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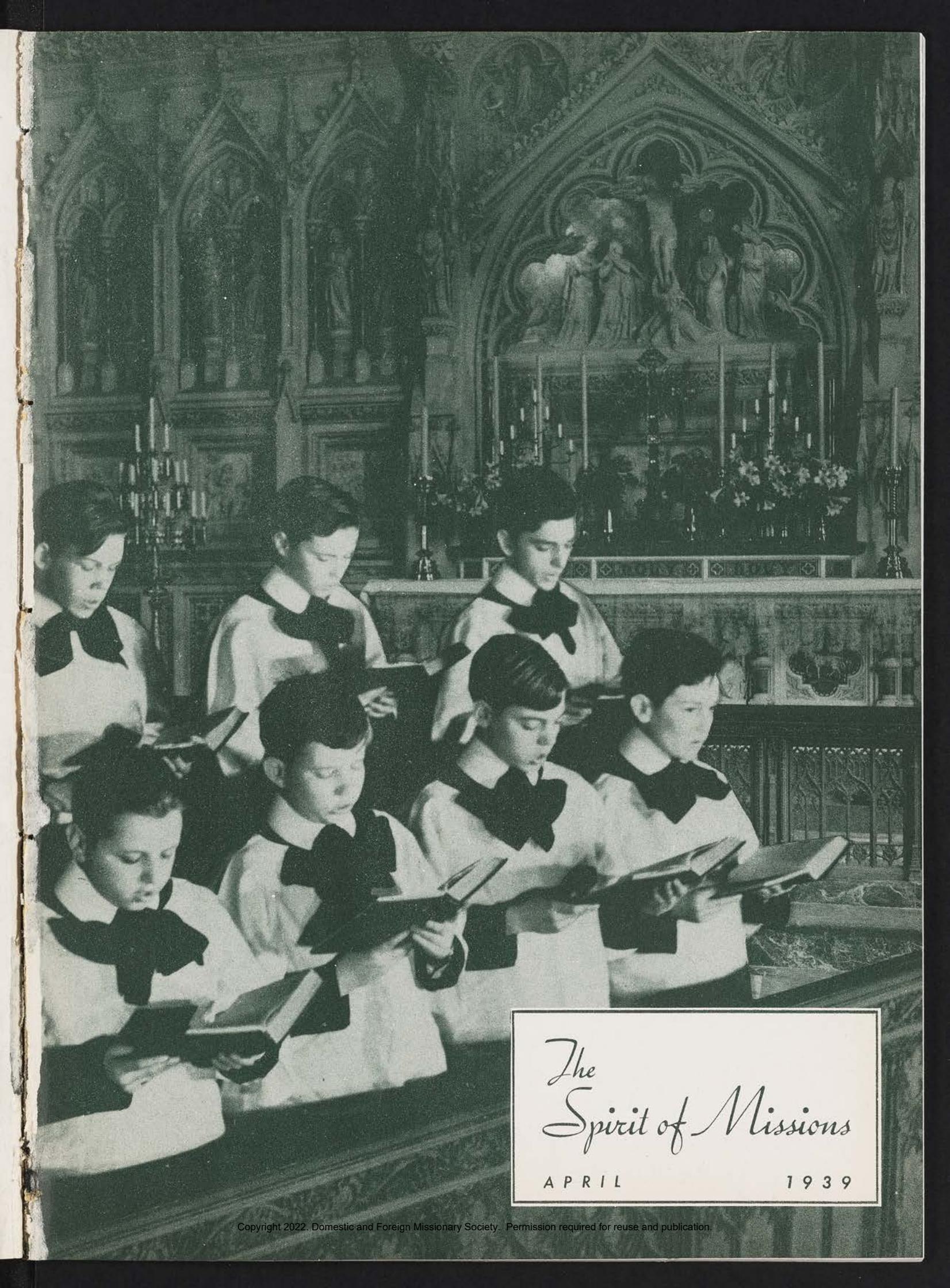
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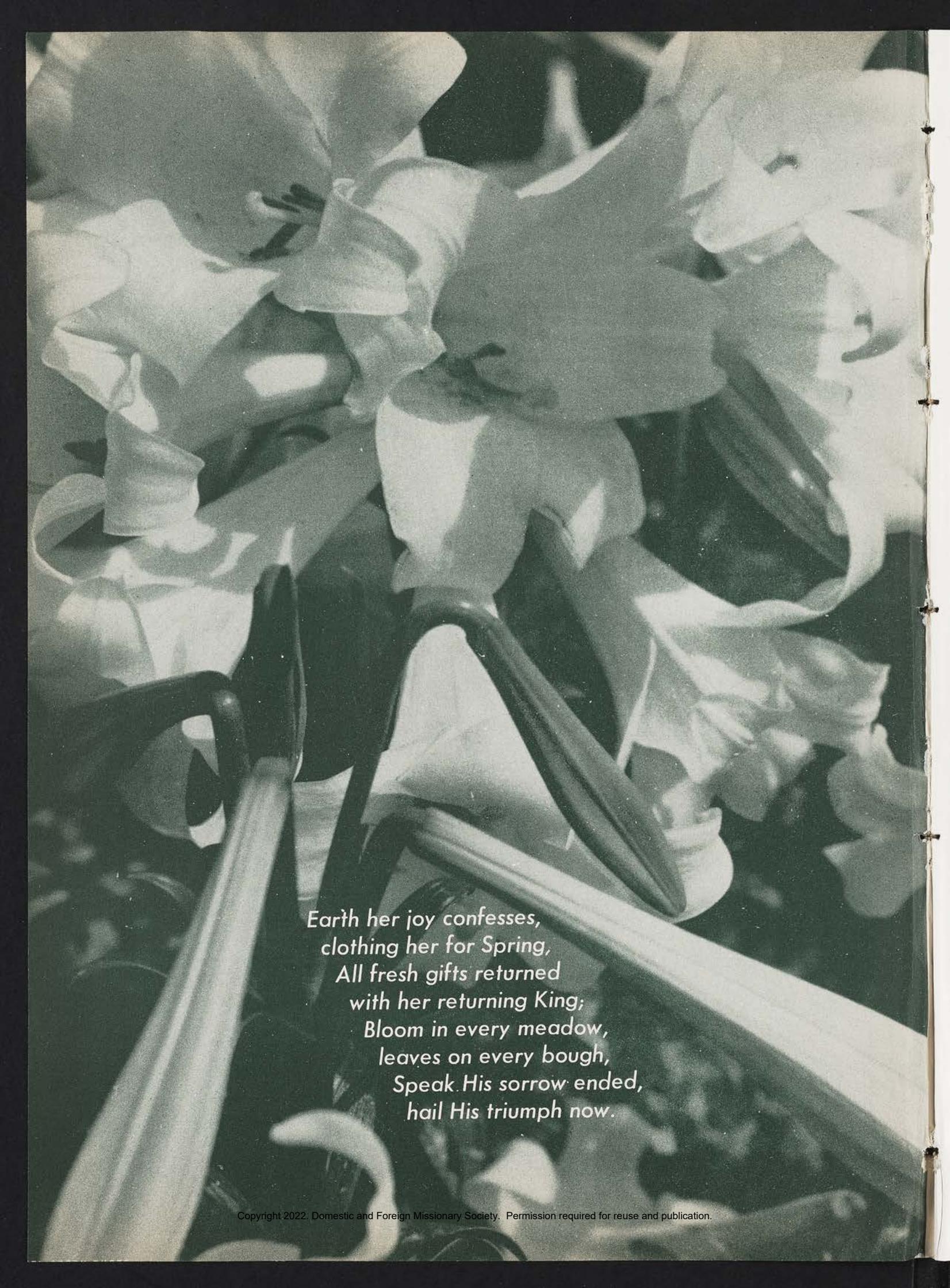
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*The  
Spirit of Missions*

APRIL

1939



Earth her joy confesses,  
clothing her for Spring,  
All fresh gifts returned  
with her returning King;  
Bloom in every meadow,  
leaves on every bough,  
Speak His sorrow ended,  
hail His triumph now.

# Easter Hymns of Praise



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From *Painting* by ELSIE ANNA WOOD

" . . . They led him away and when they were come to a place which is called Calvary, they crucified Him, and the malefactors, one on the right hand and the other on the left. Then Jesus said: 'Father, forgive them, for they know not what they do.'" \* \* \* This tragic occurrence on that first Good Friday will be commemorated by millions in a troubled universe. And offerings presented in churches throughout the Anglican Communion will go to support the Church's activity in the Land of the Crucifixion.

# The Spirit of Missions

Volume CIV

APRIL, 1939

No. 4

A "Winter" view of Holy Trinity Cathedral, Port au Prince, Haiti, with its palm trees and lovely grounds.

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Joseph E. Boyle, Editor



**THE COVER:** Easter is at hand with its joyous hymns of "He is Risen! He is Risen!" and the spirit of the season is reflected in the cover of this issue.

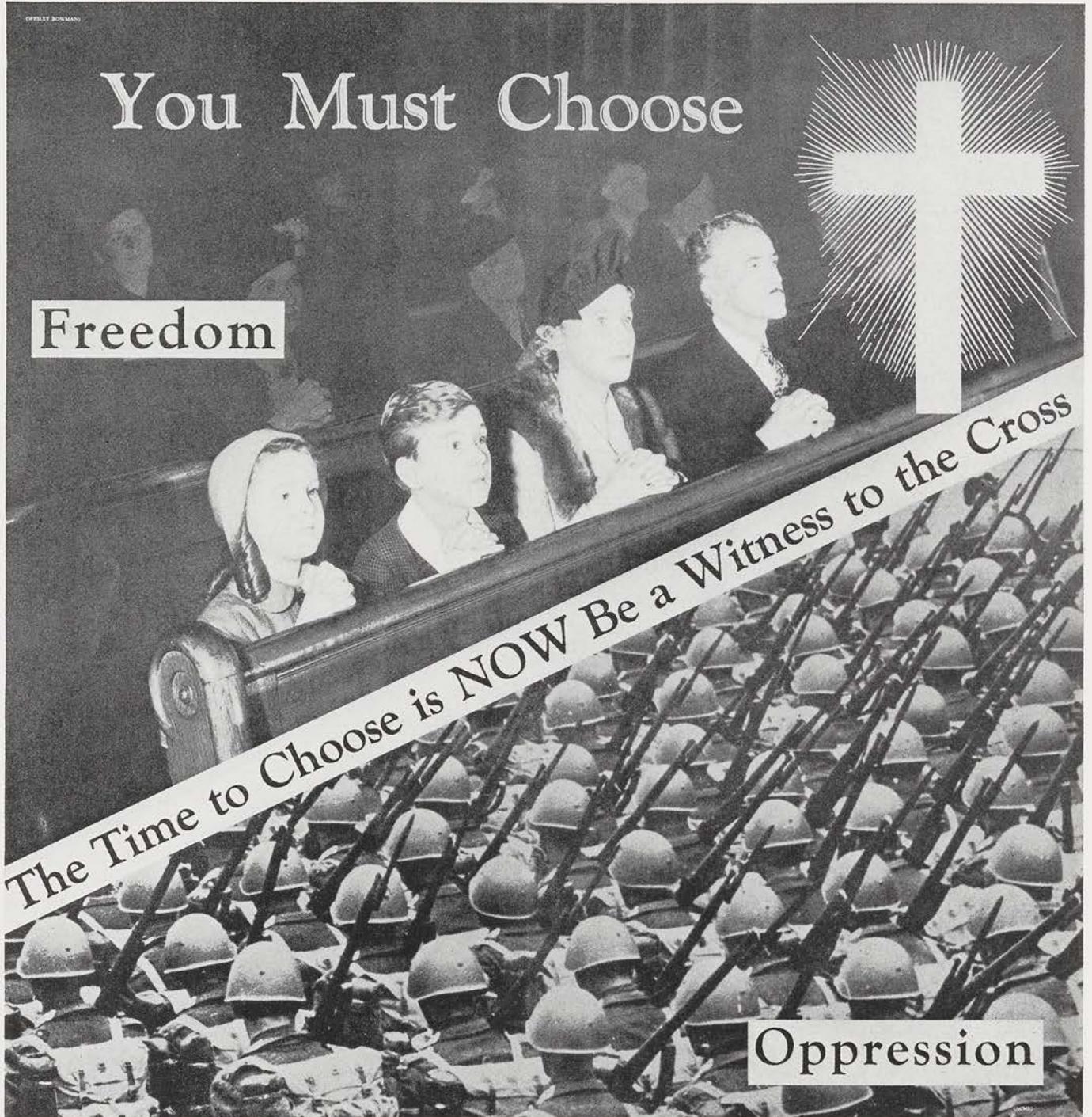
Historic Trinity Church, New York, the Rev. Frederic S. Fleming, D.D., rector, is the setting for the photograph which shows a group of choristers from the Trinity Church, superimposed on a photograph of the beautiful Altar and Reredos of the famous church. The photograph of the choir group was made especially for THE SPIRIT OF MISSIONS by the Sigurd-Fischer studios. The photograph of the Altar is by Wurts Brothers.

CHANGE OF ADDRESS must reach us by the first of the month preceding issue desired sent to new address. Both the old and the new address should be given when requesting change. REMITTANCES should be made payable to THE SPIRIT OF MISSIONS preferably by check or money order. Currency should be sent by registered mail. Receipts sent when requested. Please sign your name exactly as it appears on your present address label.

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REMITTANCES for all missionary purposes should be made to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, N. Y., and should be clearly marked as to the purpose for which they are to be devoted.

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A CALL TO ACTION is sounded by the Presiding Bishop and National Council in which the dangers of prevalent "godless philosophies" are pointed out. "You must choose NOW between Freedom and Oppression," says the Message which is depicted in a dynamic poster (above) The whole Church is called to demonstrate its Witness. What is your answer? Which do you choose—Freedom or Oppression?

# The Voice of the Church

## A Call to Action From the Presiding Bishop and the National Council

**WE SEND YOU**, Churchmen and women, a Call to Action. We summon you to go forward with us to new victories for Christ and His Church.

We are not unmindful of the grave dangers which beset the World and the Church. We are aware that human and religious freedom is being attacked by a daring array of godless philosophies which bid—and in some nations, bid successfully—for the loyalties and discipleship of men.

But we are also aware of the implication and the challenge which these conditions present to us. The only force which can halt the pagan tendencies of our times and save the world from ultimate ruin is the Church of Christ. A strong Church can resist the advance of these tendencies and finally overcome them. It can bring about a world brotherhood of peace and good will.

Even now God is overruling human error and offering us opportunity for Christian victory. Evidences of advance are not wanting. In India, the Church wins souls by the thousands. In war-torn China, true Christians gladly bear their witness. In our own nation, renewed interest in the Christian cause is seen on every hand. The recent Madras Conference demonstrated the need of Christian fellowship and sounded a strong appeal for unity.

A great handicap in the way of the advance of our own beloved Church is inadequate financial support. We are confronted with a prospective shortage in missionary income for 1939 of \$300,000. Only a small part of this is due to reduced expectancies from our dioceses; most of it, to reduced income on investments and decreased legacies. Following the mandate of General Convention, we have balanced our budget which already was \$200,000 below that suggested by Convention. To do so has meant further reducing pitifully small missionary salaries and necessary activities, including our administrative and educational work. Reductions become effective May 1, retroactive to January 1, unless the Church demonstrates her witness in the meantime and contributes the necessary funds.

**WE ASK YOU** to join us not only in giving to meet this shortage, but in launching an advance which will bring renewed life and vitality to the Church in the years ahead. Our missionaries are ready to go forward and await only our support.

We would seize upon this situation as an opportunity for victory and we ask that all courageously and willingly make the effort and the sacrifice which are necessary. Not to do so will encourage those forces which would destroy the

Church, the democratic State and our very homes.

In faith, therefore, we send forth this Call. We are convinced that our people, properly informed, will rise to the occasion. We believe they will support us in our belief that the Church must redouble rather than relax her efforts in these trying days. Already a number of faithful people have pledged their support. They had only to be reminded of the dangers of the present situation and informed that the proposed reductions in our work would mean withdrawing seventy-eight missionaries from their stations, closing more than fifty mission churches and abandoning whole fields of work.

We ask our people to make a strong witness to a troubled world. Such witness will cost in time and energy and money, but it will cost much more, perhaps everything we hold dear, if we do not make it. We are confident of the response. We do not fear the future for we know we are doing the will of God.

“Ye shall have tribulation, but be of good cheer; I have overcome the world.” Thus Christ spoke to His disciples at a time when the outlook was more discouraging than the present. The situation now as then calls for bearing the Cross, but the Cross means victory.



*Photos arranged by William Crawford Faust*

# From Which A Mighty Oak Hath Sprung

Just so, from that historic event sixty-two years ago at St. John's Church, Cynwyd, a suburb of Philadelphia. The occasion has been re-enacted especially for THE SPIRIT OF MISSIONS. These photos depict the founding of the Children's Lenten Offering which has brought in more than eleven million dollars. Again children around the world are preparing for the offering.

Present-day children of St. John's Church, Cynwyd, are shown presenting their Lenten Mite Boxes as they may have been presented in 1877. The young man in the photo is a great-grandson of John Marston, the vestryman who is accredited with originating the Lenten Offering. In the photo also are: Dorothy Biddle, Sarajane Smith, Teddy Flannigan, Jack Bretherton, Patricia Moore, the Rev. Melville B. Gurley, John Aspen, Janet Shand, Stephen Moore, Jane Marie Webb, Richard Rapp, Jr., and Joan McCarte.



# My Problem Is Unique

By CHARLES W. SHEERIN, D.D.

VICE PRESIDENT, THE NATIONAL COUNCIL

**"My Problem Is Unique."** That is what almost every rector, bishop and vestryman says. The interesting thing to me is that each "problem" is the same and unless they mean "unique" in its literal sense (which my classical friends tell me is "one horse" in Latin), I am certain the problems are the same everywhere in the Church.

What are the problems? They are the problems that the whole world faces everywhere. The problem of confused human minds wondering whether there is a meaning to life, is first. The problem of nomadic people moving from country to town, to city, to apartment house—moving, ever moving, is another. The problem of adequate financing is incidental to these others.

Sometimes a layman says his rector is the problem and sometimes a rector tells me that his laymen are the problem. But it always goes back to one thing and that is we live in a confused world and in mind and action people are wondering where we are going, why we are here and what should we do.

**The Church Has Answer.** The encouraging thing, and the thing that makes this work wonderful, is that the Church has the answer. Nobody else has the answer. Some tell us that if we feed everyone and clothe and house them decently we shall have the confused world settled. As Christians we are very sympathetic and help achieve that end, but we know that if everyone is clothed, shod and fed there will still be confusion in this temporal life and world and the big questions will not have been answered.

Others say that "scientific approaches" are needed to answer our questions. Again we agree, but we also know that the very science that can seek the truth and bring happi-

ness, can also seek the lowest planes of human conduct and be destructive, and only as the guiding spirit of mankind is directed by goodness will the scientific approach be good.

So the Church has the answer. But it must give that answer definitely and encouragingly. The trumpet must not give an uncertain sound, and the program of the Church must find the techniques and methods of reaching people that discouragement may be overcome, confusion replaced with confidence and mankind brought under the influence of God through our Lord Jesus Christ.

**Prayer and Meditation Necessary.** The fundamental techniques that we must all learn take us back to our Lord Himself. After all, He foresaw difficulties for those who bore the Cross, and He warned that unless men, whether clergy or lay, learned the art of sacrifice, they could not bear up under the strain of life. To have this strength we must have prayer and meditation. In our worship, public and private, we must constantly learn.

Why do I say this which is so well known? Without meaning to be derogatory and fully realizing the self-sacrifice of the majority of our clergy, we must admit that in a day of great artistic achievement in other walks of life, we have been careless in planning our services of worship and have not dared to adventure into fields of private worship that involved sacrifice. I have met too many clergy who admitted they never used the church where they preached and prayed in public for private meditation and prayer. No wonder there is a careless service on Sunday! No wonder the Prayer Book's beautiful English is ruined with horrible voices. Private worship must back up public, and the Church will not mean much to anyone until the note of

reality is felt in her services of public worship.

Preaching should be sincere—that is all anyone asks of it. As one layman said to me recently, "I don't ask my rector to be an orator, nor a deep theologian, but I do wish he would stop telling me Christianity is a good thing and tell me what it means to him personally."

**World Offers Techniques.** To meet the problems of organization, the Department of Promotion of The National Council has many suggestions. It is obviously impossible with our limited staff to visit every parish and mission, but through central conferences we are meeting leaders and helping to organize and reorganize diocesan field departments. With cooperative aid diocesan field departments can aid every parish and mission with ideas of better techniques.

Avoiding cheap and unworthy methods of promotion, we find that the world offers techniques that can interest people—and we feel definitely that we are following the example of our Lord Himself, who used the stories, methods and techniques of the world in which He lived and consecrated them for His purpose of bringing men and women to God.

We should be ever alert to borrow and apply methods which attract people. If we fail in the presentation of the message of the Church it is the fault of our methods and not the fault of the message. We are entrusted with the most romantic, thrilling and challenging message of all time and the fate of the world depends upon whether men receive it.

Let us study the methods of others—other religious bodies, secular schools, camps and conferences, social and cultural organizations, libraries, books and magazines, advertising agencies, travel bureaus. All

*(Continued on page 33)*



Photo by Frank Ehrenford

# Essentials for Permanent Progress

in the opinion of

John D. Rockefeller, Jr.

John D. Rockefeller, Jr.

I BELIEVE profoundly that the permanent progress of this nation, or any nation, is dependent upon the extent to which the lives of its people are ordered by a vitalizing religion and permeated by an abiding faith in God.

This country was established by men of deep religious conviction. With faith in God and under His guidance our forefathers went forth to found a new world where they might have freedom of speech and the right to worship God according to the dictates of their own consciences. They lived by the sweat of their brows and with dauntless courage faced every hardship. We, their descendants, continue to enjoy the priceless privileges for which they toiled and sacrificed, often forgetting what they cost.

Since those pioneer days, we have added largely to the store of human knowledge and to the material comforts and conveniences of life, but we have lost much of the ruggedness and reality of the faith of our fathers, much of the stern sense of duty which dominated their lives, much of their willingness to make sacrifices for great causes. Too often we are more concerned about what we can wrest from life than we are about what we can contribute to it. Selfishness, indifference, apathy, cynicism are taking the place of self-discipline, high purpose, the spirit of service, and religious conviction.

It was Moses who said, "Man cannot live by bread alone." Equally true is it today that without idealism no nation can long survive. Countless as are the needs of the present world, none is greater than its need of spiritual power. Something to lift man above the sordidness of materialism; something to cause him to look out, not in; up, not down; to help him to turn the defeat of his selfish purposes into victorious living for others.

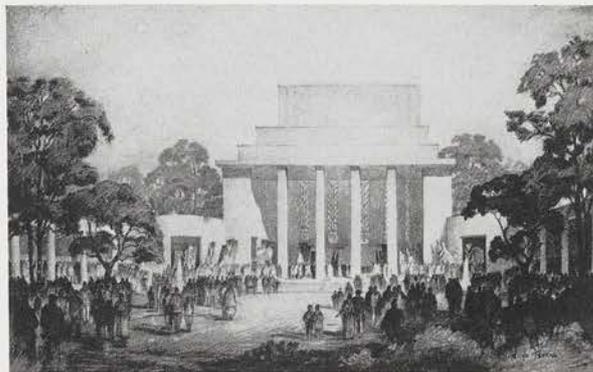
Today civilization stands at the crossroads. Will it choose materialism, and put its faith in man? Or will it choose the eternal spiritual values, and put its faith in God? That the latter will be the choice of the American people, there can be no doubt. But in making that choice this nation will not give its allegiance

to any religion that is insincere or intolerant, that is narrow or divisive. It will give its allegiance only to the faith that exalts Truth, Justice and Love for all men, as revealed in God.

To such a faith, to the exemplification in daily living of such a simple, fundamental religion, let us unite irrespective of race or creed in dedicating this Temple of Religion. May it stand as a witness to the peoples of the world as they visit our World's Fair that we hold religion to be the supreme authority and guide of life; that we have kept faith with the founders of our country and their God.

(Part of an address delivered by Mr. Rockefeller recently in connection with the launching of the Temple of Religion at the New York World's Fair.)

The Temple of Religion



# To Cut or Not to Cut?

## NATIONAL COUNCIL FACES THAT PROBLEM THIS MONTH

(Right) Typical of the seventy-eight missionaries who may be recalled if the \$300,000 fund sought by National Council is not forthcoming. Fifty churches may be closed; whole fields of work abandoned.



TO cut or not to cut?—that is the question which the Church is debating these days as a result of the recent meeting of the National Council. The Council faced a prospective deficit in 1939 missionary income of \$287,000.

In his opening remarks when he announced the situation, the Presiding Bishop, the Rt. Rev. Henry St. George Tucker, D.D., called upon the Council and the whole Church to undertake a program of education and promotion which will not only erase the possible deficit but will lead to a new forward march in parishes, in dioceses and in the Church at large.

"We should in good faith accept this financial difficulty and treat it as God treated the difficulties raised by human sin," said Bishop Tucker, "to prove whether we are worthy to be crucified; to take these difficulties that our own sins have raised and believe they can be transformed into the means by which the purpose of God may be carried forward to the realization of Christ in the world."

With the Presiding Bishop's remarks as a keynote, the Council determined to go to the Church with a Call to Action. "Witness, Christians," was the call which was sounded and it is now a question as to whether the Church will witness and will respond. The Council adopted a basic budget of \$2,323,204—subject to reductions of \$287,000. The basis for these reductions already has been worked out and will be put into effect on May 1, retroactive to Jan. 1, if the additional funds are not in sight.

April, 1939

### What Reductions Mean

Assistant Treasurer James E. Whitney explained to the Council that cuts, if made, must be in certain classifications determined by General Convention. He estimated the cuts by departments as follows:

Domestic Missions.....	\$ 72,000
Foreign Missions .....	172,000
College Work.....	2,000
American Church Institute for Negroes.....	21,000
Administration .....	33,000

"The threatened cuts are simply devastating," Dr. John W. Wood, Secretary of the Department of Foreign Missions, told the Council. "They would mean reductions in actual field work; an additional ten per cent cut in missionary salaries (already on a ten per cent reduction basis)."

"Abandonment of important fields and release of missionaries," is the way the Rt. Rev. Frederick Bartlett, Secretary of Domestic Missions, put it. He presented pleas from the missionary bishops in the domestic field telling, pitifully, where the reductions must go if enforced.

The Rev. Dr. Charles W. Sheerin, Vice-President of the Council, presented a plan for meeting the situation in line with the Presiding Bishop's suggestion. The plan involves four methods for overcoming the shortage: a special appeal to the Church at large by the Presiding Bishop; assistance of the Woman's Auxiliary; special shortage projects to be accepted by individual parishes

and a special gifts committee. The plan was finally adopted by the Council.

The Presiding Bishop's appeal has gone forward to the bishops and clergy. Miss Grace Lindley, executive secretary of the Woman's Auxiliary, has communicated with all diocesan and parochial Auxiliary presidents, enlisting their aid. Many parishes have accepted specific projects and the special gifts committee is at work under the chairmanship of Mr. Langbourne Williams, Jr., President of the Freeport Sulphur Company. Mr. Edward Stettinius, Jr., President of the United States Steel Corporation, is assisting in the work of this committee.

It is estimated that seventy-eight missionaries, clerical and lay, will be withdrawn from the field and fifty churches and mission stations closed if the reductions go into effect.

Dr. Lewis B. Franklin, Treasurer, The National Council, returned to Church Missions House for the February meeting of the Council after several months' illness.

### Let the Babies Cry

Didn't the people in the congregation ever hear a baby cry before? You tell that little mother to come to church every time she possibly can.

—From "The Bishop," extracts from the correspondence of the late Bishop Arthur Selden Lloyd.



## Cuban Consecration

*An impressive moment in the consecration of Alexander Hugo Blankingship as Bishop of Cuba. The Presiding Bishop is shown blessing the new Bishop. Flanking Bishop Tucker are the Rt. Rev. Charles B. Colmore, Bishop of Puerto Rico, and the Rt. Rev. Harry Beal, Bishop of the Panama Canal Zone. Below is a view of Holy Trinity Cathedral with Bishop Tucker preaching*

**C**OLORFUL in a palm-bordered Cathedral, decked with tropical flowers, the consecration of Alexander Hugo Blankingship as Missionary Bishop of Cuba took place Feb. 24, with the Rt. Rev. Henry St. George Tucker, Presiding Bishop, as chief consecrator and preacher.

Hours before the time set for the consecration service, crowds filled the Cathedral of the Holy Trinity, Havana, packed the Cathedral Close, and overflowed into the surrounding streets.

Acting as co-consecrators were the Rt. Rev. Charles B. Colmore, Bishop of Puerto Rico, and the Rt. Rev. Harry Beal, Bishop of the Panama Canal Zone. The candidate was presented by the Rt. Rev. Frederick D. Goodwin, Bishop Coadjutor of Virginia, and the Rt. Rev. Charles C. J. Carpenter, Bishop of Alabama. The Litany was read by the Bishop of Mexico, the Rt. Rev. Efrain Salinas y Velasco, the Epistle by the Bishop of Florida, the Rt. Rev. Frank A. Juhán, and the Gospel by the Rt. Rev. E. Arthur Dunn, Archbishop of the West Indies.

Among the 1200 people witnessing the consecration were the British Ambassador, the Hon. Herbert Grant Watson, and the American Ambassador, the Hon. J. Butler Wright, who shared in reading the creden-

tials; representatives of the Cuban President, State Department, armed forces, city officials, attachés of foreign consulates, ranking officers of army, navy and police. It was a service, according to the local correspondent, "unprecedented even in this religious capital," during which there could be heard the murmur of many voices, whispering, "Thank God, now we have a new bishop."

Following the service, Church organizations of Cuba gave a reception to Bishop Blankingship and the Presiding Bishop. Bishop Blankingship is the third Bishop of Cuba, succeeding the late Rt. Rev. Hiram R. Hulse, who succeeded the late Rt. Rev. Albion Williamson Knight, the first missionary bishop of the jurisdiction, consecrated in 1904.

Dean of the Cathedral in Havana since 1927, Bishop Blankingship is a native of Richmond, Va., born there in 1894. He is married and has two sons and a daughter.

### Other Consecrations

The Rev. Richard Ainslie Kirchoffer, rector of Christ Church, Mobile, Ala., was consecrated Bishop Coadjutor of Indianapolis on Feb. 8, the Presiding Bishop acting as chief consecrator. A few days later, Bishop Kirchoffer became diocesan through the death of the Rt. Rev.

Joseph Marshall Francis. Bishop Francis was not well enough to attend the consecration. Bishops Barnwell of Georgia and Fenner of Kansas, were co-consecrators while Bishop Clingman of Kentucky preached.

The Rev. Arthur R. McKinstry was consecrated Bishop of Delaware in St. John's Cathedral, Wilmington, on Feb. 17. The Presiding Bishop was the consecrator.

Awaiting consecration are three bishops-elect: the Rev. Spence Burton, Suffragan for Haiti, formerly Superior of the Society of St. John the Evangelist, Boston; the Rev. John J. Gravatt, Jr., Trinity Church, Staunton, Va., for Upper South Carolina; the Rev. William McClelland, St. Stephen's Parish, East New Market, Md., for the Diocese of Easton.



# What Are Marriage Essentials?

## WOMEN TO SEEK AN ANSWER

WHAT are the essentials of Christian marriage? Should marriages ever be dissolved by divorce? Should divorced people ever be remarried within the Episcopal Church? These are some of the questions which are to be put to women of the Church during the next few months by a committee of Churchwomen working in coöperation with the Commission on Marriage and Divorce of General Convention, of which the Rt. Rev. Herman Page, Bishop of Michigan, is chairman.

The committee, of which Mrs. Robert G. Happ, of South Bend, Ind., is chairman, made a preliminary statement to the executive board of the Woman's Auxiliary recently. "The members of the committee believe it to be vital to ascertain the thinking of women on the subject of marriage and divorce as well as the thinking of men, if an answer is to be found," says the statement, "as women constitute at least one-half of the marriage problem."

To consult all the women of the Episcopal Church is felt to be impractical, but the committee expects to obtain a fair cross-section of opinion by sending the questions to the diocesan presidents of the Woman's

Auxiliary who will collect answers from a selected group, not less than five, in each diocese.

The questions which, it should be noted, relate specifically to the Episcopal Church, are these:

What are the essentials of Christian marriage?

Should marriages ever be dissolved by divorce? If so, under what circumstances?

Should divorced people ever be remarried within the Episcopal Church? If so, under what circumstances?

Should marriage ever be annulled? If so, for what causes?

Should the civil and religious marriage ceremonies be separated?

Should the Canon on divorce be amended? If so, how? Should it be eliminated? If so, what, if anything, should take its place?

Should the Church marry persons who do not accept its standards for marriage?

Members of the committee assisting Mrs. Happ are: Mrs. Henry Hill Pierce, New York, secretary; Mrs. Kendall Emerson, New York; Mrs. Vladimir G. Simkhovitch, New York; Mrs. Wm. E. Leidt, Scarsdale, N. Y.; Mrs. C. Leslie Glenn, Cambridge,

Mass; Mrs. Norman B. Livermore, Ross, Calif.; Mrs. Henry J. Macmillan, Wilmington, N. C.; Mrs. Alfred M. Chapman, New York.

### Changsha Burns

The story of the burning of Changsha, China, is vividly related by the Rev. Walworth Tyng in correspondence just received by Dr. John W. Wood, Secretary of the Department of Foreign Missions of the National Council. The burning began about 2 a.m. and continued the remainder of the night. Mr. Tyng and his family fought fire in their own house for several hours, then escaped. With half a million population, the city was literally stripped of people; 80 per cent of the residential area and 90 per cent of the business area burned. St. James' School property is a total loss and also Trinity School. The church remains.

The Archbishop of York is coming to the United States in 1940 and National Council has suggested that he be invited to appear at General Convention in Kansas City.

**NEW BISHOPS.** Two newly consecrated bishops are the Rt. Rev. Richard Ainslie Kirchhoffer, (left) Bishop of Indianapolis and successor to the late Rt. Rev. Joseph Marshall Francis; the Rt. Rev. Arthur R. McKinstry, Bishop of Delaware (right). The Rev. Spence Burton (center), bishop suffragan-elect of Haiti, will be consecrated in Boston on May 3.





Mrs. Richard H. Soule, founder of the United Thank Offering of the women of the Church, is shown at the left on her ninetieth birthday. With her are two grandchildren, Marjorie and Richard, son and daughter of Mr. and Mrs. Augustus Whittemore Soule of Brookline, Mass. At the home of her son a small reception was given Mrs. Soule on the occasion.

## 90<sup>th</sup> Birthday For U. T. O. Founder

### MRS. RICHARD SOULE LAUNCHED OFFERING PLAN

**T**O be ninety years old is a distinction in itself but to arrive at that age with the knowledge that an idea one had in the thirties has borne fruit several thousandfold and is still growing, is a satisfaction given to few. Mrs. Richard H. Soule of Brookline, Mass., who celebrated her ninetieth birthday on Feb. 17, started the United Thank Offering in October, 1889.

Women of the Church are using the three-year period, between the Triennial Meeting of the Woman's Auxiliary in 1937 to that of 1940, to celebrate the first fifty years of the United Thank Offering and they are planning special observances which it is hoped every parish and mission will be glad to follow on the actual anniversary next October. The Triennial of 1937 decided that the portion of the United Thank Offering set aside for retiring allowances for U.T.O. workers should be called the

Ida Whittemore Soule Pension Fund, a decision growing out of Mrs. Soule's own expressed interest in the provision of pensions.

Her ninetieth birthday found Mrs. Soule vivacious and charming as always. Among those who came in person to offer congratulations were the Rt. Rev. William Lawrence, retired Bishop of Massachusetts and a friend from childhood; the bishop of the diocese, the Rt. Rev. Henry K. Sherrill; Miss Eva D. Corey, president of the diocesan Woman's Auxiliary, and many other diocesan officers and friends.

The Presiding Bishop sent greetings as did the National Council, the national executive board of the Woman's Auxiliary, branches of the Auxiliary in dioceses and parishes all over the country.

The total offering in 1889 was \$2,188.64; in 1937 it was \$861,693.07; the total of the seventeen

triennial offerings, 1889-1937, is well over \$7,000,000.

The idea which developed into the United Thank Offering was born in 1886 out of Mrs. Soule's divine discontent and disappointment when the offering at the Auxiliary triennial service in Chicago that year amounted to less than \$100. In consultation with the national secretary of the Auxiliary, Miss Julia Emery, Mrs. Soule was convinced that the offering would be larger if the women planned for it in advance.

At first it was given only by the delegates attending the Triennial but after a few years the idea spread that all the women of the Church should share in it, and so it came to be called the United Thank Offering. With characteristic modesty Mrs. Soule has written, "Far too much credit has been given me for starting it. I should say Julia Emery did it, but she said I did."

## Nominated Chairman

MRS. EDWIN A. STEBBINS IS  
CHOICE OF W. A. BOARD FOR  
CHAIRMAN OF TRIENNIAL



Mrs. Edwin Allen Stebbins

Mrs. Edwin Allen Stebbins of Rochester, N. Y., formerly Elizabeth Sibley, will be nominated by the Woman's Auxiliary national executive board to serve as presiding officer for the Auxiliary's Triennial Meeting in Kansas City, Mo., in 1940. She is most widely known for her service as delegate to the Edinburgh meeting of the World Conference on Faith and Order in 1937, and for her chairmanship of the Auxiliary's 1937 Triennial. She has held many other Church

offices. She was educational secretary of the Western New York diocesan Auxiliary 1920-22 and 1931-32, and president of that diocese 1923-28. After the new Diocese of Rochester was set off, she became corresponding secretary of the Rochester Auxiliary in 1933 and she has since been chairman of the diocesan committee on devotional work.

She is a former provincial president of the Auxiliary, for Province II. She was on the Auxiliary's national execu-

tive board 1922-28. She was vice-chairman of the Triennial in 1934 and leader of a discussion group at that meeting.

She is the only woman among the 150 or more members of the international continuation committee for the World Conference on Faith and Order, and she is one of two women on the joint executive committee which represents both the "Faith and Order" and the "Life and Work" groups in America.

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## G.F.S.--W.A. Cooperation Advanced

In line with the growing coöperation between the Girls' Friendly Society and the Woman's Auxiliary are the recommendations made by the joint committee appointed by the two boards in 1937 to study the programs of the two societies. Mrs. Clinton S. Quin, chairman of the joint committee, has presented the report to the Auxiliary's board, the G.F.S. board having also accepted it at a recent meeting. Recommendations include:

Definite plans for exchange of speakers at diocesan, provincial and national meetings.

A study of the program of each organization by the other, and formation of a joint committee to compile a united program for the women and girls of the Church around a common objective.

Increased sharing of the United Thank Offering which belongs not to any one organization but to all women of the Church.

A special effort on the part of local branches of the Auxiliary to find out the missionary objectives of the G.F.S. and to coöperate and assist in any way possible.

More contact between women's groups and youth groups in parish programs and projects.

It was difficult to make recommendations definite enough to be helpful, Mrs. Quin stated, if at the same time they were to be elastic enough to fit varying conditions.

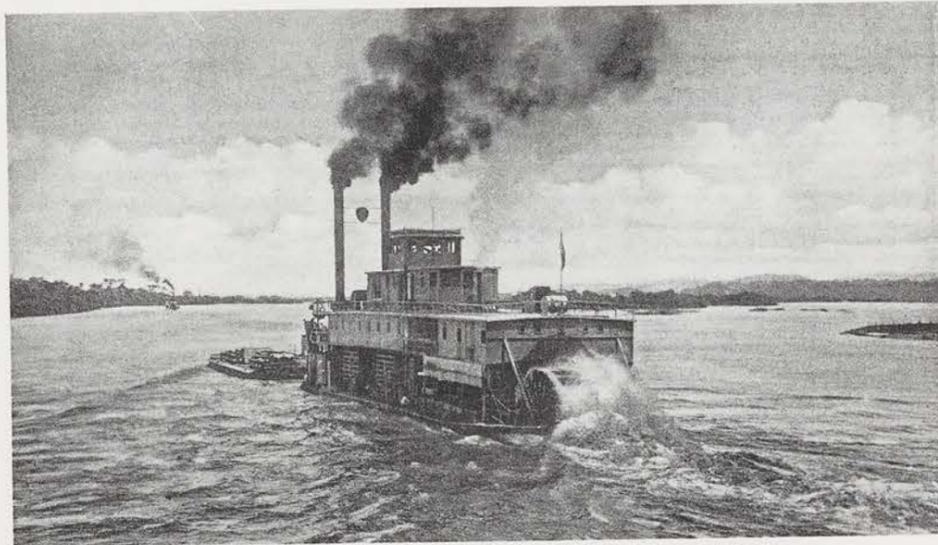
"Department of Promotion" is the name approved by National Council for the combined Field and Publicity departments. The name, however, is subject to future change.

The Rt. Rev. Henry Wise Hobson, D.D., is chairman of the department.

### Grandmother Will Be Glad

Among the Lenten sacrifices reported to the Department of Christian Education of the National Council is that of the little girl who decided: "I will not slap Grandma during Lent."

A dug-out to accommodate 250 persons has been constructed near the temporary quarters of Central China College at Kweilin. The buildings occupied by the college have been rented from the Southern Baptist Mission in Kweilin.



Reminiscent of the old days on the Mississippi River, is the photo at the left, a common sight even these days on the rivers of Colombia, which Bishop Beal writes about. In fact, the Bishop made his trip in part by river boat.

## IN THE LAND OF

# Gold Mines - Oil Wells

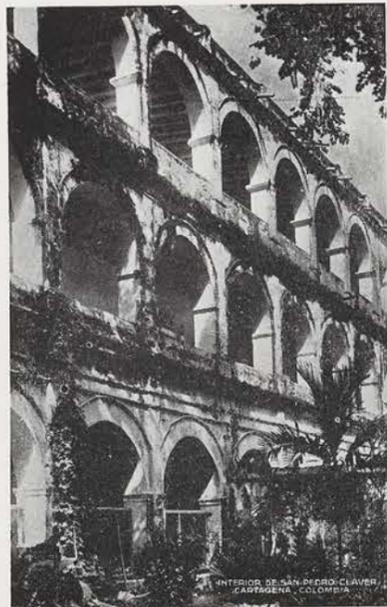
## Story of Interesting Trip to Interior of Colombia

By HARRY BEAL

Missionary Bishop of Panama Canal Zone

AN AIRPLANE, a horse, a train, an ocean steamer, a river launch and a motor lorry, all these were needed to get me to one of the less accessible places in my district recently. The train took me across the Isthmus of Panama to Cristobal. There I boarded a French steamer for Colombian ports, twenty-four hours away. The northernmost part of South America, the eastern part of the Republic of Colombia, is in my

(Below) Exterior San Pedro Claver Church, Cartagena, one of the picturesque places visited by Bishop Beal.



jurisdiction, and I wanted to visit for the first time people back in the interior in the gold camps and oil fields.

One gold camp is the Frontino Mines, which have been worked for over a hundred years and which can be reached only by trail, although air service is expected soon. My route was to fly by hydroplane from Barranquilla, near the coast, to Pato, 300 miles inland. The Southern Cross was hanging brightly in the sky as I went to breakfast in the hotel at Barranquilla, and the sun rose over the eastern mountains (the Cordillera Central of the Andes) as we flew up the great river valley.

From Pato a launch took me "a league" down the Nechi River to Zaragoza, one of the oldest towns in Colombia. From Zaragoza a road and a trail go up into the mountains about 42 miles to the Frontino Mines. I spent the night at a rest camp at Fraguas and next morning was ready for the trail.

And what a trail! Two young men on mules and a pack mule carrying baggage accompanied me. We forded rivers and smaller streams, we threaded our way through bogs which had been worked into mule escalators like giant washboards, we followed paths which were only rocks and giant cobbles. Pack trains passed us, and we overtook one I remember loaded with dynamite and gasoline

and other supplies. The native mule-drivers were interesting figures—lithe, active, lightly clad, hard-working, walking along with their beasts.

About us most of the way was the thickly hung jungle. After eight and a half hours, stopping only for lunch in a native hut, we reached Frontino, a lovely place in the mountains. The mines are worked by an English company, and about 70 English people live there. It is of course a little bit of England in the uplands of Colombia.

The next day, St. Paul's Day, I had services—a celebration of Holy Communion, the baptism of three children and a late afternoon service with sermon. (My text was Paul's question, "Lord, what wilt thou have me to do?") These were the first religious services there in ten years.

The day following there was the eight and a half hours' ride back, with a jungle detour this time, one of the men cutting the way with his machete. I spent the night at Pato. Here an American company carries on placer and hydraulic mining in the river sands. The Spaniards found the Indians washing gold here centuries ago, and that is why Zaragoza was founded nearby as a trading-post about 1580. The dredgers sometimes bring up gold fish-hooks which the Indians lost long ago in the river. At Pato I talked with some of the colony; told them of the help of the

Forward day-by-day booklets and promised them a supply.

Another airplane trip inland from Barranquilla took me to Barranca Bermeja ("Red Bank"), an oil refinery town some 400 miles up the Magdalena River. From there I went back country twenty-five miles by gasoline car to El Centro, where 600 wells produce 55,000 barrels of oil a day. This is the business of a Canadian company and a great many of the English-speaking colony are Canadian, Scotch, or English. I held a well-attended evening service in the clubhouse at El Centro, and next morning spoke to the children in the grade school.

I came away from all these places greatly impressed with the spirit of these Anglo-Saxon people in the tropics, living in small, isolated communities, keeping their morale and their kindness and good will, and giving what I felt was a very genuine and cordial welcome to a representative of religion. They were all interested in my hope that a clergyman could be sent to them to visit them regularly as a shepherd of Christ and bring them His ministrations.

The two Sundays I was in Barranquilla I held services in the Presbyterian Church. It is the home of a native, self-supporting congregation. Their pastor, a Colombian, was away, attending the Madras Conference. A representative group of Americans at-

tended my services, including the American consul and his wife. In Cartagena, that picturesque old city, I held a home celebration of the Holy Communion, and a fine number of

American and British people came. In all, I held 8 services in the 12 days I was in Colombia.

All eastern Colombia is developing, and there are many groups of English-speaking people for whom the Church should be caring. All points are becoming easily accessible, as Colombia is being knit together with airlines. I believe a plan can be worked out to put a priest in this great field. It is half as large as Texas, and it has a large future.

### President Roosevelt Says:

THE assembling of thousands of young men and boys throughout the country in religious services evidencing their loyalty to their religion and their God is a project of great benefit to the spiritual life of our communities and of the country as a whole.

I am particularly concerned at this time that spiritual and religious values in this country shall be maintained and strengthened. The work which the Brotherhood of St. Andrew has done in promoting these corporate communion celebrations and in helping young men and boys to develop genuine religious values in their own lives is entitled to every possible encouragement.

(Written to Mr. James L. Hough-teling, National President of the Brotherhood of St. Andrew, in connection with the annual Washington Birthday Corporate Communion of the Brotherhood.)

(Below) Street Scene in Barranquilla, leading sea, river and airport of Colombia and another city visited by Bishop Beal.





Photo by Fonville Studios, Ardmore

The Ardmore (Oklahoma) Day Nursery Clinic, one of the community projects for which St. Philip's Church and its rector, the Rev. George H. Quarterman (right) have been responsible. With Mr. Quarterman in the photo are members of the staff who helped man the clinic.

## St. Philip's, Ardmore, Is Civic Leader

### SHOWS WAY IN MANY COMMUNITY PROJECTS

**T**HE Church must take a leading part in the life of the community. With this objective in view, the Rector and Vestry of St. Philip's Church, Ardmore, set about accomplishing their aim—and they've done it in a most remarkable way. Here are but a few of the projects which resulted:

A garden inspection committee which brought about self-help to many needy families.

A canning plant growing out of the garden committee.

A plan for milk distribution to needy.

A Milk and Ice Fund.

An amateur boxing tournament to support the Milk and Ice Fund.

An Open Forum at which community problems are discussed.

A community sanitation campaign.

A mobile health clinic.

Promotion of two summer camps.

That all sounds like a pretty large order in community activity, but it has been accomplished in Ardmore. And the result: St. Philip's Church is

openly recognized as the leading community-minded church. Evidence of this is the fact that at the suggestion of a local newspaper editor, 100 business and professional men, many of them not Episcopalians, attended a Sunday service to show their appreciation for the Rector's and parish's untiring work among the underprivileged and in civic projects.

The Rector of St. Philip's is the Rev. George H. Quarterman. He went to the parish in September, 1931, after serving on the staff of the Chapel of the Incarnation, New York, during his seminary course. He assisted in the formation of a Council of Social Agencies and has been chairman of it for six years. It is through this organization that much of the parish's contribution to the community has been made.

One of the first projects undertaken by the Council was a Garden Inspection Committee. Free garden seed had been distributed by the State and the committee undertook to en-

courage gardens as a method of relieving the situation among needy families. As a result, such a quantity of garden vegetables was produced that the Council opened a small canning plant to conserve the surplus.

A nearby Indian School gave the Rector a surplus of milk from its dairy. This was distributed to needy families at the parish house. Out of this grew a permanent Milk and Ice Fund. Part of the money for such is raised through an amateur boxing tournament in promoting which the Rector is active.

The Open Forum conducted by the Council of Social Agencies has turned out to be a particularly valuable educational medium. Meetings are held in the City Hall and subjects considered include public health, government relief programs, community chest, etc. Out of one of these Forum meetings came the information that Ardmore's record of deaths from filth-borne diseases was

*(Continued on next page)*

THE SPIRIT OF MISSIONS

# A City of the Dead

## TRAGEDY OF WAR IN CHINA

"Wuchang is like a city of the dead," writes the Rev. Robert E. Wood, rector of St. Michael's Church in that central China city. He is now working day and night among refugees in the Church General Hospital, housed in the compound of All Saints' Mission, Hankow, across the river from Wuchang.

"It is most depressing to go over to Wuchang," he continues, "but I am thankful that St. Michael's Church and parish house are still intact except for the damage done by bombs when air-raids preceded the arrival of the Japanese military occupation. Doors and windows were smashed to bits and the bomb, which fell only a few feet from the church, shook us like an earthquake. We were huddling in the basement and were unhurt but five people in the garden outside were killed.

"It is a tremendous relief not to live in constant terror of air-raids, but the streets are desolate and the houses rifled. The people who remain are in refugee camps, cared for, for the most part, by missionaries such as R. A. Kemp, John Coe, and Crawford Brown, on the Boone School compound, and the Rev. Wal-

ter E. Morse, S.S.J.E., who is looking after life and property all over the city.

"Thousands of refugees have been transferred to a huge camp under Japanese control outside the city. Missionaries have now obtained permission to visit this camp and to bring rice for the poor hungry people. In the city the Japanese are in full control. No one moves without a pass.

"We are cut off from communication with the outside world and only on rare occasions can we get a letter off when a gunboat goes down the river or a friend flies to Shanghai."

Winifred Seward, Business Manager of the Church General Hospital, moved that hospital, patients and all, from Wuchang across the river to Hankow. Louise Reiley, Superintendent of Nurses, is now acting also as convoy to the Chinese cooks going to market each morning, past the Japanese sentries who sometimes obstruct their return. (Convoy duty for all sorts of Chinese labor, water carriers, burial parties, and so on, has been assumed by the foreigners in many places to prevent their Chinese staff from being impressed into Japanese service.)

Deaconess Gertrude Stewart, who is in charge of St. Lois School for Girls when that is functioning in Hankow, is now hostess to the Wuchang School for Blind Girls (not a mission school) which was moved from Wuchang into the St. Lois School building. The Bishop says the blind girls add a happy element to the religious life in the St. Lois Chapel, where Sunday services have continued regularly.

The Sisters of St. Anne, whose convent in Wuchang was bombed and destroyed while some of them were in it, moved over to the Cathedral compound in Hankow and are carrying on, with fifteen refugee babies added to their care.

The Rev. Walter P. Morse, S.S.J.E., one of the Japan missionaries, who came over to China shortly after the outbreak of the war to see if he could not be useful with his knowledge of Japanese, followed up his long service through the past year at St. Lioba's Mission, Wuhu, by moving on to Hankow while the Japanese were approaching. Bishop Gilman says "his courage and utter devotion have given us help just where it was most needed."

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*(Continued from Preceding Page)*

among the worst in Oklahoma. Investigation by the Rector and a member of the vestry with a motion picture camera soon brought results and ultimate improvement in the whole situation.

Health clinics next came in for consideration by the Council and the Rector of St. Philip's. It was discovered no such clinics were provided the community. An appeal was made to directors of an inactive Day Nursery, among them a prominent parishioner of St. Philip's, and out of this appeal came the sum of \$850. This was used to purchase a trailer which was outfitted with an examination table, microscope and other necessary equipment.

In the first year of operation, this Mobile Clinic, staffed by local Health

Unit personnel, not only served the City of Ardmore but traveled over the county to conduct clinics in eleven rural communities and forty public schools. Fourteen thousand persons, eighty per cent of them children, went through the clinic for examination, vaccination and immunization. In many rural communities, the clinic was sponsored by farm women's clubs.

This still isn't all of the community service rendered by St. Philip's Church and its Rector. Regular Church services were arranged at a government school for Indian girls and these grew into a Sunday school. Mr. Quarterman took charge of the recreational program for older girls of the school and continues to conduct such. Ten girls from the school

sing periodically in the parish choir and as a result of these contacts, several of the Indians have been confirmed.

Two National Park Service camps at Ardmore provide still another medium for this active Rector and his parish to promote community welfare.

Thus it will be seen, St. Philip's Church, Ardmore, has carved a large place for itself in the community mind. The parish house is a beehive of activity; young people flock to the church; union Thanksgiving Day services are held there, and withal, it has become a power for good. The parish itself has benefited largely in new members and in reduction of its indebtedness. It serves its community ably and well.



(Left) An Old Chinese Lady, stitching while she waits her late in a war-torn land.

# 600,000 Boxes!

## WHAT BECOMES OF THEM? THEY HELP IN MANY LANDS

OVER 600,000 Lenten Offering Boxes are being used this Lent by boys and girls in the Church schools. These boxes will be returned at Easter filled with the money saved during the Lenten period. Then, where does this money go?

First, the parish treasurer collects it and sends it to the treasurer of the diocese. About one-half is then kept by the Bishop and the diocesan treasurer for missionary work within the diocese. The other half then starts on a long journey which carries it all over the world. Its first stop is New York City, where Dr. Lewis B. Franklin, the Treasurer of the National Council, puts it in a fund together with the Lenten Offerings from all the other dioceses. The total amount that reaches New York from the Lenten Offerings of the whole country is nearly \$150,000.

But the money does not stay in New York. It goes out from the Church Missions House to hundreds of places all over the world. It helps support hospitals in China; it helps to pay the salaries of missionaries in Japan. It provides automobiles for missionaries in the far west. Some of it goes far north to Alaska and keeps open the Fort Yukon Hospital. Some of it goes across the ocean to Liberia and supports the Emery School there.

Another part goes to the Philippines and enables the missionaries to keep open the schools in the moun-

tain villages. Some of it goes to help the wonderful schools of the American Church Institute for Negroes. In the mountain districts in the Southern States schools and churches are kept open by the money that has come from the Lenten Boxes through the diocesan treasurers to these hidden places.

Another portion of it goes to far-off India and Bishop Azariah of Dornakal receives it gratefully and uses it in his work among the outcastes of Southern India.

The Lenten Offering is like a great river of money collected from about six thousand different Church schools in America, gathered into one great sum in New York and then passing out through hundreds of channels to all parts of the world. It is one of the largest missionary offerings raised by any group of people in this country.

Here is a list of missionary enterprises on which the Church spends just about the total amount that the Lenten Offering brings in. This is the kind of work which the Lenten Offering supports and if the Lenten Offering fails, just this kind and just this amount of work would have to be closed.

### Foreign Work

Seven American missionaries, one each in Tokyo, Hankow, Shanghai, Alaska, Liberia, Manila and Havana.....	\$ 11,520.00
Six American women workers in China.....	4,095.00
Thirty-five native workers, six in	

Brazil, five in the Philippines, fourteen in China, and ten in Liberia .....	16,100.00
Five mission hospitals	
St. Stephen's, Fort Yukon .....	\$12,240.00
St. Luke's, Ponce, P. R. ....	11,058.00
St. Timothy's, Liberia .....	5,005.00
St. Barnabas', Osaka .....	3,800.00
St. Luke's Manila.....	4,075.00
	36,178.00
Three missionary schools	
St. Agnes', Kyoto.....	\$12,486.00
St. John's, Liberia.....	8,744.00
Igorot School, Philippines .....	2,848.00
	24,078.00
Twelve nurses in Shanghai.....	11,340.00
	\$103,311.00

### Domestic Work

Clergy, catechist and teachers among the Indians of Duluth and South Dakota.....	\$10,100.00
Teachers and workers among the Negroes in the South.....	8,438.00
Twenty clergy in rural communities in Montana, Wyoming, Nebraska and Lexington.....	11,004.00
Two schools for mountain children in North Carolina.....	5,843.00
Autos and upkeep for clergy in the West.....	11,680.00
	\$ 47,065.00

This work spread all over the world is the type which is made possible by the Church School Lenten Offering. Boys and girls, men and women in all these places in every country are being helped, taught and healed and are given an opportunity to learn the Gospel of Christ, because the boys and girls of the Church schools of America have been faithful and generous in providing the funds of the Church School Lenten Offering.

THE SPIRIT OF MISSIONS

## Central China College is On The Move Again



Dr. Francis C. M. Wei,  
President, Central China College

Hua Chung (Central China) College, having moved from Wuchang to Kweilin, in the southwest, has suffered severe air raids in Kweilin and now, facing a danger of being cut off from supplies and money, is moving again, this time further to the west, to the province of Yunnan. On this long and difficult journey, women and children are going by truck, as are equipment and baggage. Men and boys will go afoot a good part of the way, a distance of several hundred miles. Yunnan is the name of both province and city. How far from

home the college has traveled may be judged from the fact that in a straight air line Yunnan is much nearer to Calcutta than to Wuchang.

A truck has been given to the college by Mr. Richard D. Shipman, former teacher in Boone School, Wuchang, now on a visit to China, and the college has purchased two other trucks, bought in Hong Kong by the Rev. Charles A. Higgins. Buying them and driving them back to Kweilin took seven weeks, and the moving will take some weeks longer.

The present removal is made pos-

sible by a remittance of \$5,500 to Dr. Francis C. M. Wei, president of the college, from the Interdenominational Emergency Fund for Christian Colleges in China. The need is for a place remote from railroads and big cities. The Rev. Arthur M. Sherman, of Cincinnati, president of the Hua Chung College board of trustees, recently visited the Division of Far Eastern Affairs in the State Department in Washington, to confer about the removal to Yunnan, and was advised this was a wise direction when communications were endangered.

## Excitement Under Fire In China

### HOLLIS SMITH TELLS EXPERIENCES

**T**HE CHINESE city of Zangzok was bombed five times and then occupied by the Japanese military, the three country chapels were looted, one of them destroyed and horses stabled in one, the mission residence in the city looted, the church damaged—and still the work has gone on with hardly any interruption, and eighty-five people were confirmed recently, just before the Rev. Hollis Smith left on furlough.

Interviewed in New York City on the way to his home in Binghamton N. Y., Mr. Smith said his three Chinese clergy are carrying on in his absence. They are the Rev. Messrs. Y. C. Wu, C. S. Ku, and T. W. Tsang, the last a young deacon or-

ained only a few months ago. Mr. Smith's secretary was killed, Mr. Ku nearly lost his life, and all the people in the city have found conditions difficult.

More than half the city population fled to the country at the time of the bombings and those who had means or relatives have stayed away, but the poorest people are returning, often to find themselves homeless, and are trying to start life again.

The Japanese control does not extend beyond narrow limits, Mr. Smith says. Half a mile beyond the city gates life goes on somewhat as usual among the country people, except for the danger of bandits and irregular guerrillas. The regular army

guerrilla forces are moving in, however, and Mr. Smith reports that as they come, the irregulars are united and the bandits are cleaned out.

The whole "parish" (city and three country missions) ministers to about 1,500, including the catechumens, those who are under instruction for baptism. After baptism they continue under instruction perhaps as long as three years before confirmation. It is difficult now, in the face of all they have seen and suffered, not to succumb to a spirit of hatred toward their aggressors.

The Episcopal Church's China Emergency Fund, Mr. Smith says, has been of tremendous help in his field.

Above The

# Golden Gate

STANDS ST. MARGARET'S HOUSE

The terrace in front of St. Margaret's House, ideally located in Berkeley, Calif., overlooking Golden Gate Exposition.



**A** NEVER-TO-BE-FORGOTTEN view of San Francisco's Treasure Island and Golden Gate Exposition, now in progress, is afforded the visitor to the West Coast from St. Margaret's House, Church training and student center in Berkeley.

Out of the wide windows of the house, one looks over Berkeley to San Francisco Bay, the great bridges and the city itself. In the center of this gorgeous panorama, lies the Exposition. At the entrance to the house, one looks across to the campus of the University of California. Above the luxuriant growth of evergreens, live oaks and palms, towers the Campanile with its large clock and its chime of bells, so familiar to students and residents. St. Margaret's is in truly an attractive setting.

If the visitor dropped in at St. Margaret's on a Tuesday evening during the school year, he would find an earnest group of young men and women, gathered around the lounge, talking over problems of human relationships in terms of Christian principles; perhaps twenty of these

youngsters, among them students of the university, a divinity student and young women taking the course in Church training at St. Margaret's. The house has expanded year by year until it has become a general center for Church students at the University and their friends.

The house itself has the charm bestowed upon it through the tastefulness of the family of a former president of the University for whom it was originally built. In 1930, Deaconess Anna G. Newell, with farsightedness, prevailed on the Trustees of St. Margaret's to secure it for the expansion of the student work. The training school was to remain the center and heart of the house, but the additional space was to be used by other students who needed accommodation in the neighborhood. Sleeping quarters for the twenty-seven resident students are located upstairs in the main building and in the dormitory annex, constructed through the gift of the United Thank Offering, in 1930.

The chapel is in the main building, a lovely, simple oratory, with

altar suitably furnished. Services are held twice daily, including a Eucharist once a week celebrated by a local priest.

The regular course of Church training is planned for women who have completed the full college course and is arranged through the Divinity School of the Pacific, with the advice of the Dean, the Very Reverend Henry H. Shires, D.D., with supplementary courses in practical subjects conducted at St. Margaret's, and two summers of field work in connection with accredited agencies or institutions. The course corresponds closely to the requirements set forth in Canon 24 for the training of deaconesses and provides a thorough preparation, not merely for women who look forward to the deaconess order, but for those who seek positions as diocesan or parish workers or missionaries in the field of social service, religious education, or evangelism.

The house is an exceptionally suitable place of residence for young

*(Continued on next page)*

THE SPIRIT OF MISSIONS

# Women Help in Shortage Effort

## AUXILIARY BOARD PLEDGES AID TO AVOID MISSION CUTS

**A** DETERMINATION to do all in its power to assist the National Council and an expression of confidence in the desire of all Church women and the whole Church that missionary work should not be further cut, marked the meeting of the Woman's Auxiliary national executive board in New York recently. Added to this was the strong hope that new forces set in motion at the International Missionary Council in Madras may help bring in a new era of world-wide Christian unity and power.

As the board is primarily a plan-

ning group, much of its time at this session went into securing first-hand reports of conditions from officers of the National Council. Much consideration was given also to plans for the next Triennial Meeting of the Woman's Auxiliary, in Kansas City, Mo., in 1940. The good and bad features of past Triennials were reviewed. The board will be sending out through its provincial representatives to all diocesan branches various suggestions for consideration well in advance, that may be helpful to the dioceses in choosing, financing, and informing their delegates for 1940.

Other action of the board will be found elsewhere in this issue.

The question of anti-Jewish propaganda in the United States, with information as to source material for combating it, was brought before the board by Mrs. Kendall Emerson, the board's representative on the American committee for aiding German refugees.

The Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel, led the quiet hour preceding the board meeting; Miss Alice Palmer, New York diocesan worker among immigrants at Ellis Island, spoke about that work.

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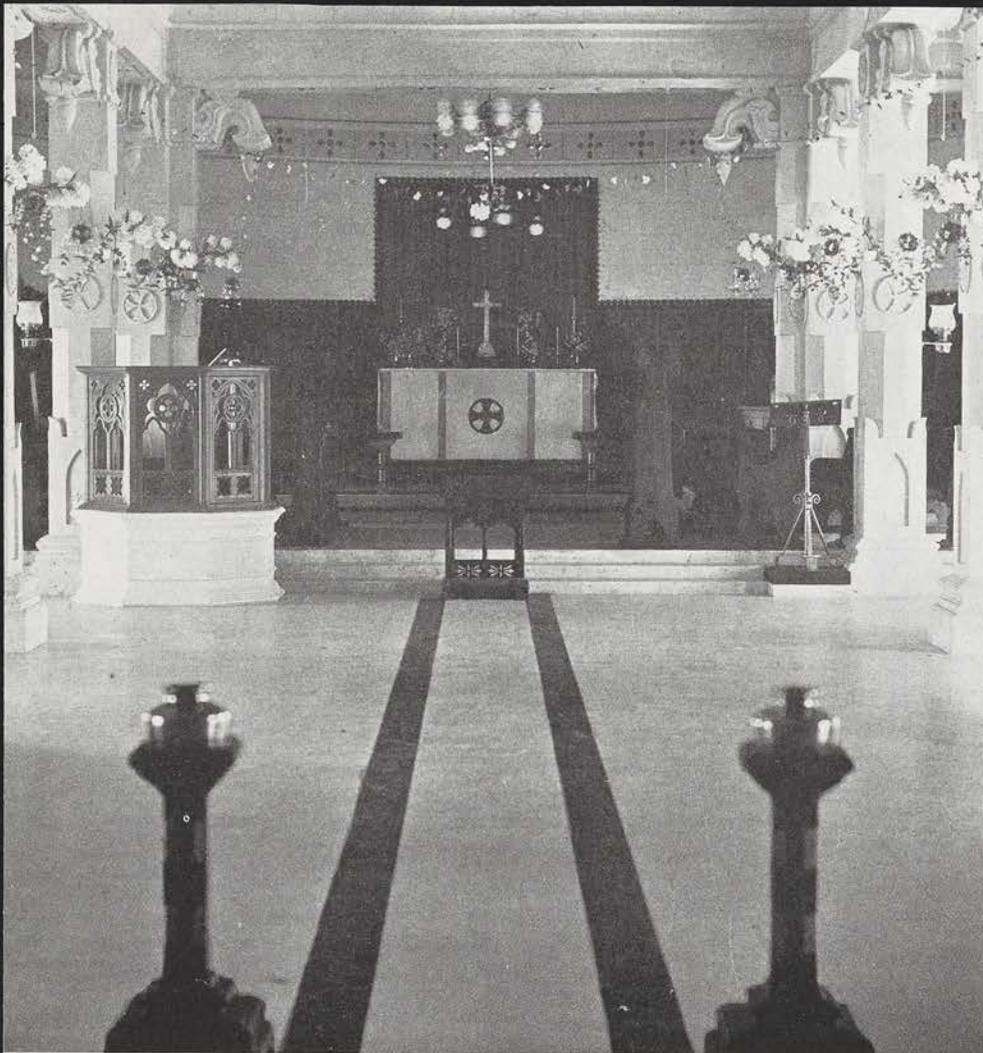
women students coming to the University of California. A girl who is fortunate enough to secure accommodation there as an undergraduate, will undoubtedly have greater interest in the Church's program and may find that she desires to remain after college to take up the special training for Church work. In the group of residents this year there are five who are preparing for religious work. Other residents range from freshmen to students working for advanced degrees.

Much of the attractiveness of the house, and the plan for its extended usefulness is due to the vision of Dean Newell who died in January, 1937, while her plans were still in the making. During the first six months of 1937 Miss Avis Harvey acted as dean. The next year, Dean Shires of the Church Divinity School of the Pacific carried the oversight of the academic work, and Miss Ellen Gammack, student worker for the Province, acted as resident head. In

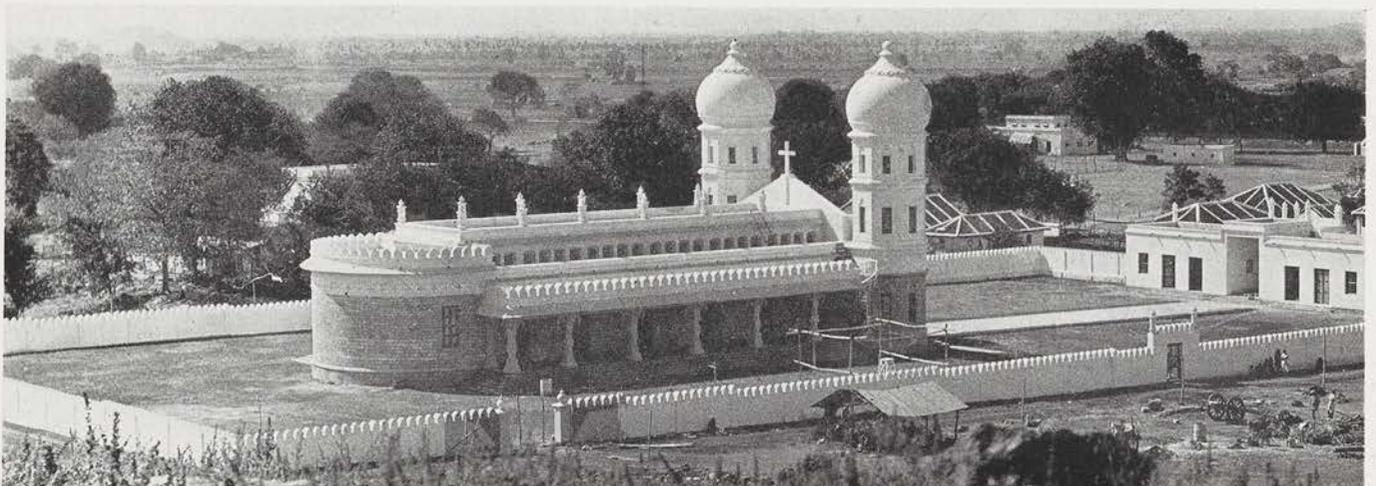
August, 1938, Miss Ethel M. Springer, formerly dean of the Church Training School of Philadelphia, took charge. It is her hope that the number of students in training will increase. The new note of hopefulness and expansion that has come to the Church during the past year, is reflected in an increased demand for women workers, she says, and to meet such demand, the Church should have a fine corps of women, prepared to undertake the work.

## Thank You!

To the 95,000 families which gave a tremendous reception to the *new* SPIRIT OF MISSIONS, the Presiding Bishop and Department of Promotion extend sincere thanks. From every section of the country have come comments, many of them flattering beyond all expectation, about the new format. Re-orders were so numerous that the mailing department was swamped. It is impossible to respond individually to all who wrote in. Therefore this means is used to say "THANK YOU" and to express the hope that you and your friends will find future issues even more interesting.



The "Light of Dornakal," it is called—this new Cathedral Church in India. Viewed at a distance (below), the Cathedral appears to be something of an historic castle. Inside, (above), it has a warmth of beauty which is seldom surpassed. This Cathedral Church is the heart of perhaps the fastest growing Diocese in the Anglican Communion. A few years back, Dornakal was but an outpost of Christendom. Today the Diocese of Dornakal has more than 200,000 members and is growing by leaps and bounds. The Cathedral stands as a bright symbol of Christendom to millions who not so long ago were victims of the caste system—many still are. About one-third of the total cost of this new edifice came from America.



## Constitution and Catechism

By DANIEL A. MCGREGOR, Ph.D.

IN SOME of the law colleges in this country it is required that all students memorize the Constitution word for word, even including the commas. This is necessary and valuable for the lawyer, for the whole legal system of our country rests back on the Constitution and it is important for those engaged in the practice of law to know the subject of their profession accurately. In the making of a lawyer, a perfect knowledge of the Constitution has a very important place.

But in the making of an American citizen such perfect knowledge of the Constitution is not as important as a number of other things. It is more important for an American boy to learn to be proud of his country, to obey the law willingly, and to respect the rights and views of others than it is to be able to recite the Constitution.

In the Church the Offices of Instruction, commonly called The Catechism, occupy a place analogous in some ways to the Constitution. The Catechism is the one body of teaching officially sanctioned by the Church. It contains the basic truths of the Christian religion and the phrases which express these truths have been worked out with meticulous care. It is imperative that every clergyman should know the Catechism thoroughly, even to the extent of knowing the punctuation marks. Only so can the clergyman check himself and be sure that the teaching which he is giving is in harmony with the mind of the Church.

But it does not follow that such a

perfect knowledge of the Catechism is the best method of nurturing the Christian life of a boy or girl. Our task is not to make ecclesiastical lawyers out of our children but to make them Christians.

Christian Education is the training of children and adults to love God and to love their neighbors. Every method and technique of education whether ancient or modern is valuable insofar as it serves this end and no farther. If the memorization of the Catechism is the best way to lead our children to love God and to help their neighbors then by all means let us insist on such memorization. But it is far from the best way as every teacher knows. Children learn to love God by worshiping Him and by finding satisfying experiences in the fellowship of His Church. To give them definitions instead of Christian fellowship is to give stones instead of bread.

This is not a criticism of the content of the Catechism. The Catechism contains the finest and fullest statement of Christian truth that has ever been compiled in such a short space. But it is a protest against using the Catechism in the wrong way.

The Catechism is really a syllabus of Christian teaching. It is compact and complete. It points out the things that should be taught to all Christians. But a syllabus is not a lesson, still less is it an education. A good teacher will always have a syllabus to guide him as he tries to teach his subject. But he will never mistake his syllabus for his subject, nor

will he ever dream that the memorization of a syllabus by his people is equivalent to learning the subject. Learning the syllabus of a course on Shakespeare is a poor substitute for learning Shakespeare. And learning a syllabus of Christian Education is a poor substitute for learning the truth of Christ.

The first paragraph of the Catechism tells the instructor that he must make real to his pupils that they are members of Christ. To cause the pupils to memorize the words is not to teach the necessary truth. To teach a truth is to make it real in the life of the pupil. How shall we make this truth real? It is very difficult. But we must do it. It can only be done by leading people into such a healthy and active life in the Church that they realize that they are parts of something divine and wonderful. Thus, and thus only, will they realize what being "members of Christ" means. And this same principle applies to every teaching given in the Catechism.

The Catechism is the best-formed and the worst-taught material in the Church. It is a condensed statement of the things that should be taught, it is a guide to clergy and teachers as to the content of the Faith. And too often the guide is given instead of the Faith.

We must cling fervently to the living truths to which the Catechism points. And we must reject just as fervently the rigid, literal method of teaching which the form of the Catechism suggests.



Dr. Donald B. Aldrich

## Gospel and Man

TO BE CONSIDERED AT  
CHURCH CONGRESS APRIL 25

National leaders in education and religion will participate in the first triennial Church Congress to be held at Washington Cathedral, April 25-28. The Rev. Donald B. Aldrich, D.D., of New York, is chairman; Bishop Freeman of Washington, honorary chairman; the Rev. C. T. Warner, D.D., Washington, chairman.

"The Gospel and the Predicament of Modern Man," will be the general

theme. Speakers will include: Bishop Mikell of Atlanta, Ga.; Dr. Frederick C. Grant, New York; Dr. Leicester C. Lewis, Chestnut Hill, Philadelphia; Dr. Charles W. Lowry, Jr., Virginia Theological Seminary; Dr. William A. Eddy, president, Hobart College; Dr. Theodore M. Greene, Princeton University; Hoxie N. Fairchild, Columbia University; the Presiding Bishop; the Very Rev.

William H. Nes, New Orleans; Dean Henry B. Washburn, Cambridge, Mass.; the Rev. S. Whitney Hale, Boston; the Rev. Gardiner M. Day, Wilkes-Barre, Pa.; Dr. Henry Sloane Coffin, New York; Dr. T. O. Wedel, Washington; the Rev. T. N. Carruthers, Nashville, Tenn.; Mrs. Henry Hill Pierce, New York; Dr. Remsen B. Ogilby, Hartford, Conn.; the Rev. A. J. Muste, New York.

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## Schools Take To Fields

The remote and hitherto peaceful little Chinese city, Chuan Hsien, to which the secondary schools of Wuchang had been moved for safety, has been bombed. Miss Martha Sherman, one of the three American women who have accompanied the schools in their flight from Wuchang, in reporting this latest development said that classes were being held out in the fields where, when an air raid threatened, they could hide quickly and with a degree more of safety than in the town.

The town which is 500 miles south-

west of Wuchang, is built of thin brick and frame buildings. The school, with its 350-400 boys and girls, has been housed in flimsily constructed dwellings, the only ones available. Incendiary bombs could soon destroy the whole city and direct hits would kill hundreds. Therefore, after the first class, held about seven in the morning, the school takes to the fields for the rest of the day. The first air raid destroyed the railroad station, three miles from the school buildings.

The other two American women there are Miss Hazel F. Gosline of Baltimore and Miss Venetia Cox of Winterville, N. C. They, with an English evangelistic worker, were the only foreigners in the city at first. One of the Chinese clergy, the Rev. Mark Li, principal of Boone School, Wuchang, is head of the combined schools.

In view of the bombings the mission authorities have thought it wise to move the school again, uncomfortable as that process may be, so they

are moving to a little village of one hundred houses, some miles away. "You won't find it on the map," Miss Gosline writes. "It is called Green Dragon Hill, but it hasn't even a postoffice. The railroad is twenty miles from the village." Teachers and girls will be quartered in the home of the village landlord, the manor house, so to speak. Classes will be held in his ancestral hall, and the boys will be housed in a disused primary school building.

"We are trying to get some of the students back to their families, if they have families in unoccupied territory, so we can have a smaller school," Miss Gosline writes further. "Our biggest problem is money. We are so cut off, and as the students are without money and are cut off from their families, we can't depend on fees."

Mrs. E. Y. Wooten, 90, of Wilmington, N. C., recently sent thirty dollars for the China Civilian Relief Fund out of a meager income.

### Order Bundle Copies NOW

You can now order bundle copies of *THE SPIRIT OF MISSIONS* at the new low rate of five cents per copy. Minimum bundle, ten copies. Get your boys and girls to sell copies regularly, especially this April issue in connection with Easter Services. Place a standing order for your bundle.

A growing consciousness of need for applying Christian principles to every-day life and of educating the laity as to how to do this, was evident at a series of four provincial conferences of social service workers held recently at the suggestion of the Department of Christian Social Relations of the National Council. Thirty-seven of the forty-four dioceses in the Fifth, Sixth, Seventh, and Eighth Provinces were represented.

Marriage and the Family, Industrial Relations, Parochial Social Service, Town and Country Work, Coöperation with social agencies—all in relation to the Diocesan Social Service Department, were some of the problems discussed.

Places of the conferences and chairmen of the Provincial departments were: Chicago (the Rev. Walter K. Morley), Omaha (the Very Rev. Eric Montizambert), Sacramento, Calif. (the Rt. Rev. Benjamin D. Dagwell), Oklahoma City (the Very Rev. John Warren Day). At the right, is a group at the Sacramento Conference. They are: (Seated) the Rt. Rev. A. W. Noel Porter, D.D., Bishop of Sacramento; the Rev. C. Rankin Barnes, San Diego, Calif.; (standing, left to right): the Rev. Almon R. Pepper, secretary, Department of Christian Social Relations, National Council; Bishop Dagwell, and the Rt. Rev. Edward L. Parsons, D.D., Bishop of California.



Photo by Glen Fishback

## Tell Plight of Missionaries

A strong plea that cuts in missionary salaries be restored was sent to National Council by the Rt. Rev. Norman S. Binsted, Missionary Bishop of Tohoku, before he heard of the prospective further cut in such stipends.

"The worker who has to live on

his missionary salary simply cannot make ends meet," he said. "The Church is demanding heroic work from underpaid men and women. This results in many valuable workers leaving the field at the end of their first term or sooner, in impairment of health; the necessity puts

upon the bishops of subsidizing missionaries from special funds or from their own salaries. In one district the Bishop has been forced to permit members of his staff to earn additional money by work outside the mission. This makes for inefficiency and poor results."

Coöperation between Church and secular schools is demonstrated in an unusual way in Meadowbrook, Norfolk, Va. At the suggestion of the Rev. George Purnell Gunn, rector of the Church of the Good Shepherd, leaders came together recently to arrange a coöperative program for the

study of disciplinary problems presented in work with children of elementary school age.

Mr. Julien T. Davies of the New York firm of Davies, Auerbach, Cornell and Hardy, has accepted appointment to the Department of

Finance of the National Council, succeeding his former partner, the late Charles E. Hotchkiss. Mr. Davies' grandfather served in a similar capacity for many years and his firm has been counsel to the Domestic and Foreign Missionary Society for nearly 100 years.

## Photographs Wanted

- THE SPIRIT OF MISSIONS is interested in securing all sorts of photographs, dynamic, action photos; striking views; unusual studies. Each month it will pay five dollars for the best photograph submitted to it, suitable for its use; three dollars for the second best; two dollars for the third best. The decision of the editors is final and all photographs submitted become the property of THE SPIRIT OF MISSIONS. There is no limitation as to subject matter, although photos directly or indirectly related to some phase of the Church's work are preferred. Get busy with your camera today. Then send the best results to Photo Editor, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York. This offer is limited to the current calendar year.
- NOTE: First results of this call for photographs will be published in the May issue.



## Dr. G. A. Wieland Accepts

BECOMES HEAD OF DOMESTIC MISSIONS • NAMED BY COUNCIL

Dr. George A. Wieland  
of Seattle

The Rev. George A. Wieland, S.T.D., rector of the Church of the Epiphany, Seattle, was nominated by the Presiding Bishop and confirmed by the National Council, as executive secretary of the Department of Do-

mestic Missions, at the recent session.

It is hoped that Dr. Wieland will be able to assume his new office shortly after Easter.

Dr. Wieland has served his present parish since 1926, following a rec-

torate in Norwalk, Ohio, and a term in the domestic mission field at Globe, Arizona. He is president of the Standing Committee of the Diocese of Olympia, and has been a delegate to four General Conventions.

### Brotherhood's New Program

*St. Andrew's Cross*, official national publication of the Brotherhood of St. Andrew, has been revived and is published monthly at Washington, D.C., under the editorship of Herald L. Stendel. The Brotherhood has taken a new lease on life under the leadership of Mr. James L. Houghteling, son of the late founder of the organization. Mr. Houghteling is Commissioner of Immigration and Naturalization in Washington. One of the phases of his program is the formation of "Brotherhood Alumni," intended for all men, clergy and laity, who at some time or other have

been members of the Brotherhood.

Death claimed one of the oldest members of the House of Bishops, the Rt. Rev. Joseph Marshall Francis, Bishop of Indianapolis, recently. He was for years a member of the National Council as well as vice-chairman of the House of Bishops.

The Rev. Franklin Jones Clark was reëlected secretary of the National Council for the twenty-seventh consecutive time at the Council meeting recently. He served in this capacity under the "Board of Missions" before the present Council organization was established.

"Follow Those Dollars!" is the title of a missionary pictorial just issued by the Diocese of Western Massachusetts. The folder lists and describes briefly the projects undertaken by the diocese in domestic and foreign fields, with illustrations of each. Altogether there are seventeen projects, including the full salary of one missionary bishop. The amount totals \$24,000. The two middle pages show a world map of which the national headquarters in New York City is the center from which radiate lines to the places which Western Massachusetts will support by its missionary offerings.

(Below) American, British, European, Filipino and Chinese children gathered together in perhaps the first event of its kind at the Cathedral of St. Mary and St. John, Manila. Sponsoring the event was the Girls' Friendly Society of the Cathedral. Kindergarten children from the Cathedral, St. Luke's (Filipino) and St. Stephen's (Chinese) Missions were in attendance.



### From A Roman Bishop

These are spacious days in which littleness ought to find no place. The feuds of past years, the ancient hates, can serve only to blind us to the needs of this hour. Let the dead bury their dead and let us who are living, whatever be our religious beliefs or political opinions, salute with the kiss of peace those who, holding fast to essential principles, can yet work together for the common good of all.

—Roman Catholic Bishop John A. Duffy  
(Buffalo, N. Y.) in letter addressed to  
Bishop Cameron J. Davis.

THE SPIRIT OF MISSIONS

# Forward Movement Issues New Guides

OTHERS AVAILABLE ARE REVIEWED

**M**ANY WHO are familiar with **FORWARD—DAY BY DAY**—the handy little booklet for daily reading—do not know the other publications of the Forward Movement Commission, particularly the Guides. Five of a series of these brief booklets have appeared.

**FORWARD INTO ALL THE WORLD** is a missionary guide. This is just the thing for friends who are not interested in the missionary work of the Church. It presents forcibly the inescapable reasons why a Christian must not only be willing to share Christ with others but be active in doing so. It may well make the vestrymen missionary-minded or win to the service of the Auxiliary the women who are not now in it.

In the work of personal evangelism a valuable aid is **MY OWN STEPS FORWARD**, a guide to personal religion. All around are people dissatisfied with life, with themselves, sick in heart trying to live without God. This little book will show how to help them find the way into a new life.

Am I getting all I can get out of **CHRISTIAN WORSHIP**? There is a guide with that title. The purpose of worship, its necessity for mankind, its power in character making and as a Christian witness, are explained. The treatment of the meaning of the service of Holy Communion will help one enter into this act of worship with more reality and greater joy. All have much to learn and teach others about worship. Here is a clear and fine instruction on this great aid which God has given for Christian living.

The most popular of the guides so far published is **FOR THOSE WHO MOURN**. Primarily, this is a message to the bereaved and it has carried comfort and peace into thousands of saddened homes and hearts. But it has a wider message than for those who mourn. It illuminates the whole mystery of death and reveals the glory of continuing life. It will strengthen the hope and faith of every follower of Christ. "Fear not death" is the message it proclaims.

The guides deal not only with personal religion. Christians believe in the Gospel of Christ alone is to be found the answer to every social as well as personal problem. There is no field of corporate living which needs the help of Christian principles more than the way we make and spend money. **A BETTER ECONOMIC ORDER** is a helpful guide to thinking along this line. If Christian people can find Christ's way in this area of life, live and proclaim it, they will have rendered an immeasurable service to mankind and go far to the solution of the problems of unemployment, poverty and war. This guide might well be used for group study as well as individual use. Pass it on to somebody who thinks Christianity is not "practical" and has little light to shed on the torturing problems of today.

In addition to the above, two new guides are now being made ready for publication. **CONFIRMATION** will be a help to everyone who is thinking of taking the step which will place him definitely on Christ's side or who wants to lead another to do so. **THE DIVINITY OF CHRIST** brings in

its explanation of the doctrine of the Incarnation, the Divine answer to such questions as—Is there any purpose in living? Is there a future life?

More of these booklet guides or tracts are in preparation. They sell for five cents each or \$3.00 per hundred in lots of twenty-five or more.

Three of a series of Forward Movement leaflet guides are now ready. **WHAT MEAN YE BY THIS SERVICE** interprets the Holy Communion, its origin, its structure and its benefits. **WHO AND WHAT IS GOD?** Is God a force or Father? Law or love? Impersonal or Personal? Do you know anyone who is perplexed about God and about what they can believe about Him? Perhaps this will help. **WHY EXPORT CHRISTIANITY?** A missionary guide providing a short but not shallow statement of the reasons for foreign missions. Something to put into the hands of a busy person who thinks he doesn't believe in missions but who really just doesn't know.

A sample set of the five large guides already issued and the three brief ones will be sent from the Forward Movement office.

An unusual event took place recently at the Cathedral of St. Mary and St. John, Manila, P. I., when among five ordinands were three Igorots. After years of training and experience, these three young men now form the nucleus for a native-born ministry. Shown below are the ordinands, in the following order: the Rev. Edward Longid, deacon; the Rev. Albert Masferre, deacon; the Rev. John D. Mears, priest; the Rev. Wayland S. Mandell, priest, and the Rev. Mark K. Suluen, deacon. They were ordained by Bishop Mosher.





## Name Dr. Burke Successor

### DR. MERRICK J. ALDRICH GOES TO HUDSON STUCK HOSPITAL POSITION

Dr. Merrick J. Aldrich

Dr. Merrick J. Aldrich of Bartron Clinic, Watertown, S. D., will succeed the late Dr. Grafton Burke as head of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, this spring. His appointment was made by National Council at its recent meeting. Dr. Burke was interna-

tionally known for his work at Fort Yukon. He died late last year after many years of faithful service as a medical missionary.

Dr. Aldrich is 31 years old, a graduate of the University of Minnesota, with two years' hospital experience as junior and senior interne; one year

in general practice; nine months with the medical department of the United States Army; six months as assistant to a specialist in internal medicine, and one year in a group clinic caring for medical cases. He is a member of Trinity Church, Watertown, South Dakota.

## Honolulu Made Foreign Jurisdiction

The Missionary District of Honolulu was transferred back to the administrative status of a foreign jurisdiction by National Council at its recent meeting.

The Rt. Rev. S. Harrington Littell, Bishop of Honolulu, addressed the Council, pointing out difficulties of his field, the distances involved in

covering it and its missionary opportunities. He emphasized the difficulties arising from the fact that Honolulu is a domestic missionary district, hence is without the medical, dental and children's allowances of a foreign field, yet his workers have the same working conditions and the same high living costs as many of the foreign

fields. The Council heard his explanation sympathetically and will study the situation as to allowances, reporting at its next meeting.

"Church and Family in a Democracy" is the theme of the Episcopal Social Work Conference, to be held in Buffalo, N. Y., June 16-17.

Bishops and Clergy at the annual Convocation of the Missionary District of the Philippines, held recently in Manila. In the center front, are the Rt. Rev. G. F. Mosher, D.D., Bishop of the District, and the Rt. Rev. R. F. Wilner, Suffragan Bishop.



# Among Ruins of Nanking

## STANDS HISTORIC ST. PAUL'S CHURCH

One of the landmarks of the southern section of China's great capital, Nanking, is St. Paul's Church. In spite of bombings to which the city has been subjected, St. Paul's stands practically unscathed with its tower looming above the ruins of the Chinese houses in the neighborhood.

The church was built about twenty-five years ago as the result of a generous gift from Church people in the Diocese of Washington. It is the church with which the present Bishop of Shanghai, Bishop Roberts, was connected for many years as the advisor and helper to the Chinese rector.

In 1927 the church was taken over by the local committee of the Kuomintang. The use of the church by the congregation was refused. The picture of Sun Yat-sen hung on the east wall above the reredos. The chancel was used as a place for business meetings. After many pleas the rector received permission to use the church for a Christmas service on condition that none of the Nationalist Party emblems be disturbed. With characteristic Chinese resourcefulness Mr. Kuo erected a temporary altar against the west wall, turned the pews around, and had the Christmas service without the congregation being obliged to look constantly at the evidences of the fact that they were only guests in their own church. On Christmas Day, 1938, more than 200 people came to the service in St. Paul's. In these days of suffering that came upon Nanking, St. Paul's has become a House of God for a good many people other than those of our own communion.

Think of a meeting of the Order of Sir Galahad with members sitting around with frozen cheeks! That is what happened at a meeting of the Order at St. Thomas' Mission, Point Hope, Alaska. One of the Church Army Captains working there with Archdeacon Goodwin reports temperatures twenty-five below zero. "Two of the Eskimo boys came to the Sir Galahad meeting with frozen cheeks. They did not seem to mind it much."

Writing to a friend in this country, Bishop Graves calls attention to three aspects of the present situation in China, as revealed in the life of the Chinese people, and especially of the

Chinese members of the Chung Hua Sheng Kung Hui:

"Our Christians have stood fast and in spite of losses and having to escape from appalling dangers have shown a wonderful spirit. Those who have been able to stay in our stations have carried on with the Church services and been most faithful.

"There is a real waking up amongst many Chinese to the need of religion, both among the ordinary folk and amongst the educated classes. They begin to look for help to God, dimly at first of course, but 'feeling after Him, if haply they may find Him.'

"Then the tremendous rush of refugees to the west has made the western Christians come into close contact with Christians from the east of China, and this will surely spread knowledge of the Lord's work among them and make for unity."

St. John's University, Shanghai, has a larger enrollment than ever before in its history in spite of the fact that its work is being carried on in rented quarters and with many inconveniences. In its Arts department, Civil Engineering School, Medical and Theological Schools, it has a total enrollment of 797. The Middle School or preparatory department has 383 students. There are 50 guest students from other institutions. The Medical School has a record enrollment of 88.

Perhaps others are asking the questions that came recently from the Diocese of Iowa. They were: "Is there available a list of Church hospitals, maintained by both the National Council and the individual dioceses?" "Is there available a list of schools, colleges, and universities maintained by the National Council in the various mission fields—I do not mean those diocesan schools here at home, but those in the mission field."

The answer given was: "On page 142 of the *Living Church Annual* for 1939 is a full list of hospitals in continental America and its dependencies. Other hospitals maintained by the American Church in foreign mission fields are as follows: AFRICA: St. Timothy's Hospital, Cape Mount, Liberia. MEXICO: House of Hope Dispensary, Nopala. JAPAN: St. Luke's International Medical Center, Tokyo;

St. Barnabas' Hospital, Osaka. CHINA: St. Luke's Hospital, Shanghai; St. Elizabeth's Hospital, Shanghai; St. Andrew's Hospital, Wusih; American Church Hospital, Changshu; St. John's College Dispensary, Shanghai; St. James' Hospital, Anking; True Light Dispensary, Wuhu; Church General Hospital, Wuchang; House of the Merciful Saviour, Wuchang. PHILIPPINES: St. Luke's Hospital, Manila; St. Theodore's Hospital, Sagada.

Returning to Brazil after furlough in their English home, the Rev. Charles H. C. Sergel and Mrs. Sergel send this message. It really belongs to all the people of the Church.

"This homecoming meant a great deal to us, because it coincided with various things. We farewelled our eldest boy, Charlie, on his journey to the mission field of Uganda, where he went as a missionary doctor. Our second, Clement, was ordained to the priesthood, and I had the privilege of taking part in the laying on of hands. The third, William, went down from Cambridge, having taken his degree, was a hockey blue, and has accepted temporarily a post as master in a rather good preparatory school."

Here is a message from a Japanese recently ordained as deacon, to his bishop: "At this critical moment of the world, it means much for me to be ordained as the minister for Christ. Though my ministry is limited to a small country parish, it is still a part of God's plan to establish His Kingdom on earth. I am quite aware of my unworthiness for this great mission, and sincerely pray for God's help and guidance in the carrying out of my ministerial work."

A Japanese student in this country wrote the other day: "I am sympathizing very much about Chinese people who suffering by the war. They have no responsibility about war. I was trying to give some money for China Relief, but that time I had already spent all my money. So I decided to send \$2 at first before I spend of all. I hope this money can help one Chinese baby for one or two weeks." That \$2 will care for a Chinese child for about eight weeks.

—JOHN W. WOOD.

# Council Declares Missionary Policy

## BASED ON STRATEGY COMMITTEE REPORT

Here, in brief, are the principles on which the National Council is administering the missionary work of the Church, as outlined by the Committee on Strategy and Policy of the Council through its chairman, the Rt. Rev. Bertrand W. Stevens, Bishop of Los Angeles, at the recent Council

meeting:

1. Conscientious conformity to the decisions of General Convention.
2. A sense of Stewardship in the allocation and disbursement of the funds entrusted to our charge.
3. Constant consideration of the future of the fields in which the

Church is working.

4. Frequent evaluation of every project which we are wholly or partially supporting.
5. The recognition and preservation of the initiative and leadership of bishops and workers in the Missionary Field.

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## Former Students Support Institute Schools

Former students of schools of the American Church Institute for Negroes thoroughly appreciate the service rendered them by the Institute, says the Rev. Robert W. Patton, D.D., director.

A striking example of this occurred recently during a visit of the Rev. J. Alvin Russell, principal of the St. Paul N. and I. School, Lawrenceville, Va., to the friends of that institution. He met with the graduates and former students and one alumnus contributed \$50 and two others \$25 each toward the budget of the school. Annually the contributions of former students in Institute schools show a steady increase demonstrating that these beneficiaries of the schools are

grateful for what their education has done for them.

A committee of the Bishop Payne Board of Trustees met with the Institute Board at its recent meeting and requested the latter to reconsider its action to direct its efforts to the establishment of a divinity school for Negroes in the vicinity of St. Augustine's College, Raleigh, N. C., rather than to continue at the Bishop Payne Divinity School, Petersburg, Va. The Institute Board, after giving this committee opportunity to present its case fully, voted not to reconsider its previous action in the matter particularly in view of the fact that the southern bishops and colored clergy were in agreement that the colored

divinity school of the Church should be near St. Augustine's College.

The Institute Singers made a tour in the Diocese of Florida recently and also visited northern cities including Washington, Wilmington and Philadelphia.

Mr. A. M. Strange, principal of the Okolona Industrial School, Okolona, Miss., visited the Diocese of Pennsylvania in the interest of that institution. Dr. F. P. Houghton, executive secretary of Pennsylvania, arranged many fine meetings which Mr. Strange addressed besides the monthly meeting of the colored committee of the Woman's Auxiliary of the diocese which especially requested Mr. Strange to visit the diocese.

Miss Julia Anderson



### Nurse Goes to Liberia

Miss Julia Anderson of Minneapolis, Minn., will sail soon for Cape Mount, Liberia, where she will serve a three-year term as nurse in St. Timothy's Hospital. She has been taking a special course at St. Faith's School, New York, in preparation for her work in Liberia.

Miss Anderson is a graduate of St. Barnabas' Hospital Training School, Minneapolis, and was on the regular staff of the hospital when she resigned to enter missionary service. At Cape Mount she will be associated with Sister Frances Jolly, also from the Diocese of Minnesota, who is stationed at House of Bethany, Cape Mount.

Mrs. Herbert E. Dewey, 90, pioneer of the Church in the West for half a century, passed away recently at her home in Grand Junction, Colo. Mrs. Dewey was for many years a leader of the Church in South Dakota. She grew up in Grand Rapids, Mich., where she was active in the organization of Grace Church. Later the family moved to Pierre and Lead, S. D. There she worked under Bishop Hare.

Sympathy over the death of the late Pope Pius XI was expressed by the National Council at its recent meeting. The executive board of the Woman's Auxiliary sent a message of sympathy to the Catholic Daughters of America.



A Church school of 1,000! And this in a community noted for its private estates and fine homes! That's the record of the Cathedral of the Incarnation, Garden City, Long Island. To care for the school, the Cathedral has recently completed a new building. The building was made possible by the united gifts of all those who with their children share in its benefits. The children "Go to Church" each Sunday. Each group has a Service suitable to its needs and capabilities. Above is one of the groups, ages four and five. The Rt. Rev. Ernest Milmore Stires, D.D., is Bishop of Long Island; the Very Rev. Arthur B. Kinsolving, Dean of the Cathedral, and Miss Vera L. Noyes, director of Religious Education.

## My Problem is Unique

(Continued from Page 9)

of these will contribute ideas which we can utilize and which will attract people. Whether we like it or not we in the Church must meet competition and we must meet it with methods and techniques capable of enlisting attention.

\* \* \*

### Community Survey Necessary.

I am surprised to find after a long tour of the country that in spite of Bishop Reinheimer's great work as head of the Field Department, there are many parishes that have not yet made a survey of their communities, their needs and their resources—the first step in any reorganization or hope of a more vital program. Still more astonishing is the fact that such a simple method of financing the Church as the Every Member Cansass is not yet in use in three quarters of our churches. The rules of successful churches are simple, techniques are available, but energy and determination must be added to put them in force.

What witnesses the traveling salesmen I meet in my travels seem to be! In the most casual conversation I am told of the wonders of this or

that product, organization or method. How I wish our Churchmen were such witnesses, telling the story of the adventurous life of religion! If the officers and heads of these commercial firms were the only enthusiasts, the firms would soon fail, but in the Church we have evidently been content to have our leaders the only ones enjoying religious growth.

To overcome this wrong attitude, we preach and teach the word "participation" constantly. Find real jobs for everyone and plan your programs with as many people participating as possible—then enthusiasm and growth can and will be a part of every member's life in the Church and "unique problems" will disappear.

I am convinced after an extraordinary bit of traveling about the country that people are in need of the Church, want the Church and will enlist their support in service to the Church if we but give them a chance. Enthusiasm, imagination and sacrifice combined with survey, study and energy will solve the problem of any church whether it be unique or ordinary.

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**Trinity Hall Attracts 105,000**

A total of 105,000 business men and women in New York City took advantage of the facilities provided by Trinity Parish Hall, 74 Trinity Place, during the past year, according to a report by the Rev. Frederic S. Fleming, rector. Attractive quarters for rest, quiet and recreation are available at the hall which is open from 10 a.m. to 5:30 p.m. The hall is air conditioned; covers more than 5,000 square feet; a hostess and priest are in attendance throughout the day and occasional programs are staged.

Fearless of war conditions in China, Miss Gladys Ross recently sailed for Shanghai where she will resume her duties as nurse and business manager of St. Elizabeth's Hospital.

**BOOKS RECEIVED**

*What Do We Believe—And Why?* by Charles Edward Brugler. New York, Putnam's, \$1.50.

*Happy Birthday to You!* by Horace J. Gardner. Philadelphia, Lippincott, \$1.00.

*The Log of a Lame Duck* by Audrey Alexandra Brown. New York, Macmillan, \$2.00.

*The Self You Have to Live With* by Winfred Rhoades. Philadelphia, Lippincott, \$1.75.

*A Church School Looks at Christian Unity* by Helen C. Washburn. New York, Morehouse-Gorham, \$.85.

*Religious Resources* by Kirby Page. New York, Farrar & Rinehart, \$2.00.

*Essential Christianity* by S. Angus. New York, Macmillan, \$2.00.

*Welcome House* by Jessie E. Moore. New York, Friendship Press, \$1.00.

*Book of a Thousand Tongues* ed. by Eric M. North. New York, Harpers, \$2.50.

*A Labrador Logbook* by Sir Wilfred Grenfell. Boston, Little, Brown and Company, \$1.75.

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**Chinese Continue Reading**

More than a thousand readers a day in two downtown reading-rooms, and this is Shanghai. So writes Mr. V. L. Wong, in charge of the library of St. John's University, Shanghai, which is carrying on in rented buildings downtown while its own buildings and campus are still not safe for the young Chinese students. The library is now serving three other Christian colleges besides St. John's.

This is one of four libraries in the Orient to which the Church Periodical Club contributes an annual sum from its special Library Fund, a fund built up by gifts from parish C.P.C. branches all over the country. The other three are Boone Library at Central China College, Wuchang, now in refugee quarters elsewhere, the library of St. Paul's University, Tokyo, and the medical library of St. Luke's Hospital, Shanghai.

**Clergy Give to China**

The incomes of clergy in western Missionary Districts in the United States leave little or no margin for tools in the shape of stimulating books. At a clergy conference in Eastern Oregon there was discussion as to how \$61.88 might be used on a communal basis for replenishing some clerical libraries. The same conference also considered the physical needs of people in China today. The result of consideration of those two questions was a decision on the part of the conference that its members could get along without the stimulating reading matter they needed, and would send the whole amount to the China Emergency Fund.

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"Religion to me is an adventure, not a science. I do not expect to know it all, especially now that I know that physicists, chemists, and philosophers realize they cannot reach finality with a limited thinking machinery . . . If the gas-pipe leaks or is cracked and the light goes out, it does not prove that the gas-meter is empty. Too often when we cannot adjust the outer to the inner world, we run away."

—Wilfred Grenfell, in "A Labrador Logbook." (Little, Brown & Co.)

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