belief that not only bodies but souls also require healing. Every nurse in the hospital is a missionary. When women missionaries were first called from foreign lands, they were expected to know how to act as nurses, and through their ministry of healing, they made progress in evangelistic work. Today it is true that there are huge, well-equipped non-Christian hospitals in Japan, but only in a few Christian hospitals may one see Christ's ministry of healing truly at work with souls as well as bodies. This service of consecration must remind us that as Christ healed the sick regardless of any credentials they might bring, so must our hospital heal rich and poor, strong and weak, lovely and unlovely folk, in the Name of Jesus. Without this spirit at work, there can be no reason for Christian hospitals."

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Downtown Cincinnati: This map will help you find meeting places, hotels, churches, and other points of interest during the General Convention which opens on October 6

General Convention Program Announced

Revival of the Church's missionary effort is a first responsibility of triennial gathering of Churchmen, beginning October 6 in Cincinnati

WITH THIS ISSUE of THE SPIRIT OF MISSIONS the thought of the Church is turned toward Cincinnati where on Wednesday, October 6, will convene the fifty-second General Convention. Under the leadership of the Bishop of Southern Ohio, the Rt. Rev. Henry Wise Hobson, as host, a program of extraordinary interest (see pages 412-15) has been developed while local sponsors assert that a new peak for hospitality and general enjoyment will be achieved. The National Council will report a triennium during which missionary problems of the gravest import, complicated by inadequate support, have engaged its attention. It has reached the end of the three years with complete obedience to the mandate of General Convention that it pay as it goes and accumulate no deficit.

In a report adopted at the June session of National Council a budget of \$2,400,000 for 1938 was adopted for presentation to General Convention which sum it is proposed will be increased \$100,000 for each year of the new triennium. The Council also proposes that an amount of \$200,000 allotted to various projects which should be restored be added to the 1938 budget and be raised on a volunteer basis as soon as the total of \$2,400,000 is assured. Early indications of economic recovery had suggested to National Council the possibility of a budget of \$2,500,000 but in June the general outlook suggested the wisdom of reduction.

National Council is keenly interested in any projects for improved administration which may be proposed at Cincinnati and through a committee headed by the Bishop of Chicago has made important suggestions in this connection. Primary consideration is given to the reestablish-

ment of the Presiding Bishop as President of National Council, thus unifying administrative control. All suggestions dealing with the fiscal life of the general Church are submitted at General Convention to the Committee on Budget and Program, a distinguished group of Bishops, priests, and lay deputies, headed by the Bishop of Tennessee. Upon this group falls responsibility for outlining budget and program of the new triennium.

Among other high interests of National Council is its proposal to insure continuing evaluation of the Church's Program and the administration of that Program both at Church Missions House and in the field by the creation at Cincinnati of a Joint Committee on Strategy and Policy.

As always there will be at the very beginning of the Convention period several of the most significant gatherings which occur in the life of the Church. First of these is the opening session with sermon by the Bishop of California, the Rt. Rev. Edward L. Parsons; second, the Corporate Communion of the Woman's Auxiliary with presentation of the United Thank Offering; third, the first great Missionary Mass Meeting with announcement of the total of the U.T.O.; and again, the Joint Session of the House of Bishops and House of Deputies to hear reports of the missionary work of the triennium. These and all other gatherings promise to uphold the high standards set in recent General Conventions.

In these paragraphs attention has only been directed to matters of major missionary concern. Indeed General Convention is primarily a missionary gathering. Its greatest privilege is to further an enterprise which reflects our loyalty to Christ's dominant purpose for His Church, to spread the Gospel throughout the world. Missionary loyalists attend-

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ing the Convention itself or waiting at home for news of its activities will hope that there be manifest courage, loyalty, and consecration to this *first responsibility*. There needs be earnest prayer that the Holy Spirit truly guide Bishops, priests, and laity in making every decision so that true foundations may be laid for immediate revival and, in due course, complete rehabilitation. "Put missions first!" we trust, will be the mandate of the whole Church to its representatives at Cincinnati.

We present on accompanying pages the Convention program. To its family, THE SPIRIT OF MISSIONS suggests that it be studied in the light of the major missionary moments and followed from day to day with prayerful interest simultaneous when possible.

The Program follows:

WEDNESDAY, OCTOBER 6

- 7:30 a.m. Corporate Communion, House of Bishops and House of Deputies. Christ Church.
- 11:00 Opening Service of the General Convention. Stadium of the University of Cincinnati. Preacher: The Rt. Rev. Edward L. Parsons, Bishop of California. (In case of rain, this service will be held in Music Hall, 1243 Elm Street, where admission will be by ticket only.)
- 1:00 p.m. Luncheon for visiting choirs.
- 2:15 Woman's Auxiliary: Opening session. Scottish Rite Room.
- 2:30 Church Periodical Club: Organization meeting. Masonic Temple, Social Room.
- 3:00 House of Bishops: Opening session. Commandery Room.
House of Deputies: Opening session. Taft Auditorium.
- 4:00 Parent-Teacher Fellowship, sponsored by the Brotherhood of St. Andrew and Daughters of the King. Christ Church Parish House.
- 4:30 Missionary Teas.
- 6:30 Dinner, Diocese of Ohio. Hotel Gibson.
- 8:30 Opening Reception. Art Museum, Eden Park.

THURSDAY, OCTOBER 7

- 8:00 a.m. Triennial Corporate Communion and Presentation of the United Thank Offering of the women of

- the Church. North Wing of Music Hall.
- 10:00 House of Bishops.
House of Deputies.
Girls' Friendly Society: Board of Directors' meeting. Hotel Gibson.
Woman's Auxiliary.
- 11:30 Church League for Industrial Democracy Forum. Mayfair Theatre. Speaker: Norman Thomas. Chairman: The Rt. Rev. Benjamin Brewster, Bishop of Maine.
- Noon Woman's Auxiliary. Address: The Faith by Which the Church Lives—The Rev. Elmore McN. McKee.
- 2:00 p.m. House of Bishops.
House of Deputies.
Church Periodical Club conference.
- 4:15 Missionary Teas.
- 6:30 Dinner, Church Historical Society. Hotel Gibson.
- 8:30 Missionary Mass Meeting with announcement of the United Thank Offering. Music Hall, North Wing. Speaker: Mrs. Harper Sibley.

FRIDAY, OCTOBER 8

- 7:30 a.m. Corporate Communion and Commissioning Service of Church Army. Christ Church.
Holy Communion. Girls' Friendly Society Board. Christ Church Chapel.
- 8:00 Corporate Communion, breakfast, and round table. Church Mission of Help. Grace Church.
- 9:00 Girls' Friendly Society: Board of Directors. Hotel Gibson.
- 9:30 Woman's Auxiliary: Officers' conferences.
- 11:00 Joint Session of House of Bishops and House of Deputies. Woman's Auxiliary delegates invited to be present. Taft Auditorium.
- Noon Church League for Industrial Democracy Forum. Mayfair Theatre. Speaker: Sam Franklin, Director, Delta Coöperative Farm. Chairman: The Rt. Rev. Charles K. Gilbert, Suffragan Bishop of New York.
- 1:00 p.m. Luncheon for Bishops, deputies, and Woman's Auxiliary delegates. Hotel Gibson.
- 2:30 Joint Session continued.
- 4:00 Young People's Week-End. Registration. Founders' Room, Masonic Temple.
- 4:15 Missionary Tea. Masonic Temple.
- 4:30 Use of motion pictures in the Church: The Church and the economic situation. Mayfair Theatre.
- 4:45 Woman's Auxiliary provincial meetings.
- 6:00 Reunion dinner, former students

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- and friends, Church Training and Deaconess House of Pennsylvania. Woman's Exchange.
- 8:30 Mass Meeting, Foreign Missions. Taft Auditorium. Speaker: The Rt. Rev. V. S. Azariah, Bishop of Dornakal.
- SATURDAY, OCTOBER 9
- 7:30 a.m. Corporate Communion, Church Periodical Club. Christ Church.
- 8:00 Corporate Communion, Deaconesses. Church of the Resurrection, Fernbank.
- 8:30 Church Periodical Club breakfast. Masonic Temple.
- 8:45 Church Army trustees, breakfast meeting.
- 9:00 National Conference of Deaconesses. St. Andrew's Church, Ad-dyston.
- 9:15 Young People's session. Veterans' Memorial Hall.
- 9:30 Woman's Auxiliary. Address: The Rt. Rev. V. S. Azariah, Bishop of Dornakal.
- 10:00 House of Bishops.
House of Deputies.
- Noon Church League for Industrial Democracy Forum. Mayfair Theatre. Speaker: Lieutenant Laurence Oxley, U. S. Department of Labor. Chairman: Stanley Matthews.
- 12:30 p.m. Washington Cathedral luncheon. Hotel Sinton.
- 2:00 Young People's session.
- 2:30 Woman's Auxiliary: Officers' conferences.
- 4:15 Missionary Teas.
- 6:30 Dinner, Association of Chancellors. Living Church dinner. Hotel Gibson.
- 7:00 Young People's banquet. Hotel Gibson.
- SUNDAY, OCTOBER 10
- 7:30 a.m. Holy Communion, Memorial in thanksgiving for the life of the Rt. Rev. Arthur Selden Lloyd. Christ Church Chapel.
- 8:00 Corporate Communion, Youth Groups and Girls' Friendly Society. Christ Church.
Corporate Communion, National Executive Board Association, Woman's Auxiliary. Chapel of Church of the Advent.
- 11:00 Usual services in all parish churches.
Morning Prayer, especially for Young People. Preacher: The Rt. Rev. Clinton S. Quin, Bishop of Texas. Taft Auditorium.
Morning Prayer with sermon by the Bishop of Dornakal. Christ Church.
- 2:15 p.m. A Drama of Missions, *The Glory of the Light*. Music Hall.
- 5:00 Bishop Lloyd Memorial Service. Preacher: The Rt. Rev. Henry St. George Tucker, Bishop of Virginia. Christ Church.
- 8:00 A Drama of Missions, *The Glory of the Light*. Second performance. Music Hall.
- MONDAY, OCTOBER 11
- 7:30 a.m. Corporate Communion, Liberal Evangelicals. Christ Church Chapel.
- 9:30 Woman's Auxiliary. Address: The Rt. Rev. Efrain Salinas y Velasco, Bishop of Mexico.
- 10:00 House of Bishops.
House of Deputies.
- 10:30 Church Periodical Club conference.
- Noon Church League for Industrial Democracy Forum. Mayfair Theatre. Speaker: Reinhold Niebuhr, Professor, Union Theological Seminary. Chairman: The Rt. Rev. William Scarlett, Bishop of Missouri.
- 2:00 p.m. Woman's Auxiliary. Address: The Very Rev. Paul Roberts.
Religious Education Seminar. Registration. Masonic Temple.
- 2:30 House of Bishops.
House of Deputies.
Church Periodical Club conference. Masonic Temple, Social Room.
- 4:00 Girls' Friendly Society. Round table discussions. Christ Church Parish House.
- 4:15 Missionary Teas.
- 4:30 Use of motion pictures in the Church: The Church and war. Mayfair Theatre.
- 5:00 Reception by the W.A. Diocesan Executive Board to meet the national Executive Board. Taft Museum.
- 6:30 Seminary dinners: Episcopal Theological School, Hotel Gibson; Berkeley Divinity School, Hotel Sinton; Divinity School of the Pacific, Hotel Sinton; General Theological Seminary, Hotel Gibson; Philadelphia Divinity School, Hotel Sinton; Virginia Theological Seminary, Hotel Gibson.
- 8:30 Mass Meeting, Department of Religious Education. Presentation of the Children's Lenten, Little Helpers, and Birthday Thank Offerings. Taft Auditorium.
Church Periodical Club meeting. The Rt. Rev. Bartel H. Reinheimer, Bishop Coadjutor of Rochester, presiding. Speakers: The Rt. Rev. Leopold Kroll, Bishop of Liberia; Captain C. L. Conder, and Mr. Paul Rusch. Christ Church.

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TUESDAY, OCTOBER 12

- 7:30 a.m. Corporate Communion. Diocesan Altar Guilds. Christ Church.
- 9:00 Church Training Institute. Christ Church Parish House (see pages 451 and 457 for description of courses).
- 10:00 Church Training Institute: Second period.
House of Bishops.
House of Deputies.
- 10:30 Woman's Auxiliary. Addresses on types of service.
Church Periodical Club. Business meeting.
- Noon Church League for Industrial Democracy Forum. Mayfair Theatre. Speaker: The Rev. Howard (Buck) Kester, Southern Tenant Farmers Union. Chairman: The Rt. Rev. Henry K. Sherrill, Bishop of Massachusetts.
- 2:00 p.m. Woman's Auxiliary. Addresses: Christian Use of Money—Archie T. L. Tsen; Personnel—Adelaide T. Case.
Religious Education Seminar.
- 2:30 Diocesan Altar Guilds conference. Christ Church. Address: The Rt. Rev. Peter Trimble Rowe, Bishop of Alaska.
House of Bishops.
House of Deputies.
- 4:00 Girls' Friendly Society. Round table discussions. Christ Church Parish House.
- 4:30 Missionary Teas.
- 6:30 Dinner, Liberal Evangelicals. Hotel Gibson.
- 8:30 Mass Meeting, American Church Institute for Negroes. Taft Auditorium.

WEDNESDAY, OCTOBER 13

- 7:30 a.m. Corporate Communion, Friends of Cuba, Christ Church.
- 9:00 Church Training Institute: First period.
- 10:00 Church Training Institute: Second period.
House of Bishops.
House of Deputies.
- 10:30 Woman's Auxiliary.
Church Periodical Club conference.
- Noon Church League for Industrial Democracy Forum. Mayfair Theatre. Speaker: Roger Baldwin, Director, American Civil Liberties Union. Chairman: The Rt. Rev. Edward L. Parsons, Bishop of California.
- 2:00 p.m. Woman's Auxiliary, Group conferences.
Religious Education Seminar.
- 2:30 House of Bishops.

- 2:30 p.m. House of Deputies.
- 4:00 Girls' Friendly Society, Round table discussions. Christ Church Parish House.
- 4:30 Missionary Teas.
Use of motion pictures in the Church: Church and State. Mayfair Theatre.
- 6:30 College alumni dinners: The University of the South and its theological school, Hotel Gibson.
- 8:30 Bishop Vincent Memorial Symphony Concert. Music Hall.

THURSDAY, OCTOBER 14

- 7:30 a.m. Corporate Communion, College Workers, Christ Church Chapel.
- 9:00 Church Training Institute: First period.
- 10:00 Church Training Institute: Second period.
House of Bishops.
House of Deputies.
Woman's Auxiliary.
- Noon Church League for Industrial Democracy Forum. Mayfair Theatre. Speaker: A. J. Muste, Fellowship of Reconciliation. Chairman: The Rev. John Nevin Sayre.
- 2:00 p.m. Woman's Auxiliary, Group conferences.
Religious Education Seminar.
- 2:30 House of Bishops.
House of Deputies.
- 4:15 Missionary Teas.
- 4:30 Fifth Province Field and Missions Department. Hotel Gibson.
- 6:30 Provincial dinners: I, Hotel Gibson; II, Hotel Sinton; III, Hotel Netherland Plaza; IV, Hotel Gibson; V, Hotel Gibson; VI, Hotel Gibson; VII, Hotel Sinton; VIII. Triennial meeting, Directors of Religious Education.
- 8:15 Forward Movement Mass Meeting. The Presiding Bishop presiding. Speakers: The Rt. Rev. Henry Wise Hobson, Dr. Francis C. M. Wei, President of Central China College. Taft Auditorium.

FRIDAY, OCTOBER 15

- 7:30 a.m. Corporate Communion for Rural Workers. Christ Church.
- 9:00 Church Training Institute: First period.
- 10:00 Church Training Institute: Second period.
House of Bishops.
House of Deputies.
- 10:30 Woman's Auxiliary. Preliminary report of group conferences.
- Noon Church League for Industrial Democracy Forum. Mayfair Theatre. Chairman: Wm. F. Cochran.

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- 2:00 p.m. Woman's Auxiliary.
Religious Education Seminar.
- 2:30 House of Bishops.
House of Deputies.
- 3:30 Conference, Chairmen of diocesan
social service departments. Christ
Church, Work Room.
- 4:15 Missionary Teas.
- 4:30 Use of motion pictures in the
Church: Church and missionary
opportunity. Mayfair Theatre
- 6:30 Dinner meeting, St. Barnabas'
Guild for Nurses, Children's Hos-
pital.
Dinner meeting, Laymen's League.
Religious education banquet.
- 8:30 Mass Meeting, Department of
Christian Social Service. Speaker:
Seebom Rowntree, Chairman,
Rowntree Chocolate Company, Ltd.
The Rt. Rev. William Appleton
Lawrence, Bishop of Western Mas-
sachusetts, presiding. Taft Audi-
torium.

SATURDAY, OCTOBER 16

- 7:30 a.m. Holy Communion. Christ Church
Chapel.
- 9:30 Woman's Auxiliary group confer-
ences.
- 10:00 House of Bishops.
House of Deputies.
- Noon Church League for Industrial
Democracy Forum. Mayfair The-
atre. Speaker: Homer Martin,
President, United Automobile
Workers of America. Chairman:
The Rt. Rev. Paul Jones.

SUNDAY, OCTOBER 17

- 8:00 a.m. Holy Communion. Christ Church.
- 9:00 Holy Communion in Spanish.
Christ Church Chapel. The Rt.
Rev. Charles B. Colmore, Bishop
of Puerto Rico, celebrant. Preach-
er: The Rt. Rev. Efrain Salinas y
Velasco, Bishop of Mexico.
- 11:00 Morning Prayer, Taft Auditorium.
Preacher: The Rt. Rev. George
Craig Stewart, Bishop of Chicago.
Morning Prayer, Service of the
Liberal Evangelicals. Christ
Church. Preacher: The Rt. Rev.
William Scarlett, Bishop of Mis-
souri.

- 3:30 p.m. A service of worship for children.
Taft Auditorium.
- 5:00 Vespers. Christ Church. Preach-
er: The Rt. Rev. W. Appleton
Lawrence, Bishop of Western Mas-
sachusetts.
- 8:30 Mass Meeting, Department of Do-
mestic Missions. Taft Auditorium.

MONDAY, OCTOBER 18

- 7:30 a.m. Holy Communion. Christ Church
Chapel.
- 9:30 Woman's Auxiliary. Reports of
group conferences.
- 10:00 House of Bishops.
House of Deputies.
- Noon Reports of the Oxford and Edin-
burgh Conferences. Mayfair Theatre.
- 2:00 p.m. Woman's Auxiliary.
- 2:30 House of Bishops.
House of Deputies.
- 4:15 Missionary Teas.
- 4:30 Use of motion pictures in the
Church: The Church and moral
confusion. Mayfair Theatre.
- 6:30 Dinner and conference, Diocesan
field executives. Hotel Sinton.

TUESDAY, OCTOBER 19

- 7:30 a.m. Holy Communion. Christ Church
Chapel.
- 9:30 Woman's Auxiliary.
- 10:00 House of Bishops.
House of Deputies.
- Noon Reports of the Oxford and Edin-
burgh Conferences. Mayfair Theatre.
- 2:00 p.m. Woman's Auxiliary.
- 2:30 House of Bishops.
House of Deputies.
- 4:15 Missionary Teas.

WEDNESDAY, OCTOBER 20

- 7:30 a.m. Holy Communion. Christ Church
Chapel.
- 8:00 Corporate Communion, Woman's
Auxiliary, with sermon by the Rt.
Rev. Henry K. Sherrill, Bishop of
Massachusetts. Christ Church.
- 10:00 House of Bishops.
House of Deputies.
- 2:30 p.m. House of Bishops.
House of Deputies.
- 4:00 General Convention Closing Service.
Christ Church.
- 4:30 Missionary Tea at headquarters.

Why Missions? A Symposium of Some Answers for Today, is a twenty-four page pamphlet containing a selection of articles from THE SPIRIT OF MISSIONS. Just published, it is obtainable from Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y., for \$1.50 a hundred copies

Will the Church Dare Go Forward?

God calls us to do one thing: to have the mind which is in Christ Jesus; to rise above our prejudices; to have the ecumenical spirit

By the Rev. Gilbert P. Symons, Litt.D.

Canon to the Ordinary, Diocese of Southern Ohio

This is the eighth in a series of articles on the Forward Movement which THE SPIRIT OF MISSIONS is publishing in cooperation with the General Convention's Commission on a Forward Movement.

NO ONE EXPECTS here a report of what the Forward Movement has been or done in the past three years. In the deep sense, no one but God will ever know. The Commission will report to General Convention, but whatever it may do in its document or by addresses, it cannot hope to do more than say that here are some signs by which we declare how we have sought to serve God and the Church.

The name Forward Movement is indifferent. Other names might have been chosen: Awakening, Renewal, even Re-birth. The Commission took title from the hands of General Convention and sought from God, in council with the Fathers of the Church, to make it serve a holy purpose.

Is it too much to say that at Atlantic City in 1934, God gave the Church a sign, an answer to prayer? We were confused, ashamed, and divided. There were searchings of heart. Consciously and sub-consciously, the Church was self-convicted, some would say of sin; others, of futility; others, of failure. It is true, the hard fact of financial deficit reared us back sharply. But it was only the exciting agent, the match that set off the tinder.

We all know full well that there is more than enough money to support a greater program of work. The bitter thing is that we had not the basis of conviction on which to found it; we had not

in ourselves the reason, the faith, and the passionate love which makes men servants of the Kingdom.

The Commission has dared to be a fool for Christ's sake. It might have exploited its opportunity by seeking to galvanize the Church into action by mass meetings, by a furore of busyness, by setting up compulsory standards, by pressure and financial drives. Instead, it offered itself to God in disinterested service to the Church. As a reward of not heeding the allurements of human grandeur, there came a vision of supreme grandeur, the vision of our Lord Himself as still in charge, and saying first to each soul and then to the whole Church, "I am the way. Follow me!"

That way, analyzed from the Gospel, we dared to set forth (not finally but as a working plan) into what may be called a rosary assisting the disciple in a daily rule of life; seven phases of attitude and action in the little words: Turn, Follow, Learn, Pray, Serve, Worship, and Share.

In certain atmospheres this may seem childish, or even an avoidance of awful issues. Only those who have borne it can feel how little and despised a thing it can seem, to counsel humility, contrition, and prayer when mountains are falling upon us. But the Commission held firm and much of the Church rallied to the truth that no matter what great things we must suffer and do in Christ's name, we must first be right with God in order to take the hard road up which His Christ leads. Even that preliminary step has not been wholly taken. In another sense, it is a condition which must mark every step we take; even the last and most daring.

WILL THE CHURCH DARE GO FORWARD?

We must not consider our Forward Movement as a thing apart, as our own discovery or possession. A man may light a candle at midnight in his own little room, but God alone can call up the sun to tell a whole world that here is a new day. We ought gladly to acknowledge that the Holy Spirit brooding over our human chaos has said, "Let there be light." Forward Movement is divine light shining from on high into our particular household of faith. Thank God, the same light is shining into other households also. We may well guess that some of them are set on higher ground and have larger or cleaner windows.

The Forward Movement is not a bureau, an institution, a party, or an emergency measure. It is an attitude and a motion within the living Church. It is response to the triune God: Creator, Redeemer, Empowerer. It is faith and obedience. God is the supreme value. Christ is our example and Lord. We can tolerate no spirit but Holy Spirit. The Kingdom is our objective. We are to work it out under God in the grim realities of this life and this world.

Many men (among them the most earnest and spiritual) are faulting the Church for not coming to grips with real situations, actualities. The grave charge must be accepted. But not in despair. But how can we come to grips with reality, when we are so divided over basic truth, to say nothing of method; while we take up so much time and strength building fences against each other within and without our little communion?

As I thought to frame this article, I moved about for a month in Germany where two devoted and separate parts of Christ's Church are seeing (as they have not seen for ages) that most of the Scriptures and all the Incarnate Life grew under the shadow of the Cross. As I write this article I am one of seven hundred persons gathered for ecumenical conference out of forty-five nations in the ancient halls of Oxford. We are like boys who have leapt over fences and are wistfully getting acquainted upon a common.

We grope to understand each other in strange languages not so much of the tongue as of the mind and heart. We are dressed in our prejudices. Dare we strip naked and swim together in the River of God before our masters whistle us back to the confinement and separation they call good?

I have prayed, we all here have prayed, that our people might sense what we dimly sense in Oxford. That God's spirit is bending over us, whispering to us that we can be one; telling us never to forget, never to let any pressure make us forget what we have found here. We call it "the ecumenical spirit."

Today a great Chinese almost with tears in his eyes, in recounting how hard it was for him to be a Christian just now, pleaded for Christian help, for spiritual reinforcement from other lands. A Japanese scholar, nearly blind and led by a fellow countryman, stumbled to the platform and confessed for his nation their trespasses, offering in himself the spiritual fellowship of Japanese Christians with their brethren in China. Perhaps, both can but suffer the Cross together. We delegates almost wept, and there must have been joy among the angels.

Some of us are moving on soon to Edinburgh. O that the "same Spirit" will go before us and hover over us there; that it may not be a Caesarea where Peter will dare say, "Not so, Lord" as He sets His face and declares that the Son of Man (and His followers) must suffer many things, even to the Cross.

SOON, THOUSANDS will be threading their way to Cincinnati for the General Convention of 1937. There is much necessary routine business to be dispatched. But the great Church and the world is not interested in our business. Men are willing in their desperation and perplexity to look once more to the Church even while expecting nothing. Shall they read in the papers circumlocutions and trivialities? When they ask bread, shall we give them a stone?

Reasonable men know that many

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questions are so honestly controversial that it is humanly impossible in a moment to decide them finally and cast them into manifestoes and binding dogma. They do not expect us to settle all the world's troubles with one stroke, nor to cleave the living child of controversy with the sword of Solomon. They demand to know, not how to get a living but *what to live by*. Their little gods are fallen on their faces. Is there a real God, and if so what does He require?

These captains of industry with their faces down on their desks, these millions of workers with their grievances, all these unemployed, all these mothers, all these children, all who, like unwilling slaves, are piling up fuel for the fire that must destroy us, shall they listen for a trumpet and hear only a pitiful bleat?

They do not expect us to detail how they shall be delivered from dictators or mass tyranny; just how the social order shall be remade in justice; what scheme is final in education; or how to stop the present and threatened butchery of human beings. That is a world task. But they do expect us to tell them in whose Name they can be saved and how. We must not only tell them: we must live it out with them. They cannot receive a hundred mutually cancelling voices. There must be one word, sure and clear, uttered in fellow-feeling and understanding. Have we one vision upon the primacy of God as over against Caesar? Do we de-

pend upon and therefore endorse the present social and economic order? Do we connive at the greed and obduracy that issue inevitably in violence and war? Is war a result of sin; sin itself?

Thought of in concrete terms like these, what confronts General Convention is frightening. Our tendency will be to side-step. We are utterly incapable of approaching any of these questions except in one way: earnestly to seek God. And as we seek God will He not call upon us to do one thing: to have the mind which is in Christ Jesus; to go down to bed rock deeper than all our cleavages; to rise in vision above all the smoke screens of our prejudices; to have the ecumenical spirit?

Our radical sin is separation: from God; from each other; within the family, in the Church, in the community, in the world. The cure for it is the Cross, the medicine of the world. And what bitter medicine! To offend friends. To part from party. To fraternize with enemies. To quarrel with our bread and butter. To cast out idols that have become sacred. To unlearn delusions we held as Gospel truth.

Someone has said that the only ultimate security lies in human fortitude. No! It lies in God. But having God, we can dare; we must dare. The things which are before us will not be reached unless we add to knowledge and conviction the will to dare. Will our Church, under God, gird itself and dare?

Boone Library, Again a Pioneer

BOONE LIBRARY at Wuchang, already a pioneer in developing the public library idea in China, has lately staged a small museum project, pioneering again since the modern educational aspect of popular museums is not yet current in China.

On display were objects ranging from the fossil footprint of a prehistoric beast to a modern vertical file and an electric vacuum cleaner for library use. In between were Yuan porcelains, Sung paintings, Han bricks, a mirror of the Chin dynasty, Mongolian and Tibetan scrip-

tures, and even a bronze tripod and bronze bells of the Shang dynasty. Among various historical exhibits was the proclamation of General Li ordering the Chinese to discard their queues.

Mr. Richard Delafield Shipman, an old friend of Boone and a museum expert and enthusiast, returned to China not long ago and has been directing a museum class at Hua Chung College. He was responsible for the exhibition, together with Mr. Yih, an archæologist on the Hua Chung faculty, and Mr. Samuel T. Y. Seng, head of the library school.

Some Friends of Mine in China

Missionary for forty years in East, now in the United States on furlough, tells of men in varied walks of life who count him their friend

By the Rev. Robert E. Wood
St. Michael's Church, Wuchang, China

I OFTEN TELL FRIENDS about an interesting book which Bishop Roots gave me on my sixtieth birthday called, *How to be Useful Between the Ages of Sixty and Ninety*. There are many rules, some of them hard to keep, but the one I do observe is "try to keep young by having young friends about you." My young friends are legion and they make me very proud and happy. Let me begin with the Young Policeman.

It is grand to stand in well with the Police. I often run into No. 2 Police Station across the street from St. Michael's Church, Wuchang, and give them a batch of picture supplements from New York and other papers, kindly sent to me by good friends in the United States. Sometimes the policemen come in to see me and it is nice, when having a Chinese meal all by myself, to invite one in to share it. The Young Policeman often drops in. He it was, who on Christmas evening, simply burst in on me, grabbed me and swung me around and shouted, "Chiang Kai Shek has been let out of captivity and all are rejoicing." Already we could hear the firecrackers all over the town.

The Young Policeman is a very good friend of mine. He tells me that his boss had appointed him especially to look after the safety and welfare of us foreigners so his charge to me is, "In case of any

trouble do not try to deal with it yourself, just send for me." To be sure, things are very peaceful nowadays but it is reassuring to know that there is a

friend always ready to help in case any trouble turns up. The only thing last year for which we needed to send an SOS to No. 2 Police Station was when two big, husky, drunken Russians got into the parish school, frightened our children, and refused to budge. When I applied to the chief at the Police Station he replied, "I shall send a man over at once." My advice was "better send more than one" and in the end, it took about a half-dozen to get our two invaders off to Hankow. This particular friend, the Young Policeman, comes to church often when not on duty, and is under in-

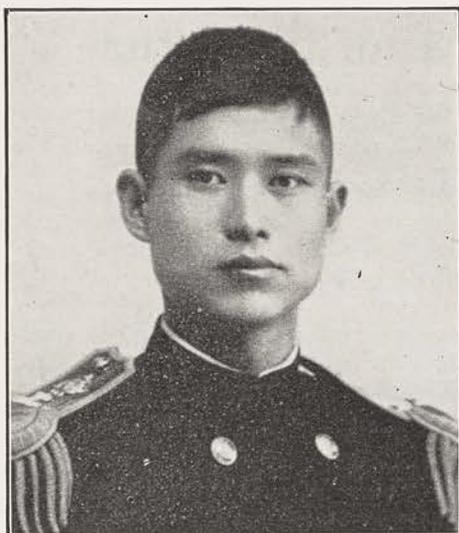
struction for baptism, having been admitted catechumen on Easter Even last.

Speaking of catechumens there is another friend, the Naval Officer, Li Hsin Heo. About twenty years ago young Li left us when he was just a school boy to complete his education. Now, after one promotion after another, he is commander of one of the large Chinese gunboats at Chintao in North China. When a few years ago he visited his native city he spent a day with me and we two hobnobbed like a couple of old cronies. He told many interesting things about naval affairs and gave me a copy of a most in-



The Young Policeman became a catechumen last Easter Even

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COMMANDER LI HSIN HEO
This son of a fine old Confucian scholar calls himself a "Christian disciple"

teresting astronomical chart which he had made for his fellow officers. He is one of my most remarkable friends. He styles himself a "Christian disciple" and always remembers me with a card and letter at Christmas. He asks us to pray for him and he sends his little niece, who lives in Wuchang, to St. Michael's School. She too is a catechumen and is preparing for baptism.

Li's father was a fine Confucian scholar of the old school, who died not long since. A few years ago when one of the Air Force Officers and the wife of the Governor, told me they were coming to St. Michael's for one of our festivals, I sent word around to the old gentleman. Many of my Chinese friends, who have never met one another before, have become acquainted in the Common Room of St. Michael's Parish House after church. Such was the case this time. My venerable friend came and proudly brought along his son's photograph to show to the Governor's wife. She was delighted and was I not proud when I declared that I had one just like it which Commander Li himself had given me.

P. C. Kuo, a Ph.D. from Harvard and Professor of History in the Wu-Han University, Wuchang, is a keen observer

of the world situation and writes most thoughtful articles for the newspapers. Incidentally, one of the finest tributes to the much beloved wife of Bishop Gilman, at the time of her passing, was made by him. It appeared as one of his frequent editorial articles in the *Hankow Herald* and was copied in two of our diocesan *Newsletters*. When his handsome face appeared in the crowd of friends who came to the boat to see me off, when I left Hankow for America last Easter Tuesday, I was delighted.

That was not the first time he had shown me a great kindness either. You can imagine what a joy it was to me, on one of our festivals in the parish house after service at St. Michael's, to have him meet other friends of mine, more particularly Sir Meyrick Hewlett, British Consul General at Hankow.

Sir Meyrick and Lady Hewlett, friends of many years' standing, when stationed in Hankow, kept open house and gave me a cordial invitation to bring my Chinese friends with me, especially on Sunday afternoons when they were always at home. They two, did more than anyone to create good will and friendship between Chinese and foreigners, being in close touch with the most influential personalities on both sides. Now they have retired from public life and have returned to England. Their loss to China is irreparable and we shall always miss them at St. Michael's. Our patronal festival, St. Michael's Day, was also a special day for them, as Sir Meyrick was a knight of St. Michael and St. George. On one occasion, he brought the magnificent insignia, the gift of the late King George when he knighted him, to be placed on the altar during our glorious festival celebration and blessed by me.

Among other distinguished guests who also love St. Michael's, I cannot refrain from mentioning the Captain of a British gunboat (since returned to England and promoted to high honors), who still writes to me and encourages me by saying that as the festivals come around and he makes his communions in England, he is with us in spirit at St. Michael's, in far

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away China, and is praying for us and with us.

But to return to my Chinese friends. Let me mention two who went with me to the British Consulate in Hankow on a certain Sunday afternoon. One is Peter and the other is Clinton. Peter, since his graduation from Central China College in 1935, has been doing post-graduate and research work. He comes from quite a wealthy family and has a very generous allowance, but instead of using it for himself alone as he might easily do, he loves to share his blessings with others, especially with this outlandish foreigner.

How can I begin to tell of his many kindnesses to me! Peter is really quite a "swell" and he looks grand in his fine clothes which he knows how to wear to perfection. He does not like it at all when he sees me getting shabbier and shabbier and so he has taken me to his fashionable Hankow tailor and has fitted me out with a fine black suit and a "swell" white flannel suit for summer wear. Then there is a warm winter overcoat and woolen shirts and a beautiful silk neck scarf, and for summer, a sun helmet and an abundance of other things besides. One summer he was my host in Kuling and could not have looked after me more closely if I had been his own father. Often he has taken me to Hankow to see a good "movie" or invited me to a good dinner at the Navy Y. But best of all, together with the enjoyment of so many of the good things of this life, he is a most devout Christian and regular communicant. The greatest of all our joys are those which we share at the altar.

Clinton (whose real name is Hwang Chiao Yen) is a veritable "Sunny Jim"; whether I go to his hospitable home for a delectable Cantonese meal or he comes to me for potluck, he is always a joy. He was one of our regular household one summer in Kuling and he too is immensely concerned about my keeping up with the styles. He is always doing kind things for me, sending me all sorts of good things at the festivals. He and his kind father keep me supplied with my favorite brand of tea. But the greatest

service they ever rendered me was to purchase a most desirable piece of land sloping down to the beautiful East Lake, out by the great Wu-Han Government University. Here I hope to retire when the time comes, and won't it be wonderful living there where I can keep in touch with that delightful group of Christian students, whom I have known for years, old ones going every year but new ones coming. The day that I had the unspeakable joy of receiving Clinton into the Church by Holy Baptism was one of the greatest of a lifetime, and officiating at his wedding was another.

Among the Christian students and one of the most influential leaders at the great Wu-Han University, was my close friend, Liu Tsen Nieh. He is the son of one of our Chinese clergy and now has a Government job at Nanking, the capital of China. In his student days he could turn his hand to anything. A musician of real talent, he could play several instruments, compose new tunes, and improvise. He was a tremendous help



CLINTON HWANG AND HIS BRIDE
Mr. Wood happily recalls the baptism and marriage of Hwang Chiao Yen

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Liu Tsen Nieh (left), the son of a Chinese clergyman, was an influential leader during his student days at Wu-Han University, where P. C. Kuo (center), a keen observer of world affairs, is Professor of History. Peter Ko (right), a graduate of Hua Chung College and a regular communicant of the Church, loves to share his blessings

when he came to services at St. Michael's, for he always brought along one of his instruments to help lead the singing. Whenever we had a procession his cornet kept us all together to perfection. He used also to bring his friends, and through him I became acquainted with a number of other students. One friend bringing another is one of the great delights of life at St. Michael's Parish House.

One of the cleverest is Yie Chuin Chien, a splendid linguist, who reads English, French, and Japanese with ease. One time when I had occasion to write a note to him I managed (just to show off) to get my ideas over to him in very faulty French, and back came his reply in French that would be a credit to any college student in America or England. From what he culled from English, French, and Japanese literature he wrote stories and articles in Chinese for magazines and newspapers to pay his way through college. I do so long to see him a member of the Church. His only excuse for not becoming a Christian when I put the question to him was, "I do not have time to read the Bible." But he is so near to the Kingdom of God that I still have hope. The last time I saw him was when he came to spend a night at the parish house on his way to a temporary job immediately after his graduation. An Eng-

lish scientist who wished to study the geological formations in the gorges in the upper Yangtze River, needed an interpreter for which post my friend was chosen.

Wang Kai was another prominent member of that Christian group at Wu-Han University and a most beloved friend. His father, a prominent military officer in Hunan Province, is an outspoken and zealous Christian who exerts a fine influence over his soldiers and by his example leads many of them to Christ. Missionaries tell me that he often appears at church services wherever he is stationed and is generally accompanied by a number of his men. Years and years ago, when he was a cadet in the military academy near Wuchang, he came to a little Bible class I conducted. Two Christian friends of his, one called Peter and the other John, were the nucleus of it. It was through them that I came to know Wang Kai's father and others of the military students. Another of them, by the way, was the officer whom years afterwards belonged to that successful Southern Army that took Wuchang after the forty-day siege. After safely putting our former Northern governor in custody he came to call on me to renew the old acquaintance.

When Wang Kai was old enough to

SOME FRIENDS OF MINE IN CHINA



Tsen Hsieh Fu (left) since his baptism a year ago has been quietly witnessing for Christ in the War Office at Nanking. Wang Kai (center) was another prominent member of the Christian group at Wu-Han University. Yie Chuin Chien (right), a distinguished linguist reading English, French, and Japanese with ease, is not yet a Christian

enter Wu-Han University his father, remembering his own student days at Wuchang, wrote to ask me to look after his son. Imagine how pleased I was to have such a chance. Eventually Wang Kai was baptized and confirmed at St. Michael's. He was also an active member of the Christian group at the university, and through him I met a number of others. His room was a popular rendezvous, and I have kept up the contact ever since. Old students going and new students coming.

It is such a joy when I espy students in the congregation on a Sunday morning, but best of all, when they come for the midnight celebration on Christmas Eve. Their college, being a Government institution, does not observe Christmas as a holiday and classes continue as usual. But these Christian students can come into town on the evening before, attend our glorious midnight service, and then sleep on the floor of my study in the parish house. I rent and borrow quilts and bedding for the purpose from a Chinese hotel. The next morning after breakfast at six-thirty they get off in time for their classes as usual. Last Christmas thirty student guests slept on the floor.

Last December I went out to the university a few days before Christ-

mas and attended their regular weekly meeting, which they always conduct themselves. I extended the usual Christmas invitation to St. Michael's, and their welcome to me and their response to my invitation were most gratifying. Imagine my joy when one Sunday last year seventeen of these fine young Christian students requested the privilege of holding a conference at St. Michael's. In the late afternoon they asked if a room could be darkened for a special service which they, themselves, had thought out. Although they all with a very few exceptions, were members of other Christian bodies they requested that all should be vested in choir surplices. The occasion was most solemn and picturesque. A table was covered with a white cloth and on it was placed a wooden cross which they had brought. Each one of us was provided with a lighted candle and was assigned a verse of Scripture about light. As each one recited his verse he placed his candle in the cross. There were pegs in the cross for this purpose. My verse (in Chinese, of course) was II Corinthians 4:6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Nothing could have been more moving and impressive,

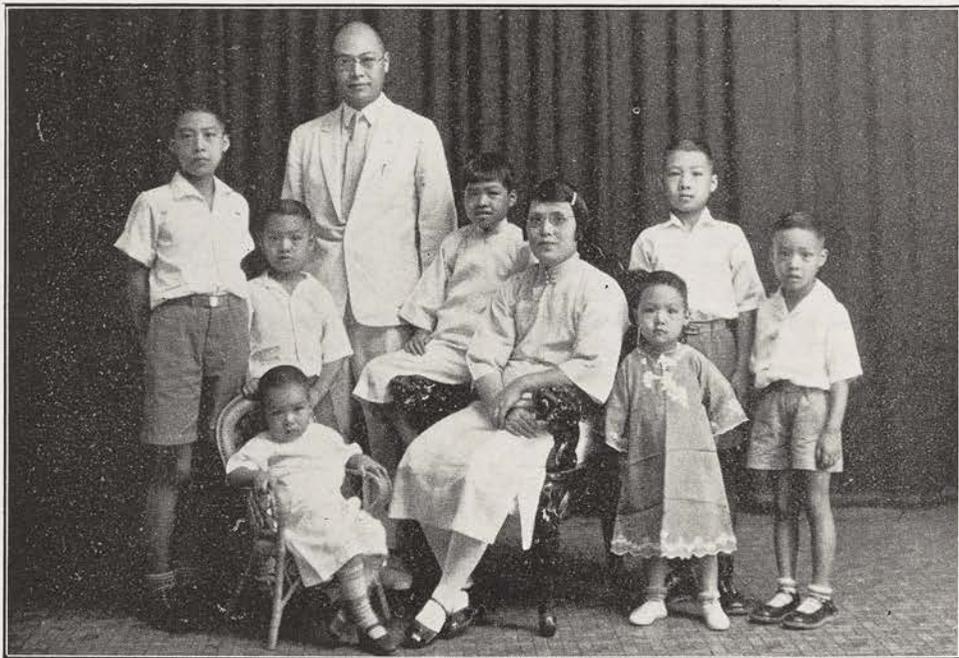
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and none of these splendid attractive young people seemed in the least self-conscious or embarrassed but were quite naive and perfectly at home. It was truly wonderful. And this was not the end of it: this past Easter twenty of the local graduates and their friends came at their own request and spent the afternoon holding another conference similar to the previous one which some of them had enjoyed. Do you wonder that I like my job?

While I am on the subject of Wu-Han University let me mention Doctor K. O. Chan, the university physician, who is now studying in Germany. He used to come to St. Michael's regularly although not a member of our branch of the Church. That is one of the remarkable things about St. Michael's. Christians of every name feel at home there, so much so that one of my fellow missionaries accuses me of being an "ecclesiastical bandit." He says I am always grabbing Christians who do not belong to me,

but I assure you that I never grab them. They come of their own free will. Why, not long ago when one of my Air Force friends, a third generation Presbyterian, was to marry a fifth generation Roman Catholic they agreed that St. Michael's was the half-way house for them both. So they had a fine wedding at our church. Not only that, they felt so much at home that the bride came long before the service and dressed in a room assigned to her in the parish house, although it is strictly a bachelor's establishment. That really is going some, but it is the New China, and remember Mrs. Grundy was killed in the Great War. Another occasion when the presence of a lady guest at St. Michael's made so much of an impression that we had our picture taken to remember it, was when an officer in the medical department of the Army came with officers of the opposite sex.

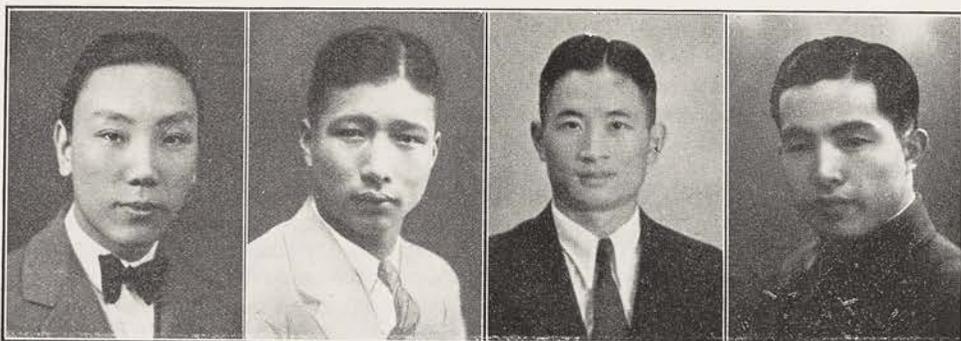
Another military man is T'sen Hsieh Fu. I first knew him when he was a



DR. K. O. CHAN AND HIS FAMILY

The physician at Wu-Han University regularly attends St. Michael's Church, Wuchang. He is but one of many Christians of other bodies who find in Mr. Wood's parish a satisfying Church home

SOME FRIENDS OF MINE IN CHINA



Dr. Chen (left), prepared for confirmation by Mr. Wood, is X-ray specialist at Church General Hospital, Wuchang. Teng Tsz Ming (left center), a former Boone student, is athletic director in the Chinese Army. K. K. Hsiang (right center), was one of the three friends who were baptized in Kuling last year. The officer at the right is another of the Kuling group

young cadet in the officers' training camp in Wuchang. He used to come to St. Michael's and we worked up quite a friendship, but he was soon transferred to Nanking and for more than five years I saw no more of him, although we used to exchange letters once or twice a year. In these days a bus line as well as a new railroad connects Nanking and Wuhu, where it is my privilege to pay a yearly visit to conduct a retreat in Chinese and English for the Sisters of the Transfiguration. In one of my letters to my friend in Nanking I mentioned that I had been in his neighborhood. His reply was a stern rebuke for not letting him know. So when I planned to go again I took pains to let him know beforehand. As a result he landed at the convent the very morning that I did. This was most embarrassing! The Sisters, of course, can easily make arrangements for an old stick like me in the prophet's chamber across the compound, but a handsome young army officer around the convent is something unusual. I went at once to the Sisters and acknowledged my rashness. There is no emergency that these dear Sisters cannot meet. They were most reassuring. They told me to leave it all to them. In no time they had a cot set up in the prophet's chamber and a nice Chinese meal sent over for us both. So my friend stayed until the next day. Mr. B. W. Lanphear of the Wuhu mission also rose to the occasion and invited us to his most hospitable home for another meal.

Before my friend left he promised to visit us the following summer at Kuling. He not only came himself but brought a most delightful friend, a fellow officer, with him. These two, along with a friend of Clinton's, were the only ones of our large household of fifteen or more (all Chinese but me) who were not Church members. They took our religion for granted. They joined us in our daily family devotions and went with us to church. Then came the joy of all joys: the spontaneous request of these three guests (through a middleman, of course, according to Chinese custom) to be received into the Church by baptism while we were all there together in Kuling. And so, after some days of intense instruction and preparation they were not only baptized but confirmed at the Church of the Ascension, Kuling. It was my privilege to baptize them (bless their hearts) and Bishop Huntington came and confirmed them.

You may think I was hasty, for, as a rule the passage from heathenism to Christianity is a long one, a catechuminate being followed by long preparation for baptism and confirmation. But in their case they were not heathen. One of them had already read the New Testament through six times and the others had a Christian background and had attended a mission school, especially this friend of mine, who had also attended St. Michael's when he was in Wuchang as a cadet.

Later on these two military officers

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came with another friend to spend the night as fellow guests with me at the home of the Rev. John Magee in Nanking. There they made their communion the next morning. Recently this friend has been promoted to a position in the War Office at Nanking. The last time I saw him I asked him what he had done with certain sacred pictures which the Sisters last summer had allowed him to choose for himself.

He replied, "I have them on my desk at the War Office."

I asked, "Do your fellow officers know you are a Christian?"

"They do. They all know."

Thus he is quietly witnessing for Christ, and my heart is rejoicing. The other officer is in an artillery camp twenty miles outside Nanking, and I am sure he is living as a Christian should. The third friend is in a bank at Hankow. He often comes over to St. Michael's for his Sunday communion and brings his violin and plays at our choral Eucharist. He is enrolled at St. Paul's Cathedral, Hankow, and is a regular communicant there even at week day services.

Another guest of last summer was Doctor Chen of the Church General Hospital, Wuchang. If this likeness conveys the idea to your mind that it ought to, then you will know he is very attractive and lovable. As part of my job as chaplain of the hospital I presented him for confirmation some time ago. When he consented to be one of our Kuling household I was too pleased for words. He is one of our showpieces at our Church hospital at Wuchang where his specialty is the X-ray. He is a wizard at it. I know, for he has taken pictures of the inside of me. He knows people from the inside out as well as from the outside in.

The last friend of whom I shall tell is of Teng Tsz Ming. A former student at Boone School and a fine athlete, he is now athletic director in the Army and often serves as judge at athletic meets. He is also a fine swimmer; in fact, rumor has it that he fell in love with his attractive young wife in the swimming pool.

She is a modern young lady of the best type and is very fond of outdoor life. Her devoted husband already has taught her to ride horseback, so you can imagine how far she has gone beyond the Old China and its customs. I was asked to be present at the betrothal ceremony for these two delightful people, held in one of the fine restaurants in Hankow with many guests. When I arrived I discovered I was the only foreigner so honored. Army officers managed the Ceremony of the Eight Characters which makes the betrothal binding and they were duly exchanged, signed, and sealed. Then said one of the officers, "Will any of the guests favor us with a speech?" No one volunteered, but when this husky athletic prospective bridegroom saw me standing modestly in the background he actually resorted to physical violence and thrust me out into the midst of them with "You know Chinese and you must say something." My mind was a complete blank but I did manage to say something to the effect that the bride and groom were well known to many foreigners as well as to hosts of Chinese, and among all the felicitations they were receiving from the latter I begged to represent the former and to add my *kung hsi kung hsi* (congratulations). This seemed to strike them all as appropriate and I got by with it amidst loud applause.

Yes, I know you will say that my head is completely turned, and I must in all sincerity plead guilty. Let me add that the bride and groom appeared in the congregation at St. Michael's the following Sunday. They took pains to come all the way over from Hankow, and I was glad to see them!

These fourteen are pictures of a few of my grand friends in China. If I should send photographs of the ricksha coolies who come to our shelter at St. Michael's or the farmers who walk into town several miles to attend church, there would not be room for them. But all are equally at home at St. Michael's, and of course, in the Lord's sight, equally precious.

The Church's Work in War-Torn Shanghai

Churches, schools, and hospitals, in practically all sections of city, representing a hundred years of solid work, imperiled by situation

By John Wilson Wood, D.C.L.

Executive Secretary, Department of Foreign Missions

THE CHURCH HAS work in practically all sections of Shanghai. If you begin the round of the city in the Hongkew district of the International Settlement you would be in that part of the city where Christian work began at a time when the residence of foreigners was not desired in the so-called native city, a mile and a half to the south. In 1845, the Church of Our Saviour was established as a poorly equipped and rather unpromising mission. Today, it is one of the five self-supporting congregations of the Church in Shanghai, with a fine building of its own, and a parish organization including a Chinese rector, vestry, choir, Sunday school, parish house, Boy Scouts, and other numerous activities. The present home of the congregation is on Dixwell Road just beyond the borders of Hongkew.

On Seward Road, a busy thoroughfare, stands St. Luke's Hospital for men and boys. Its patients come from many parts of the city with scores of emergency cases every month from the Yangtse Poo district with its many factories and mills. One of the striking sights of the day in Hongkew is the afternoon dispensary with an average of three hundred or more patients with all sorts of ills to be

cared for by Chinese orderlies and men nurses under the direction of the American staff. As Hongkew has been greatly disturbed because of the large number of Japanese residents, the work of the hospital has been transferred temporarily to the buildings of St. John's University, five miles to the west. The university will not begin its autumn session until mid-September.

In Hongkew also is the business office of the mission. That has followed the hospital to St. John's.

In the Chapei district, just to the west of Hongkew, is St. Paul's Church, also self-supporting and entirely administered by Chinese. To the south, across Soochow Creek, in the Simza section, is a strong mission center, including the self-supporting St. Peter's parish and its day schools for boys and girls, St. Elizabeth's Hospital for women and children and its training school for about seventy pupil nurses. Like St. Luke's further east, St. Elizabeth's cares for patients from a wide area and is constantly crowded to a degree that would not be tolerated in an American hospital. The needs of the Shanghai population even in normal times are so appalling that even hard-hearted American hospital superintendents would have to bow to the conditions.

Missionaries Safe

THIS reassuring cable message from Shanghai on August 16, as THE SPIRIT OF MISSIONS was going to press, relieved apprehension at Church Missions House when newspaper headlines told of the renewal of warfare in the Shanghai area and of the death of many and the serious injury of hundreds in the midst of the foreign concessions. On advice from Shanghai, members of the China staff en route to the field were instructed to debark at Yokohama or Hongkong until further notice. Two missionaries on the eve of departure deferred their sailing.

In the accompanying article, Dr. Wood briefly summarizes the Church's work in Shanghai. See pictures on pp. 432-3.

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A mile and a half to the west is the site where the new hospital, combining work of St. Luke's and St. Elizabeth's is to be erected. The buildings on the grounds now are Chinese residences that were there when the property was purchased.

Plans for the new buildings have been approved. Because of lack of funds, some of them will have to be erected as barrack buildings, good for about ten years. Two of the main buildings will be of reinforced concrete fireproof construction.

To the south, in the French Concession, is the newest of the self-supporting parishes. I recall most happily being with the people of All Saints' on the last Sunday of June, 1933, when the resolve was taken that beginning with the first Sunday of July the congregation would become self-supporting. It grew out of the experience of Chinese as patients in St. Luke's Hospital. Most of them at the time were not Christian. The work was begun and nurtured by the Rev. Cameron MacRae, who has three self-supporting congregations to his credit in Shanghai at the present time.

Going back toward the east, and just south of the French Concession, one comes to the native city of Shanghai where Grace Church, the second oldest of our Shanghai churches, is located. Through its spiritual ministry and its primary schools for children it continues to render fine service.

In the Shanghai region within a few miles of the city, there are other centers of Christian work. At Woosung where the Whangpoo River joins the Yangtse, St. James' Church carries on. Not far away is St. Stephen's, Yang-haung; both are in the care of the same Chinese clergyman.

St. Paul's, Kiangwan, once four miles or more to the north of the Shanghai limits, is now in a region which is being developed as the civic center of the Shanghai that is to be.

In country places like Sungkiang, the Church of the Cardinal Virtues, and at Kiading, the Church of the Good Shepherd, carry on effective ministries. In all

these churches Chinese clergy are in charge.

Five miles to the west from Shanghai's river front, one passes through the village of Tsaokiatu with its Christian community working and worshiping in a small church erected a few years ago. Its main street terminates at the gate of St. John's University with its domain of approximately forty acres lying on two sides of Soochow Creek. Here are the Pro-Cathedral of the Diocese of Shanghai, St. John's University with its numerous attractive buildings, St. John's Middle School, and the residences of Bishop Graves, Dr. Pott, and members of the university faculty, both Chinese and foreign.

Half a mile beyond, one comes to the attractive compound of St. Mary's Hall, in many respects the outstanding Christian school for girls in China, as St. John's is the outstanding institution of higher learning. Its simple but well planned buildings in Chinese style are grouped around a charming campus. The school chapel has won its place in the hearts of St. Mary's girls and is in many ways the power house of all the activities centering in the school.

These churches, schools, and hospitals represent nearly a hundred years of solid work, going back to the Church of Our Saviour in 1845. In those days progress was slow and advance halting. From the earlier years of Bishop Graves' episcopate, beginning in 1893, great progress has been made. The character of the buildings and the quality of the work done in them have wonderfully improved. The solidity of the Christian discipleship developed in churches and schools is beyond question.

One deplores the possibility of any harm coming to such buildings. Some of them were gifts made possible by the alumni and parents of pupils. Some of them are memorials of devoted men of the past. One is saddened by the fact that under present conditions their ministry of spiritual development, intellectual enlightenment and service to stricken bodies should be even temporarily suspended.

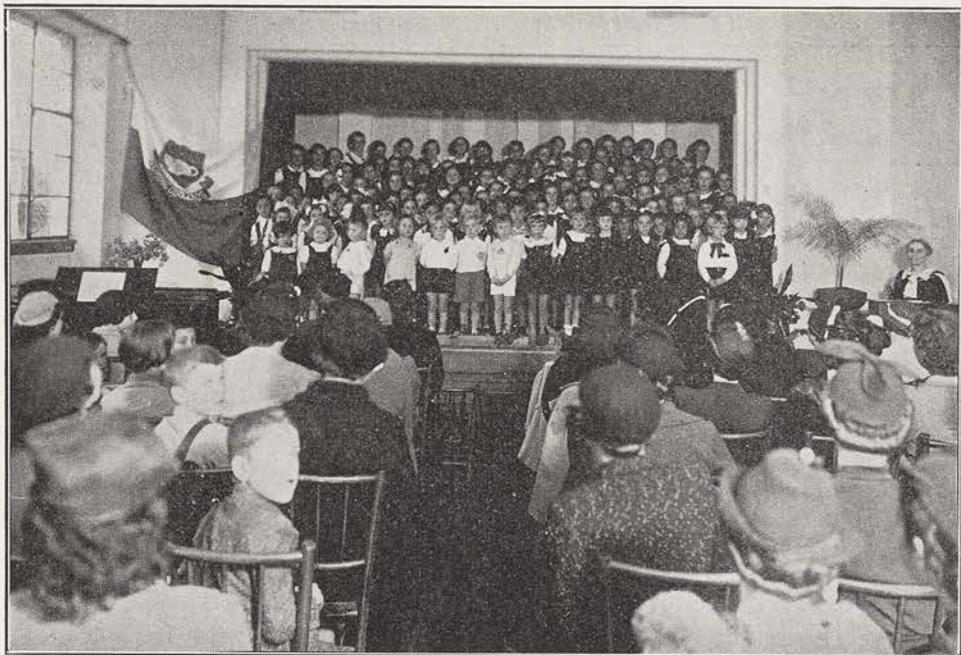
The Spirit of Missions

PICTORIAL SECTION



ST. MARGARET'S SCHOOL, PELOTAS, BRAZIL

The flag flying to welcome the headmistress, Mrs. C. H. C. Sergel, on her return to the school from a holiday in England, is white and green, with a design of the ancient lamp of learning and the motto, *Domini dirige nos.*



CLOSING EXERCISES, ST. MARGARET'S SCHOOL, PELOTAS, BRAZIL
 Mrs. C. H. C. Sergel, the headmistress, who is an M.A. of Newnham College, Cambridge, is seated at extreme right. St. Margaret's, which was made possible by a gift from the United Thank Offering, has a student body of about one hundred girls



BISHOP ROWE VISITS ST. PETER'S BY THE SEA, SITKA, ALASKA
 The smallest girl in front was one of a group of nine baptized. Five others were confirmed. Mrs. E. M. Molineux, the lone woman missionary in charge of this station, wrote of her work in *THE SPIRIT OF MISSIONS*, September, 1936, page 399



JAPANESE CHURCHWOMEN TAKE PART IN JUBILEE

Miss Utako Hayashi of Osaka, President of the Japanese Woman's Auxiliary, addresses a gathering of five hundred Churchwomen from all parts of the Empire during the celebration of the fiftieth anniversary of the Church in Japan. (See July issue)



A DAILY VACATION CHURCH SCHOOL IN PUERTO RICO

One of the many activities of St. Andrew's Mission in Mayaguez is this summer enterprise for neighborhood children. The Rev. F. A. Saylor, the priest-in-charge, is in a white cassock at the rear. Also in the rear are Deaconess Margaret Bechtol and the Rev. L. G. Meyer

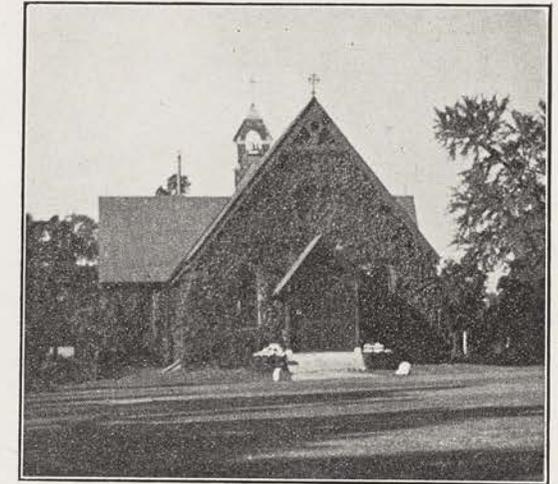
War Conditions in Far East Imperil Church's Work in Shanghai



Bombing planes seem incongruous in a land where man power is so commonly used for drawing loads. This picture was taken on the Shanghai Bund



Soochow Creek as seen from the Bund. Here in the Shanghai that the world knows so well Chinese sampan and modern skyscraper rub elbows. Five miles to the west, after passing through the village of Tsaokiatsu, the main street terminates at the gate of St. John's University



Among the many attractive buildings on the forty-acre domain of the university is St. John's Pro-Cathedral. Bishop Graves lives nearby



(Above) Surgical Ward, St. Elizabeth's Hospital, Shanghai. The patients in its sister institution, St. Luke's, were transferred early in the fighting to St. John's; entrance gate below

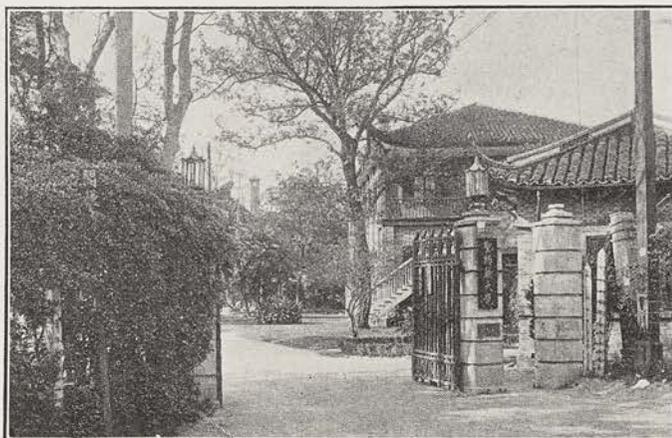
All Saints' Church in the French Concession is the newest self-supporting parish



(Below) Chapel St. Mary's Hall



(Above) Congregation, St. Stephen's Church, Yang-huang, a few miles out of Shanghai. (Below) Chancel, Church of Our Saviour, one of five self-supporting parishes in Shanghai





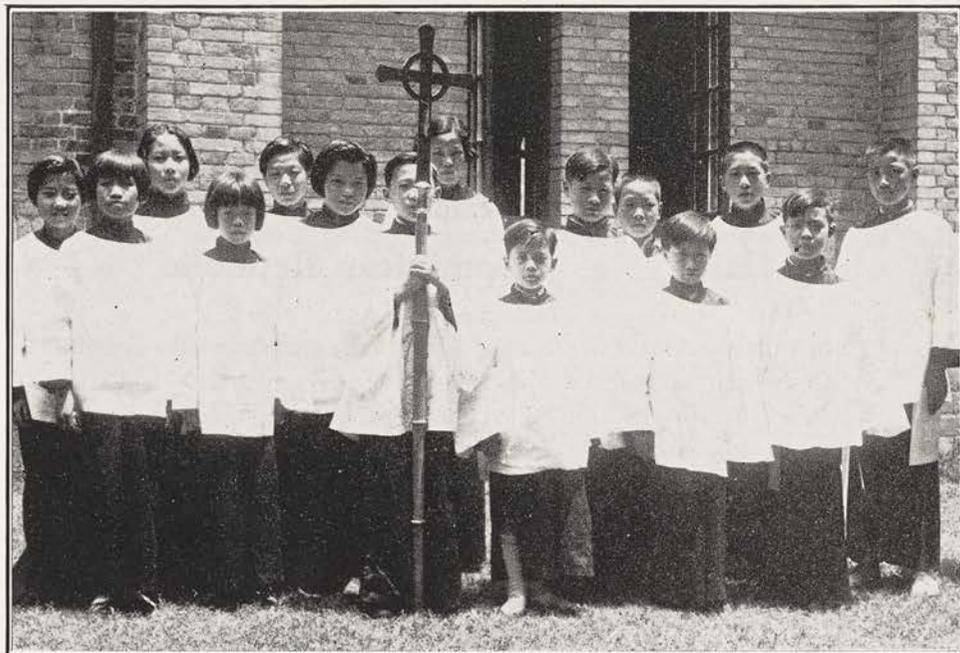
MISS BERNICE JANSEN SETS OUT ON A COUNTRY VISIT

Basha, as these wagons or country busses are called, are sometimes the only means of transportation available for visits into the rural sections of the Tohoku. Miss Jansen makes two circuits of all the kindergartens every year. See page 439



A WRITING LESSON IN A LIBERIAN VILLAGE SCHOOL

Liberian boys write in the sand at one of the Church's tiny day schools in the country back of Cape Mount. These schools are in charge of native teachers supervised by an American missionary and are eagerly welcomed by the villagers



CHOIR, ST. PAUL'S CHURCH, NANKING, CHINA

The Rev. William P. Roberts, the missionary in charge of this parish in China's capital, has been nominated by the Chinese House of Bishops to succeed Bishop Graves as Bishop of Shanghai. The American House of Bishops will receive this nomination at General Convention



MAKING PUPPETS AT THE GAUDET SCHOOL, NEW ORLEANS

One of the nine institutions of the American Church Institute for Negroes, the Gaudet Normal and Industrial School, of which Mr. W. R. Coles is principal, has an A-1 rating from the Louisiana State Department of Education

SANCTUARY

Cuba

Puerto Rico

Virgin Islands

Haiti

Dominican Republic

THE WIDE VARIETY of life in these islands only emphasizes the comprehensive and fundamental oneness of the Church's ministry. To Cuban or Haitian, British West Indian immigrant or Virgin Islander, in Spanish or English or French, the sacraments and teaching of the Church are provided, together with efforts for education and social welfare good in quality but pitiful in comparison with the need.

Let us pray that the coming year may see progress toward a Christian solution for the problems that handicap human life in these lands:

Industrial maladjustment and strife, poverty, political uncertainties, inadequate provision for education or health or recreation, and especially the havoc wrought in many ways by absentee ownership of island resources. How far, we may ask, does the solution rest with Churchmen among others in the United States who thus indirectly control affairs in other lands?

The Episcopal Church has been blest with the vision and the desire to extend its work into rural districts where thousands are wholly unreached by any religious influence. Efforts and opportunities to this end are constantly frustrated by lack of money.

Let us pray that the rural ministry may be extended, and that at the same time the city work may be strengthened and supported.

Let us pray for the training of native Church leaders, men and women, in each field. In Puerto Rico the seminary and St. Catherine's School are still closed; in Cuba, recruits will be needed to replace older men retiring, and women workers are needed; in the Dominican Republic the staff has never been adequate in numbers; in the Virgin Islands three clergy in three missions care for more than six thousand baptized people.

O GOD, WHO hast made us heirs of all the victories of faith, and joint-heirs with Christ of thy glory, if so be that we suffer with him, arm us with such trust in the truth that is invincible, that we may ask no rest from its demands and have no fear in its service; through Jesus Christ our Lord. Amen.

Seeking Other Sheep in Eastern Oregon

Newcomer to West is impressed by opportunities open on every side. Need for workers among scattered flock of isolated cannot be exaggerated

By the Rev. J. M. B. Gill

Missionary in Eastern Oregon

The Rev. J. M. B. Gill is a newcomer in the domestic mission field having gone to Eastern Oregon about six months ago, but his entire ministry has been devoted to the Church's Mission. Soon after his graduation from the Virginia Theological School he went to China where, for fifteen years, he served the Church in the Diocese of Shanghai. Compelled to return to the United States on account of the health of his family, he served a year as a general secretary of the Field Department, during which time he wrote My Father's Business, a popular book which was widely read throughout the Church. Then followed the rectorship of St. Paul's Church, Petersburg, Virginia, which he resigned to take up work in Eastern Oregon.

IN A MAIL BOX at the village post office lay a letter for the missionary priest. Its message was the age-old Macedonian cry, "Come over and help us." The mistress of a one-room school in an isolated region of cattle ranches and sheep ranges, impressed with the dearth of religious and spiritual opportunities in her neighborhood, had started two Sunday school classes in her school and a Bible class among the mothers. She was without training in religious education; knew nothing of available materials or where they could be procured; her only personal equipment was a desire to serve.

Although this school at Summer Lake, Oregon, was seventy-four miles from the missionary's home station, he set out to investigate. Being a newcomer in the section he found constant interest and pleasure in the varied and lovely scenery on this long drive. His destination he

supposed would be a village called Summer Lake. Instead all that he found was a combined store and post office, two small cottages, and the one-room school gayly flying its American flag. Could there be any sort of future for such a venture as this appeared to be?

Somewhat dubiously he knocked at the schoolhouse door and was invited in. Twelve bright faced children, a rather tired teacher, and ten or twelve less weary mothers greeted him with such appreciative cordiality, such evident pleasure at his coming as to wipe away any doubts as to the worthwhileness of his long drive. Here was a little flock of the Master's "other sheep" whom circumstances and the nature of their calling had isolated from religious and spiritual contacts. They were seeking a place in the Master's fold—a Friday afternoon Sunday school. At the previous meetings of these classes an offering had been regularly taken, and the twelve-year-old treasurer handed the missionary enough money to pay in advance more than one-half the cost of all lesson material needed, and they readily agreed to a suggestion that ten per cent of all their offerings should be set aside as their gift to the Bishop's Discretionary Fund. The missionary arranged to secure their lesson materials and to visit them every other Friday afternoon.

This school carries children through the primary grades, and upon graduation they attend a consolidated school at a village twenty-seven miles away, being picked up, taken in, and brought home by school busses. These schools close the last week in May, but if it can be arranged to hold a Sunday Sunday school

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instead of a Friday one, the numbers can easily be doubled or trippled.

On the return trip the missionary had a roving eye, consequently slow progress and an exceedingly busy mind. Careful spying out of the land convinced him that with careful nurture and a good deal of house-to-house, or rather ranch-to-ranch visiting, this tiny flock of the Master's "other sheep" could be developed into a real fold. These people want to be under the care of our Church. They represent various branches of the universal Church (only two Episcopalians), and are primarily interested in the message rather than the religious affiliation of the messenger. They have been left unshepherded for so long that lost privileges are now seen as very desirable blessings, which they are eager to recapture if they may. If time and means be available, a few years of cultivation should produce in this isolated section a Church "beside the road," a spiritual home for these neglected members of the Master's flock, a real center of spiritual inspiration and encouragement, of social intercourse and brotherliness. The ministering to these

"other sheep" in the scattered and isolated sections of Eastern Oregon means the strengthening and upbuilding of the Church in urban centers as children grow up and launch out on wider careers; it is vitally important missionary work and is full of joy and encouragement for the workers.

I have come but recently into this mission field from a long rectorship in an Eastern city parish, and I am deeply and vividly impressed with what has already been accomplished and what remains to be undertaken for the reaching of these "other sheep" of the Master's. There is a lasting and a challenging reality in the work among these scattered people. In these wide open spaces of ranches and irrigated lands the Master's figure, "the water of life" takes on the color of reality. The privilege of being His water carrier is a most blessed one. It would be difficult to exaggerate the need for workers in this field. Opportunities are open on every side. Many are the lives now spiritually dry and barren, just waiting for the Lord's water carriers. The Macedonian cry is passed on to you.

General Convention Directory

Headquarters Office.....Mayfair Theatre Coat Room
National Council Headquarters.....Masonic Temple Library

MEETING PLACES

House of Bishops.....Commandery Room, Masonic Temple
House of Deputies.....Taft Auditorium, Masonic Temple
Woman's Auxiliary.....Scottish Rite Room, Masonic Temple

CHURCH TRAINING INSTITUTE

Christ Church Parish House.....October 12-15
Two sessions, daily, 9 a.m. and 10 a.m.

EXHIBITS—Banquet Room (under Scottish Rite Room and under Taft Auditorium), Masonic Temple.

TICKETS for all luncheons, dinners, symphony, and recreational events will be sold at Ticket Office in Taft Auditorium.

LUNCHEON at reasonable rates will be served daily in the Banquet Room under the Scottish Rite Room and in the cafeteria in Masonic Temple.

MOTOR CORPS will serve all members of Convention and visitors, daily from 8 a.m. to 6 p.m. and Sundays until noon.

MAIL ADDRESS—Care of General Convention, Cincinnati, Ohio. General Convention Post Office will be in Founders' Room, Masonic Temple.

Visiting Kindergartens in the Tohoku

Semi-annual circuit gives Aoba Training School Supervisor and Fujita San opportunity to make Christ known through the teaching of children

By Bernice Jansen

Supervisor, Aoba Teachers' Training School and Tohoku Country Kindergartens

EVERY SPRING and autumn, before and after the "mosquito season", Fujita San, our public health nurse, and I visit all the parishes in the Tohoku where there are kindergartens. With bulging suitcases (the kind that can expand indefinitely) and odd looking bundles full of food and puppet show materials, we start on our trips looking like itinerant peddlers, wondering how people will like our "wares".

Fortunately there is not a good word in the Japanese language for "to supervise" so we go as friends who have come to teach and to help and to play. If we can accomplish our purpose, then the inconveniences become minor details in our travels. As we go third class we have had to develop a technique for getting seats on the crowded trains. Fujita San dashes in and reserves two places by throwing a coat or hat on them, and then I follow with the heavy bags and bundles. After buying pots of tea and putting the unwanted luggage up in the racks, we settle down to size up our fellow passengers.

Fujita San is blessed with a sociable and independent nature. When she sees a mother having a difficult time with her children, she goes over and helps her. Before I realize it, we have become nursemaids, advisers, and nurses to train-sick people. We have

often given mimeographed menus to parents, and answer many questions about child care, life in America, and the habits of foreigners. Then curiosity gets the best of them, and the people ask, "What kind of work do you do, and why are you doing it?" A chance to peddle our "wares"! We tell them of Christianity interpreted in many ways, but especially of ours, through teaching children. As the Japanese people appreciate anything that is done for their children, we receive many favors and kindnesses during our trips.

Except where there are foreign workers, we stay at Japanese inns, where we are free to have guests as well as to eat foreign breakfasts which I take with me. We arrive at a place in time for supper which the kindergarten teachers and often the priests and their wives share with us. Then, we talk over kindergarten plans, materials, and programs. Fujita San confers with them about mothers' meetings and physical examinations. She also talks to the girls about their individual health problems, and woe unto the teacher who does not get the proper food and rest! When all the business is finished we play games, look at photographs, or just talk and laugh and exchange experiences. While the teachers are thus relaxed I have an excellent opportunity to become a



Miss Jansen (left) and Fujita San ready to set out for a visit to all the kindergartens in the Tohoku Diocese

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quainted with them. Tea drinking surely breaks down many barriers in this land!

In the mornings we go to the kindergartens and play with the children to help them overcome their fear of us before the examinations. I have undressed and dressed hundreds of children these past years, but when I have finished there are lots of clothes left over. The many layers of underwear continue to puzzle me.

When there is time, I talk to the children and show them dolls from America, Africa, and Holland. All the dolls are interesting but it is Sambo, the boy from Africa, who thrills and delights them! They never seem to tire of hearing about Little Black Sambo nor do I tire of telling it. The time goes all too fast, for soon it is time to dismiss the children in order to prepare for the mothers' meetings. At first the mothers are shy, but gradually they begin to ask questions and discuss their problems with the group. Fujita San so wins their confidence that after the formal meetings are over many stay on to ask her questions in private. As we find a great deal of trachoma in some places, Fujita San is very strict about having the teachers do follow-up work with the mothers and doctors. Her interest and her sincerity lead the mothers to ask, "Why are you doing this for our children?" and she never fails to tell them for Whom she is working.

At Aomori Miss Gladys Spencer's kindergarten graduates come in such numbers that she is forced to have groups on three different afternoons. This spring we had the privilege and the fun of having health puppet shows for the groups. The puppets are rabbits who act out the famous health rule, "Never eat between

meals." The teachers and Fujita San manipulated them while I shifted scenery and made the proper noises off stage. We had as much fun out of putting on the show as the children did watching it.

We often feel that our efforts to make things pretty and harmonious for the children are rarely noticed, and then something happens to prove that we are wrong. One day the parents of one of our children here in Sendai came to the kindergarten door and asked if they might see the school chapel; their child had told them how beautiful God's house was. After seeing it the mother remarked that it would be nice if the kindergarten could have its own chapel. It amazed me so that I could not think of a suggestion at the time, but promised to do something about it. The kindergarten teacher was delighted, and together we cleared out a little room that could be made into a chapel. Influenced by the one mother, other mothers gladly gave money with which to furnish the chapel, named by the children themselves, the Chapel of the Baby Jesus. The older Sunday school boys made the altar and the older girls made the colored super-frontals and fair linen cloths for it. So now we have a lovely little chapel because a child told his parents about the beauty of God's house.

By the end of June our country work is finished except for sending letters of suggestions to the teachers or sending materials where the supplies are meager. The other day one of the teachers said, "No matter where we are in the country we still are a part of the Church family because you come to visit us." We are glad when our "wares" are in use!

1 1 1

Coming Soon—An American Woman's impressions of St. Luke's International Medical Center in Tokyo; a Chinese Priest's description of a growing parish in Nanchang; a Negro Leader's story of securing better hospitalization for colored people; and other personal stories, all telling how Christ's Kingdom is being advanced in all parts of the world today

Mission Craft Shop is Twenty Years Old

Puerto Rican industrial work reaching 300 women through centers at Mayaguez, Ponce, Quebrada Limon, and Manati is open door to the Church

By Mildred B. Hayes

St. Andrew's Mission, Mayaguez, Puerto Rico

ST. ANDREW'S CRAFT SHOP in Mayaguez, Puerto Rico, is this year celebrating its twentieth birthday. In counting the many blessings for which we shall give thanks on our birthday, one looms large. It is the realization of our dream of extending the benefits of this branch of the mission work in Puerto Rico to parts of the island other than Mayaguez, where it was started.

Beginning in 1917 with five dollars and as many girls, the shop has given employment to a steadily increasing number of girls and women until this year in its four centers about three hundred persons are in part, or in most cases entirely, dependent upon it for their living.

Work is now being supplied not only in Mayaguez, but at Ponce, Quebrada Limon, and Manati. The last two of these missions are in rural districts where the need of work is extreme.

At Quebrada Limon, five miles from Ponce, the workers come in from an almost inaccessible hill country where drought and soil erosion make it difficult

for the heads of families to get more than a bare existence from the mountain sides. In many cases the only cash that finds its way into the home is that earned by the women by needlework.

Once a week these workers walk three, four, and five miles to the mission where Mrs. Villafane is waiting for them to receive the finished work and to give out the new. An attempt to have the work done at a central workshop, as in Mayaguez, had to be abandoned because of the time, energy, and shoe leather necessary for the journey back and forth.

Last April we went to Quebrada Limon for our first *fiesta* with this group of girls; an event eagerly awaited for months before. The only clergyman willing to risk his car on the gully-washed road

leading from the highway to the mission was the priest-in-charge at St. Andrew's. As he bumped slowly along, we were content to follow behind on ponies provided for the trip. We reached the mission at twelve o'clock and found thirty-five guests awaiting us. They had been gath-

ST. ANDREW'S Craft Shop is one of the most practical and useful pieces of missionary endeavor I have known. To my mind the real purpose of social service done by the Church's Mission should be to bring people under the influences of the Church, so that by her instruction and use of the sacraments, souls may be brought into intimate relation with Jesus Christ. This end is accomplished in a fine way at St. Andrew's. The girls begin their daily work with prayer and instruction, they attend the Church's services and participate in the various activities of the parish. Regular work with good wages, medical care for themselves and families provided by the craft shop is a wonderful introduction to the joys and pleasures of the Christian life as taught and practiced in the Church. As the volume of the needlework increases its benefits are extended to other missions in Puerto Rico and thus St. Andrew's helps other parts of the district. Interest in this industry on the part of Church people in the United States, lends material aid and moral support to the Church's work in Puerto Rico.—CHARLES B. COLMORE, Bishop of Puerto Rico

THE SPIRIT OF MISSIONS



WORK ROOM, ST. ANDREW'S CRAFT SHOP, MAYAGUEZ, PUERTO RICO
For twenty years, St. Andrew's Mission has been developing its needlecraft work as a means of solving in a Christian environment some of the economic problems of the island

ering since early morn. After a happy half-hour over a picnic meal of rice and chicken, fried bananas, cakes, and coffee, we again mounted our steeds and set out for a visit to the homes of some of the workers. The trail wound up the steep hillsides through gorgeous flowering trees and shrubs whose beauty was in sharp contrast to the wretched little thatched houses which serve as homes. As we entered some of these humble dwellings and accepted kind hospitality, we felt deeply grateful that the opportunity to be of service where service was so much needed had come our way.

It is here in this section of the island that expert workers in *calado* are to be found. *Calado*, an exquisite drawnwork, is a native art inherited from Spanish ancestors. Twenty-five years ago it was for sale on every corner, but because of the time and skill involved in its making, it has ceased to be profitable commercially in these days when, if it is to appear on department store counters, even fine needlework has to be produced by the hundred dozens.

In the handwork industry of Puerto Rico, of which Mayaguez is the center, competition and lack of coöperation on the part of manufacturers and contractors have lowered prices to unbelievable levels. The effect upon both work and worker has been far from beneficial. "How can you expect good work for such prices," says the worker. "Work of such quality is worth nothing," says the contractor. And so the vicious circle continues.

It is true that there are places in Puerto Rico where exquisite handwork is manufactured at fair prices and with due regard for the worker as well as profit, but for every one of this kind there are ten turning out poorly paid and poorly made work.

In our mission industries, employment is steady. Thanks to our friends at home, some of whom no doubt bought "until it hurt," our doors were kept open through the depression. Wages are good and our workers take pride in earning them. No slipshod work gets by. We refuse to use the old appeal, "It's for

MISSION CRAFT SHOP IS TWENTY YEARS OLD

Church," as a means of disposing of inferior or out-of-date goods. In Mayaguez, where we have been able to have the work done in a workshop at the mission, one gets the feeling that along with the pay envelope as an incentive to effort, goes the desire to create something beautiful, worthy of the craft shop and of Puerto Rico. In addition, one senses a satisfaction shared by all in keeping alive a native art which, but for them and others like them in the convents and missions on the island, would be doomed to extinction.

Some of the workers in Mayaguez have been with us since the beginning. Now some of their children are being brought into daily contact with the Church via the workshop. Several of the young mothers are members of Deaconess Margaret Bechtol's class for mothers. Once a week these gather at the mission for instruction in the care and feeding of babies. Every day's work begins with a short service of prayer with a bit of instruction or a word or two of friendly counsel from the assistant priest. The group comes together at regular intervals for a corporate communion. Through the Altar Guild, the choir, the Church school teachers class, and Woman's Auxiliary, they come into close contact with the Church and they come to feel that each one has her place and part there.

A few days ago a chance visitor, a man not particularly interested in organized religion, was being shown around the mission. As our tour was finished he voiced his approval by saying, "You don't spend all your time on religion. I am glad to see that you do some social service work as well." We were tempted to reply with a story told by the Rev. Spence Burton in one of his classes for young people at a summer conference.

A young lady had at one time come to Father Burton in great distress, saying, "Father, I want so much to do Church work. For years that has been my ambition, but instead, I've had to remain at home and care for my invalid Mother."

"Well," replied the unsympathetic *Padre*, "if that is not Church work, please tell me what kind of work it is!"

And so may we ask what better point of contact is there between Church and people than daily bread, and where can be found a better place to practice religion than in a workshop?

To all those loyal groups and individuals at home who have made it possible for us to make this experiment by their sympathetic understanding and hard work in its behalf, we are deeply grateful. So will you give thanks with St. Andrew's Craft Shop on its twentieth birthday and continue to work and pray for mission industries?

Crazyistics on General Convention

Adapted from The Messenger of Southern Ohio

FIFTY-ONE—General Conventions.

1785—was the first—in Ye city of Brotherly Love—Philadelphia.

1934—was the latest—in Ye Popular Ocean Resort—Atlantic City.

1937—is the next—in Ye Queen City, Cincinnati.

Seventeen Conventions have invaded staunch Quaker Philadelphia.

Thirteen Conventions have trod the sidewalks of little old New York.

Three Conventions have dined on Baltimore oysters.

Eight Conventions have divided their time equally among Cincinnati, Rich-

mond, Boston, and Washington, D. C.

All other cities listed below have seen but one influx of Bishops, clergy, and laymen:

Wilmington (1786); Trenton (1801); New Haven (1811); Chicago (1886); Minneapolis (1895); San Francisco (1901); St. Louis (1916); Detroit (1919); Portland, Oregon (1922); New Orleans (1925); Denver (1931); Atlantic City (1934).

A total of fifty-three Conventions. Ah, yes, but two meetings took place in 1786, and two in 1789. Counting the four as two gives you fifty-one General Conventions.

Fifty Years Ago Among the Dakota People

Lifelong friend of the Indians recalls experiences of half a century ago when Bishop Hare was beginning the Church's work in South Dakota

By Elaine Goodale Eastman

Author, Pratt, the Red Man's Moses

JUST ONE YEAR from my first intriguing glimpse of a huddle of low brown huts and yellowish-white cones, like sprouting mushrooms, tucked away among scattered cottonwoods on the banks of the dust-veiled Missouri, I found myself actually on the ground and entered upon the Agency rolls as teacher at White River Camp. Like all Indian agencies at that time, Lower Brule was in appearance just another prairie hamlet, relieved from stark ugliness by its view of the river and a backdrop of purple bluffs.

Eight miles away, over black gumbo hills, carpenters were adding two small bedrooms to the twelve by sixteen-foot mission shanty and making the whole more or less blizzard-proof with new sheathing and building paper. A log annex in the rear must serve us for a kitchen until something better could be afforded. A wing was being tacked to the dilapidated school building, put up eight years before but never occupied, and this would presently be furnished with chairs and tables, a cook stove, and a sewing machine. While our future kingdom was being made habitable, in a leisurely, indifferent fashion decidedly trying to the nerves of a pair of New England schoolma'ams, the new lady missionary and I were hospitably entertained at the home of the resident missionary, a fullblood Santee Sioux, and his wife, a kindly German *hausfrau*.

Our first move toward better acquaintance with the sixty or seventy families in "our own" village was the long-range organization of a church sewing circle. The women hung back at first and absolutely refused to divulge their names,

a racial taboo which we circumvented by asking each one's name of her neighbor. Soon the talk was flowing as freely as in similar groups at home, with frequent outbursts of happy, childlike laughter.

Dear, lovable, intensely feminine Sioux women—how affectionately I recall their devotion to their families, their innocent love of finery and gossip, patient endurance of pain and hardship, eager curiosity and artless simplicity! They wore straight, loose gowns of bright-colored calico, with wide, flowing sleeves, usually confined at the waist by a belt of leather, and short enough to display red or blue flannel leggings and gaily beaded moccasins. The inevitable shawl modestly draped head and shoulders. The younger women added a touch of vermilion on the cheeks, and on the center part between two glossy, forward-turning braids, together with necklaces and bracelets of shell and brass. A shy, shrinking demeanor was strictly proper to young matrons as well as unmarried girls, and only grandmothers faced the world with a jaunty air of independence.

The first musical strangeness of the vernacular soon disappeared, as we became able to join in the pleasant give and take of familiar intercourse. In a very few weeks no interpreter was needed. Although I never knew a single official, and but two or three missionary women, willing to take the trouble to acquire more than a smattering of the Dakota, I found it a real pleasure in itself, apart from the vast gain in mutual intimacy and understanding.

We moved into White River Lodge, bag and baggage, on the first day of winter, December 21, 1886. Young Medicine

FIFTY YEARS AGO AMONG THE DAKOTA PEOPLE

Bull, back from five years' study at Hampton Institute, Virginia, had been appointed catechist under Bishop Hare and at once became our right-hand helper. His duties ranged from reading the Dakota Prayer Book every Sunday morning in the schoolhouse, to papering our sitting room and improvising packing-box furniture to supplement the iron beds, straight chairs, and kitchen tables from the Government warehouse. A uniformed Indian policeman stood ready at our need to carry mail and run errands.

Since hardly any one in the village knew anything of house etiquette, we began by teaching them to knock before entering and to refrain from a preliminary peep in at the window! It was often necessary to clear the small room at dinner and bed time, for ours was the only clock in the place and our many callers had no conception of regular hours for eating and sleeping. Since it was out of the question for us to follow their custom and serve food to all comers, we made a point of inviting one or two of our neighbors at least once a week.

We celebrated Christmas on the first day of January, after a strenuous week of settling ourselves and our belongings, while at the same time dressing dolls, filling candy-bags, and marking gifts from the generous boxes sent us by friends in the East. A native cedar was set up in the schoolroom and trimmed, a tattered flag set to fly above the broken bell, and soon a motley procession were taking seats on improvised benches, under the direction of six former Hampton boys. We all sang the Dakota version of Greenland's Icy Mountains and repeated the Lord's Prayer. Then to strip the glittering branches, while "Sam" called out the names, and little hands went up, and brown faces sparkled under tangled braids! Our first community Christmas tree—the first these children had seen!

School opened a few days later. It was well that we were not entirely dependent upon the local authorities for needed supplies! There were not even enough desks and blackboards in those first days. Modern charts and pictures, a new bell,

later a pony and cart for extension work, were but a few of the gifts showered by distant well-wishers upon our hopeful enterprise. Boxes and barrels of clothing arrived, to be given to school children and sold at a nominal price to others. The girls were supplied with materials and taught to make their own dresses. The boys consented to have their hair cut on donning the new suits. We soon had our forty or fifty little folks neatly clad and reasonably clean, at least during school hours.

At lunch time, all were seated in the "Annex" and served with a substantial meal, prepared by the older girls under my direction. Though not one knew a word of English before we came, or could read even in the vernacular, we soon had them talking brokenly, and developed a Second Reader class within two years.

Discipline was probably less of a problem than in the average district school. The occasional boy inclined to play truant might be followed up, if necessary, by our faithful, blue-coated guardian of the peace, but we greatly preferred to make school so attractive that he could hardly bear to miss a day!

Community suppers, magic-lantern entertainments, games, and other wholesome amusements were planned to offset or to supplant the dances which flourished in our neighborhood. Since these involve nudity on the part of the men, paint and Dakota dress for the women, late hours and a general relaxation of the rules, Church workers and most officials discouraged them. A recent Government policy actually promotes Indian dances.

Bishop Hare's visitation was an outstanding event of the early summer. We decorated the improvised altar with masses of creamy yucca and tall lavender foxgloves, marshalled our nicely dressed and attentive youngsters on the front seats, while their parents and friends filled the transformed schoolhouse. We shared the pride of the Indian missionary, the Rev. Luke Walker, in presenting a "wild, blanket" camp's first candidates for baptism and confirmation. That day in June is still a happy memory.

Read a Book

Recommended by Ella Cara Deloria

Our guest contributor, Ella Cara Deloria, is the distinguished daughter of a distinguished father, the Rev. Philip Deloria, pioneer priest among his own Dakota people. Miss Deloria, a graduate of Columbia University, New York, now engaged in ethnological research with special emphasis on the Siouan languages, is representative of the growing group of forward looking young Indians.

† † †

SOME SIX YEARS ago, the University of Oklahoma Press at Norman, Oklahoma, began issuing a series of books on aspects of Indian life under the general heading, "The Civilization of the American Indian." The eleventh volume in the series is *Pratt: The Red Man's Moses*, by Elaine Goodale Eastman (\$3). It is the story of a soldier, General Richard Henry Pratt, U.S.A., who in pursuance of duty went west to fight and subdue Indians, and ended by becoming their foremost champion and friend. He founded Carlisle Institute, the first non-reservation school for Indians and, in spite of much opposition and criticism, ran it successfully for more than twenty-five years, hoping thereby to prove the Indian's capacity for education. And it was he who, more than any other one man outside the Indian Office, influenced during his time the Government's Indian policy by his own very pronounced ideas.

The eventual solution of the ever-present Indian problem is the practical as well as moral concern of all Americans. On one point I think there is no disagreement: that both for his own and his country's sake, the Indian must someday reach that stage where he is able to stand on his own feet and assume his share of responsibility and privilege, as an American; and the sooner the better.

The only question seems to be as to the best way for him to reach that goal. Of all the answers that have ever been given, the two outstanding ones, to my mind,

are the plan advocated by General Pratt, so admirably set forth by Mrs. Eastman, and the policy now in operation, which grew out of the Indian Reorganization Act of June, 1934. The two plans differ radically in the matter of emphasis on how best to save the race so that it can attain to that desired stage.

Of course there are similarities in the two plans, as for example, in the provisions for schooling. Disregarding everything for the moment except the question of emphases, General Pratt seems to say:

To be saved, the Indian race must be transformed to fit into the life about it; being the minority group, it must concede to the majority if it is to endure. So the individual Indian must leave the security of his reservation haven and fare forth into the outside world. He must associate with other Americans. It is the only way he can learn to cope with modern conditions on an equal footing with them.

He can not make compromises with the past, but must burn his bridges behind him; if need be, he must break tribal ties and perhaps even home and family ties. He must be prepared to sacrifice old tribal patterns and traditions, which sooner or later are bound to go anyway.

Since progress is, first of all, individual, if enough Indians do this singly, eventually the race will survive in a new way, as part of the American nation.

On the other hand, the present policy seems to say:

To be saved, the Indian race must be kept apart and intact, in permanently guaranteed communities where it may continue unmolested in its traditional way and develop along its own unique lines. The race must be saved as a whole, simultaneously, with its ancient customs and beliefs preserved. So the young Indians who are attending school, while reaching for the future with one hand, must not let go of the past, with the other.

Of course General Pratt complimented the Indian by expecting difficult things of him as a man, not as a child. He himself had done hard things and he knew it

READ A BOOK

could be done. It was a challenge for the sons of warriors. Nevertheless, the problem of acculturation is not so simple of solution as his direct if startling slogan seemed to make it, "Kill the Indian and save the man!"

There are barriers in the way. For example, the common human pull towards one's own kind, one's home and family, is further strengthened and complicated immeasurably by various ethnological factors, principally the kinship system which is basic in the social organization of many tribes. Like a continuous net, invisible but very real, it binds practically everybody in the tribe into a certain relation with everybody else. A social kinship, extending indefinitely over and beyond the reaches of the ordinary ties of blood and affinity as we know them in a white society, each of the social kinship terms carries with it definite demands in attitudes and behavior. To ignore such demands is to be guilty of social errors. It is difficult for individual Indians to break entirely away from what is familiar, and impossible for them to return and impose new ways on a whole community. This would have to be reckoned with, in all its implications, by advocates of a sweeping change of Indian ways to be effected quickly.

On the other hand, it does not seem likely that Indians, or any people, can be truly safe in any geographical haven from the changes and chances of this world, and from its influences. They can be reasonably safe only by being prepared inwardly in order to meet whatever life may bring, no matter where they are. Furthermore, it does not seem possible to legislate the Indians into a permanent state. Events beyond the control of Government arise again and again.

Once I heard the late Bishop Burleson talk to a thousand of his Christian Indians in annual convocation assembled. They sat around him, on the grass, and he stood in their midst, all under the open sky. Like a wise father, concerned over the welfare of his children, he talked to them; and they understood him.

With a sweep of his arm that took in

the whole of that virgin country, he spoke, "I too would like to see you chasing buffaloes all over these hills and plains if it would make you happy." Then, after a long pause, "But there are no buffaloes!"

The lesson was plain and wise. These are different times calling for different action. Indians have to change their ways in order to live the life of today. It is both inevitable and desirable that certain elements in their former life should drop out in the transition. Old customs and beliefs which are incompatible with this climate and can not thrive in it, ought to die.

The thing for those younger Indians to do, who can take a comprehensive view of the whole matter, is to look over the field as dispassionately as possible and see what is worth salvaging out of the past to supplement the new. That there is considerable, there can be no doubt; and it is not all material handcraft, either. The result of such action should make a doubly rich possession for those who can do this.

Good judgment would be needed to decide what is of real and abiding spiritual value out of the old; and a discerning taste to know and reject what is evil and spurious in the new. But in order to know all that is available from which to make proper selections, the younger Indians must get out into the world like other human beings. They can not do it by mail-order from their isolated, segregated communities where they are preoccupied with keeping alive a passing primitive culture, in the midst of modern progress, by a kind of artificial respiration.

Obviously, no single plan however carefully worked out, could possibly meet adequately all the needs of all the Indians at the same time. There are tribal differences and individual differences within the tribes creating a great variety of needs to be met. But it is helpful in considering this whole complex problem in the light of the present policy to read about Pratt's plan in Mrs. Eastman's book.

Why Missions?

An Answer for Today by the Rev. Vincent H. Gowen

The Rev. Vincent H. Gowen, priest-in-charge of St. Anne's Mission and St. James' School, Besao, Philippine Islands, has spent nearly a quarter century in the East. Going to China in 1913, he served the Church in Anking, Nanchang, and Wuhu until the disorders of 1927 required the withdrawal of missionaries from that area. He then went to the Philippines, where for the past ten years he has been stationed at Besao in the Mountain Province.

A FRIEND OF MINE was sitting down to a table in the salon of a trans-Pacific ship when the woman next to him exclaimed, "Thank heaven we have no missionaries this trip!" I balance this remark with a letter I had once from a man who had watched his wife die from cancer. There was no use talking about God, he said; he could not believe in a God who permitted such undeserved suffering.

The connection between these two random comments may not be seen till we remember that because we have undeserved suffering we must have missionaries. Picture a village of fifty houses: forty-nine, let us say, are scrupulously clean; one is dirty. Does that save the inmates of the forty-nine from contracting typhoid or dysentery from the filth of the fiftieth house? Must we blame God for letting them fall sick from diseases they have not merited?

Physical health or spiritual health—the problem is the same, a problem not of the individual, but of the community. The ancient Jew believed each individual got his exact deserts. The Book of Job was an explosive protest against this theory, pointing out that it did not fit the facts; nothing his smug comforters could argue silenced Job's contention that the

innocent suffer, suffer unjustly. The innocent suffer unjustly today, suffer in uncounted millions, because the accumulated inheritance of sin, or selfishness, as I prefer to call it, does not choose its victims, does not discriminate between good and bad.

To say God permits this suffering is blasphemy. We permit it. We do worse; we promote it, by each act of selfishness we commit or allow. Because man is social, knit up with his fellows by that sameness of physical structure which makes him human, the evil one man may do is visited not only on his children "to the third and fourth generation," as the commandment has it, but on his neighbors, his friends, in varying degree on his whole community.

The Church's Mission is not chiefly concerned, as some think, with relieving distress hither and yon, tending the sick, housing the poor, educating the backward. Were this its chief concern, there would be no reason for going abroad while we still have distress at home. It would be more economical to relieve the distress on which we need spend only carfare instead of buying steamship tickets. Relieving distress, necessary though that be, will not prevent new distress from cropping out so long as man lives in a manner to provoke distress. The Church's Mission aims to strike distress at the roots by upearthing those habits of selfishness—greed, cruelty, hatred, bigotry—from which the world's misery stems.

But some will object, Why take the world's misery on our shoulders? The misery of our own country is enough to weigh us down. Let us deal with selfishness at home first, perfect our own country, before we start rambling abroad in a quixotic quest to perfect others.

Suppose we succeeded, suppose through

MORE CRAZYTISTICS ON GENERAL CONVENTION

some malign miracle we created a spiritual vacuum by isolation from a world gone to ruin, how long could we maintain it? There is an effective parable in the story of the island of Krakatau which, fifty years ago, in history's most gigantic explosion, was covered by volcanic rock and mud till no seeds of life remained. Here was a tropical island made absolutely sterile. Yet tides and winds kept attacking this sterility till today Krakatau flourishes with a dense growth of trees. No perfection of our national civilization, sterilized against the seeds of corruption from "lesser breeds without the law," could hold its own in a world of sin, even if we went to the absurd length of quarantining ourselves from every alien influence.

The truth is, of course, we cannot make our own country perfect till we make the world perfect. That fiftieth house will still remain to plague us. The truth goes further: we cannot make our own country perfect till the rest of the world helps us make it perfect. The Igorot (with whom I have been working) lived for centuries in the almost total isolation of his mountains. He achieved his spiritual vacuum. He got nowhere; he learned nothing; he made no perceptible progress in two thousand years. His native instincts were paralyzed by the stagnation of fear.

Our Christianity can become stagnant too unless it is stirred by new currents.

We flatter ourselves by imagining that we have grown up to the full content of the Christian religion, that the Kingdom of God Christ preached can be laid like a tissue paper tracery on a map bounded by the Gulf of Mexico and Hudson's Bay. There were many things in the Greek Christianity St. Paul taught which upset the stay-at-homes in Jerusalem. Paul simply enlarged man's awareness of what was in the Gospel; he did not enlarge the Gospel. The borders of the Gospel, of the Kingdom of God, have not yet been explored; they are world-wide, they include the talents of all men. We cannot stop short with what we, as Americans, or Europeans, or Jews, have discovered. The Christianity of part of the world is like a man with one leg: he may hobble, he cannot walk.

So we send missionaries to other peoples that they may send missionaries to us, waking us from our stagnation as we wake them from theirs. We do not want recurrent depressions, recurrent epidemics of disease, recurrent outbreaks of war; we do not wish continually to be patching and mending. Our object is not to do a little good at a cost out of all proportion to our resources, but to achieve the permanence of good, the complete and eternal conquest of selfishness and its by-product (from which we all suffer, so often, as we think, undeservedly) by the pooling of all men's spiritual and mental and physical resources in God's Family.

More Crazytistics On General Convention

Adapted from The Messenger of Southern Ohio

SEVEN-HUNDRED SEVENTEEN days of deliberating have worn out episcopal toggery, in the course of 149 years of General Conventions.

730 days make two years!

14.60 days is the average length of each of the fifty-one Conventions.

Two days is the shortest Convention on record—Wilmington, 1786.

Twenty-eight days is the longest Convention on record—New York, 1874.

October is by far the most popular month—thirty-one out of fifty-one Con-

ventions started in that beautiful month.

September comes next in popularity with nine.

June favored by brides has received but two nods while the heat of July and August and the nippy winds of November have been braved but once each.

1850 marks the first time that the Convention ever deliberated far from the odor of the Atlantic Seaboard's salty brine. In this year the all pervasive influence of Cincinnati's soft coal smoke settled lightly o'er all.

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*
223 West Seventh Street, Cincinnati, Ohio

NOW THAT THE world conference on the relation of the Church to some of the vital issues of the world today, held in Oxford, England, is over, what are we going to do about it? Something more is needed than that a body of delegates, representing almost all the larger Christian communions in the world should have come together to study, debate, and recommend courses of action. Groups should continue to study the issues and "promote education and instruction in wider circles until the centers of life in the whole Church throughout the world shall have been touched."

Some summer conferences have been using the course recommended by the Commission, "Christ's Way and the World's in Church, State, and Society" based on the book of the same title by Henry Leiper. We know of no more timely subject for study and hope that many parishes will undertake it during the coming fall and winter.

HOW TO USE THE GUIDES

Forward into all the World. Are you discussing Why Missions? in your Woman's Auxiliary, among your young people, in the Church school, or with the vestry as you prepare for your Every Member Canvass? This guide will help answer the questions which arise. Such objections as: "I don't believe in foreign missions," "Charity begins at home," "They have their own religions and they are satisfied with them," are dealt with convincingly.

My Own Steps Forward—A Guide to Personal Discipleship. This *Guide* should be in the hands of every member of your parish who is trying to move forward in his own personal spiritual life, or wants to help someone else do so. It should be a companion to the daily Bible readings. Have you not often felt the need of

something to put in the hands of a Christian, immature in spiritual experience, who had a real desire to grow in the Christian life? Here it is, stated according to the rule of the seven steps of the disciple's way.

A Better Economic Order. Is your parish awake to the burning question of the economic difficulties which trouble American life? Has the Church anything to contribute to economic justice and security? Do not be afraid to discuss this timely subject in your Church organizations and from the pulpit. We must be concerned about it before it is too late. The Christian approach is well summed up in this *Guide* and the bibliography gives titles for further reading.

Christian Worship. "Why I Do Not Go to Church" is the title of an article in a recent magazine. The question is insufficiently answered by the writer, for it is apparent he never learned how to worship. How few of us have learned it and how little we realize the relation of worship to conduct and victorious living! The object of our worship; how to worship; hindrances to worship; corporate worship, are some of the topics.

How can we make these *Guides* more widely available? One parish keeps a supply in a rack at the back of the church and also in the parish house. The Woman's Auxiliary in another parish plans an early fall house-to-house visitation of every woman in the Church, leaving with her *Guides* 1 and 2, with an explanation of their contents. Another way is to use the *Guide* as a source book in regular discussions on the subjects. The use of the review of the *Guides* on this page, or better still original reviews at the next meeting of your vestry, auxiliary, young people's group, or Church school teachers' meeting may prove helpful and promote their use.

The National Council

Conducts the General Work of the Church between Sessions of the General Convention and is the Board of Directors of The Domestic and Foreign Missionary Society

Church Training Institute at General Convention

THE CHURCH Training Institute has come to be recognized as an important part of every General Convention. Very careful preparations have been made for the Cincinnati Institute. The program has been built up through close coöperation between National Council and the Forward Movement.

The various classes of the Institute will meet in Christ Church Parish House, 318 East Fourth Street, on the four days from Tuesday through Friday, October 12-15. The program shows eighteen general courses which will meet the needs of a great many visitors.

In addition to the general courses which are open to all there will be two special seminars, one on religious education and one on social service. These two seminars will meet every morning and afternoon of the four days of the Institute and will deal with more advanced questions in their respective fields. Admission to the seminar on religious education will be limited to those persons who are selected and nominated by their diocesan department of religious education. Persons wishing to enroll in this seminar should arrange to have such department nominate them to the Department of Religious Education, 281 Fourth Avenue, New York. It will be necessary to enforce this rule strictly, as already the number of registrants is very large.

The seminar on social service will be limited to clergy. Those desiring to enter this class should register immediately with the Department of Christian Social Service, 281 Fourth Avenue, New York. There is a registration fee of one dollar for this course.

FIRST PERIOD—9-9:50 A.M.

1. *Youth Movements*—Spencer Miller, Jr., LL.D., Consultant on Industrial Relations, Department of Christian Social Service, National Council.
2. *Moslem World*—The Rev. Arthur M. Sherman, S.T.D., Staff Officer, the Forward Movement.
3. *Forward in Rural America*—Miss Margaret W. Teague, Secretary for Rural Education, Diocese of Maine.
4. *Missionary Motive*—The Rev. Malcolm E. Peabody, Rector, St. Paul's Church, Chestnut Hill, Philadelphia.
5. *Developing a Program of Action for the Women of the Parish*—Edna B. Beardsley, Assistant Executive, the Woman's Auxiliary.
6. *College Work*—The Rev. Theodore O. Wedel, Ph.D., Secretary for College Work, Department of Religious Education, National Council.
7. *The Issues of the Oxford Conference for Life and Work and the Edinburgh Conference on Faith and Order*—The Rev. Anson Phelps Stokes, Jr., Rector, Trinity Church, Columbus, Ohio.
8. *The Meaning of Worship*—Sister Elspeth, All Saints' Sisterhood.
9. *The Conduct of Discussion Groups*—Mrs. Harrison Elliott.
10. *The Work of the Diocesan Treasurer*—J. E. Whitney, Assistant Treasurer, National Council.
11. *Child Welfare and Children's Institutions*—Miss Sibyl Foster, Field Secretary, Child Welfare League of America.

THE SPIRIT OF MISSIONS

SECOND PERIOD—10-10:50 A.M.

12. *Methods in Teaching*—The Rev. Vernon C. McMaster, S.T.M., Secretary for Church School Work, Department of Religious Education, National Council.
13. *Youth and the Church: A Course for Leaders of Young People*—Mrs. Stephen K. Mahon, Program Adviser, G.F.S.
14. *Principles and Methods of Missionary Work Overseas*—John W. Wood, D.C.L., Executive Secretary, Department of Foreign Missions, National Council.
15. *Church Music*—The Rev. John W. Norris, Rector, St. Luke's the Beloved Physician, Bustleton, Philadelphia.
16. *Problems of Youth*—The Rev. Almon R. Pepper, Executive Secretary, Department of Christian Social Service, National Council.
17. *Altar Guild Work*—Miss Harriet P. Bronson, Chairman, National Committee of Diocesan Altar Guilds.
18. *Why Be a Christian? Clues to a Christian Philosophy of Life*—The Rev. Gardiner M. Day, Rector, St. Stephen's Church, Wilkes-Barre, Pa.

No advance registration is needed for these courses. Facilities for registration will be provided at Convention Hall in Cincinnati during the week preceding the Institute. All inquiries regarding the Institute should be addressed to the Rev. D. A. McGregor, 281 Fourth Avenue, New York, N. Y.

Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

Indians At Work, a news sheet published by the Office of Indian Affairs, Washington, D. C., gives an account in a recent issue of an Indian Day held last May at the Congregational Church in Pocatello, Idaho. The purpose of these annual gatherings has been to promote understanding and friendship between the citizens of Pocatello and the Indians. More than two hundred Fort Hall Indians attended this year. Charlie Bell, Indian Judge, greeted the meeting in these words:

God has created the human people on this earth, therefore we are living on this earth. Also people have been created on the other side of the ocean, the foreigners and different nationalities. They all speak different languages over there, and the people in America have different languages. . . . I am glad that the white people have begun to know the Indians, so they invite the Indians to come to their church now-a-days. It is a good thing that we should all be friendly and mingle together. Some of our people belong to different Churches, even if they go to their own churches they should come here to white man's Church. This is a great lesson to us why we meet to go in the church like this. This Church is teaching us not to do the wrong thing as get many people in trouble. The Church is teaching

us the right way to live. We should distinguish the bad and the good so we live the right lives. That is all I have to say.

THE FIRST MEETING of what is hoped will be an Annual Conference of Indian Workers of the Eighth Province was held at Galilee, Lake Tahoe, in California, July 14-15, 1937, under the leadership of the Rt. Rev. Thomas Jenkins, chairman of the Provincial Committee on Indian Work. Representatives were present from Arizona, Nevada, and Utah.

One afternoon and one full day were given to the discussion of topics relative to various phases of Indian work, including, What to Teach, When and Whom to Baptize and Confirm, How to Worship, Best Service of Worship, Church Music, Coöperation with the Indian Bureau and Tribal Council, Gambling, Christian Marriage.

A resolution was adopted asking the chairman to communicate with those engaged in Indian work in other Provinces, in the hope that similar groups might be organized. The conference also expressed the hope that the time might soon come when a national conference may be held.

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

FAR UP ON the northeast coast of Japan's main island there stands one of our mission churches in a village of farming people. Three times a day the church bell rings to remind the toilers in the rice fields that they are working in the presence of their Heavenly Father. A few weeks ago one of these young farmers brought to Deaconess Anna L. Ranson, the Church's only representative in that part of the Diocese of the Tohoku, a poem which he called, The Church Bell at Isoyama. Here it is:

*Teru hi ni
Suki wo hiku,
Ushi to Ware.
Mono shizuka naru.
Kane no naru aida wo,
Tachi itaru mama,
Mokushi, inoran.*

. Tetsue.

And here is Deaconess Ranson's translation:

*It is the bright noon hour
And we are ploughing the field,
My faithful bullock and I.
And all is still.
Then when sounds the church bell
We pause a moment as we are
And lift the heart in
Meditation and prayer.*

There speaks the real heart of Japan.

MESSAGES COMING from a number of people indicate how warmly the proposal to create a memorial of Bishop Lloyd at Kuling American School, China, has been welcomed. For instance, from the Diocese of Albany comes this message:

How I wish I could send a much bigger contribution . . . but this little bit I have saved week by week for some purpose, and

very much enjoy putting it to this one. I am one of those obscure persons who loved and revered Bishop Lloyd for thirty-five years, and shall never forget what he meant to me. I am so glad to have this opportunity.

A Virginia clergyman sending his gift to the Memorial Fund expresses his delight in learning "of the plan to establish a memorial to our saintly friend, Arthur Lloyd. . . . Personally I prefer not to wait and am therefore enclosing my check as a small expression of my love and admiration. Bishop Lloyd was one of those men who helped to make one believe in eternity."

1 1 1

THIRTY YEARS AGO, the Rev. Samuel S. Drury, the present headmaster of St. Paul's School, Concord, New Hampshire, was a missionary in the mountains of the Philippine Islands. In the year 1906, with the backing of Bishop Brent, he established Easter School in Baguio and for a number of years served as its headmaster. Easter School has had a wonderful influence among the Igorot youth of the mountains of Luzon. It has received boys and girls from communities that offered them absolutely no opportunity for life and has trained them for useful service in many directions. Some of the changes that have been wrought are nothing short of miraculous. Among the earliest pupils was a lad from Bontoc known simply as Pit-a-Pit. Today he is Dr. Hilary P. Clapp and is in charge of the medical work of the Insular Government in the Mountain Province. The present headmaster, the Rev. Robert F. Wilner, recently sent me a collection of Easter School photographs showing the evolution of students from the earliest days to the present. It is a stimulating and convincing study of the worthwhileness of the Church's endeavor to serve

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the youth of a primitive people through a wisely conducted mission school, combining educational, industrial and religious activities. I will be glad to loan this album of views to anybody who wants to borrow it for the use of individuals or groups and who will agree to return it intact to the Church Missions House. One good way to use an informing document of this kind is for a diocese to borrow it and make a schedule for it through various branches of the Woman's Auxiliary, Sunday schools, men's clubs, *et cetera*.

1 1 1

PERHAPS IT IS not strange that in the midst of greater Shanghai's large and varied population there should be a congregation of members of the Sheng Kung Hui who are Mandarin speaking. Their particular form of spoken Chinese is but

little understood in Shanghai where the Wu dialect is in general use. This congregation known as St. Paul's, uses a rather dilapidated chapel in the old Foreign Cemetery where the first Bishop Boone was buried. Bishop Graves recently visited the congregation and confirmed sixty-four people. They are mostly hard-working people and as the Bishop said, "very earnest and devout during the service." Another indication of the varied work of the Diocese of Shanghai is the baptism of a Chinese gentleman, his wife, and three children, who were born Mohammedans. The father is a graduate of St. John's and has been a very able teacher of mathematics for many years in the middle school. On the same day in the chapel of St. John's University an American woman resident in Shanghai received baptism.

With Our Missionaries

BRAZIL

The Rev. and Mrs. A. N. Roberts and children arrived June 27 in Brazil on the *Pan America*, after regular furlough.

CHINA—ANKING

Mr. and Mrs. Henri B. Pickens, new appointees, sailed July 24 from New York on the *Europa* for Europe, *en route* to China.

Miss M. K. Monteiro sailed August 4 from Southampton on the *Europa* and arrived August 9 in New York, on regular furlough.

CHINA—HANKOW

Sister Anita Mary, O.S.A., sailed July 17 from Shanghai on the *President Cleveland* and arrived in San Francisco August 1, on regular furlough.

Charles A. Higgins, a new appointee, sailed July 26 from Norfolk on the *Chastine Maersk*.

CHINA—SHANGHAI

Mr. and Mrs. E. H. King sailed June 19 from Shanghai on the *Tatsuta Maru* and arrived in San Francisco July 7, on regular furlough.

Dr. and Mrs. A. W. Tucker arrived July 30 in New York on the *Tai Yang*, on regular furlough.

Beverly D. Causey, Jr., a new appointee, sailed August 7 from Vancouver on the *Empress of Canada*.

Mr. and Mrs. John A. Ely sailed August 7 from Vancouver on the *Empress of Canada*, after regular furlough.

Miss Elizabeth Slusser, a new appointee, sailed August 14 from Seattle, on the *President Grant*.

Mr. and Mrs. David G. Poston's departure after regular furlough was deferred because of conditions in Shanghai.

PHILIPPINE ISLANDS

The Rev. William H. Wolfe sailed July 15 from New York on the *Penrith Castle*, via the Canal Zone for Manila, after regular furlough.

The Rev. Clifford E. B. Nobes arrived July 23 in Boston on the *Chinese Prince*, on regular furlough.

The Rev. Leopold Damrosch, a new appointee, sailed August 7 from Vancouver, on the *Empress of Canada*.

JAPAN—KYOTO

The Rt. Rev. and Mrs. Shirley H. Nichols sailed July 15 from Kobe on the *General Lee*, and arrived July 31 in San Francisco, on regular furlough and to attend General Convention.

JAPAN—TOHOKU

The Rev. and Mrs. H. M. Lewis and family sailed August 17 from Yokohama on the *President Taft*, on regular furlough.

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

The Christmas Box in the Church School

THOUSANDS OF Church schools send Christmas boxes. The enterprise is normally very appealing to the members of the schools. With proper encouragement they enter into it with enthusiasm.

Lately, however, some schools have gotten the impression that their hard work is not appreciated. One diocesan worker has stated the case for many others:

Would it be asking too much of these missions to send at least a short letter to schools that send boxes. The letters that were written by the Rev. Mr. — and his wife from Wyoming last year are still being discussed and I could get anything for them in this diocese. The field assigned this year greatly disappointed the schools as they have worked unusually hard for it, as it is one of my favorite fields and we had done considerable study and had visits from Mrs. —. The first letters from the parishes and myself were not answered. . . . I realize that missionaries are busy people but so are the people who prepare the boxes. If we are to continue the Christmas Box work we must have better coöperation from the other end. It is a terrible let-down, after you have worked so hard, not even to know whether the box arrived, or just "Box received—we are very busy—will try and find time to write later," which time never comes.

This is only one of many such statements either contained in letters of protest or included in the reports from diocesan secretaries. There certainly should be better coöperation from the receiving end.

In spite of this there is plenty of evidence that the Christmas boxes are appreciated even though the recipients do sometimes fail to indicate the fact. Here is part of a letter from one missionary:

I wish that some of those who made this Christmas possible to us, or who will help in 1937, could have been with me as I visited some of the more or less isolated children, taking Christmas to them. One little girl, six (usually very talkative), was literally speechless, except for a kind of coo over a simple little celluloid roly-polly. I sat and watched her for some time but left

quite refreshed by her enthusiasm in trying to make baby lie down and her wonder that it would not.

Other missionaries report similar cases. Several Missionary Bishops frankly acknowledge their debt to the Christmas box.

In addition to the Christmas cheer the boxes carry into the mission field, the enterprise may be the source of a real experience for the givers as well. A certain minister talked about the missions to which gifts were to be sent, indicated the ages of the children and read the list of suggested gifts. Then he asked each child to bring a gift on a certain afternoon to the church and to place the gift before the altar, kneel in one of the pews, and say a prayer. On that afternoon the church doors were open. The organist happened to be in the building but out of sight of the children. Afterwards he asked why the children came and reported that they came in quietly, laid a package before the altar, then went into one of the pews, knelt a moment, and quietly left. Their Christmas box meant something very real to the members of that school.

A real missionary interest may be aroused and developed in members of the Church school by such an enterprise as the Christmas Box, provided the diocesan secretaries, parish leaders, and the recipients of the box all play the game.

ADULT READING GUIDES

DURING THE summer reading guides on the special topics for mission study during the coming year were published and are now available at Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y., at fifteen cents each.

The guide on the Moslem world, *The World of Islam*, a sixteen-page pamphlet with bright yellow cover, is by the Rev.,

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James Thayer Addison, Professor of the History of Religion and Missions in the Episcopal Theological School, Cambridge, Massachusetts, and one of the leading students of Islam in the Church today. Like the other pamphlets in the reading guide series, *The World of Islam* consists of an introductory exposition of the present Moslem situation and comment on a few carefully chosen books. Any Churchman who wishes to read constructively on the Moslem world will find this pamphlet an invaluable guide.

Professor Roy J. Colbert, Chief of the Bureau of Economics and Sociology in the University of Wisconsin, Madison, prepared the guide on the Church and rural America entitled, *Our Nearest Neighbor*. A vestryman of Grace Church, Madison, Professor Colbert has written a most suggestive and helpful pamphlet. It should have a wide use.

College Work

The Rev. T. O. Wedel, PH.D. *Secretary*

RECENTLY I HAD occasion to recommend that a special gift made by the Missionary Relief Society of Trinity Chapel, New York, should go to work among students at Pullman, Washington. The Rev. Philip Nelson, by way of response to the society, writes an interesting description of his work. It can serve as a little vignette of college work activity, quite typical of university life in the West. A portion of the letter reads:

"Pullman is a town of about 3000 population located in the extreme eastern part of the State of Washington, not far from the Idaho State line. The State College was founded about forty-six years ago as an agricultural college, but today only about eight per cent of its graduates major in agriculture. There are about 3600 students taking almost every modern scholastic study from agriculture to music, and from engineering to foreign languages. Students come from all over the Pacific Coast region, and from as far east as New York and Maryland. A number of students, also, are from the Orient, particularly the Philippines.

Many of the students come from small towns and rural districts where the Church is very little known or understood. Among these latter, there are many who come to our church here, being more or less at loose ends in their religious thinking, to whom the Church with her beauty of services, definiteness, and clarity of teaching makes a profound appeal, and not a few go out having been confirmed here to add strength to the Church elsewhere. You will see it is a tremendously interesting missionary opportunity, and I am glad to say that many of our congregation feel the importance of this missionary work. This congregation is small, less than one hundred communicants, but there, also, are at least two hundred students who look to us for spiritual ministrations during the school year. To provide a living income, the Bishop finds it necessary to give me charge of the mission in Palouse, fifteen miles away, where I hold services every Sunday. This in addition to the Pullman parish and student work requires the priest to divide his attention and scatter his energies, but the fact remains that it is a missionary enterprise which is a responsibility of the whole Church.

"Were you to visit us here, you would find a really very attractive church, seating comfortably about two hundred people. The altar and hangings are beautiful, and I use my own vestments, since the church has not yet been able to acquire for itself the usual vestments.

"The parish hall is our present problem. It was built more than twenty years ago, to serve a community need for a hall for dances and meetings of large groups. That need has passed, and we plan and hope within the next few years to be able to remodel, or replace, the old hall with a more compact structure to meet the present needs. The student work really requires an attractive center, and since the parish hall is so large and unattractive, not to mention the expense of heating a lot of waste space, the rectory is necessarily used in its place. The rectory is quite new and very attractive, a New England colonial structure.

Christian Social Service

THE REV. ALMON R. PEPPER, *Executive Secretary*

Clergy Training Institute at Cincinnati, October 12-15

THE DEPARTMENT in cooperation with the Graduate School of Applied Religion is sponsoring a four-day Clergy Training Institute during General Convention. Registration in each of the six courses is limited to forty students and is restricted to clergymen, except in the course on child welfare which is open also to staff and board members of children's institutions. The courses, which will be given at nine o'clock and at ten o'clock, with additional clinical hours to be arranged, on October 12-15, are:

I. MARITAL RELATIONS

Place: Court of Domestic Relations, County Court House.

Lectures: Physiology of Sex, Dr. Carl Wilzbach, Executive Secretary, Cincinnati Social Hygiene Society. Emotional Life, Mrs. Frances B. Strain, Assistant Educational Director, Cincinnati Social Hygiene Society. Maternal Health and Sterility, Dr. Esther Bogen Tietz, Attending Physician, Longview Hospital. Economic Factors in Family Discord, the Hon. Charles W. Hoffman, Court of Domestic Relations, Hamilton County.

Clinical Session: In court room at divorce hearings, Judge Hoffman presiding.

II. DELINQUENCY AND CRIME

Place: Court of Common Pleas, Probation Department, Court House; Juvenile Court, Court House.

Lectures: Early Training and Character Development, Miss Gwenydd D. Owen, Executive Secretary, Southern Ohio CMH. Mental and Physical Handicaps, Dr. Louis A. Laurie, Psychiatric Director, Child Guidance Home. Probation and the Indeterminate Sentence, Samuel B. Haskell, Chief Adult Probation Officer, Court of Common Pleas. Sex Factors in Delinquency, Dr. William Ravine, Psychologist and Psychiatrist, Juvenile Court.

Clinical Sessions: Court of Common Pleas, Probation Department, Mr. Haskell presiding. Juvenile Court, Judge Hoffman presiding.

III. FAMILY CASE WORK

Place: Associated Charities Headquarters, Community Chest Building.

Lectures: An Approach to Social Case Work,

Mrs. Marion S. Goodwin, Case Consultant, Cincinnati Associated Charities. Social Implications of Unemployment, James E. Stuart, Associate Director, Cincinnati Community Chest. What Is Pastoral Care? The Rev. Joseph T. Ware, President, Cincinnati Consumers' League.

Clinical Session: Confidential Exchange, Community Chest Headquarters; Hamilton County Welfare Headquarters; trip to housing projects.

IV. MENTAL HYGIENE AND PSYCHIATRY

Place: Cincinnati General Hospital; Longview Hospital.

Lectures: Causes and Types of Psychosis, Dr. J. Freemont Bateman, Medical Director, State Hospital, Columbus, Ohio. Psychology of Sex, Dr. Maurice Levine, Assistant Professor Psychiatry, College of Medicine, University of Cincinnati. Mental Hygiene and Social Adjustment, Dr. Emerson North, Director, Cincinnati Mental Hygiene Society. Psycho-pathology of the Normal, Dr. Maurice Levine.

Clinical Sessions: Cincinnati General Hospital (Central Clinic); Longview Hospital.

V. LABOR RELATIONS

Place: Amalgamated Clothing Workers Office; Graduate School of Applied Religion.

Lectures: The American Labor Movement, Phil Ziegler, Editor, *The Railway Clerk*. Labor Unions as a Social Service, Spencer Miller, Jr. The Church and Radical Labor Activity, The Rev. W. B. Spofford, Executive Secretary, C.L.I.D. What Labor Expects of the Church, Myles S. Warfield, President, Order of Sleeping Car Conductors, St. Louis, Missouri.

Clinical Session: Attendance at Central Labor Council.

VI. CHILD WELFARE AND CHILDREN'S INSTITUTIONS

Lectures: The Present Day Institution and Its Place in the Child Welfare Field; The Part the Substitute Parents and Social Workers Play in the Life of the Child; The Institutions' Intake Policies, Staff Meetings, and Conferences; Preparing the Child for Life, Miss Sybil Foster, Field Secretary, Child Welfare League of America.

Registrations including a fee of one dollar should be sent as early as possible to the Rev. Joseph F. Fletcher, Graduate School of Applied Religion, 634 Oak Street, Cincinnati, Ohio.

Department of Publicity

THE REV. G. WARFIELD HOBBS, D.D., *Executive Secretary*

ARRANGEMENTS ARE being made to broadcast the Philadelphia performance of the Drama of Missions, the sensational pageant to be produced by the Diocese of Pennsylvania at General Convention. Diocesan leaders are considering also the possibility of having the pageant filmed, so that it can be exhibited all through the Church after Convention.

IN EVERY DIOCESE and in every parish, there are multitudes of "firsts" to be attended to with the coming of fall. But publicity planning for fall needs to be a very *first* first this year. The word planning means precisely that. Diocesan publicity organizations may need to be revived or reorganized; programs need to be put down on paper, scheduled as to time, and responsibility for operation placed. That is just as true of parish organizations. This is the time, if it has not been done already.

That reference to planning brings to mind the pleasant young priest who told an officer of the Department that he had much to do this fall, but one thing he would not forget or neglect, was to order a considerable list of the helps provided by Missionary Information Service. He had made up his list, filed it in his desk tickler to come up September 1, and then wrote himself a reminder about it in his pocket calendar. He intends to use *Results*, Visual Units, Maps, *Today* leaflets, and the partly printed parish paper, as he said, "for a starter." Oh, yes . . . his diocese is Pennsylvania.

SIXTY ANNUAL subscriptions to THE SPIRIT OF MISSIONS are paid for by St. Paul's School, Yonkers, N. Y. The copies are mailed direct to the homes of children of higher grades in the school, and the plan is considered an important part of the parish program of missionary education. The order was renewed recently for 1937-1938.

THE DEPARTMENT congratulates the Diocese of Minnesota on the power and appeal of the May issue of *The Minnesota Missionary*, wherein is depicted, from page to page, a convincing panorama of the missionary life of the diocese.

The issue was prepared under the direction of the diocesan department of publicity and stresses the value of the printed message in the promotion of the Church's work. It was timed to greet the eightieth annual diocesan convention, and very vividly brought to the attention of delegates and visitors the great range of work undertaken in the diocese.

Throughout the issue the text is chiefly caption material for the illustrations. Certainly people thus graphically approached with the task of the Church will respond; it will give a sense of unity to organizations, institutions, and departments of the diocese, and in every way quicken into activity latent forces.

A BULLETIN ISSUED by the New York State Association of Elementary School Principals explains various visual aids for public school use and commends especially the lantern slide, saying that slides "are used more than any other type of visual aid requiring equipment." Secular confirmation of the Department's claim that its Visual Units on various mission fields are ideal means of spreading missionary information. Time to consider fall bookings.

THE CONVOCATION of the Church in the Hawaiian Islands had an animated discussion about the ignorance of Church people as to the Church's missionary program. The result was that the district paper, *The Hawaiian Church Chronicle*, published full information about the various Church papers issued in the United States and in England, urging that people subscribe, read, and become informed Churchmen.

The Woman's Auxiliary

GRACE LINDLEY, LITT.D., *Executive Secretary*

Stock Taking and a New Triennium

THE WOMAN'S AUXILIARY at its Triennial Meeting in Cincinnati in October will begin by taking account of stock. There will be reports of the Executive Secretary and of the Executive Board which will interpret the trends in women's work in the Church. In preparation for the meeting, delegates are being asked to look back over the past six years since the Triennial Meeting in Denver to note activities which mark significant advance in thought and action. In like manner women's groups in every parish and mission might well begin the year 1937-1938 by measuring their progress during the past triennium, considering such questions as:

Have we had a plan? Have we succeeded in carrying it out?

Are we going backward or forward?

What are the points at which we are looking for progress? How may we know whether or not there has been any? Is the number of meetings held, the number of books sold, the amount of money raised any test?

What progress has been made in the lives of the women? Are they different? Do they think as they did? Can one note changes in their attitudes? Are they better informed? Do they use their time with deeper consecration? Do they use any of their money differently? Have they a widening range of interest in people and their welfare, near and far? Are they more concerned about and more active in working for the world Christian community?

How have we met the test of leadership proposed by Miss Lindley in her report to the Triennial Meeting in Atlantic City when she asked:

Two Reminders

I

The fall Presentation of the United Thank Offering should be made before the end of September.

II

Wherever possible parishes and missions are asked to plan Communion services on October seventh, that the women of the Church may be united in a world wide Corporate Communion of praise and thanksgiving.

Are we leading the women in a realization of the Church as the Body of Christ so entirely His that He can use it exactly as He pleases? Are we leading them so to love each member of Christ's Church that the world will know that they are His disciples? Are we leading them so truly to love humanity that they will be ready for any social change which will make conditions bearable for all men and women? Are we leading them to love the humanity not only of their own race and nation, but of every

race and nation in the world?

The answer of one diocesan educational secretary reporting on the study of Negro Americans is worth sharing and gives one courage to believe that many groups have moved forward in the past three years:

One class hopes to better the housing conditions for the Negro citizens of its community by stirring public opinion. Another class is urging the local hospital to extend courtesy staff privileges to an accredited Negro physician. Another is urging the town council to bestir itself and improve the general conditions that surround the Negro residential section.

Another class, after inviting a Negro woman of their town to address them, asked her what she thought they could do to help best. She suggested that there was a need for a Negro social worker among the young girls, and the class is planning to start a project among the different churches of the community to secure the necessary interest and backing. They have accepted the leadership of the Negro woman, and have left the choice of a worker, the meth-

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of securing the center for the work, and the general supervision of it to her. Their responsibility, they feel, is to coöperate.

One woman sent in a contribution to the corporate gift of the classes with this comment, "The class has been a good thing for me. I have seen reason take the place of prejudice in my life."

From the Negro men and women of our diocese has come a contribution without which we could not have made the course a success. It has been to many of us a priceless experience to feel the depths of spiritual insight, the generosity, the intellectual and cultural values that they have

shared so freely with us. I hope that the foundations have been laid for several real friendships.

One of the leaders said to me last week, "I really feel that we have seen the Spirit of God moving on the face of the waters this Lent." It has been years since we have had such intense interest as has been evinced, and I do not think we have ever dug so deep into the spiritual background for our actions and thoughts. And we were constantly confronted by the superlative standard of Jesus as the criteria for all our thinking. "*If we be His Disciples, What Then?*"

American Church Institute for Negroes

Auxiliary to the National Council

THE REV. ROBERT W. PATTON, D.D., *Director*

THE MALE quartet of the Gailor Industrial School, Mason, Tennessee, recently won the State championship over all the other colored high schools in Tennessee and will compete in the national finals. This is a splendid record for this small school to make and everyone in Tennessee is very proud of it!

THE FIRST meeting of the regional 4H Clubs, sponsored by St. Paul School, Lawrenceville, Va., to interest and train Negro youth in scientific agriculture, recently met at the school with delegates present from ten counties of Virginia. These delegates, elected because their work has been most satisfactory, were given a short course at the school in project work, club leadership, and home, farm, and community improvement.

In 1902 St. Paul's Farmers Conferences were organized "to encourage our people to buy land, build better homes, churches and schools; to promote better race relations, to make useful and intelligent members of society, and to publish statistics of Negro progress." It was the first organized effort among Negroes of Virginia to carry out a definite plan of constructive racial uplift.

As a result of such efforts statistics for Brunswick County show that today Negroes own or partly own and operate 42,143 acres of fertile land of a value, including buildings, of \$705,830 (U. S.

Farm Census of 1935). The majority of them live in comfortable homes with modern conveniences. This is another proof of the influence Institute schools have in bettering Negro life in the South through Christian education and training which equips Negro youth to fit itself into the environment and solve the problems it meets at every hand. Unless the Negro can better his own economic state his progress as a race in our land cannot be great.

SEVERAL WEEKS ago it looked as though St. Mark's School, Birmingham, Ala., would close the year with a deficit of about two hundred dollars and the local Board of Trustees wondered just where the money was coming from to meet this shortage. Now, the chairman of the Board, the Rev. R. Bland Mitchell, writes that the students of the school, learning of the threatened deficit, organized themselves into teams and put on a money-raising contest. At the school's Commencement Exercises Mr. Mitchell was presented with \$114 from the student body towards the deficit. When poverty-stricken colored boys and girls, struggling themselves to get through school, can raise a sum like this for a deficit in their school it demonstrates a spirit of loyalty and coöperation which not many educational institutions in our land today are producing in their students.

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

The Girls' Friendly Society

Harriett A. Dunn, *Executive Secretary*
386 Fourth Avenue, New York, N. Y.



LEADERSHIP training is one of the major emphases of the G.F.S. program for 1937-38. Following the introduction last year of a correspondence course for leaders, the society is again offering similar opportunity to new leaders of both teen age and younger groups, in two correspondence courses for the coming year. One of these will be a general background course on leadership of young people; the other will be planned specifically for those leaders who are working with little girls, under twelve.

Special G.F.S. activities at General Convention will also give particular attention to the needs of leaders. For Leaders of Young People is the title of the course to be given in the Church Training Institute by Mrs. Stephen K. Mahon, Program Adviser on the national staff. This is a discussion course designed to help leaders of all youth organizations find answers to these questions:

- What have the Church and young people to offer each other today?
- What does your parish offer young people? Does young people's work in the Church have clear-cut purposes?
- How can we work with young people to plan programs which will meet their needs and command their interest?
- What new resources for programs are there? How can leaders stimulate individual personality growth?
- How can we make youth organizations in the Church coöperative rather than competitive?

Program materials for youth organizations will be displayed and evaluated. Special attention will be given to problems raised by individual leaders.

Round table conferences on three afternoons of the week of the Institute will

give opportunity to supplement this course with specific G.F.S. information and training. One session will be devoted to a discussion of the duties and opportunities of diocesan officers in promoting the work of society; two sessions will be spent in considering the best modern methods of working with G.F.S. candidates (younger girls up to twelve), under the leadership of Mrs. Cleon Bigler, national chairman of this department; and two sessions will be given to a discussion of leadership problems, under the guidance of Mrs. Harrison Elliott.

The Church Army

Captain B. F. Mountford, *Secretary*
414 E. Fourteenth Street, New York, N. Y.



AN INTERESTING feature of General Convention next month in Cincinnati, will be the service on Friday, October 8, at seven-thirty a.m. in Christ Church, Cincinnati, at which graduates of Church Army Training Center in New York will be commissioned as evangelists and mission sisters by the Presiding Bishop.

Again Church Army will conduct a daily outdoor noon-hour Service of Witness throughout the Convention period, on ground opposite the Masonic Temple. Captain Earl S. Estabrook will be in charge. Church Army exhibit will be under the direction of Mission Sister Hall.

A thriving piece of Church Army mission work centers in St. Barnabas' Mission, formerly St. Luke's Church, in downtown Cincinnati. Captain and Mrs. Lawrence Hall, evangelists-in-charge hope that many visitors to the Convention will find their way to 901 Findlay Street.

At the C.A. dinner on October 8 the speakers will include the Bishops of Dornakal, New Hampshire, and Tennessee.

The Daughters of the King

Edna Eastwood, *Executive*

Room 305, 150 Fifth Avenue, New York, N. Y.



PRIMARILY an evangelistic Order, the Daughters of the King reaches out in many ways to stress and to promote the evangelistic message in various phases of the Church's work.

At the General Convention on Sunday evening, October 3, in Christ Church, Cincinnati, the Order has asked the Brotherhood of St. Andrew and the Church Army to unite with it for a mass meeting in the interest of evangelism which will stress the Forward Movement.

Through the junior division of the Order the younger members are cooperating with the Department of Religious Education of National Council and other youth groups of the Church in studying the message of the Church and how to interest others in exploring the needs of evangelism and the experience of the Christian way of life. The new *Junior Bulletin* emphasizes the evangelistic aspect of news, and the leader's page which goes out with the *Bulletin* suggests methods of training evangelists through the junior chapters. On October 2, Junior Day at the triennial meeting, an informal conference on their program of evangelism will be held.

Through the senior division the members, in addition to holding their own long-established Day of Prayer on All Saints' Day, are assisting, as members of the Woman's Auxiliary, in promoting the Day of Prayer on November 11. In most of the parishes where there are senior chapters Bible classes are promoted and the Christian principles thus gained are taken into discussions of social and missionary problems to enrich and encourage Christian action.

The monthly corporate communions of the Order, enriched by a study of prayer and a stress on personal service have meant more consecrated evangelists for service in other groups. In one instance, where a member was bedridden, the mem-

bers have been holding a monthly communion at her bedside in addition to that at the church.

In the Church's rural work, Daughters are rendering valuable evangelistic service with the isolated, forming their own committees for the work where necessary, or helping through other groups where these have been organized. Each year national representatives have been sent to the national rural conferences and rural evangelism is given a very definite place in the program of the Order.

"What wilt thou have me to do?" is the theme of the triennial meetings in Cincinnati next month, and the Order will be glad of suggestions from other Church groups as to ways in which it may help in promoting the work of their groups for the extension of the Kingdom.

Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*

202 S. Nineteenth Street, Philadelphia, Pa.

X A DRAMATIC feature of the approaching National Convention of the Brotherhood will be the closing service on Tuesday evening, October 5, at which fourteen foreign nations and mission fields in which the Brotherhood is working will send greetings to the Brotherhood in this country. In addition to the United States, the Brotherhood has national or local organizations in Canada, England, Australia, New Zealand, Jamaica, Cuba, Mexico, Panama Canal Zone, Philippine Islands, Liberia, Japan, and China; and there is also a very effective work among the Sioux Indians in South Dakota.

Paul Rusch of St. Paul's University, Tokyo, will speak on The Call of a World Task. He will tell of the remarkable progress made by the Brotherhood in Japan and their challenging objective expressed in a Christian five-year plan.

Another outstanding feature of this convention will be the Corporate Communion at eight a.m. Sunday, October 3, of a thousand men and boys, including delegations invited by Bishop Hobson

THE NATIONAL COUNCIL

from all the parishes and missions of Southern Ohio, in addition to the Brotherhood convention delegates. After the service there will be a Fellowship Breakfast at the Masonic Temple, with an address by Charles P. Taft.

Full information about the convention may be obtained from Brotherhood headquarters.

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Supt.*
National Office, 80 Broad St., New York, N. Y.



WORK IN Charleston, South Carolina, has been carried on by successive organizations since 1818. The first in the field was the Charleston Marine Bible Society, to be followed by the Charleston Port Society. In 1826 the Ladies' Seamen's Friend Society opened a temperance boarding house for seamen, while in 1839 the Port Society undertook to establish a seamen's home. The year 1853 saw the gift by Miss Harriott Pinckney of a corner of her garden for a church for seamen, the trustees of this gift later incorporating as the Church of the Redeemer.

At a much later date, the Charleston Port Society and the Church of the Redeemer joined forces with the Bishop of South Carolina as chairman of a joint executive committee. Thus the Church of the Redeemer and the Harriott Pinckney Home for Seamen were erected. Through the influence of the late Bishop Guerry, this work became affiliated with the Seamen's Church Institute of America, the national society assuming part of the chaplain's salary.

This work as well as other affiliated Institutes and the national office were represented on the program of the Conference of the National Group of Seamen's Agencies recently held in Boston. Our part in this conference as a "pioneer in national coöperation" will be described in an early issue.

The Guild of St. Barnabas

The Rev. C. T. Walkley, D.D., *Chaplain-Gen.*
Ivoryton, Connecticut



THE REV. Charles Thomas Walkley, the Chaplain-General, has changed his address from Grace Church, Orange, New Jersey, to Ivoryton, Connecticut, where he can be reached easily by mail or by telephone. Miss Mary Marsena Clark continues as the Secretary-General with her address at Grace Church, Orange, New Jersey. Please address her for all information concerning the Guild.

WHEREVER THERE are two or three hospitals in a city there is a place for the Guild of St. Barnabas. It does not necessarily mean a large organization but it does afford a comfort and blessing to nurses themselves. This is an admirable way to keep the Church in touch with one of the fine professions of modern life and the nurses rejoice in this ministration where it can be had from rectors. No rector is too busy to have a share in this important bit of Christian service and the nursing profession. For further information address Dr. Walkley.

Church Mission of Help

The Rev. A. R. Pepper, *Executive Secretary*
27 West 25th Street, New York, N. Y.



NATIONAL COUNCIL Church Mission of Help will be represented at General Convention and hopes to have the opportunity of welcoming all who are interested in Christian social service.

A new statement of policies drafted as a result of the recent McLean Conference at Peekskill (see August issue, page 398) will be distributed there. Beyond the definition of our in-take policy and applied principles, we are attempting to clarify the economic, social, and family conditions which are the background of most of the girls we try to help and to define the philosophy we bring to their problems.

Youth Consultation Service both as a title and a service has been added to CMH in recognition of the need of many young men, as well as women, for guidance and advice about problems which happily are not as acute as those ordinarily handled by us.

The Church Periodical Club

Mary E. Thomas, *Executive Secretary*
281 Fourth Avenue, New York, N. Y.



IN THE MIDST of discussion about the present lack of interest in missions this writer is glad to bear witness to three persons who must have read the August issue of THE SPIRIT OF MISSIONS as soon as it was published. In fact, one of the number asserted that it was read, as usual, from cover to cover. The others must have done as well, for the C.P.C. items about which they inquired were on the last page. None of the three had any special reason for seeking that page.

Needless to say, this C.P.C. Secretary rejoiced in the prompt and generous response to her appeals. She is convinced that there are many ready and willing to respond to missionary needs when they are made known. Experience proves that a concrete need receives first attention. Many books, some perennial favorites, some late publications, have been transferred from your shelves and mine to those of a mission library where they take on new life and usefulness. At this moment the files show a recent request for a set of Dickens. Is one available in plain binding but readable type?



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“Whilst they are in health”

“The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and when of ability, to leave Bequests for religious and charitable uses.”

—Page 320, *the Book of Common Prayer*.

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