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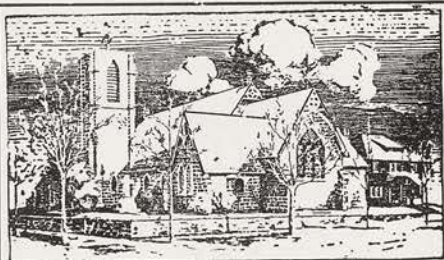
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WILLIAM E. LEIDT
Associate Editor

THE REV. G. WARFIELD HOBBS
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Vol. XCVIII

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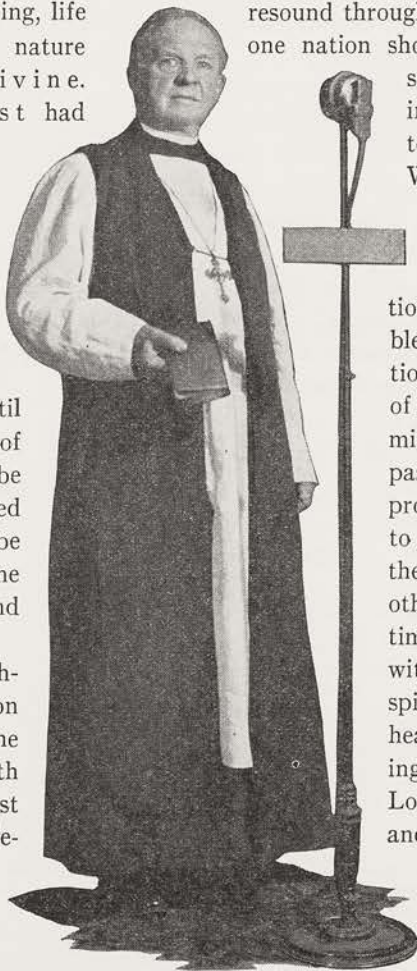
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By Spencer Miller, jr.

Consultant, Industrial Relations, Department of Christian Social Service

THE CONFERENCE ON the Social Message of the Church, which was held December 28-30, 1932, at the College of Preachers, Washington, D. C., came into being in response to a definite need: the need of the clergy throughout the Church for guidance in meeting the challenge of the present crisis. Though the conference was wholly unofficial, it did seek to define simply but explicitly the mission and message of the Church in the face of the world chaos.

Early last spring, the Rt. Rev. Philip M. Rhineland, warden of the College of Preachers, responsive to the many requests for guidance received from clergy who had attended conferences at the college, invited the Bishop of Albany, the Rt. Rev. G. Ashton Oldham; the Rev. D. A. McGregor, Secretary for Adult Education in the Department of Religious Education and Professor of Dogmatic Theology in the Western Theological Seminary; and myself to constitute an informal committee to consider the possible preparation of a series of monographs dealing with the present crisis in the light of the Christian ethic. A number of meetings were held to explore this subject and a tentative list of titles was outlined.

The unemployment crisis, however, moved with such rapidity during the summer and early fall that Dr. McGregor felt that a group of clergy and laity should be brought together before the New Year to consider prayerfully the message of the Church in the present crisis. In discussing

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the matter with Bishop Rhinelander, he found him at once sympathetic with the proposal and willing to place the hospitality of the College of Preachers at the disposal of such a conference.

Earlier in the fall, the Rt. Rev. William Scarlett (Bishop Coadjutor of Missouri) and myself, who had served as chairmen of the Special Committee on the Economic Crisis, appointed in June, 1931, by the Presiding Bishop, to prepare a memorandum for the General Convention, came to the conclusion that some continuation committee should be constituted and issue a statement on the social task of the Church in the face of the world chaos. Thus it was that the proposal for a conference developed from three different centers in the Church. It was a relatively simple matter to amalgamate these various proposals into a single project and agree upon the College of Preachers as the appropriate place for a meeting. The committee on arrangements reflected this threefold approach to the problem: the Rt. Rev. C. K. Gilbert, chairman; Bishop Rhinelander (for the College of Preachers); Bishop Scarlett and myself (of Bishop Perry's original committee); and Dr. McGregor, as secretary.

Upon the committee devolved the responsibility of selecting a small working conference consisting of eight bishops, eight presbyters, and eight laymen. The task was not easy! While the conference was unofficial, it was thought wise to keep it representative of various geographical sections of the country, of various groups within the Church, and to give due weight among the laymen to those representing industry, labor, and the general public. The conference membership was therefore slightly enlarged to permit such representation. With but a few exceptions, everyone invited accepted, although a number who had accepted were unable to attend because of illness.

The group which finally assembled included:

The Rt. Rev. James E. Freeman (Washington); the Rt. Rev. Charles K. Gilbert (Suffragan, New York); the Rt. Rev. Irving P. Johnson (Colorado); the Rt. Rev. William G. McDowell (Alabama); the Rt. Rev. Philip M. Rhinelander; the Rt. Rev. Warren L. Rogers (Ohio); the Rt. Rev. William Scarlett (Coadjutor, Missouri); and the Rt. Rev. Frank E. Wilson (Eau Claire).

The Rev. Bernard Iddings Bell, Annandale, N. Y.; the Rev. W. Russell Bowie, New York; the Rev. Spence Burton, S.S.J.E., Cambridge, Mass.; the Rev. Charles Clingman, Birmingham, Ala.; the Rev. Fleming James, New Haven, Conn.; the Rev. Norman B. Nash, Cambridge, Mass.; the Rev. Frank Nelson, Cincinnati, Ohio; the Rev. H. D. Phillips, Columbia, S. C.; and the Rev. G. L. Richardson, Peterborough, N. H.

And as laymen, Charles C. Burlingham, New York; Alanson B. Houghton, Washington, D. C.; Henry Goddard Leach, New York; Spencer Miller, jr., New York; Wilbur M. Urban, New Haven; George W. Wickersham, New York; and Robert B. Wolf, Longview, Washington.

There were present also Bishop Oldham, the Rev. R. W. Woodroffe, and the Rev. William H. Milton.

The experts invited to participate and present were: Frederick L. Ackerman, New York architect and a member of the staff of Technocracy; Arthur Wharton, Vice-President of the American Federation of Labor and President of the International Association of Machinists; and

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Robert Wolf, Manager of the Pulp Division of the Weyerhaeuser Timber Company, who is also an active Churchman on the Pacific Coast.

For three days this group gave itself coöperatively and prayerfully to the consideration of the serious problem before it. Although the meetings were carried on by the conference method there was occasional need for longer and more formal statements from certain members of the group. Among those who contributed in this way were Bishop Gilbert (who was elected permanent chairman), Bishop Wilson, Bishop Rhineland, Dr. Bell, and Mr. Wolf. Mr. Ackerman gave an illuminating address setting forth the findings of Technocracy, Mr. Wharton presented labor's viewpoint, while I analyzed the social pronouncements of a representative group of religious bodies.

As the sessions proceeded it became more and more apparent that the group would have a statement to issue to the Church. Seven members of the conference drafted this statement which, after full discussion by the whole group, was unanimously approved. The message as finally adopted is:

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ENTERING A NEW YEAR, we find ourselves part of a troubled world. As clergymen and laymen of the Church, we are driven to ask ourselves first, and all our fellow Churchmen second, some searching questions. Is this economic depression, with its vast multitude of unemployed, and other miseries, matched only by the miseries of war itself, inevitable, an outcome of conditions beyond human control, or is it the result of our own ignorance, folly, and selfishness? If it could have been prevented, have we the wisdom and courage and determination to prevent its recurrence? As religious men we ask what is God's will for His world, and ourselves? As followers of Christ, we ask can we in some way apply His principles more fully to the life of the world in our day?

We believe that our creedal confession of Jesus as Lord demands of us the recognition that the authority of His Spirit extends not only to personal worship and personal morality, but to the whole field of social, industrial, economic, and international relationships.

I.

Whatever may be the causes of this depression, it is world-wide. All peoples and nations are suffering together and it is plain that no one nation can save itself apart from the others. Isolation and self-sufficiency do not suggest the remedy. Unregulated competition between nations, as a method of conducting the world's economic life, has proved itself inadequate; such competition has in many respects become the death, rather than the life of trade. The world must learn that all men are members one of another.

The American people may find it difficult to learn this lesson. But they must learn it, nevertheless, for we live in a world which demands world-wide economic coöperation. Interference with trade, whether by means of tariffs or subsidies or other methods, can no longer be regarded solely as a matter of domestic concern. It must be approached as part of a problem necessitating international agreement. Our

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people must learn also that inter-governmental debts, incurred for destructive rather than productive purposes, are harmful to debtor and creditor alike. They must learn that armaments, being by nature offensive and not defensive, are always competitive, and can be brought under control only by the coöperative action of all nations. They must also learn that the only substitute for the reign of force is the reign of law. The World Court is established but we are not yet a part of it. God has made of one blood all nations of men to dwell together. The Church of the Prince of Peace must stir the conscience of its own people. Only as we Christians are ourselves guided aright can we bring others to the light.

II.

When we turn to our own land we have great searchings of heart. This depression has revealed certain weaknesses in the body politic which must be corrected. Conditions such as permit the unlimited right to private profits, economic control divorced from social responsibility, manipulation of values for private ends instead of for the public good, and freedom to win great rewards through privilege, are intolerable. We believe them incompatible with the spirit of Christ. The Christian conscience cannot rest until we have evolved conditions under which wealth shall be created and distributed, not for the enrichment of the few, but for the enlargement of life for all. We hold that the present interests of individuals and institutions are subordinate to this ideal.

III.

Is there not some line of action which we may follow? Two answers commend themselves to us: (1) the extension of social service; (2) a larger freedom of organization for employer and employee alike.

Large scale production, involving mass expenditures and collective effort, is an achievement of industrial civilization and is not to be abandoned. We would not break up our present industrial organization. We would devote an increasing proportion of its yield, through individual and communal channels, to purposes of common advantage, to the end that better housing be made available, slum clearance made effective, adequate provision made to meet the problems raised in case of sickness, accident, and unemployment, as well as pensions for the aged and health service for all. We regard dictatorship whether of organized capital or organized labor, or of both, as unjustifiable arrogance. The final authority in social and economic adjustments must in the future rest not solely in the hands of those representing financial interests, nor in those of union officials, nor of special groups of any sort, but in the hands of the community. Employers, farmers, workers, consumers, make up the community.

Meanwhile there is one immediate and practical task to be done. Every family must be fed, clothed, sheltered, and so saved from fear of want. But even while we do these things, we must remember that relief is not enough. It is too uncertain and too destructive of self-respect. What our world needs is the conservation of human values. Our over-individualistic and acquisitive society can be transformed into a "beloved community" only by the Spirit of Christ.

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IV.

The Church is a spiritual fellowship. In it are embraced all sorts and conditions of men. Upon all alike rests the responsibility for the application of Christ's principles to society and to individuals. We confess the limitations of our outlook, and the impossibility of blazing a certain path through the conflicting proposals concerning our practical affairs by mere dogmatic statement. We affirm nevertheless the right and the responsibility of the Christian pulpit to exercise a prophetic freedom in trying to interpret the truth of Christ in terms of present facts. We recognize the need of a teachable mind, and a humble spirit, and above all a willingness to subject any and every group prejudice and material selfishness to the drastic demands of complete obedience to Christ. The corporate action of the Churches of every name is greatly to be desired. Ministers and people of all Churches must cultivate a more vital concern for the common welfare. The wills of God's faithful people are to be stirred. Without a vision the people perish. To give the vision splendid of a better order within which justice and mercy walk together, is the high mission of the Church of Christ.

V.

Meanwhile, we remind ourselves and our brethren everywhere that no social program will greatly help the world unless individual lives are freed from selfishness and fear, and that only through the leading of the Love of God, and by His grace, can men and women become sufficient to solve their problems and restore the peace and happiness of mankind. God have mercy on His people! God guide us in all things just and true! God give us all good courage!

THE SIGNIFICANCE OF THIS statement, as a Church pronouncement, is perhaps as much in the manner in which it was achieved as in the matter itself. It represents a meeting of minds of a widely diversified group of Churchmen, both lay and clerical, on certain basic facts of the present crisis and our twofold responsibility both for the world situation and at home. It outlines an appropriate course of action which, if not as explicit and forthright as some of the participants would have liked, is fundamental. It should serve as a guide to the clergy of the Church until some more adequate statement is issued. Such a general affirmation of the Christian ethic can be implemented by economic facts and can be interpreted to cover specific situations.

There is also implicit in the statement a suggestion that the various groups in the Church should take it upon themselves to convene similar regional conferences of the clergy and laity to ponder these questions of common concern and give expression to their own collective judgment as to the responsibility of the Church and of Churchmen in meeting this crisis. Here we may have a method to get an even more accurate cross section of the mind of the Church.

The Conference for the Social Message for the Church gave us a renewed faith in the Power of God. In the words of the Message may "God give us all good courage" for the days ahead.

House of Bethany Completes New Buildings

Church School for Girls at Cape Mount, Liberia,
was begun and developed by Margaretta Ridge-
ly, now retired after twenty-eight years' service

By *Mary Wood McKenzie*

Missionary in Liberia since 1927

CHILDREN THE WORLD over look forward to vacation. But such was not the case at the House of Bethany, Cape Mount, Liberia, when the thirty-five small children living in the old house were given an unexpected vacation last July. As a rule vacations do not come during the rainy season. But it was not the rains that bothered them. They had heard that the old house was to be torn down during their absence and, as they told the builder, there would be "plenty money" there. One girl urged him to "please look for my earrings, which I dropped behind the window." Another said, "I lost my shilling down the crack by the front door; please save it for me." So they left town between grief at leaving the old house and their buried treasures behind, and joy at a month in the country.

It was a busy month for missionaries, teachers, and the twenty-five older girls remaining at the school. Nothing was to go into the new dormitory which could harbor dirt. Storerooms were moved, teachers' trunks were scrubbed and painted, repacked and moved to the new trunk room. Old mats were burned, for each girl had been instructed to provide herself with two new country cloths, a mat, and a comb during the month. "May I take this?" "Where can I put this?" "Has that been scrubbed and painted?" were questions echoing and reëchoing across the campus. At last a place had been found for everything of any value and everything was in its place.

On July 4, the carpenters began tearing away the old house while the girls and teachers looked on with mingled feelings

of grief at the destruction of an old friend and joy for the new. As the work progressed we wondered why it had not fallen down long ago. Although some of the timbers were still good most were honey-combed as the result of dry rot and white ants. Partitions were like tissue paper and even the zinc walls had rusted out in many places. Great care was taken that Charlie, the snake who did such faithful work at the impossible task of keeping out the rats, should not escape. But he was too wise and evaded the watchers, leaving his nest behind as proof that he had lived there. Nor was the "plenty money" found.

Just before the month was up the new beds came and were set up in Overs Hall; for each girl a bed (double-deckers to save space) in a well lighted, airy dormitory. The two older girls assigned to act as monitors, screened off their corner and moved in, ready to start their house-keeping with the small children. Kerosene cases provided all the girls with individual lockers so that they might learn to keep their clothes in order and have a place for their small treasures, shells, rag dolls, small tins, and the many little precious things. The girls are very proud of these lockers and are working hard to have the honor of keeping the neatest locker. They do all their own house-keeping, taking turns at the sweeping and scrubbing. Having everything new and clean at the same time has been a great incentive to keep it so.

There were several amusing incidents when the girls returned; naturally the new house was strange at first. Jumbo, the six-year-old mission baby, came up

HOUSE OF BETHANY COMPLETES NEW BUILDINGS

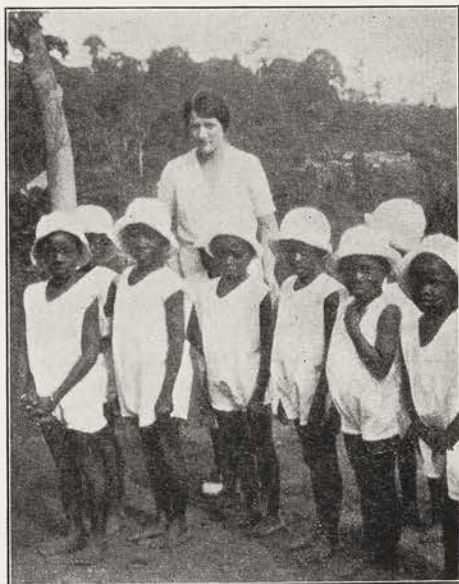
the hill alone, her little bundle on her head. Entering the grounds, she looked around, exclaimed: "Where is my house?" and burst into tears. She was soon comforted, however, when shown her very own bed and locker and, later, the new kindergarten room. If possible her chubby face got rounder and her eyes shone brighter. Another child was heard to exclaim in the basement playroom, "But where will I hide my cassava?"

Since July, Bethany has had a series of rejoicings. The new wing called Overs Hall built from the balance of the Birthday Thank Offering of 1925 provides on the top floor the dormitory and two rooms for teachers, light, airy, and clean; on the second floor three classrooms, one of which is used at present as the library; and the basement a classroom during school hours and a playroom for the small children after school. They need this protection from the sun in the middle of the day as much as for shelter from the rains. This wing joins the first wing built, Ridgely Hall, which provides a dormitory on the top floor for the older girls, assembly hall on the first floor, and

dining room in the basement. A two-story wing connects these two wings with the house of the missionaries. The lower floor of this connecting wing is kindergarten and first grade, the top floor the chapel.

Another happy day was that on which the two tanks were finished and put into use. With a capacity of 7,500 gallons each they will save much toting of water up the hill. It is no easy task to provide sufficient water for cooking, laundry purposes, and daily baths for seventy or eighty people. Previously fifteen girls, delegated to serve two weeks at the time, spent about four hours a day up and down the hill with a bucket or kerosene tin on her head. Now it can be done in less than half the time with little work. An even greater advantage is the difference this should make in health. March is an exceedingly dry month, the wells and springs are low and the water neither fit to drink nor to use for bathing. With careful use these tanks should provide an abundance of water—so scarce at times in Liberia.

Soon a new laundry and bath house



HOUSE OF BETHANY GIRLS

Miss Annie G. Burroughs with some of the younger children now housed in Overs Hall



THE NEW HOUSE OF BETHANY

Since 1927 when Ridgely Hall was built, the entire plant has been reconstructed

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will be finished. This, too, will be a great asset to better health as the old ones were good only as mosquito breeders. In a country where there is so much rain it is necessary to have a place for drying clothes under shelter. Whereas, in the dry season they may be washed and ironed the same day, in the rainy season it frequently takes a week to dry them.

The climax came on November 11 when Bishop Campbell dedicated the altar and formally opened the chapel. It has been furnished simply and beautifully. The altar is exquisite of fine grained native wood, with candlesticks and cross of the same black gum, made by the Rev. Harvey A. Simmonds. The pews were made in the carpentry shop at St. John's School and are comfortable and churchly. The girls are happy to have a special place set apart for their

daily school prayers, and a place away from the distractions of dormitory life for their private devotions. We hope that this will be the center of the school life and will mean much to old and young. Already a spirit of reverence pervades the place such as we were never able to attain in a room used for several other purposes.

The House of Bethany is now twenty-eight years old. We have built on the installment plan. The first wing of the new school, Ridgely Hall, built in 1927; and the second, the missionaries' cottage, completed in 1929, were both given through the Woman's Auxiliary as a thank offering for Margaretta Ridgely's service to Liberia. She has now retired and the unit is completed. We are thankful for her life and influence, and for the many friends that have given us comfortable, sanitary buildings.

Notes from St. John's University, Shanghai

"ST. JOHN'S UNIVERSITY (Shanghai)," says its president, F. L. H. Pott, "has no ambition to become a large institution. It is placing first, quality of work rather than mere numbers of students. We do desire to preserve at all costs our Christian character. We shall be obliged to resist many of the tendencies in modern education in China, among them that of making education entirely utilitarian in the way of preparing young men for some special avocation and of overlooking the value of an education that is both liberal and cultural. We believe that in the future as in the past the Christian college has a real contribution to make for the advancement of the Kingdom of God in China."

THE FACULTY, HOWEVER, needs reënfocement. Dr. Pott asks for an additional instructor in the department of English; a professor for the department of history and government; and an instructor in the department of engineering and mathematics:

Nothing could be worse for St. John's [says

Dr. Pott] than to allow our faculty to become depleted by lack of teachers sent out from the United States. We need men of strong Christian character, so that the Christian purpose of the university may be maintained.

THE UNIVERSITY is finding difficulty in meeting its budget as the result of the reduction in the appropriations. To some extent this cut has been made up by increasing students' fees and making other special charges. But Dr. Pott feels that care must be taken not to increase fees too largely for otherwise St. John's would tend to become a rich man's college—a condition that he would deeply deprecate. Another effect is the cutting down of the library appropriation:

A great pity [he points out] as the library is so essential as the chief laboratory for college work. We are reduced to a position where we have no margin and many improvements of importance have to be postponed for lack of funds. As I have pointed out several times in my annual reports, we are in great need of better housing accommodation for our Chinese professors and teachers, but it is actually impossible to make any appropriation for this purpose from our annual income.

Communism Challenges Church in China

Bishop of Hankow from his vantage point in Central China reviews the program, personnel, and strength and weakness of Communism

By the Rt. Rev. Logan H. Roots, D.D.

Missionary Bishop of Hankow, 1904-

THIS is the fourth article in the special series on the Church in China which THE SPIRIT OF MISSIONS is publishing to aid groups studying this topic. Many readers will find George E. Sokolsky's THE TINDER BOX OF ASIA (New York, Doubleday, Doran, \$2.50), especially chapters two and twelve, of particular interest in connection with Bishop Roots' article.

COMMUNISM WAS NOT tried in ancient or medieval China. The classical texts used as slogans and catchwords by Sun Yat-sen in his *Three Principles* and by the propagandists of the Kuo Ming Tang, recall the thoughts and aspirations of sages and patriots of a glorious past; but the Communism of today is an imported product, and the attempt to prove Sun Yat-sen a Communist of the Bolshevik type has broken down.

What Sun did was to turn to the Russian Soviets after America and Europe refused to help him against Peking. The Soviet Government accredited the first foreign ambassador to Peking, and cancelled its extraterritorial rights in a grand gesture which won immediate favor in the North; while at the same time allowing if not encouraging Borodin to help Sun and the Government at Canton in the organizing of the movement which in 1926-7 wrested the Yangtze Valley from the Peking Government and in 1928 extended the new Nationalist Government to Peking itself. In return for this help the Kuo Ming Tang accepted the Communists as allies and granted them a free hand in seed-sowing propaganda. When Hiram Bingham,

Senator from Connecticut, visited the newly formed Nationalist Government at Hankow, Borodin was reported to have told him that the seed of Communism had already been sown throughout China—"far more widely and deeply than you can now realize." Subsequent events have proved that Borodin's claim was well founded. But widespread distress, long continued, with little prospect of improvement by alliance with other parties, has provided congenial soil, and even without great aid in money or men from Russia, the product of the imported seed is Chinese, and must be reckoned with in all future development of China.

During the summer of 1929 the Rev. B. H. Streeter gave a series of addresses at the Kuling Convention, and the subject of one of them was, Non-Christian Religions, including Bolshevism. Reinhold Niebuhr is quoted by Henry Hodgkin (*Living Issues in China*, page 163) as saying in his article on *The Religion of Communism* (*Atlantic Monthly*, April 1931) that:

Religion in minimum terms is devotion to a cause which goes beyond the warrant of pure nationality, and in maximum terms it is the confidence that the success of the cause and of the values associated with it is guaranteed by the character of the universe itself.

Generalissimo Chiang Kai-shek asserts with increasing emphasis, as his experience of Christianity and of Communism grows, that the chief issue in China today is between these two, and that the anti-religious features of Communism are misleading because the Bolsheviks have made a religion of Communism itself and are simply attempting

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GOV. HO CHIEN OF HUNAN

This able provincial leader has been an active force in the constructive development of Central China

to replace the religion of Jesus by the religion of Karl Marx. Borodin implied this when in 1926 he said to a young missionary:

You think that the Christianity you profess is worth dying for if necessary in order to pass it on to China. I want you to know that I am equally willing to die for the cause of Communism in China.

Possibly it would be more strictly true to say that Communism is secularism inspired by social passion; but I think Niebuhr and Streeter and Chiang Kai-shek are right in holding that Communism in China and Russia displays qualities which stamp it as religious; it is certainly a mighty missionary force!

EVIDENCE FROM MANY SOURCES indicates that the policy and actions of the Chinese Communist Party have been fairly consistent along revolutionary lines from 1927 to the present. The Canton Soviet of December 1927 declared the supremacy of the proletariat and peasantry and decreed the confiscation of large holdings in land or houses and their distribution to the peasants and workers, the annulling of all capital-

istic debt and rent agreements, and the execution of "enemies of the people."

Opposition of the Kuo Ming Tang to the Communists became increasingly serious and drastic after the bitter experience with the Canton Soviet, and in the spring of 1928 the Communist organization definitely went underground. Attention was concentrated on converting city workers, peasants, and soldiers in order to secure concerted revolutionary action by both urban and rural forces. Communist leadership is recruited by the constant addition of graduates of Chinese and foreign universities, and especially trained workers are being turned out for this task of revolution in China, by both the Chinese Workers Communist University and the Stalin Eastern Workers University in Moscow, as well as by special training schools in China itself.

How major issues are treated in popular propaganda is illustrated by a set of *Questions and Answers* for use in Red discussion groups among dyke workers:

The contemplated land revolution [it is stated] is the transference of all land from the possession of the local tyrants, landowners, and usurers, who constitute the propertied class, to the great agrarian masses, in order to get rid of all the special rights and exploitations in the village, so that the peasant masses can obtain economic and political emancipation.

This catechism came in the spring of 1932 from the region within one hundred miles of Hankow, where the Rev. Fung Mei-tsen was murdered in 1928.

Soviet propaganda in China usually lays little emphasis on the anti-religious aspect of Bolshevism. At least some Christian sympathizers declare that when they make plain by argument and by their own simplicity of life the support which the New Testament gives to the economic teachings of Communism, they are granted freedom to profess and practice the Christian faith. Nevertheless the implications of the slogan "Religion is the opium of the people," are generally accepted, and Christian Chinese clergy as well as Buddhist priests, are often classed with Nationalist military leaders, oppressive capitalists, and professed anti-

COMMUNISM CHALLENGES THE CHURCH IN CHINA

communists as persons to be summarily executed if caught.

The opium traffic is opposed in all its aspects as a matter of Communist policy in China.

Finally, commenting on the significance of the Manifesto issued by the Provisional Soviet Government at its organization in November 1931, a well-informed foreign student of the situation remarks that it seems to indulge the Communist weakness for sloganism, and that there is apparently no intent in the minds of the Communist leaders to embark immediately upon a disastrous program of wholesale confiscation of the property of either foreign or Chinese entrepreneurs, although a strict control is outlined. The meat of the Manifesto is probably in the last phrase:

Nationals of imperialist countries domiciled in the Soviet territory may enjoy liberty and freedom in carrying on trade, commerce, and industry, provided they do not run counter to the Soviet laws.

Then he adds that the experience of the U. S. S. R. would teach that the more conciliatory policy would be the better, and the Soviets in China are very evidently making much use of the Russian experience in general.

DURING THE WINTER and spring of 1931-32 it looked as if Central China would soon be Soviet territory. The Provisional Government of the Chinese Soviet Republic, as a rival of the Nationalist Government at Nanking, was established in November, 1931, at Juikin, Kiangsi, and actually controlled wide areas in Kiangsi, Fukien, Hupeh, Honan, and Anhui. The Yangtze River was being kept open with the assistance of foreign gun boats and foreign merchant ships with armed guards. The Wuhan cities (Wuchang, Hankow, and Hanyang) were frequently threatened by Soviet forces which were drawing closer on all sides. The widely advertised and costly drives against the Reds in Kiangsi in the summer of 1931 had left them rather stronger than before. The Central Government seemed powerless to



GEN. CHIANG KAI-SHEK

Asserts with increasing emphasis that the issue in China today is between Christianity and Communism

act, the Provisional governments were almost bankrupt, the effects of the great flood were weakening all Government authority, the attack on Central China by Kwangtung and Kwangsi forces was apparently halted only in view of the Japanese invasion of Manchuria, which began to draw the nation together under the dangerous stimulant of hatred against Japan.

But the unexpected happened! The Central Government rallied and sent the Generalissimo Chiang Kai-shek to establish his headquarters for the anti-Red campaign in Hankow. By the end of the summer many of the strongholds which had held for over two years were destroyed, and the Soviet forces were dispersed. The threat to Wuhan is for the time being at least repelled. Hunan has had more than twelve months of quiet. In the spring of 1932 a careful estimate put the military strength of the Soviets at twenty-six armies totalling 140,000 men, besides Red Guards, Youth Vanguard, Young Pioneers, and other volunteer organizations. Whether the Soviets are weaker than a year ago or not may be a question; but for the time being at least the geographical extent of

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their control has been considerably reduced.

ALL SERIOUS STUDENTS of the situation are eager to know what actual conditions are under Soviet rule, but the banning by both Governments concerned of all intercourse between Soviet and Nationalist territory makes it extraordinarily difficult to discover the facts. Travel across the borders is forbidden, and even posts and telegraph, which have hitherto penetrated regularly the lines of contending armies, cannot function here.

Our information must come mainly from those who have been held as captives and on being released or ransomed have told what they saw. Several missionaries, as well as a few civilians, have brought information in this way. The Rev. Mr. Tvedt who was captured at the same time as the Rev. B. Nelson of the Lutheran Mission in October 1930, reported that the "so-called bandits" which held them were actually well-disciplined Communists, and that many Chinese youths, educated in the United States, England, Germany, and other countries were among their leaders.

Three American missionaries captured in 1931 gave similar information. Two of these were women who were released on the advice of Ho Lung's foreign-educated advisers. They reported that:

They traveled for days before they reached General Ho Lung's headquarters. He was very friendly, assured the ladies no harm would come to them, and explained earnestly that he was not a bandit, but the leader of an organized Communist army. Discipline was well preserved, and those who violated regulations, including opium-smoking, were summarily shot. At General Ho's headquarters were several Chinese educated abroad or in mission schools. One political adviser is a graduate of Yale in China. Two physicians, once connected with mission hospitals in Honan and Hunan, seemed to have much influence in the camp.

The Rev. Messrs. Vikner and Nyhus were captured June 26, 1932 and released July 1. Their report confirmed that just quoted, and added that there was no opium whatever in the Soviet area

in which they traveled; there were no beggars: the people were happy and were all for the Soviet form of government: prices were controlled, and rice in the Soviet controlled area was only two hundred cash a pint as compared with 1700 cash a pint at Kwangshui only a short distance away. They were given instruction in Communism before they were released, and asked to report to their friends the good conditions they found under the Soviet.

In contrast with these reports of returned captives, which for the most part agree on the points mentioned, we have found appalling distress in the areas recently retaken by the Nationalists, and widespread determination on the part of the people to fight Communism to the finish. Indeed the Provincial Governments in Hunan and Hupeh are making use of the deep dissatisfaction of the people with the Communist rule they have experienced to form local defense units which guarantee to deal promptly and drastically with any Communists who may be found in their midst. But it should, of course, be borne in mind that such reports may be biased against the Soviets and represent only part of the whole picture.

Reports of Chinese Christians who have lived under the Soviets for a time indicate that there are at least two sides to the question.

GENERAL HO LUNG is leader of the Second Red Army, credited in the spring of 1932 with a strength of fifteen thousand men. He was closely identified with the Borodin group in Hankow until the break-up of that regime in July, 1927. It was ammunition belonging to his troops which was stored in the basement of the reinforced concrete building of St. Joseph's School Chapel, Wuchang, and which blew up (accidentally I think) on July 26, destroying that valuable building. A late report says that he has broken through General Chiang Kai-shek's cordon and is leading a well-planned expedition to the Northwest in-

COMMUNISM CHALLENGES THE CHURCH IN CHINA

tended to establish connections with the Soviets in Siberia or Mongolia.

Generals Chu Teh and Mao Tse-tung, returned students from Germany and France, are the leaders of the Red armies in Kiangsi, where the strongest forces of the Soviets are now concentrated.

General Chen Ken, who captured Mr. Nyhus and Mr. Vikner, is a German returned student and former pupil of Chiang Kai-shek at Whampoia Military Academy. He told Mr. Vikner that he preferred the German to the Russian form of socialism, and indicated that missionaries would be allowed to carry on their work under the Soviets if they were not reactionaries.

Many of the intelligentsia have turned to the Soviets because they despair of finding a solution of their problems or those of China in the Kuo Ming Tang. The movement of the discontented masses is led by these men who would probably have been willing to participate in a liberal Left Government, but who now accept Communist principles as

offering the greatest possibilities for the elimination of corruption in Government, and for the rehabilitation of a social system in which the people now exist in grinding poverty. Among the best known of these is Chen Tu-hsiu, associate of Hu Shih as leader a few years ago of the literary renaissance.

But all the leaders are liable to capture and execution if they come unwarily within reach of the Government, and it is hard to find out much about them. Several former Christians have been attracted by the idealistic features of Communism and thrown in their lot with the Soviets—among these are two out of a class of seven who graduated from a theological seminary in China, and of whom only two actually entered the ministry: while at least one of our former clergy, a very devoted man, is probably also now an active leader in the non-violent activities of the Communists. The appeal of Communism to idealistic students is very strong.

Great numbers of the Red forces are



ANTI-COMMUNIST VOLUNTEERS AT KWANG PING NEAR HEOKANG

Typical of the local self-defense units (page 80) although some units are larger and better armed than this group. The flag bears the Chinese character for "braves" or "volunteers" in the midst of the national emblem

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not properly Communists at all, but simply bandits who find it convenient to use the name as a cover for their banditry.

THE GOVERNMENT HAS every outward advantage. Why can it not put down the Communists? Primarily, I think, because its plans are not so thoroughly worked out as those of the Communists, and therefore fail to command equal devotion and enthusiasm in carrying them out. The plans of the Kuo Ming Tang and of the San Min Chu I have already lost their first appeal, and no conspicuous success in applying them has created new faith in them.

The second reason is the scarcity of really patriotic men who are both able and incorruptible.

The third reason is that the Government cannot even yet command the allegiance of all those who profess to be members of the Kuo Ming Tang.

Finally, the Red soldiers are often simply farmers who take up arms when they want to fight and return to their fields and their farming, thus becoming indistinguishable when the regular soldiers appear. It is thus hard to force the military decision required.

Finally, the Government too often offers only execration of the Reds to meet the challenge of their revolutionary philosophy.

But being able to put up such a fight as they do against all the odds, why do the Communists yet fail to overthrow the Government? I think the primary reason is the divisions within their own ranks. The party strife found in Russia and elsewhere has its counterpart in China, and the party which corresponds to the Stalin party in Russia, has simply killed off their fellow Communists who correspond to the Trotzky group. This internal strife among the Communists has often saved the Government forces.

Another obvious reason is the necessarily slow advance of radical revolutionary ideals in so large a population as that of China.

If the Government can provide the clear-headed leadership, honest officials, and political coöperation which the platform and program of the Kuo Ming Tang call for, along with practical betterment of the economic condition of the masses, it may survive and lead the nation into the new day of regenerated life for which it and the world wait.

If the Communists can come to terms with each other without further delay, they may soon overwhelm the Government. Then we shall be in for difficulties at present unimaginable, but bound to be exceedingly great, especially in the readjustment of Church life to the new order.

Ultimately I think the religious imperfections of Communism will have to be amended or they will prove its ruin, though it may survive, and I think we should want it and help it to survive, in those things wherein it shows victorious devotion to the passion for social justice and the welfare of the downmost man.

WE MEMBERS OF the Church in China are called in part by the challenge of Communism to a reëxamination of both our faith and our practice as Christians, and to the task of bringing about without delay those changes which such an examination may show to be required by the Spirit of our Master.

We must appeal to the Church in America to stand by the Church in China during these coming days of trial and of opportunity. We are ignorant of much that we need to know, and the future is manifestly insecure, but we must meet these conditions with the faith which (whatever else it may be) is just courage in the face of ignorance and insecurity, and which refuses to be beaten.

**In an early issue—What It Means to Me to be a Christian
by Archie T. L. Tsen, President, Chinese Board of Missions**

Japanese Soldier Fights for Christ

Former military instructor in St. Paul's Middle School and his wife maintain village for many of Tokyo's poor and distressed men and women

*I*N response to the request and with the cordial endorsement of the Suffragan Bishop of North Tokyo, the Rt. Rev. C. S. Reijnsider, THE SPIRIT OF MISSIONS presents the story of the work of Major and Mrs. Y. Maeda as it appeared in a popular Japanese magazine.

Commenting upon this article Bishop Reijnsider says:

"There is much talk in America of the militarism of Japan. There is less awareness that there are military men in Japan who are not militaristic in the secular sense, but are just as strongly of a fighting spirit in the cause of Christ's Kingdom.

"Major Maeda (now stationed in Manchuria) was formerly military instructor in St. Paul's Middle School, Tokyo, where his earnest, zealous Christian character enabled him to further the cause of Christianity among both the student body and faculty. Major Maeda gives away most of his salary to aid those in distress. In this work he is assisted by his wife.

"The story is told that when recently Major Maeda accepted an invitation to the Imperial Garden Party, his wife could not go because she had no clothes, her ceremonial dress (she told her husband) had been pawned the previous month to secure money to meet all the demands for their assistance.

"This is but an indication of the sacrifices they have made to help the poor."

THE COMMANDER MIGHT have roared in a thunderous voice of harsh admonition when one of his soldiers, thoroughly drunk, appeared before him one Sunday (although it is no rare thing for soldiers to get drunk on holidays). But contrary to the soldier's expectation the Commander said, patting his shoulder, "You look very happy; I'll sing a song for you." He began to sing:

"I have followed empty desires and vain pleasures, but now I am sorry, thinking of home."

Tears came to the eyes of the soldier. The song had suddenly brought his home to his mind and he thought of his family. He knelt down before the Commander and cried, while the Commander went on with his kind, instructive words until at last the soldier was made fully aware that he was in the wrong.

Hearing this story, all the Company were persuaded into temperance, but one sergeant, T. Sugimura by name, still continued the quest for

pleasure in drinking. One Sunday evening he returned to the barracks very drunk, and lying on his bed touched something hard. It was a small book entitled, *His Majesty's Five Lessons in Moral Conduct to Officers and Men*. Opening it, he found to his surprise the signature, "Y. Maeda, Commander of the Seventh Company, Third Regiment of the Imperial Bodyguard," on the cover. This gave him



MAJOR MAEDA AND HIS FAMILY

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a great shock, and a thrill went through him, for the signature was none other than his Commander's. He too was induced to give up drinking through this indirect but effective instruction of his Commander.

The Seventh Company distinguished itself by total abstinence and this led to the abstinence of many other people. The company, during military maneuvers, happened to stay overnight at a certain house where the master offered them *sake* (Japanese rice wine), but to his astonishment all the officers and men politely declined his offer. He too was converted to temperance. This good behavior won formal recognition from the Commander of the regiment. The Commander of the company was promoted to the rank of Major, and until recently was attached to Rikkyo (St. Paul's) University as officer in charge of military drill.

A LADY WHOSE DUTY it is to look after the children at a kindergarten in the morning may be seen peddling from house to house in the afternoon. She is a graceful woman of about thirty years. In going from door to door she is sometimes firmly and even harshly rejected. When, accompanied by another woman of about twenty years, she calls at a home with a bundle of different articles, the maid servant comes out to see them, measuring them frigidly, and often without casting so much as a glance at the calling card the lady shows her, says, "Master is out now. I don't know whether he wants any of your articles," and rudely shuts the *shoji* (paper door) in front of them. The lady, not taking the slightest offence at the rude manner of the servant, politely bows and goes away, reproaching her companion for showing resentment at the servant who, accustomed to visitors of many kinds, may have taken them for peddlers forcing useless articles upon the people. In spite of such occasional insults, the lady is not discouraged, but is quite satisfied with the day's income, small though it may be.

The lady is Mrs. Shigeko Maeda, wife of Major Maeda. The eldest daughter of Lieutenant-General Rikisaburo Saito, ex-commander of the Kurume Division, and a graduate of the Tokyo Woman's University, she is an accomplished woman and an ardent Quaker. The reason for Mrs. Maeda's visits may be accounted for by the following circumstances.

Major and Mrs. Maeda have established the village of peace and concord, as they call it, near Hagimachi in the suburbs of Tokyo. Beside seventeen families and a church the couple care for many old and unemployed and emancipated prostitutes in their own home. The Major's monthly salary of two hundred yen (now about fifty dollars) is not enough to support his family and these people, and as a consequence the couple sometimes find themselves so distressed financially that they have to ask for donations of food. Mrs. Maeda in her eagerness and enthusiasm has decided to go canvassing for the sake of the women who by a payment have been released from the houses into which they were sold by their families.

Recently Major Maeda said:

Nothing is more pitiful than to see these women who have become prostitutes for the sake of their families, and have thereby been corrupted for life. But they are not the only sufferers in our large cities, for even among distinguished families we find suffering from mental affliction. We are so busily engaged in the attainment of our object to relieve suffering that I usually come home after midnight from my round of calls, having visited now the slums, now the drawing rooms of millionaires.

Naturally, we are sometimes persecuted by those whose interests our object clashes. To cite one instance, some six young men intruded into our house the other day and tried to intimidate us, but by our earnest persuasion they were coaxed into withdrawing from our home without doing any violence.

Mrs. Maeda said:

With the help of God, these women have all turned a new leaf. One of them recently married a former interpreter at the Foreign Office, and others have become artists, dancers, and waitresses. We are gratified to hear of the good way they are living now.

Thy Kingdom Come is Lenten Offering Theme

Story and picture material provided for missionary study helps children to understand and to share in the Church's great world-wide task

By Mildred Hewitt

Secretary for Church Schools, Department of Religious Education

MISS HEWITT'S narrative of the preliminary use of the current Lenten Offering material based on records kept by leaders of two summer conference groups, will prove suggestive of the educational possibilities of these materials. It is hoped that many Church school leaders will be helped by this article to a fuller and richer use of the opportunity afforded by the children's Lenten Offering.

The illustrations used in connection with this article are taken from the kindergarten primary stories prepared on the current theme THY KINGDOM COME. A list of the materials available is given on page 89.

IT WAS THE FIRST day of the Blue Mountain Conference, held at Hood College, Frederick, Maryland. Seven boys and girls nine, ten, and eleven years old, members of the Children's Conference, and their leader, Gwendolyn Miles,* had just finished playing a "getting-acquainted" game.

Soon Ethel, who had attended the conference before, asked "What are we going to do this year, Miss Miles?"

"What would you like to do?" asked the leader.

Suggestions were quickly listed on the board:

Write prayers	Make soap models
Write poems	Paint pictures
Write stories	Have a parade
Hear stories	Make speeches
Make posters	Have reports
Keep notebooks	Have a play
Make a play	Play games

*Director of Religious Education, Grace Church, Providence, R. I.

"What did you do in Church school last Lent?" Miss Miles queried.

Some one said, "We studied about different countries."

Another, "We studied about Give us this day our daily bread."

Further questions brought recollections of other Lenten work, including *Our World at Play*, and presently the leader remarked that the Department of Religious Education was preparing some stories for boys and girls to use during Lent, 1933, and would like to know if this group liked them. "The stories are about different people in different countries who are helping to make the Kingdom come," Miss Miles explained. "What do you think *Thy Kingdom Come* means?"

Some one said, "Everyone would be happy."

To help the group think more concretely, the teacher asked, "What things are going on every day that would be different if the Kingdom were here?" There was much more response to this, and the following things were listed on the board:

No murders	No kidnapping
No more wars	No unemployment
No one would be hungry	

"Do you think it would be fun to help by using the stories and finding all that we can that will help the Kingdom to come?" asked Miss Miles. Everyone agreed that it would be fun and worth while to do.

Edna was particularly interested and told the group that she was going to be a missionary to Liberia. The



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rest were rather awed by this. In the meantime Ethel had discovered the books on the shelf and was pulling out different volumes to look at them and to show the rest of the class.

"What can we do to show the Kingdom of God can come?" Miss Miles wondered—aloud. Different activities such as those given above, were mentioned, and some suggested that they could study about different countries and different missionary work, and report on it. Then Miss Miles showed them a missionary map (since the Department's map, Thy Kingdom Come, had not yet been printed), and they looked at it with a great deal of interest.

"Do you think we could make a picture map of our own showing what Thy Kingdom Come means?" Most of them thought it would be a good idea, but Herbert thought it would be rather hard for all to work on the map at once because it would be so crowded. Joan said that each one could choose a different country and work on that and then put his information on the map. Different countries were listed on the board—especially those where our Church has missions—and each member chose a country to work on. And so the plan was launched.

The limitations of space prevent us from telling much about the work this group of juniors carried on from day to day. The stories prepared for the 1933 Missionary Unit were read, discussed, and criticized. Nearly all were well liked; *The Man Who Asked Questions* produced a flood of discussion:

JOAN burst out with, "Oh, that was a good story!" The others agreed.

LEADER: "What did you like about it?"

ETHEL: "I liked the way he helped people."

LEADER: "How did he help the people?"

EDNA: "He asked questions."

LEADER: "How did that help people?"

JOAN: "He helped them so that there would not be so many cripples."



LEADER: "How else did his questions help them?"

EDNA: "The fathers didn't have to work so long and could see their children."

ETHEL: "I liked the part where the old women and the children came to Church."

LEADER: "Do you think it is a good idea to ask questions?"



SOMEONE: "Yes, it helps you learn about things. . . It helps make things better. If he hadn't asked questions the fathers could not have seen their children."

LEADER: "Do you like to ask questions?"

ALL: "Yes!!"

LEADER: "Can you think of any time when it helped you to ask questions?"

There was no specific response to this, and the leader tried again with, "Do you think that man was a missionary?" Some answered "Yes" rather doubtfully, and two, "No."

LEADER: "What is a missionary anyway?"

EDNA: "It is someone sent to a mission field to teach people about God."

JOAN: "Everyone can be a missionary."

ETHEL: "The minister was a missionary too because he helped them not to have so many cripples, and he helped the fathers to have more time with their families."

LEADER: "Do you think that the minister was a missionary?"

Everyone agreed. In the meantime Herbert had gone to the dictionary to look up the definition. This was found and read: "Someone who is sent away, usually to a foreign place on a mission." Miss Miles said that that was the definition people usually thought of, but reminded the group of what Joan had said about everyone being a missionary. Different things that missionaries do were listed on the board:

Teach people about God.

Teach people about Jesus.

Help to make people well (medical missionaries were mentioned by Edna).

Help the poor people.

LEADER: "How can we be missionaries at home?"

Suggestions: "Being kind to our mothers and fathers and brothers and sisters." "Play with our brothers and sisters."

ETHEL: "We can pray about it."

LEADER: "Yes, we can pray about it, and we can help make the Kingdom come by prayer, too, can't we?"

As the group continued its work posters were produced, and reports made on books and countries. Pearl Buck's *The Young Revolutionist* (New York, Missionary Education Movement, \$1.50) was read with interest by the whole

THY KINGDOM COME—LENTEN OFFERING THEME

group, and eventually dramatized for older members of the conference. A Parade of Peace was planned and produced on Independence Day, with the primary group formally invited to participate. Each child carried a sign, made by different members of the group, as follows:

- The Parade of Peace—July 4th
 This We Want Our Country to Do
 Keep People Happy by Making Them Well
 Medical Missionary
 I Want My Country to be Peaceful With All the World. This was followed by all the people representing different countries and wearing signs: American Indian, A Person from India, The Chinese, The Japanese.
 Be Friendly With All the World
 I Want My Country to Be Loyal
 I Want My Country to Help the Kingdom to Come. This last sign was carried by Ethel, who also wore a sign indicating that she was a missionary teacher.

Another day an Indian member of the conference visited the group and was plied with questions, such as, "When did you become a Christian?" "How do you live?" "Tell us an Indian story." "Show us pictures of your children." An increased interest in Indians was the result of this visit, and some of the girls enjoyed weaving miniature models of Navajo rugs, which they eventually transformed into purses. The Indian story in the 1933 Unit, *The Touch of the Good Spirit*, was read and greeted with, "Oh, that was the best story."

LEADER: "What did you like about it?"

JOAN: "I just liked it better."

ETHEL: "I liked the way the Indian woman went to the Church."

EDNA: "I liked the way her boy was made well at the hospital. These stories get better and better."

JOAN: "And, oh, I liked the way she didn't cheat the traders any more."

LEADER: "Do you think that story has anything to do with Thy Kingdom Come?"

LILY: "If the Kingdom were here, people would not cheat in their business."

EDNA: "Yes, and if the Kingdom were here, people would be made well. I am going to be a medical missionary."

(The reader will notice how the particular

temperaments and interests of certain members of this group are reflected by their comments on the stories.)

Lest the reader think that all went well every minute of the nine mornings during which this group met, let him be assured that, as in every class, there were hectic moments and times when some boy or girl was not as coöperative as he or she might have been. Yet in the end each boy and girl learned something, as is evidenced by the summary made by the group on the last day of the conference:

Things Keeping the Kingdom from Coming

- Selfish and greedy people
- Kidnapping and robbery
- Dishonesty
- Murder
- Gossip
- People injured in their work
- Men working all day—so they cannot see their children
- War

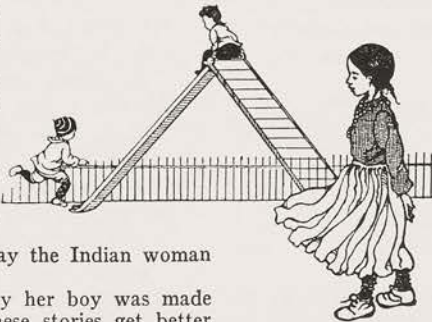
Those Helping to Bring the Kingdom

- Policemen
- Doctors
- League of Nations
- Nurses
- Schools
- Teachers
- Ministers
- Missionaries
- Everyone can help
- Everyone can ask questions

If the Kingdom Were Here

- Honest people
- Generous people
- Fair people
- People go to Church
- People say their prayers
- Everyone can have a chance to play
- Everyone would worship God as Jesus did
- Think of all races as brothers and sisters
- No more wars—peace instead
- Friendly people

Everyone would love each other
 Everyone would grow a step higher every day



THE CHILDREN'S GROUP at the Gambier Summer Conference was also asked to try out the stories prepared for the 1933 Unit. This group differed from the Blue Mountain class in that it was considerably larger (thirty-three in all) and

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consisted of children living in the village, from nine to fourteen years of age, most of whom were members of a Church school of another communion.

The group was also handicapped as to space whereas the Blue Mountain class had a large room providing for freedom of activity. Flora Fender, Director of Religious Education at Calvary Church, Clifton, Cincinnati, Ohio, was the leader of this class. Miss Fender's program for nine days developed as follows:

I. Introduction

Story—Thy Kingdom Come, from *Thy Kingdom of Love*, by Blanche Carrier

II. Defining the Kingdom

Story—The Man Who Asked Questions

III. Ready to Help

Story—The Missionary Who Went on a Vacation

IV. Giving Our Best

Committee work—four stories written, one by each committee.

V. Sincerity—Being sincere in what we do

Story—The Touch of the Good Spirit

VI. Gratitude

Story—The Upturned Hand

VII. Game covering work to this point

VIII. Reaching Out into the World

Story—Pala

Talk by the Rev. Arthur M. Sherman, who was present at the conference.

IX. The Kingdom a Kingdom of Love

Story—The World Is All of a Piece

On the opening day Miss Fender asked the group to write the answers to two questions:

1. What do we mean, when we say in the Lord's Prayer, Thy kingdom come?

2. What did Jesus mean by the Kingdom?

Some answers to the first question were:

It means to worship God.

It means there will be another kingdom.

We mean that some day everyone will be in the Lord's Kingdom, always

doing the right thing, and will be true to God always.

We mean that when someone dies their "Kingdom has come."

Our Lord will come.

It means that the world is a kingdom like heaven.

The Kingdom that comes next.

Some answers to the second were:
Heaven.

The world.

The nation and all the people.

His Kingdom is His disciples, the people, heaven, and everything pertaining to God.

It means that He is the King.

It means that the Kingdom was where God was, or heaven.

It was a lot of land.

Later in the week these children, divided into committees, looked up references to the Kingdom in the four Gospels, wrote stories illustrating how the Kingdom may be helped to come, planned services of worship, and listened to and discussed the stories. The influence of these activities upon their thinking is evidenced by the following answers to the same questions, given on the last day:

To the first question:

We mean that we love God and want to do things for others to make His Kingdom come.

We mean that the Kingdom of God is right here, and if we are obedient and helpful this will come.

That everybody would be as Jesus was.

We mean being sincere, grateful, ready to help. A Kingdom of love, in the world round about us.

It means that God is trying to help us do things, and we must help others.

To the second question:

He meant that we should love all the foreign children as we do the white children.

The whole world.

To do right.

Jesus wanted us to carry on His work and tell other people about God.



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Jesus meant that the Kingdom is in the world, and the flowers and trees and we are a part of it.

The Kingdom of Heaven is a Kingdom of Love.

To the question, How can we help to bring in the Kingdom? some children replied:

We can help bring in the Kingdom by giving our best, by being kind, sincere, helping others, and teaching others about the Kingdom.

By doing what is right.

We can help to make the Kingdom come by helping other people that need to know about God and help the needy. You could feed a hungry cat or dog. You could be kind to your sister or brother. You could be truthful to your father and mother and to others. If you are in summer school and you are sawing and someone else does not have a saw, you could let them use yours.

I would like to be a missionary.

Our job is, if we cannot go ourselves, to give money or clothing, or anything we can that would be of any use to the missionaries and the people.

We ought to help each other bring the Kingdom closer to each one of us.

Many of us cannot travel to foreign lands, but we might sacrifice something to make others happy.

We might reach out into the world and help in many ways. We might do as Dr. Sherman did—being a missionary, or we might find a way of our own. We might see how many people know what the Kingdom is, and teach those who do not.

By making this world a happier place. You could be a missionary and go to foreign countries and teach them about God, or you could reach out and do kind things right here at home.

The older age range of pupils in this group is reflected by their answers to these questions, in that they are more abstract than the suggestions offered by the Blue Mountain Group. The Gambier children were also asked to tell why they had liked the work of the class, and one boy replied, "I have been interested most in all that has been said about 'The Kingdom,' because all that teaches me how much better I can be than I am."

THY KINGDOM COME—Envelopes bearing this inscription have been mailed to six thousand parishes and missions in the United States and in some of the foreign fields, bringing to the Church schools material for use during their missionary offering activities, in Epiphany or Lent. This material includes:

- An outline picture map, Thy Kingdom Come, size 36x52, with an insert sheet of black and white pictures, most of which are reproduced from pictures actually taken at our various missions. 25 cents a set.
- Stories and a responsive service of worship for the junior and senior departments of the Church school. 10 cents a set. \$7.50 a hundred.
- Stories and suggestions for worship for the kindergarten and primary departments of the Church school. 10 cents a set. \$7.50 a hundred.
- Offering boxes. Free.

Every Church school receives one set of these materials free, with an order blank to use in ordering additional copies, if desired.

The source leaflets on the fields touched by the material, which were a part of the original plan, were omitted for the sake of economy. During the past three years our materials have included source leaflets on various fields, most of which are still available at two cents each, and the Today series, including *The Indians Today*, *China Today*, and *The Philippines Today*, are also available free for Church schools.

Order from The Book Store, 281 Fourth Avenue, New York, N. Y.

Along the Yukon with the *Pelican IV*

New mission launch carries Bishop Bentley on 4000-mile cruise, making complete circuit of all but one of our interior Alaskan stations

By the Rt. Rev. John Boyd Bentley, D.D.

Suffragan Bishop of Alaska, 1931-

TWO years ago the Bishop of Alaska thrilled the readers of THE SPIRIT OF MISSIONS with the tale of the work of the *Pelican* on the Yukon. That story made it obvious that the need for another boat was imperative. The Rev. and Mrs. Barrett P. Tyler responded to the need and the new boat which was built in the spring of 1931 was christened *Pelican IV* by Bishop Rowe.

A trim, sturdy, comfortable craft, the *Pelican IV* is fifty-four feet over all, has a beam of ten feet, and a draught of thirty-two inches when loaded. Her eighty-five horse-power six-cylinder gas engine makes her one of the fastest boats on the Yukon River. She is maintained for the use of the Bishops of Alaska in making their visitations to the missions, towns, and camps of the interior, and in carrying missionaries and supplies to stations off the regular run of river steamers. That she has proven her worth already is more than apparent from Bishop Bentley's narrative of his cruise in her last summer.

↑ ↑ ↑

THIS IS THE story of the *Pelican IV* and her cruise on the Yukon River and two of its great tributaries during the summer of 1932. When the ice went out of the Tanana River in May, 1932, the *Pelican IV* was launched. Freshly groomed, with her flags flying, she made a pretty picture as she rested on the water in front of St. Mark's Mission.

First, there was a short trip seventy-five miles up the Tanana River to Fairbanks, where gas and oil were taken on for the long trip. We, also, had opportunity to visit St. Matthew's Church, one

of the most attractive buildings in town; inspect the new vicarage, comfortable and convenient, where the Rev. and Mrs. Michael J. Kippenbrock, who formerly served at Cordova on the coast, have settled in Fairbanks to begin what bids fair to be a very useful and happy ministry. Today Fairbanks is the largest community of interior Alaska and is the headquarters for many Government officials. Supported by nearby gold fields, it has an assured life for some years to come. Fairbanks people are proud and hospitable; proud of their town and hospitable to the stranger within her gates.

Since the beginning of what is known in Alaska as "the camp," our Church has taken an active part in the religious and civic life of the community. The George C. Thomas Memorial Library owned and run by the Church is the only public library in the town.

Returning to Nenana, stores were taken on, fresh water was pumped into the drinking tank, the engine and equipment were given a final inspection, and we were ready to begin the long trip that would take us nearly four thousand miles on our summer visitations.

All our friends were down to bid us Godspeed. Lines were cast off and with whistle blowing and handkerchiefs waving, we got away. Our ship's company consisted of Marguerite Bartberger, who was returning to her post at Anvik after a year's furlough at home; Amy Hill, who was returning to her work at Allakaket after two years in the States; Bessie Kay, who was going to Allakaket as teacher after service at Nenana; Mrs. Bentley, who was to make the whole trip

in the capacity of cook and "unofficial observer"; Charlie Fisher, a mission boy from St. Mark's who was the crew; and myself as engineer and pilot.

Thirty miles below Nenana on the Tanana River we stopped at St. Barnabas' Mission, Minto, and tied up for the night. Here we visited the Rev. and Mrs. Arthur Wright and their five splendid little boys. The Wrights moved here late in 1931, but already they have done much work on the buildings and grounds and gardens. Minto is an Indian community of about two hundred souls. At the time of our visit they were all away at their spring rat camps. The great need at Minto just now is a school. The Government has been asked time and time again to give us a teacher for these people, and when the funds are available will supply this need, but just now there is no school for the children.

Next morning there was a celebration of the Holy Communion and after breakfast we said farewell to the Wrights and continued our journey down stream. The river at this season was deserted. The people were all back at the lakes hunting rats and one could travel for many miles without seeing a sign of human life. That night we tied up 40 miles above Tanana.

The morning brought us to Tanana and the Mission of Our Saviour, where Deaconess A. G. Sterne had been in charge all winter. This quiet woman has had many burdens to bear, sickness among the people and responsibilities of many kinds thrust upon her, but she has borne them all cheerfully. One wishes that a clergyman might be stationed here and we must not rest until one is provided.

On Monday we left Tanana. Our journey thus far had brought us two hundred miles down the Tanana River. Now we were to go 250 miles down the Yukon to Koyukuk Station where the Koyukuk River flows into the Yukon. At noon we ran in the mouth of the Tozitna River, a small tributary that comes in on the right bank. Here we had lunch and took on clear water for our tanks. The Yukon and its larger tributaries are so laden with sand and silt that water taken from them, while pure, is not palatable to drink. Many of the smaller streams, tributary to the great river, are clear and afford us an ample supply of drinking water. As we must have clear water for the cooling system of the engine, besides the needs of the galley, we must keep a good supply on hand.

About 150 miles below Tanana we



COMMUNION SERVICE AT A LOWER TANANA RIVER FISH CAMP
During Bishop Bentley's 77-day visitation in the interior the sacrament was carried to many out of the way places. He also baptized 37 and confirmed 27

THE SPIRIT OF MISSIONS

came to Ruby. Here the channel which for a hundred miles had held to the right bank swings across to the left bank and washes the waterfront of Ruby. The town is beautifully situated. Bold bluffs rise from the river above and below it. The town is built on a plateau surrounded by hills. While suffering the same decline common to all the towns of the Yukon Valley, Ruby is, perhaps, the most prosperous of all the mining communities along the great river today. Behind the town are the camps where active mining operations are going on.

Leaving Ruby we continued our way down stream, past Melozi, Lewis, Loudon, and Galena, the swift current of the river sweeping us along at a rapid rate. Late in the evening we arrived at Koyukuk Station, where we replenished our gas supply and prepared for the long trip of 450 miles to St. John's-in-the-Wilderness, at Allakaket. Koyukuk Station and the region nearby rightly belongs to the Jesuit Fathers and we are careful not to interfere in any way with their work or their people.

The next morning saw us on our way up the Koyukuk River. Just at the entrance, the channel swings against a great, bold bluff that must rise to a height of a thousand feet called Koyukuk Mountain. It serves as a landmark for miles up and down the river. I suppose that in all interior Alaska there is no region quite so void of men and beasts as the lower reaches of the Koyukuk. This considerable stream meanders through a great swamp region. Around bend after bend we went mile after mile of monotonous navigation, and not a sign of a camp or an Indian, not a sign of a moose or a bear, not a duck or a swan to break the stillness. But presently we passed a party of natives returning from their spring rat camps going down stream in their boats. About a third of the way up we stopped at the mouth of the Dulvitna. Here we found a camp of hunters about to go down to the Yukon to trade in their spring catch of furs. Here too we had the chance to refill our water tanks from

the clear waters of the small tributary.

Then on we went again, mile after mile. The swamp lands were left behind and we came to the low foothills of the northern range. First ahead then astern, then on one quarter and then another they appeared as we wound in and out around the bends of the river. We passed the Cut Off Village, now all but deserted; pushed on through the Cut Off Slough and came to the upper reaches of the river where the water is shallow and swift and where the sand bars make navigation difficult and dangerous.

On the third Sunday after Trinity, we were tied up in the mouth of the Hogatzatna River, a tributary coming in on the right bank of the Koyukuk. We had now come about three hundred miles from the Yukon and were just on the sixty-sixth parallel, so our map told us. That morning we celebrated the Holy Communion and recalled that just 325 years before on the same Sunday good Master Robert Hunt, chaplain of the colony that landed at Jamestown in Virginia in May, 1607, had officiated at a similar service for his people, this being the first Communion service of the Church of England in the New World. The Collect, Epistle, and Gospel for the day were peculiarly appropriate to that pioneer company 325 years ago. And they were equally appropriate for our party in 1932.

On we went, past Hughes, an old mining camp that has dwindled to one small trading post and a handful of natives; past that wretched place in the river where the channel twists and turns and rushes down at a great rate giving the name Measly Chute to the channel; past Red Mountain, fifty miles below the mission; past the mouth of Old Man River; past the point where the Arctic Circle crosses the river; and finally, we pressed up beyond the last riffle and with whistle blowing we arrived at Allakaket.

To Be Continued

Next month Bishop Bentley will conclude this narrative with an account of the visits to Allakaket, Fort Yukon, Anvik, Circle, and Eagle, and the return to Nenana.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



Photo by Harold C. Amos

POLING ON THE AMBURAYAN RIVER, P. I., AT SUNSET

Flat log rafts are frequently the only means of crossing the many streams in the Mountain Province of northern Luzon. In the more traveled places, however, they are being rapidly replaced by bridges



PLAY TIME AT ST. MARY'S KINDERGARTEN, HONOLULU

About 70 children of the neighborhood comprise the kindergarten group. The mothers of these boys and girls of many races have taken much interest in the nutrition class for underweight children and in the kindergarten mothers' meetings



WOMEN'S WARD, ST. JAMES' HOSPITAL, ANKING

A feature of the hospital work is the sending out of simple medicines such as laymen can safely handle, to our outstation clergy and catechists. A doctor, nurse, and chaplain also visit Hai K'au Chou farm each week



BASEBALL AND VOLLEY BALL TEAM, ALL SAINTS' SCHOOL, BONTOC, P. I.
Athletic games form an important part of the *fiestas* held in our Mountain Province missions. The atmosphere of American athletic contests is reproduced even to organized cheers and songs led by cheerleaders



SPREAD THE LIGHT CLUB IN HSIKWAN, NANKING, CHINA
Putting into effect their promise to serve their Church and their country, two Christian pupils, assisted by one of their teachers, conduct Sunday school classes for children from the neighboring mud huts

Procession of Native Chiefs at Inauguration of President Barclay of Liberia



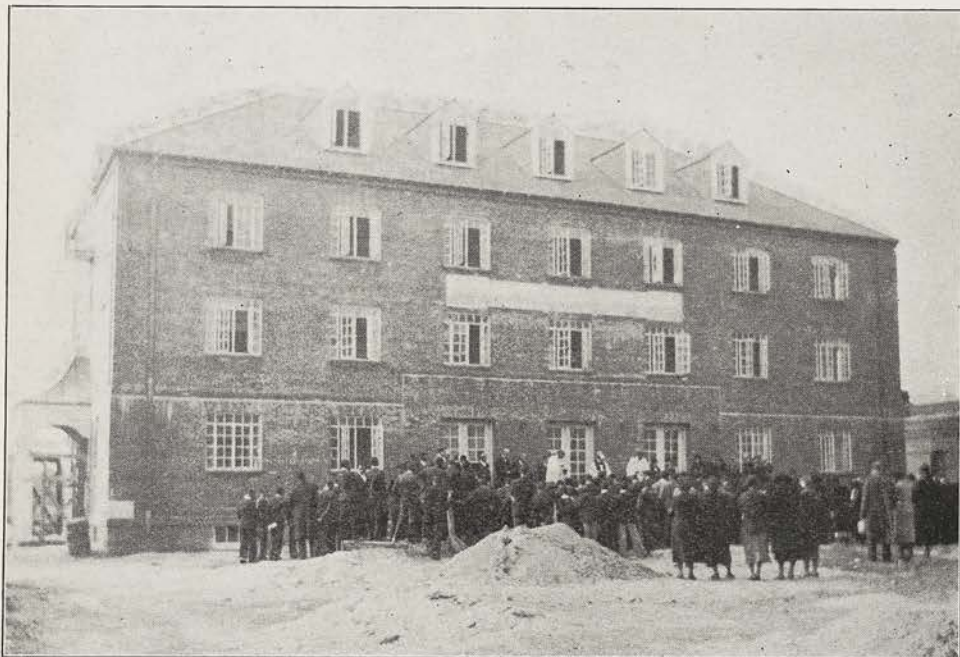
An effort is being made to make the College of West Africa (the building in the center background beyond the Methodist Church), a cooperative union enterprise. In furtherance of this plan Bishop Campbell has assigned one of our missionaries, Susan

Mitchell, to its staff. Other buildings in the picture include the Executive Mansion at the right, and the Department of State building at the left. The garden wall of Bishop Campbell's house may be seen in the right foreground



ST. JOHN'S BOYS' CHAPTER MARKS NEW BEGINNING OF BROTHERHOOD IN CHINA

Included in the group are (second from right) the director, John R. K. Tsoh; (extreme left) the school chaplain, the Rev. C. L. Chu; (extreme right, rear) the vice-director, Yang Koh Yoong (See page 125)



DEDICATING WRIGHT HALL, VOORHEES SCHOOL, DENMARK, S. C.

Named in honor of Elizabeth Evelyn Wright, the founder of the school, this is the first building on the campus to be erected by student labor; thirty-two of the forty-five workmen being students (See page 122)



IGOROTS PREPARE A FEAST
Members of St. Barnabas Society, Alab, preparing caribou for the *fiesta*. Note the native hat



ON THE MARK!
Intramural games at St. Paul's, Tokyo, include most American sports with a few indigenous ones added



CHINESE BIBLE CLASS CELEBRATES ITS TWENTY-FIFTH ANNIVERSARY
Soon after coming to Shanghai from Honolulu in 1907, Mrs. L. A. Chang gathered a group of women about her for Bible study. She has taught this class ever since (See page 105)

Howard C. Robbins suggests

Some Books for Lenten Reading

LENT IS A RECURRING reminder of the sacredness of time. According to the Book of Common Prayer, Lent requires of us "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." It calls upon us to be more discriminating in the employment of time and for forty days to shoulder aside useless employments, trifling engagements, impertinent and meaningless interruptions.

Part of the time so saved will be given to prayer and meditation. Some part should also be given to the reading of religious books. Matthew Arnold has defined culture as a knowledge of the best that men have thought and said. What is true of intellectual culture is equally true of spiritual culture: it implies a knowledge of the best that men have thought and said in the sphere of religion. Many find it helpful to "corner themselves by specific engagements," and to lay out for themselves in advance a course of Lenten reading, including in it a few books of devotion, one or two outstanding religious biographies, and at least one book requiring close attention and disciplined thought. The following list of books is submitted as an illustration of this sort of Lenten reading, but other books of similar character and value may of course be substituted:

BOOKS OF DEVOTION. *Concerning the Inner Life*, by Evelyn Underhill (N. Y., Dutton, \$1), is popular and yet profoundly spiritual. *Theologica Germanica* (N. Y., Macmillan, \$1.40) is a source book in mysticism. *The Confessions of Saint Augustine* (N. Y., Boni, \$3.50) is perhaps the most illuminating spiritual autobiography written since the Epistles of St. Paul.

RELIGIOUS BIOGRAPHIES. Paul Sabatier's *Life of Saint Francis of Assisi* (N. Y., Scribner, \$3) remains the standard biography of the greatest of the medieval saints, and with it should be read the *Little Flowers of Saint Francis*. Of the biographies of present-day saints, either George Adam Smith's *Henry Drummond* or Arnold Lunn's *Life of John Wesley* (N. Y., Dial, \$4) is recommended.

BOOKS REQUIRING CAREFUL STUDY. The field is rich, and includes a number of books recently published. An excellent translation makes available for English and American readers Friedrich Heiler's great book, *Prayer* (N. Y., Oxford, \$3.75). In *Reality*, Canon B. H. Streeter (N. Y., Macmillan, \$2.50) has grappled with some of the most urgent problems besetting modern religious thought. *The Doctrine of Grace* (N. Y., Macmillan, \$4.50) is a symposium of high significance and value. One of these books, or one of similar character, could well be made central in a course of Lenten reading, and I venture to suggest one more, and that is *Re-Thinking Missions* (N. Y., Harpers, \$2).

"Follow Me" - into the Homes of All People

Loyalty to Christ and His Church demands
the Every Member Canvass be the starting point
of an all-year-round evangelistic alertness

By the Rt. Rev. Benjamin T. Kemerer

Bishop Coadjutor of Duluth

THIS article is a portion of an address delivered by Bishop Kemerer, at the Synod of the Sixth Province, meeting at Caspar, Wyoming. In the first half of his address the Bishop urged the follow-up in terms of continuing the effort to secure financial pledges until every communicant had been visited. That section is omitted here in order to present what the Bishop's statement said concerning the follow-up of the Canvass as a continuing endeavor in terms of missionary education and evangelism. This has a direct bearing on the proposal of the Field Department that in every parish and mission the Every Member Canvass Committee and the canvassers be enlisted for permanent service with an Every Member Visitation this spring as an immediate objective.

BISHOP JOHNSON in a recent editorial in *The Witness* tells the difference, in terms of golf, between a swat and a drive, as well as the difference in results. Speaking in terms of the Every Member Canvass we might well adopt his title instead of the follow-up, for we must all admit that there is enough hooking, slicing, and fozzling in our Church Program drives to justify the parody. . . .

While there must be

no decline in emphasis upon the necessity of preparatory ground work, there must be greatly accented emphasis upon the follow-up. For it is at this point that so much of the advantage of all preliminary preparation is lost. We cast bread upon the waters but fail to gather it up when it returns to us after many days. . . . The follow-up is, of course, only another name for a thorough Canvass. And the need for it is not confined to the city parish. In rural districts comprising the country and small towns it is surprising how many there are who make no pledge to the Church. . . .

We cannot overcome every case of pusillanimity represented in our communion and fellowship, we cannot overcome all the grouches and prejudices harbored by stubborn and willful natures. We can

remove misunderstandings. We can let our poor know that their gifts of five cents a week will largely provision the Church for carrying out her full present program. The poor, the isolated, the inundated, the multitude who feel that the little they can do will not matter much one way or the other; the children of the Church school with their Lenten Offering, the newcomers who move into the parish, those who pledge on the black side but not on the



THE RT. REV. B. T. KEMERER
Stresses importance of enlisting Every
Member Canvassers for permanent service

THE SPIRIT OF MISSIONS

red, yes, we have had them in mind in time past, and always intended to get to them. The time is past when these inactive resolutions can continue to lie in that category. . . .

So far our thoughts have been occupied with the relation of the follow-up to the canvass for pledges. But it has a much wider application. As a rule those who require following up are the ones who hold their Church connection more or less lightly. A follow-up that is not based upon the purpose of bringing them into close touch with the Church is fundamentally faulty. An Every Member Canvass should be primarily for souls, and canvassers should have this view impressed upon them. To increase Church attendance, to secure children for baptism and candidates for confirmation, to recruit for Church organizations, to furnish the rector with information about pastoral opportunities, and to embody the fellowship of the Church, are some of the important purposes that an Every Member Canvass should serve.

Lest it be forgotten, we ought especially to mention that the opportunity for inquiry that an Every Member Canvass offers is most important. Canvassers ought never to leave a house without inquiring whether the people living there know of new people, sick people, non-Church people, upon whom fellowship calls might be made. In rural communities where there is not much movement of population and where everybody knows everybody else there would seem to be less occasion for such a survey than in a city. Certainly there is less need for it as far as numbers are concerned. But experience shows that even in small missions a surprising amount of invaluable information can be uncovered that opens a rich field for service. It is here that the follow-up reaches its apotheosis. It is here also that many parishes register their most dismal failures.

It is sadly true that most of our missions and smaller parishes are in a state of arrested development. There is a deadly monotony arising from seeing the

same little group at Church, at the guild, at the Church school. People develop a case of nerves, get on each other's nerves, and have rows compared to which a cat fight is a melodious nocturne. It is hard to know whether to admire the fine courage and loyalty of our Church people under such circumstances, or to ridicule their silliness for stalemating their work.

It is totally unnecessary for any mission to be in a treadmill. There are fascinating excursions to take after new people, glorious adventures in winning souls, and sufficient success possible to quite relieve the tedium of oyster suppers and cake sales by the same old gang year after year.

Again and again it is told that the field is limited, that there are no new people to be gotten. But that information is hardly cold before some sect like the Seventh Day Adventists, or the Holy Rollers, comes along and establishes a mission right under the eaves of our Church with a lot of brand new people. There are people, new children, poor, lonely, sick, neglected people, as well as those more fortunately circumstanced in every locality, among whom a winsome follow-up policy by the priest and the coöperation of the people would have substantial results.

Some years ago a priest went into a rural community in which we had only a handful of people. It was the average country town of not more than four hundred inhabitants, with the average number of half-filled churches. Although living in another town he built up a communicant list of a hundred people in a very few years, built a church that was destroyed by fire, built another and larger church which is now nearly paid for. I asked him how he managed to get the people and all he would say was, "I just went round and got them."

Of course it is not true that there are no people to be had in any place. It is also true that they are not going to crash our gates. But the Gospel is to them and to their children, and a follow-up will bring many of them to hear it. The parish or mission is static only because

"FOLLOW ME"—INTO THE HOMES OF ALL PEOPLE

the priest and the people will have it so. A curious limitation blindfolds our people with the idea that Christian missions is described by the red side of an envelope. After all, follow-up only means "Follow Me"—into the homes of the unchurched, the uninterested, the unattached, the isolated, poor, neglected that live all around us.

Following up is an all the year round proposition. Not long since my car developed a curious gait. It got to bucking. Every so often it would leap ahead and then do a hesitation. It nearly broke my neck before I got to the nearest garage, and then I found that three spark plugs had gone out of business. When they were replaced I continued my journey with an even flow of power. I sometimes think that many parishes blow a spark plug about the middle of November each year and never get it replaced until the next October when they repeat the process. If the follow-up is limited to the fall of the year the greater part of its meaning and power is lost. It is probably that there always will be a need for an annual round-up for the taking of pledges and securing information. However thoroughly this is done a regular

and ceaseless follow-up for evangelistic purposes is necessary for the regular, even flow of Divine power. The Every Member Canvass can be made a starting point for every year's evangelistic activities, a fresh inspiration and challenge that marks out the field of opportunities for the new year's directed energies.

It hardly need be said that if it is made such the reluctance with which our people recruit as canvassers will pass away, and the reluctance with which canvassers are admitted to many homes will cease.

Loyalty to Christ and His Church demands a follow-up that will accomplish:

1. A complete Every Member Canvass for pledges
2. A survey of the spiritual opportunities of the field
3. A personal invitation to every member to worship, and to become associated with some organizational activity of the parish or mission
4. Continued mission instruction
5. An all the year round alertness in evangelism as a parish policy.

God forbid that we should think of this only in terms of organization. It may require a chairman or two; but the basic requirement is a leadership of vision and purpose to make the people see the opportunities that lie all around them.

The Church's Training Schools for Women

IN THESE DAYS when emphasis is continually placed on the need of more and better training for women Church workers, young women not infrequently ask what training is available. The following list of Church training schools may be useful. More detailed information will be found in *The Living Church Annual* and still more may of course be obtained in each case from the schools themselves:

NEW YORK TRAINING SCHOOL FOR DEACONESSES, St. Faith's House, 419 West 110th Street, New York.

CHURCH TRAINING SCHOOL, 708 Spruce Street, Philadelphia.

CHICAGO CHURCH TRAINING SCHOOL, 211 South Ashland Boulevard, Chicago.

THE SCHOOL FOR CHRISTIAN SERVICE and Deaconess Training School of the Pacific (St. Margaret's), Berkeley, California.

THE BISHOP TUTTLE TRAINING SCHOOL, Raleigh, North Carolina. (A national school for the training of colored women for Church and social work, established by the Woman's Auxiliary. Two years of college work are required for entrance.)

To these five which are resident schools should be added Windham House, 326 West 108th Street, New York, established by the Woman's Auxiliary as a residence for missionaries on furlough who desire to study, and for graduate students taking definite training preparatory to work in the Church at home or abroad.

A limited number of scholarships are available for these schools. In a few cases a diocese has provided scholarships, and some are offered by the Woman's Auxiliary, national or diocesan.



Jottings from Near and Far



Some Books for Lenten Reading suggested by the Rev. Howard Chandler Robbins, Professor of Pastoral Theology in the General Theological Seminary, New York (page 100), is the first of several papers on this subject which leading Churchmen have written especially for THE SPIRIT OF MISSIONS. The second paper will be published next month.

The Editors would take this opportunity to remind our readers that Dr. Robbins is himself the author of several volumes which would make appropriate Lenten reading. We would mention especially *Cathedral Sermons* (New York, Harpers, \$2), *Simplicity Towards Christ* (New York, Scribner, \$2), and *Charles Lewis Slattery* (New York, Harpers, \$2.50).

IN NOVEMBER a conference of Christian workers throughout Japan was held in Tokyo. Chinese Christians sent fraternal delegates, among them Chang Fuliang. In an address to the conference Mr. Chang said:

It would be an ungrateful act of omission, if I should refrain from touching upon the question foremost in our minds, on the relationship between Japan and China. By the constant interchange of messages of sympathy and goodwill during the last twelve months or so between our National Christian Councils and by the courageous stand taken by some Japanese Christians, the Christians in our two countries have come closer together in the fellowship of prayer and sorrow, although our respective countries seem to drift farther apart. It is true that both our countries have very small Christian populations, and that the Christian influence is very small at present in our respective Governments. Nevertheless, the fate of mankind hangs on a thin thread of emotion and nationalism and calls for action on the part of Christians. Shall there be another world war? Will the salvation of nations lie in wars and more wars? God forbid! The Christians of the world, especially those in Japan and China, must aggressively and incessantly work for the cause of justice between nations, peace on earth, and goodwill among men.

The Journal of the 1931 General Convention was mailed to all bishops and deputies from the printer's office in St. Louis during May and June, 1932. If any bishop or deputy has not received his copy, will he kindly notify the Rev. Franklin J. Clark, 281 Fourth Avenue, New York, N. Y.

THE CHILDREN'S HOME at Bella Vista, Panama Canal Zone, now has forty in its family, representing thirteen nationalities: American, Panamanian, Chinese, Colombian, Ecuadorian, Venezuelan, Greek, Turk, Dutch West Indian, Costa Rican, Puerto Rican, Italian, and German.

The food budget allows only one hundred dollars a month, or \$2.50 per child, while the total cost for maintenance of one child is five dollars a month. This includes no milk, no eggs, and meat only once a week.

The Panama Canal Zone continues in the care of the Bishop of Haiti, who has been in charge since the translation in 1930 of Bishop Morris to Louisiana.

DISCUSSING REVOLUTIONARY disturbances in Brazil Bishop Thomas says:

Immediately after the cessation of hostilities in Sao Paulo, where the last revolution was centered, I went there and visited all our stations among the Brazilians and the Japanese.

Beyond what every one has suffered from the economic strain, which has been the natural and necessary result of the revolution, our clergy and congregations have sustained no abnormal losses. There were many casualties, and not a few of our Church people mourn the loss of relatives. All our clergy were able to continue at their posts and to carry on their work. Our schools continued to operate with full enrollments.

Our clergy and people look forward hopefully to the time when under a new constitution and wise leadership and a truly democratic vote the whole country may return to the way of peace, and to the day when the mistakes of

JOTTINGS FROM NEAR AND FAR

the past and enmities created by our recent troubles may be forgotten.

UNOFFICIAL INFORMATION from Mexico City indicates that Hooker School is not on the list of schools granted registration by the Government. The decision is based on the fact that the school building is the property of a religious corporation.

For the present the departments of the school granting certificates and diplomas acceptable in Government schools will be discontinued, and the emphasis will be placed upon the commercial department and the department of domestic science in which courses are completed.

The law of April 19, 1932, has been made effective by the Secretary of Education and its rigid terms will make necessary the reorganization of the teaching staff, and will mean that several of the American teachers will have to relinquish their positions. Both the Rt. Rev. Efrain Salinas y Velasco and the Chancellor of the District of Mexico, Hilary N. Branch, are hard at work to discover some basis acceptable to the Government upon which the school may continue. There is every reason to believe that their efforts will be successful, and that a basis of coöperation with the Government may be found which will enable Hooker School to continue its work and fulfill the ideals and aims of its founder—FRANK W. CREIGHTON, *Bishop of Mexico*.

A WELCOME ADDITION TO the physical equipment of St. Paul's University, Tokyo, is the new psychological laboratory which was formally accepted and opened on November 19 last.

Some years ago a student at St. Paul's University was led through his interest in philosophy to take a practical interest in the welfare of poor students. Unfortunately, in 1926, while still an undergraduate, he died. His father, the president of the Mitsui Trust Company, one of Japan's largest banks, wishing to perpetuate his son's memory, provided for the erection of this laboratory.

Participating in the opening ceremonies were the president of the University, the donor of the new laboratory, head of St. Paul's Psychology Department, the former and present deans, and officers of the Imperial Department of Education. The building containing classrooms and laboratories is the first place where practical laboratory work can be carried on, and needless to say, the faculty and students are grateful to the donor for having made possible the establishment of a research laboratory in so important a subject as the modern university curriculum.—WILLIAM BRADFORD SMITH, *St. Paul's University, Tokyo, Japan*.

IN COMMEMORATION OF its twenty-fifth anniversary, the Cantonese Bible Class of the Church of Our Saviour, Shanghai, held a great service of thanksgiving on Sunday, November 27, 1932. During the preceding week daily retreats were held at which instructions on the parables of our Lord were given by the clergyman of the parish. On one day there was a service of remembrance for the members of the class who had died during the quarter century, and who, curiously enough, numbered twenty-five. At the service of thanksgiving the class presented an offering of two thousand dollars, one-half for endowment of the parish and the other half for the Shensi Episcopal Endowment Fund.

The Cantonese Bible Class was founded by Mrs. L. A. Chang who has been its teacher ever since. In addition to this activity she has served for the past twelve years as the president of the Woman's Auxiliary or Women's Missionary Service League of Kiangsu, which post she relinquished at the recent annual meeting because of her increasing years. (*See picture page 99.*)

YOU REMEMBER HEARING that ten carpenters were giving their labor to erect a church at Gruetli? It has been dedicated as the Church of St. Bernard—and it is the tenth church building erected in ten years in Tennessee.

SANCTUARY

On Earth, Peace

IN February the golden lights of the Christmas and Epiphany festivals give place to the solemn but no less beautiful shadows of approaching Lent.

In the song of the angels at Christmas, which we repeat in the Gloria of the Communion service, "Glory be to God on high" is followed by "Peace on earth, good will toward men."

The first and great commandment, Love God, is followed by the second like unto it, Love thy neighbor.

"Our Father, who art in heaven, hallowed be thy Name" is followed by "Thy kingdom come, thy will be done, on earth."

The two ideas are inseparable and either one is incomplete alone. Continuing the worship and thanksgiving of the festival seasons, we renew the intercessions and penitence of Lent.

WORSHIP worthy of the majesty and greatness of our God, and conduct worthy of a Christian, personal and communal devotion to Christ, are, humanly speaking, the mightiest factors that God uses in the extension of his kingdom.—Bishop Azariah of Dornakal, South India.

FROM THE MURMUR and subtleties of suspicion with which we vex one another
Give us rest.
Make a new beginning,
Mingle again the kindred of the nations in the alchemy of love,
And with some finer essence of forbearance
Temper our minds.

—Aristophanes, 400 B. C.

ALmighty God, from whom all thoughts of truth and peace proceed, kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquillity thy kingdom may go forward till the earth is filled with the knowledge of thy love. Through Jesus Christ our Lord. Amen.

INTERCESSIONS

LET US PRAY this month especially
For the National Council meeting February 8 and 9.
For the Church's Mission at home: in diocesan missions; in missionary districts; in work among many different races; in Alaska and Hawaii.

The National Council

Conducts the general work of the Church between sessions of the
General Convention and is the Board of Directors of
the Domestic and Foreign Missionary Society

THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island, <i>President</i>	
THE RT. REV. HUGH L. BURLESON, D.D.	LEWIS B. FRANKLIN, D.C.L.
<i>First Vice-President</i>	<i>Second Vice-President and Treasurer</i>
Foreign Missions, Domestic Missions,	Finance
Religious Education	Publicity
Christian Social Service	Field
THE REV. FRANKLIN J. CLARK, <i>Secretary</i>	

THE ANNUAL MEETING of the National Council will be held on February 8 and 9, soon after this issue of THE SPIRIT OF MISSIONS is in the hands of its many readers. At this meeting the missionary program for 1933 as represented by the maintenance budget will be adopted. Every item in this program represents a missionary worker, or a missionary activity in the home or foreign field, hence each of such items infinitely transcends in interest and importance a dollar mark followed by a row of digits. Thus one can understand the very real grief of those who must make readjustment.

THE PRESIDING BISHOP in response to the formal request of the National Council that he visit mission fields of the Orient, will sail by the steamship *Empress of Canada* from Vancouver, B. C., on February 25 next. While stops will be made by the Bishop at Honolulu, Yokohama, and Shanghai, his first actual destination is Manila. Here under guidance of Bishop Mosher he will visit units of the work and study at first hand the problems which now confront this missionary jurisdiction. On the return trip Bishop Perry will make considerable stops in China and Japan. In each of these lands he will confer with the bishops and again face the many problems which harass our missionary leadership. Bishop

Perry will reach Tokyo in time to participate in the dedication of the unit of St. Luke's International Hospital which now nears completion. He expects to return early in May. The visit is made in furtherance of the general plan for efficiency and economy in the Church and will require no appropriation from the National Council.

ANOTHER EXACTING task was added to the wide range of responsibilities of Bishop Burleson when on January 14 the resignation of the Rev. John W. Suter, jr., D.D., as Executive Secretary of the Department of Religious Education became effective. As First Vice-President in charge of the Departments of Foreign and Domestic Missions, Religious Education, and Christian Social Service, Bishop Burleson has twice been called upon to assume personal direction in units of this work. He succeeded the late Dr. Lathrop in charge of Christian Social Service and now will direct Religious Education. Meantime his responsibility in connection with the current survey of home and foreign missions, an onerous task in itself, together with the normal activities of his post as Assistant to the Presiding Bishop, make of Bishop Burleson the center of a whirl of activity. *Tallahodh* the Dakota Indians named him. It means "Good Timber." Right!

Domestic Missions

THE RT. REV. FRANK W. CREIGHTON, S.T.D., *Executive Secretary*

DEACONESS H. LILIAN TODD writes that at the thanksgiving service at Christ Church in Las Vegas, Nevada, she had the privilege of presenting nine Indian children from the reservation for baptism. During 1932 twenty-six of our Indian children were baptized, seventeen from the Moapa Reservation and nine from Las Vegas. There are still three unbaptized in Las Vegas. The Deaconess says she intends to get them; then all our Indian children at Moapa and Las Vegas will be baptized.

THE NOTICES of the reductions in diocesan and district appropriations made by National Council brought forth some interesting replies, one of which I want to share in part with readers of this page. A missionary bishop wrote:

As one of the generals in the field, I frankly confess that with the reduction, and almost elimination of some of the sources of supply, it would appear that some of us must be prepared to endure greater hardness, and steel ourselves to face the situation manfully and without fear. I, therefore, pledge myself unreservedly to the loyal support of the National Council, and I am ready to lead the little group of men I have in this field to an attack upon the situation and I'm not afraid of losing our flag. This is a time when God Almighty expects every man to do his duty. Those who are pale with fear, and suffering from a faint heart should take their proper place in the procession of the march and either become stragglers or else eliminate themselves into the group of yellow deserters. There should be no hesitancy on the part of the National Council to make the necessary reductions, and it is up to every man in the field to shoot straight and use less ammunition.

VISCOUNT AND LADY ASTOR, during their recent trip to the United States, visited the Blue Ridge Industrial School at Bris, Virginia. The school assembled in the auditorium at the end of the noon recess and Lady Astor addressed the students and faculty from the platform. In

introducing her, the Rev. George P. Mayo, the principal, mentioned that in the early days of the school's existence she was instrumental in raising funds for the erection of one of the first buildings. In her address Lady Astor gave the boys and girls some very good advice, impressing upon them that truthfulness is at the bottom of all character building.

GOOD NEWS COMES from North Dakota where Bishop Bartlett has just finished the first year of his episcopacy, which has been a year of real progress. There were more confirmations than in any previous year. Three hundred were added to the Church school enrollment. Seven missions which had been closed for years are now open with good congregations. All this has been accomplished with a reduced staff of workers. "I am certain," the Bishop writes, "we shall make good our promise to raise \$4,200 for the general Church budget."

FOR A YEAR THIS Department has been at work making a statistical survey of every piece of work in continental United States receiving aid from the National Council. It has been a laborious task and has required the coöperation of the bishops and missionaries concerned. Of course figures do not tell the whole story, but it is most important to know that part of the story figures tell. Now, we are to have a complete evaluation of all our missionary work at home and abroad, and Bishop Burleson has been charged with the responsibility of presenting to the National Council this month a more complete evaluation of all this work than has ever been made before. Such an evaluation, which the National Council resolution declared a "vital necessity," will supplement the mere figures and give us a true picture of our missionary enterprise.

Foreign Missions

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

Newcomers in Our Overseas Missions

DURING THE LAST half of 1932 only a few missionaries were sent to re-enforce the Church's work in far-flung posts in China, Japan, the Hawaiian Islands, Alaska, and the Panama Canal Zone.

All but one of the five new missionaries appointed to work in China will devote themselves to the Church's ministry of mercy. JULIA L. CLEMENT goes to China to join the nursing staff of St. Luke's Hospital, Shanghai, while ELIZABETH CHAMBERS is a laboratory technician in St. Elizabeth's Hospital. Miss Clement, who at the time of her appointment was a member of Christ Church Cathedral in Hartford, is a graduate of Hartford Hospital Training School. Miss Chambers who has long been interested in China is a Philadelphian. She is a graduate of the University of Pennsylvania and took graduate work in the University of Pennsylvania College of Medicine. She has had experience in opening and organizing hospital laboratory work and was prominent in Schuylkill County Medical Society.

St. James' Hospital in Anking will receive an addition to its nursing staff in the person of LUCY MAY BURGIN. Long ago Miss Burgin became interested in the Church's Mission. This interest persisted through her years at William Smith College and during her nursing training in St. Luke's Hospital, New York. At the time of her appointment she was instructor of practical nursing in St. Luke's Hospital, which experience makes her particularly well qualified for her new work in China.

DR. LOGAN HOLT ROOTS, the son of our Missionary Bishop of Hankow, goes to China to serve in the Church General Hospital, Wuchang. A graduate of Harvard College and the Harvard Medical School, Dr. Roots has spent the past two

years doing surgical work in the Massachusetts General Hospital, Boston.

The one recent non-medical appointment to China is that of JOSEPHINE E. BUDD, who has joined the faculty of St. Mary's Hall, Shanghai. A graduate of Mount Holyoke College, and Teachers' College, Miss Budd has had a wide teaching experience both in the University of Texas and in Lingnan University, China. For a time she was on the staff of the Student Volunteer Movement, and more recently she was one of the "fact-finders" sent to China in 1930 by the Laymen's Foreign Missions Inquiry. At the time of her appointment she was a member of St. George's Parish, New York.

Bishop Binsted's staff in the Missionary District of the Tohoku, Japan, has been strengthened by the appointment of MAUDE PALMER. Miss Palmer is not only serving as the bishop's secretary, but is also acting as treasurer of the District, thereby releasing a clergyman for other work which greatly needs him. Miss Palmer, who has had a wide business experience, was active in Sunday school work in her home parish, Christ Church, Elizabeth City, North Carolina. She also served as treasurer and president of the Christ Church Guild, and was a member of the Christ Church Council.

Four of the five newcomers to the Hawaiian Islands are teaching in Iolani School: VACHEL LINDSAY WAKEFIELD, WALTER W. LITTELL, AGNEW R. EWING, and THE REV. KENNETH D. PERKINS. Mr. Wakefield, the son of Dr. Paul Wakefield, a former medical missionary in Hankow, was born and brought up in China. He was educated at Kuling School during the headmastership of the Rev. Albert H. Stone, who is the present head of Iolani. Mr. Wakefield, who was graduated from Hiram College and did

THE SPIRIT OF MISSIONS

graduate work in Harvard University, is a nephew of Vachel Lindsay. Interestingly enough, Mr. Lindsay frequently turned to missionary subjects for his poetry, among which we find:

Will Christ outlive Mohammed?
Will Kali's altar go?
This is our faith tremendous,
Our wild hope, who shall scorn,
That in the name of Jesus
The world shall be reborn!

Mr. Littell, who is a nephew of the Bishop of Honolulu, was educated in the Cathedral Choir School, New York; Kent School, and Yale University. Mr. Ewing was graduated last June from Lafayette College. Mr. Perkins, who attended Cornell University and St. Stephen's College, entered the Berkeley Divinity School with a keen missionary interest which he held steadfastly throughout his seminary preparation. A member of Grace Church, New York, he was ordained deacon by the Bishop of New York in 1932, and in addition to his teaching duties in Iolani School, will carry other evangelistic assignments.

THE REV. KENNETH A. BRAY, who has become pastor of the Hawaiian congregation of St. Andrew's Cathedral, Honolulu, and priest-in-charge of St. Mark's Mission, Honolulu, was educated at Blundell's, Oxford, and the General Theological Seminary, New York. He has had a varied experience. Beginning his ministry at the Bronx Church House, New York, he subsequently served as a chaplain in the United States Army, rector of St. Peter's Church, Geneva, warden in the Collegiate Department at Nashotah House, and instructor in St. Stephen's College.

ELEANOR SNYDER has gone to the Panama Canal Zone to assist Claire Ogden at the Children's Home, Ancon. A member of Grace Church, Newton, Massachusetts, Miss Snyder is a graduate of the New York School of Fine and Applied Arts, and the New York Training School for Deaconesses. For a few months before her departure for the field, she worked with the New York City Mis-

sion Society at Schermerhorn House, Milford, Connecticut.

To the very shadow of the Arctic Circle in the far north, LILLIAN M. TIFFT has gone as a nurse in the Hudson Stuck Memorial Hospital, Fort Yukon. Miss Tift's long enthusiasm about the Church's work in Alaska led her to enter the Philadelphia Training School and later to round out her preparation by taking nurses' training supplemented by post-graduate work in the Hartford Hospital. She is a communicant of Trinity Church, Seymour, Connecticut.

With Our Missionaries

CHINA—HANKOW

Venetia Cox, returning on regular furlough, sailed January 7 on the *President Coolidge* via Panama.

Mrs. J. VanWie Bergamini and children arrived in this country on furlough, December 31, 1932.

CHINA—SHANGHAI

Francis W. Gill, returning on regular furlough, sailed January 10 on the *Trier* via Suez.

Julia L. Clement, a new appointee to St. Luke's Hospital, sailed January 14 from Vancouver, B. C., on the *Empress of Japan*.

The Rev. Cameron McRae sailed, after furlough in this country, on January 27 from San Francisco, on the *President McKinley*. Mrs. McRae and the children will sail later.

JAPAN—KYOTO

The Rev. H. Reynolds Shaw sailed, after furlough, on January 27 on the *President McKinley*. Mrs. Shaw will sail later.

JAPAN—NORTH TOKYO

The Rt. Rev. and Mrs. John McKim arrived January 11 in San Francisco, California, and will be in Santa Barbara until March.

Mr. and Mrs. Ernest W. Foote sailed, after regular furlough, on January 13, from San Francisco on the *President Jackson*.

LIBERIA

The Rt. Rev. Robert E. Campbell arrived in New York on January 10, on the *Britannic*.

Miss Olive Meacham sailed January 14 on the *Europa* for Liverpool, and from Liverpool for Monrovia, January 25, on the *Adda*.

PANAMA CANAL ZONE

The Rev. and Mrs. Robert W. Jackson and baby sailed January 7 on the *Zacapa*, to take up work at Ancon.

THE PHILIPPINE ISLANDS

Deaconess Charlotte E. Massey sailed January 15 on *Tai Ping*.

Across the Secretary's Desk

THE FOREIGN MISSIONS Conference, including all of the major mission boards in the United States and Canada, at its annual session December 19-22, 1932, unanimously identified itself with the mission body in foreign fields through the adoption of this resolution:

RESOLVED: That the Foreign Missions Conference of North America rejoices in its connection with the notable group of Christian missionaries in all lands who by life and teaching are bringing Christ and His saving power to the knowledge of men who have not known Him. The members of the conference realize that the raising of standards of preparation and equipment, together with the maintaining of a growing spiritual life, meets the joyous welcome of the present missionary force. We set our faces toward the future with all its calls to advance and new ministries, in glad loyalty to those who now bear the burden and heat of the day in the missionary enterprise. We trust the missionaries to be sent out in the coming years will master the new conditions that may arise and that they may render in their day a service as valiant and understanding as has been rendered by those who have gone before them or who will welcome them to their fields of labor.

GEORGE WHITTLESEY, son of a Detroit business man, and Wyatt Brown, son of the Bishop of Harrisburg, are volunteer workers on the staff of the Alaska mission at Fort Yukon during the winter. They are doing work in Alaska similar to that done each year by young college men who give a few months of volunteer service on the Labrador in the work under the care of Sir Wilfred Grenfell. Mr. Whittlesey, who has already been at Fort Yukon for some months, reports in his diary that on September 3, Dr. and Mrs. Grafton Burke returned to the mission from their furlough in the United States:

The entire town turned out for the occasion. It was quite a home-coming, and an event that leaves a lasting impression. Scores of the natives have been around to say "Hello" to the Burkes and the greetings are very hearty on both sides. Miss Gabel returned for a second term in the hospital and a Miss Tift also arrived. Miss Sargent, who was a former Government school teacher here, returned to assist at the hospital.

Dr. Burke says he is going to send us to all

the towns and camps within a radius of a hundred miles or so, this winter, to conduct services for the natives. Neither of us knows much about holding services, but with the aid of an interpreter I guess we can manage. The Burkes are wonderful people and I am looking forward to an exceptionally beneficial and enjoyable winter. Dr. Burke held services today and the church was completely filled with native people. They are all glad to have him back in Fort Yukon again.

DR. F. L. HAWKS POTT, President of St. John's University, Shanghai, in a recent letter appealing for instructors in the departments of history, government, engineering, and mathematics, says:

I notice in recent appointments for service in various mission fields that the names of women occur more frequently than those of men. Is it not possible to get some young men to come out and join the faculty at St. John's as we did in former years? I think there is a tendency in the Christian colleges in China for the foreign staff to become smaller and the Chinese staff larger. This of course is natural, but at the same time I think it would be better if we could keep up the strength of our foreign staff. It preserves the international character of the institution, and I consider that one of the valuable features of the mission college.

I have read newspaper extracts from the report of the commission which visited China, in the Spring of 1932, with considerable dismay. It seems to me that they did not get a real grasp of the situation. When they say that in appointments to colleges educational qualifications should be the chief consideration, I feel like dissenting. We must have not only men of good intellectual qualifications but men who are in sympathy with our Christian aims and who take the Christian outlook on life. Otherwise the value of our institutions to the Church will tend to diminish.

DURING THE THREE months, July 1 to September 30, 1932, baptisms in the Philippine Islands numbered 467. In our two hospitals and five dispensaries, 19,000 out-patients and 950 in-patients were treated. The dispensary and hospital fees amounted to 39,000 pesos and school fees to 2,200 pesos.

The Philippine Islands quota for the year 1932 amounting to 2,500 pesos was collected by November 15. Every con-

Read a Book

The Young Revolutionist by Pearl S. Buck (New York, Friendship Press), \$1.50, or in combination with a new subscription to THE SPIRIT OF MISSIONS, \$1.75. (See page 128).

In this story of Chinese youth today we glimpse the heart of young China; the conflict between the old and the new, the compulsion of a patriotism which the youth but dimly understands, and the heart hunger for spiritual satisfaction. Disillusionment comes after the conflict of actual warfare, and with it a realization that there is a better way of bringing in the new China. To that better service the young revolutionist devotes his life. He goes back to the mission hospital where his hatred of the missionaries had given way to admiration and respect. He learned from them how a revolutionist could help save his people, and he told his father as he left home, not for war but for Christian service, "The Master there is one named Jesus. It is under Him we would take service for our country."

gregation, with one exception, gave the full amount suggested by the diocesan committee. In the case of that one exception a neighboring congregation of Igorot people made up the difference.

HAS ANY READER of THE SPIRIT OF MISSIONS moving picture films of a religious character, size 16 millimeters? Any such films no longer in use can start upon a new lease of life at St. John's Church, Utsunomiya, Japan. They may be shipped to Miss Ruth Burnside, the American Church Mission, Ikebukuro, Tokyo, Japan. The rector of St. John's Church, the Rev. K. Ban, has received a gift of a moving picture machine, but a moving picture machine without films is about as useful as a victrola without records.

ONE OF OUR women missionaries who, on account of health and age, was obliged to retire from work in China and is now living in the South, tells me that

she continues to do evangelistic work among the factory and Negro people in the community in which she lives and "in fact, anywhere within a radius of twenty miles when I can get a free ride. Alas, I cannot hitch-hike! This includes one hospital, a jail, a prison camp, a sanitarium, and several towns with factory workers. It is infinitesimal compared to the need."

THE CHURCH TRAINING and Deaconess House of the Diocese of Pennsylvania began its work in 1891. Since that time, 447 women have taken courses to fit them for various phases of Church work. The full graduates number 265, of whom 81 have been set apart as deaconesses. Of the total number of students, 217 have gone into mission work either in this country or abroad. The United States leads with 93, China has had the help of 37, Alaska of 34, Japan is next with 22, our island possessions with 16, Africa with 10, and Mexico brings up the rear with 5.

DOROTHY T. T. Tso, a graduate of St. Hilda's School, Wuchang, China, and now its principal, writes:

Our school in this center is appreciated even by non-Christians. We never advertise yet many people and parents are disappointed because we have no room for their daughters who are very anxious to study in our school. We ask them why they are so particular about sending their children to us. They all answer that because our school gives something that the Government schools do not give; that is, we care more for their character and have better discipline and honest workers. Even General Chiang Kai-shek says so.

Index to 1932 Ready

THE INDEX FOR volume XCVII of THE SPIRIT OF MISSIONS (1932) is now ready and is being sent to libraries and those subscribers who have filed a standing order for the annual indices with us. Other subscribers desiring a copy may secure one free upon request to THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y.

Religious Education

— — — — —, *Executive Secretary*

1933 Student Lenten Offering Will Aid Missions

A MAN WAS DYING of starvation on the bank of a river. A second man sat on the opposite bank eating his lunch and wondered how to get rid of his excess food. The question that puzzled the heavenly host, as they looked down upon the scene, was, "Why is there no bridge between this unemployed energy and this unanswered need?"

A bridge was soon built, but it was not used. One man died of starvation. The other, having deadened his senses by overeating, decided that it was a dull world. And the heavenly hosts, looking down, were bewildered.

The application of the parable is obvious. On one bank of the river stand the men, women, and children of the foreign and domestic mission field. They are in desperate need and their needs are unanswered. On the other bank, we stand as college students having unused resources wanting to be of service. Our excess energy is unemployed in service and as we spend it exclusively on ourselves we deaden our senses and wearily reiterate Satan's lie upon eternal life as we say, "The world is dull." Always and forever, when there is unemployed energy existing side by side with unanswered needs, the result for both will be unnecessary tragedy.

"Unnecessary tragedy?" Yes, unnecessary because, just as in the parable, there is a bridge between college students and the needs of those people on the mission field.

That bridge is the Student Lenten Offering, which acts as a medium by which students may make an offering of themselves to the world.

Nor is it merely a nice theoretical bridge, that looks well on paper. It works and has worked successfully for the last five years. One illustration will suffice to show that when it is used it gives life—both to givers and receivers. Last year, the doors of St. Elizabeth's Hospital, Shanghai, were crowded with patients begging for medical treatment. The doctors wanted to help, but their hands were tied. Their equipment was inadequate. Children needed care, but the hospital did not have enough cribs to care for them all. Mothers with sick children in their arms waited with a desperate patience, but there was no room at this medical inn. Helpless in the face of this overwhelming need, St. Elizabeth's begged for assistance from the National Council. Its Executive Secretary for the Department of Foreign Missions told the Student Lenten Offering about conditions in Shanghai.

Now look at the other side of the picture. In college after college, we as students are wondering what Christian Associations are for. Discussion groups on vague subjects are good time-passers, but somehow we cannot make the Living Christ compatible with purposeless programs of discussion. He was a man of action. He came to save men;

The Student Lenten Offering

IN 1932, 75 groups of college students gave themselves in the form of money to the amount of

\$2,062.18

to assist work in

3 hospitals

6 educational units

13 mission stations

of the foreign and domestic fields.

Student groups who wish to have a share in the offering this year should write to James DeWolf Perry, jr., Virginia Theological Seminary, Alexandria, Virginia.

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men not alone in the college backyard, but throughout the world. "If then," students say, "we are to follow Him, give us the sort of work that He would have done. Give us jobs helping the men of the world who are sick and in prison. Do not limit us to one neighborhood. Give us a chance to meet definite vital needs everywhere." And so the students wrote to the Secretary of College Work, who told them about the Student Lenten Offering.

Both the unanswered need and the unemployed energy were now "on the bridge." What happened? Twenty college groups, located in all parts of the country, gave enough of themselves in the form of money so that St. Elizabeth's staff could give health to thirty-seven more sick Chinese children at a time.

That is but one instance of the offering in action. A summary of all its work is given elsewhere (page 113).

The bridge worked last year. Will students make it work this year? Today men in desperate need are standing at their end of the bridge asking for help. Dr. J. C. McCracken at St. John's Medical School in Shanghai begs for money to help him train men. Dr. Hawkins Jenkins in the Philippines, attempting with three nurses to minister to the medical needs of twenty thousand people, asks for medical supplies. Dr. Claude M. Lee in China pleads for gasoline so that he may reach his patients. From a hurricane devastated Cuba, the refugees beg for help. From a Japanese leper colony, the courageous Mary Cornwall-Legh asks for assistance. From Bishop Bentley of Alaska, from Bishop Colmore of Puerto Rico, from the workers here in our own domestic missions come pleas to students for help.

All these men and women who are giving their lives in Christian service stand begging for aid. Their hands are tied because of lack of funds. They stand at one end of the bridge prayerfully waiting.

At the other end we stand as college students. It is within our power to use the Student Lenten Offering as a bridge to cross the chasm and free their hands

for service in the cause of the Living Christ.—JAMES DEWOLF PERRY, JR., and MARTIN FIRTH.

THE PROJECTS FOR the 1933 Student Lenten Offering are:

Foreign

1. Clinic building in Chinese village, \$75.

Once a week St. James' Hospital holds a clinic in a small village not far from Anking. But there is no place but the bedroom of the school teacher in which to hold it. The people of the village are anxious to have a building for this clinic.

2. Support of a child in a Japanese orphanage, \$100.

The Widely Loving Society in Osaka managed entirely by the Japanese, cares not only for orphan children but also for destitute mothers and children.

3. Student work in Nanchang, China, \$50.

The Rev. Quentin Huang, the director of the student work in Nanchang, has built up a thriving student center there. Bishop Huntington, the Rev. Lloyd R. Craighill, and Mr. Huang are now working on plans for a new building to house the varied activities of this group. A gift toward the building fund or toward the expenses of the center would be most helpful.

4. Scholarships, St. John's Medical School, Shanghai, China, \$100 each.

All are familiar with the contribution being made by St. John's Medical School to which we sent our Student Lenten Offering in 1930 and 1931. The enrollment for this year is the largest in the history of the school and the quality of the men is of the finest. Scholarship aid is greatly needed. Can the Student Lenten Offering provide six partial scholarships?

5. Transportation for Bishop Bentley: Gasoline, \$50; dried fish, \$50; sled dog, \$100.

Bishop Bentley tries to visit the main Alaska stations twice a year, once in the summer by boat, and once in winter on snowshoes with a dog team. He needs help in meeting his fuel bills of gasoline for the boat and dried fish for the dog team. Bishop Bentley drives a team of seven dogs and he needs a good sled dog for this team.

6. Upkeep, Rest House, Puerto Rico, 1933, \$100.

This rest house is no luxury but a real necessity and means better health for missionaries. Assistance toward its upkeep would help ease the missionaries' burden.

THE NATIONAL COUNCIL

7. Expenses of a patient in the Kusatsu Leper Colony, Japan, \$200.

The Japanese Government has been so impressed by the good work of our mission carried on by Mary Cornwall-Legh, that it is now considering establishing a large sanitarium in Kusatsu, thus setting the Church free for exclusively religious work among the leper people. Miss Cornwall-Legh would welcome any gift which would help toward the living and medical expenses of patients who are unable to provide for themselves.

8. Reconstruction help after the Cuba hurricane, \$100.

The hurricane of November 9, 1932, wrought about \$13,000 damage in Cuba. The poverty-stricken people of the Island can do little to help in the reconstruction work. One hundred dollars would be a very welcome contribution to the hurricane fund.

9. Scholarships for missionaries' children, \$50 each.

10. Gasoline for *The Flying Peace*, St. Andrew's Hospital, Wusih, China, \$50.

Dr. Claude M. Lee ministers to the people in the country surrounding Wusih in a motor boat significantly called *The Flying Peace*.

11. Church furniture for chapel in Brazil, \$50.

Bishop Thomas has plans for a series of six inexpensive chapels to minister to the people in a large district in the State of Rio Grande do Sul. Simple chancel furniture for one of these chapels is badly needed.

12. Medical supplies, Sagada, Philippine Islands, \$100.

Sagada is the center of a population of about 500,000 primitive Igorot people. With inadequate facilities and very little money Dr. Hawkins K. Jenkins has been doing a marvelous work among them.

Domestic

1. Truck, San Juan Mission Hospital, Farmington, New Mexico.

This hospital ministers to Navajos. The Rev. Robert Y. Davis is trying to raise the money for a new truck which is badly needed for use in transporting children to and from religious services at the hospital, in bringing in sick patients from the reservation, hauling wood, and many other things. There is \$110 in this fund at the present time but more money is needed to make the truck a reality.

2. Toward chapel, St. Anne's Mission, El Paso, Texas.

St. Anne's is one of the few bright spots in the most poverty-stricken section of El Paso, and does splendid work among the Mexicans. But the Mexicans who use St. Anne's are looking for the opportunity definitely to express their religious longings. A chapel is essential.

3. Rebuilding, Guild Hall at Aguila, Arizona.

The Guild Hall at Aguila was demolished by a small tornado. It was simply smashed to pieces and scattered about. A gift toward the rebuilding and equipping of this building would be highly acceptable.

4. Scholarships. (A scholarship of \$200 would provide for a child for one year at one of these schools. A partial scholarship would also help.)

St. Michael's Mission, Ethete, Wyoming.

St. Elizabeth's School, Wakpala, South Dakota.

St. Mary's School, Springfield, South Dakota.
Hare Industrial School, Mission, South Dakota.

Fort Hall Indian Mission School, Fort Hall, Idaho.

Blue Ridge Industrial School, Bris, Virginia.
St. Andrew's School, St. Andrew's P. O., Tennessee.

St. Mary's-on-the-Mountain, Sewanee, Tennessee.

The Jane Ivinson Memorial School for Girls, Laramie, Wyoming.

Sherwood Hall for Boys, Laramie, Wyoming.

All student groups are urged to begin making plans at once for their participation in this Lenten Offering and to notify either James DeWolf Perry, jr., Martin Firth, or their provincial chairman concerning the project selected. The provincial chairmen are:

I. Katharine Grammer, 7 Cottage Street, Wellesley, Mass.

The Rev. Robert Fay, 5 Craigie Circle, Cambridge, Mass.

II. The Rev. Charles Boynton, 175 Ninth Avenue, New York, N. Y.

III. The Rev. W. Brooke Stabler, 4328 Spruce Street, Philadelphia, Pa.

IV. Hope Baskette, 655 W. Jefferson Street, Tallahassee, Florida.

The Rev. Moultrie Guerry, Sewanee, Tennessee.

V. The Rev. Henry Lewis, 725 Oxford Road, Ann Arbor, Michigan.

VI. The Rev. Leroy S. Burroughs, 112 Stanton Avenue, Ames, Iowa.

VII. The Rev. Charles Sumners, 6221 Main Street, Houston, Texas.

VIII. Leila Anderson, 1820 Scenic Avenue, Berkeley, California.

Missionary Education

THE REV. A. M. SHERMAN, S.T.D., *Secretary*

I HAVE BEEN pondering ways by which our Church may become more missionary minded, and it has been growing more and more clear to me that the parish priest is the key to the whole situation; that if we of the Church's ministry believe with all our hearts that the Church must spread the Good News we shall be able to convince others. At our ordination we were solemnly charged by the Bishop never to cease our labor, care, and diligence to bring those committed to our charge to "ripeness and perfection of age in Christ." Surely this has not been accomplished when Christian people are indifferent to the spiritual needs of a non-Christian world, or of those in our own land who have not the privilege of the Christian Church and the comfort and hope of the Gospel. Nor has the priest done his whole duty if he neglects the missionary education of his people.

The causes of indifference are usually ignorance and prejudice, and the growth of the soul is not possible until these are removed. Missionary education is necessary not only because there can be no permanent and steady support of the Church's world-wide program without it, but primarily because the Church will shrivel up and die spiritually if it is not something more than a religious club concerned only with itself. A passion for spreading the Good News is necessary for its very life, while for the individual, God can work in us effectively only as He works through us.

The work of missionary education in each parish is primarily the responsibility of the priest, and yet is it not true that many of us think of it as the task of the Church school or the Woman's Auxiliary? We have a definite consciousness of our responsibility in the matter of personal religion and often a strong social sense but fail to see the intimate connection of missions with both of these. There are parishes where many members never come into any vital contact with

the missionary work of the Church, where they never hear a missionary sermon, or meet the challenge to lift up their eyes to the field white unto the harvest. An outsider might attend services innumerable, and converse with many Church members without suspecting that a missionary spirit is of great importance.

This condition can be remedied; an increasing number of Church people want it remedied. We have as our goal a Church which is the efficient instrument of Christ in the bringing in of the Kingdom of God. It may be a slow process to develop such a Church, but the first step in its accomplishment is for the clergy to be alive to their opportunity in this and to devise a plan of missionary education which will reach every member in every parish.

Young People

Miss Sallie H. Phillips, *Associate Secretary*
2224 R Street, N. W., Washington, D. C.

THE YOUNG PEOPLE'S Division of the Minnesota diocesan Department of Religious Education is issuing a valuable weekly bulletin setting forth detailed plans for Young People's Fellowship programs. These include a service of worship, giving a call to worship, suggested hymns, lesson, and prayers. Also some suggested menus for inexpensive suppers and an objective for the meeting with suggestions for handling the subject; ways and means of presentation; and questions for discussion.

The copy for the bulletins is prepared by a program committee under the chairmanship of Jack Hanstein, provincial representative on the National Federation of Episcopal Young People. After being mimeographed, they are mailed from the diocesan office by the Director of the Publicity Department, thus correlating the work of the Departments of Publicity and Religious Education.

The Rev. F. D. Tyner, rector of St. Luke's Church, Minneapolis, is general chairman of the diocesan department.

Christian Social Service

THE REV. C. RANKIN BARNES, *Executive Secretary*

THE SOCIAL INSTITUTIONS and agencies of any diocese constantly need friends who will bring their continuing and growing needs to the attention of Churchmen all over the diocese. Old friends die or move away; others must be enlisted in their places.

The Board of Social Service of the Diocese of New Jersey is endeavoring to fulfill just this function for the numerous agencies of Christian social welfare maintained by that venerable diocese. Last month it published a well illustrated description of their work entitled *A Blue Book of Achievement for the Kingdom of God*.

The publication of such graphic presentations by diocesan social service departments has the virtue of giving to the members of the diocese a complete picture of its social welfare work instead of scattered illustrations.

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THE INTERNATIONAL Association of Agricultural Missions is promoting, through missionary farms in the rural areas of the foreign field, a work comparable to that of schools and hospitals in urban centers. Good farms have proved to be a most effective enterprise in missionary work.

One of the delegates at a recent meeting of the association (New York, December 9-10, 1932) was Eugene Marsden Chapman, missionary secretary of the St. John Society of the Episcopal Theological School, Cambridge. After he had made his report to the society a committee was formed for the purpose of fostering the interests of agricultural missions at Cambridge. The following letter was recently sent by this committee to the Secretary for Rural Work:

We have been considering Chapman's report from the conference on agricultural missions, which emphasizes the obvious need for trained agricultural experts in both our domestic and

foreign missions. It has occurred to us that during our college courses this need was not once presented to us. Student secretaries urged the opportunities for priests, doctors, and teachers, but never mentioned the work that can be done by trained and consecrated laymen in agricultural districts.

We feel that college men must be considered in this connection, and urge that our college chaplains and student secretaries have this phase of the Church's work brought to their attention.

JOHN DEFOREST PETTUS
HAROLD C. KELLERAN
EUGENE MARSDEN CHAPMAN
NATHANIEL NORTON NOBLE
MALCOLM G. DADE

Mr. Chapman expects to do agricultural mission work in the foreign field. Mr. Kelleran will work in the rural field of Western New York, while Mr. Dade plans to do Negro rural work in Virginia.

✓ ✓ ✓

"WHERE TO TURN?" is a question often asked by busy rectors when faced by some new instances of distress or some complication of family life. *Where to Turn* is also the title of an outline of social resources just issued in a revised edition by the Social Service Commission of Province III.

This attractive forty-four-page handbook is designed to give Churchmen in that Province information as to what social agencies there are and where they may be found. The handbook is divided into the following sections:

1. A brief description of the major types of welfare service found in the United States.
2. A directory of certain selected national, State, and local organizations located in or giving service to communities within the Province.
3. A directory of national Church welfare organizations and the diocesan welfare agencies and educational institutions within the Province.

This handbook may be secured for fifteen cents from the secretary of the commission, George R. Bedinger, Room 608, 311 S. Juniper Street, Philadelphia.

The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

AN INQUIRY WHICH frequently comes to the Field Department takes the following form:

"What you have to say about inaugurating the Every Member Canvass in a parish is all right, but what we in this parish would like to know is, what about the Canvass in a parish that has had several of them and where it is no longer a novelty?"

The answer has always been to give specific records. One of the finest statements of this kind is a report received from the parish of St. John the Evangelist, Lansdowne, Pennsylvania, in connection with the Canvass of 1932:

ST. JOHN'S HAS conducted an Every Member Canvass for the last ten years and such excellent work was done in these years under the direction of Karl Collings that I wish to acknowledge the indebtedness of the 1932 campaign to the foundation so carefully prepared.

Our parish is a suburban one covering a large area.

Our parishioners have been educated to expect an Every Member Canvass.

Our vestry thoroughly believe in one and coöperate to secure its success.

And our rector's attitude is one of inspiration and optimism.

DETAIL OF 1932 CAMPAIGN

1. A careful and complete budget for 1932 was prepared by the vestry.

2. An alphabetical card index of all persons affiliated with the Church in any way was prepared.

3. These cards were inspected by the rector and the Canvass chairman and were checked in the upper right hand corner with black, red, or green pencil indicating the following classification of all prospects:

Black (1)—Those whose names appeared on the record as regular contributors. (Almost certain prospects.)

Red (2)—Those whose interest in the Church gave reason for the belief that they might if approached become regular contributors. (Probable prospects.)

Green (3)—Those whose interest in the Church or its organizations, although slight, might possibly prove to be contributors if given an opportunity. (Possible prospects.)

4. A street map of the parish was obtained which formed the basis for allocating work to the canvassers.

5. Locality or street cards were prepared on which were placed names from the alphabetical list written in black, red, or green to indicate classification. These cards were 4x6 and were arranged in alphabetical order for ready reference.

6. From the street cards, canvassers' lists were prepared. These consisted of 9½-inch commercial envelopes carrying the following information:

Upper left corner—Name of street

Beneath this—Location of street

Upper right corner—Number of envelope

Left margin—House numbers in numerical sequence followed by the surname, initials and classification of each prospect

The classification number was preceded by a digit indicating the number of persons at each address who might be interviewed to advantage; for example:

1-1 indicated 1 to be interviewed—reasonably certain to contribute

2-3 indicated 2 to be interviewed—possible, but rather uncertain

Sheets of carbon paper were inserted in each envelope and an exact duplicate of list handed to canvasser was secured.

7. In these envelopes were placed the required number of pledge cards; pamphlet No. 2163, *The Churchman Goes Canvassing*; Bishop Taitt's Message, giving a resumé of the institutions and organizations within the diocese. Blank envelopes for each pledge card so that anyone wishing to do so might place their card in an envelope and hand it sealed to the canvasser. Each canvasser

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also carried blank sheets of paper on which to make such notes or comments as were pertinent to the canvass or would be of service to the rector.

8. In consultation with the rector and the former chairman of the Canvass a list of persons was prepared who were invited by letter over the rector's signature to assist as canvassers. This letter carried a return coupon for the canvasser's reply and also an invitation to a dinner to be given the canvassers on the evening preceding the opening of the campaign; reply coupon for acceptance of this invitation was also included.

9. As publicity, the parish paper, the *Messenger*, carried an article over the rector's name and another by the chairman of the Canvass. In addition notice from the chancel fully prepared the congregation for the Canvass.

10. The Canvass started on Sunday, December 4, and was preceded by a dinner on Saturday evening, December 3, at which the chairman outlined the work to be done and distributed envelopes to the respective canvassers.

The dinner, the explanation of the work, with full instructions, and distribution of the envelopes required just one hour and ten minutes.

11. That the instructions were clearly understood is best evidenced by the way in which the work was accomplished. Practically all canvassers reported on Wednesday evening, December 7, between eight and nine o'clock, the result of their work, having covered their territories in four days, including call backs. They turned in not only reports of pledges secured but data invaluable to the rector of conditions in the homes. Three days more were allowed for follow-up work so that in one week the work of the canvassers was completed except as noted below.

12. The canvassers included both men and women and the intelligent way in which they handled their assignments justified fully their selection for the work. To each and every one of them the chairman is deeply indebted and extends his

thanks and suggests that their service to the Church be duly acknowledged in an early issue of the *Messenger*.

13. Forty-seven canvassers were used who made 552 calls. (Classified: Class 1, 273; Class 2, 143; Class 3, 136.)

This gave each canvasser an average of twelve calls which in view of the time consumed in making them does not seem excessive, but it should be borne in mind that the canvassers' time was greatly conserved by the classification and routing.

If it were feasible to secure sufficient workers I would like to see not more than ten assignments or calls to any one canvasser.

14. There were of course some persons who because of illness or absence it was not possible for the canvassers to see. These persons were re-listed and assigned to two special follow-up canvassers or were covered by the chairman *via* phone, mail, or call, so that every one on the list was called upon.

15. The result of the Canvass indicated a satisfactory renewal of old pledges and a considerable number of new pledges.

The reports of conditions in the parish were promptly relayed to the rector and as promptly investigated and covered so that I feel we were justified in considering the 1932 Canvass a success.

The distress of the last few years was everywhere in evidence. Few, if any, have escaped the effects of the depression, but equally in evidence was a fortitude and spirit in meeting the conditions which was heartening and encouraging.

16. The coöperation from every source, the entire absence of the slightest friction, the splendid spirit of the workers, those who made the dinner possible, and the field workers, as well as the cordial, thoughtful, generous response of those visited, are all factors which made the handling of the 1932 Canvass a most pleasant experience, and I feel we are more than ever justified in our belief of the worthwhileness of a yearly Every Member Canvass.—CHARLES HENDERSON, *Chairman*.

Department of Publicity

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

IN A PERIOD WHEN the utmost economy is necessary in Church expenditures the Department of Publicity notes with appreciation the loyalty being displayed in the matter of parish and diocesan informational services. Many adopt the economy that saves by change to the less expensive method, as against the economy that would result in waste—the discontinuance of promotional publicity. The Diocese of Washington affords a notable example. In the midst of present problems, its diocesan paper, upon the insistence of Bishop Freeman, will resume publication in a more attractive form than ever before. Others not able to adopt this policy have found by more economical methods of preparing material, less frequent publication, and other means, ways to continue a flow of information from the diocesan and parish headquarters to the public.

Parishes cannot afford to stop their insistent call to their own people, nor to lower the voice of that call; nor can they afford to reduce or to discontinue their constant appeals to the unchurched world.

New ways may be necessary, and parishes are finding them. Parish papers afford ample illustration. Some papers that were elaborately printed, now are neatly mimeographed, or turned out on hand presses by young folk who not only delight to serve, but also enjoy playing at printing. Papers that were mailed, now are being distributed by parish organizations or by Church school classes. Papers that used to be eight or sixteen pages, now are four pages. Papers that were formerly financed from the parish budget, now are paid for by small groups of believers in publicity, by subscription campaigns, by gifts made as memorials.

An example is the paper published by St. Paul's Cathedral, Fond du Lac. The patent insides published by the Department of Publicity are used. Local print-

ing is done by Boy Scouts, who have in the basement of the cathedral a little press and a few fonts of type. Boys who set the type are paid a dollar a week as a token of appreciation, and a special effort has brought already enough subscriptions to assure the continuance of the paper for the first half of 1933.

Increasingly are rectors using the Government postal card for their messages to their people, instead of the three-cent stamp; a change that is to the good, as it makes for force and brevity of expression, attention value, and readability.

Newspapers are doing their share nobly. Editors seem to realize that in this difficult age people need the Church, and they are printing just about all the real news that the Churches can supply.

The point of all this is that now is the time to give more, not less, attention to Church publicity—parochial, diocesan, national. It is the wrong time to let publicity organizations go by the board. Never before has a publicity organization had such opportunity to demonstrate its worth—indeed its necessity. So in parish and diocese, it is hoped that the publicity organization may be called together, reorganized if necessary; problems faced, studied, solved; program for 1933 prepared, assigned, put into operation. The result will justify the effort. Neglect will result in irreparable loss.

If this Department can help, it is eager to be called upon. Use it.

IS THERE A possible relationship between reports of business improvement, and the fact that many industries are resuming normal use of publicity? The W. B. Conkey Company, Hammond, Indiana, large printers of advertising literature, have just placed their plant on a twenty-four hour a day basis. That indicates that many business houses are ordering new printed matter in large quantities.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

The Experience Which is in Books

IF WE COULD measure the advance in religious education by the statistics of the Church Missions House Lending Library, we should have one thousand more persons in the Church today engaged in the process of self-education through reading than we had in 1929, and those persons would be almost twice as well educated. The steady increase in circulation is shown in this table:

	1929	1930	1932
BOOKS	2487	3570	4182
BORROWERS	922	1629	1947

Why the increase? One reason may be that persons are not buying books as they used to do but are depending upon libraries. But there are certainly other reasons for the growing use of the Church Missions House Library. Chief among these perhaps is that it is becoming better known. About every three months a list of *Recent Additions to the Library* is prepared and sent in mimeographed form to diocesan educational secretaries of the Woman's Auxiliary and others. This service not only keeps the diocese informed concerning the books available in the library but such a classified list suggests titles of books about missions, the Bible, prayer, religious education, social service, biography, and so on, which may be included in parish libraries.

The librarian also prepares each year a list of the best books in the library on the special missionary theme. There is now in circulation a classified list of the books on China and the American Indian which will be sent free upon request.

Interesting as these developments in the use of the library are, we cannot measure a person's growth by the number of books he reads. We are concerned with why he reads them. Abbé Dimnet, in his book, *The Art of Thinking*, says, "The real purpose hidden under the gre-

garious act of reading is *not to think*." Although we do not like to believe that this is the purpose of reading in the field of religion, we must admit that at times reading is made a substitute for individual thinking where it should be a stimulus to it. If reading is to be educational, it should be directed by some purpose which relates it to other phases of our experience, to our conversation and discussions, to our thinking and conduct, to our prayer and meditation. This purpose may be to seek information, to explore new fields of knowledge, to clarify our ideas by comparison, to seek interpretation of religious truth and experience.

As Lent approaches and we plan to spend some time in reading which will bear fruit, we might test our reading habits with these questions: Am I a discriminating reader? On what basis do I select my books? Why do I read religious books? How do I read them? Books are our tools and we must learn how to use them.

The American Library Association, realizing the need of adults for guidance in their reading, some years ago conceived the idea of the *Reading With A Purpose* series, and has published courses on fifty different subjects, handbooks for which are found in most public libraries. The larger city libraries now offer another service to adult readers in the form of personal counsel by a Readers' Adviser.

As we come to recognize the value of reading in the enrichment of religious experience, we shall not only increase the number and quality of our parish libraries but shall include in the educational program of the Woman's Auxiliary in every parish guidance in discovering the "experience which has been stored away in books."—MARGARET I. MARSTON.

American Church Institute for Negroes

Auxiliary to the National Council

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

Voorhees School Dedicates New Buildings

TWO NEW BUILDINGS (which will go far to meet some pressing needs) were dedicated Wednesday, December 7, 1932, at Voorhees School, Denmark, South Carolina.

St. James' Building, the gift of St. James' Church, Wilmington, North Carolina, and the first building erected at any of the Institute schools by an individual parish, will house the girls' industries. On the lower floor, cooking, sewing, and all the domestic arts will be taught, while the upper floor provides a nicely furnished apartment in full charge of the girls for their practical training in domestic science. Intended for the entertainment of visitors to the school, the first guests appropriately were representatives of St. James' parish. In the hall a bronze tablet reads:

THIS BUILDING IS ERECTED
BY THE PEOPLE OF ST. JAMES' PARISH,
WILMINGTON, NORTH CAROLINA,
IN GRATEFUL MEMORY
OF THEIR LOYAL FRIENDS
AND
FAITHFUL SERVANTS
AMONG THE NEGROES OF THE OLD SOUTH
AS A PERPETUAL REMINDER
OF THEIR VIRTUES AND GRACES
TO BOTH RACES IN THE NEW SOUTH
1932

The Rt. Rev. K. G. Finlay (Upper South Carolina) was in charge of the dedicatory service, a representative of St. James' Church placed the tablet, and the rector of the parish, the Rev. W. H. Milton, made the address.

Wright Hall, made possible by gifts from several dioceses, the General Education Board, and other friends, is a girls' dormitory replacing an old wooden structure which was a fire hazard of the first importance. The new building, named

for Elizabeth Evelyn Wright, founder of Voorhees School, is the first building on the campus to be erected by the students; thirty-two of the forty-five workmen being students. Besides the students' rooms, there are parlors and common rooms, while in the attic, only partially finished at present, there is space for indoor exercise or the entertainment of visiting teams.

The Rt. Rev. A. S. Thomas (South Carolina) held the service dedicating this building.

These exercises were well attended by both the white and colored population of Denmark and vicinity, as well as many others from a distance. Principals from several colored schools, including Henry A. Hunt from our Fort Valley School, were present and all were delighted to see the accomplishment of this much of Voorhees' building program under Mr. J. E. Blanton's leadership. Although there is great need of a chapel, boys' dormitory, and other buildings at the school, at least the present new equipment will keep hope alive that these other structures may be added when financial conditions improve throughout the country.

AT THE ANNUAL meeting of the Association of Colleges and Secondary Schools of the Southern States held recently in New Orleans, the Executive Committee accredited full standard rating to the high school department of the Fort Valley Normal and Industrial School. This stamp of approval recognizes the work of the school to the extent that its graduates are now able to enter, without condition Class A colleges anywhere in the country. Only five other Negro schools in Georgia were awarded this high rating by the association.

The Coöperating Agencies

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

Church Mission of Help

Mary S. Brisley, *Executive Secretary*
27 West 25th Street, New York, N. Y.

CMH ANY ORGANIZATION which deals with problems, especially problems of people, is doing only half its job if it neglects to study the causes of those problems. Out of these present tragedies should come knowledge which may be used to lessen the dangers for oncoming generations. As a case working agency, CMH has tended naturally to study those causes of trouble which lie within the individual and his family.

This, however, is only part of the picture. Given a job with a living wage is perhaps the most important part, but there are certain community conditions, beyond the control of any individual, but definitely susceptible to community control, for which those interested in young people cannot escape responsibility if the work of such agencies as CMH is to be more than "ambulance work."

We, therefore, report this month a conference called by the National Consumers' League to consider the very serious breakdown in industrial standards which is taking place all over the country.

There has arisen within this period of depression a new and vicious racket which is made possible by the grim determination of the unemployed to get work—work at any price, and sometimes work at no price—as many girls have found after working long hours for weeks. These conditions do not exist in the established factories and industries of a locality, but unscrupulous firms come into a town, sometimes at the invitation of the Chamber of Commerce, which quite naturally jumps at anything which offers employment. These firms hire numbers of girls and young women, most of whom

are so eager to get work that they are willing to accept a vague statement as to "good wages." Sometimes they pay, but pay such wages as forty cents for 120 hours' work.

All the accompanying horrors of low wages are also thriving—long hours, unsanitary conditions, immorality. Other firms have been able to operate for six weeks in a given town without paying one cent in wages, leaving during the night when people were at last awakening to the seriousness of the situation. But they were able to set up in a new community to repeat the process within the week. In one factory sixty-two per cent of the employees were under sixteen, and half of them were receiving three dollars a week, or under. Half of the experienced women in other factories were receiving under six dollars and a half for a long week's work.

Perhaps the most significant fact which the conference brought out was the serious position in which this practice on the part both of peripatetic and of unscrupulous local firms is putting the honest employer who wants to maintain decent standards. Representatives of this class of people at the conference were frank in stating that unless some effective method of controlling the situation could be arrived at they must lower their own standards to an unbelievably destructive extent, or close their businesses, leaving the field to the unscrupulous group.

Such conditions (reported not from one State alone, but from all over the country) cannot be ignored. They can be controlled only by public opinion which takes its responsibility seriously. The immediate need seems unquestionably to be for legislation as to working hours and minimum wages in all States, as a protection to honest employers as well as to the people who need jobs.

The Church Periodical Club

Mary E. Thomas, *Executive Secretary*
22 West 48th Street, New York, N. Y.



BEFORE CHILDREN'S Book Week last November it was suggested that C.P.C. officers give special publicity to the need for children's books. Several dioceses have reported that a campaign was undertaken, but thus far the only detailed account has come from Maryland.

Five minutes in the evening was bought from a broadcasting station and one of the Baltimore clergy gave an appealing account of the children eager to read but lacking books. The same station gave five minutes the following afternoon, and another station gave free time two mornings for a seventy-five word announcement. There was also a notice in the Church section of a morning newspaper the previous Saturday. The result was a triumph for well-planned publicity and a convincing proof of the warm-hearted generosity of Maryland people. Eleven hundred and fifty books were given, seven-eighths of them for children.

THE RESPONSE to the story in THE SPIRIT OF MISSIONS (December, 1932, page 795) concerning the little library in the Northwest has been almost overwhelming. It is gratifying, of course, but we are beginning to wonder whether the butcher will need to build an addition to his shop.

The request has been made that each month this column should carry a similar story. It would be delightful if it were possible to do this, but unfortunately many needs, although equally pressing, do not lend themselves to picturesque details. The C.P.C. cannot always produce a "very isolated missionary who has absolutely nothing to read." As a matter of fact a large space in the office files is occupied by plodding parsons, teachers, and mission workers, and by simple folk as unpicturesque as ourselves. But they need what we can give!

The Girls' Friendly Society

Florence L. Newbold, *Executive Secretary*
386 Fourth Avenue, New York, N. Y.



FRANCES ARNOLD, our national field secretary, has just been spending two months in Arizona where the G.F.S. is flourishing although there are only eleven branches ranging from the Cathedral Branch in Phoenix which has over two hundred members to the group at Wellton described in this letter:

Wellton is a tiny settlement of about one hundred inhabitants in the middle of the desert. Its one street boasts one hotel, four cafes, and twelve filling stations, by actual count, and its population is composed of the people who run these various places of business. The Rev. F. T. Brown, our rector at Yuma, has recently begun conducting services here in the schoolhouse on alternate Sunday evenings and it was at his suggestion that the diocesan president and I went to Wellton to sound out the possibilities of organizing a decidedly rural branch.

We spent the morning and half of the afternoon calling on various women on Mr. Brown's list, or who were suggested to us by the friendly hotel proprietress. There is only one communicant in town, on whom we made quite a long call. The only other person who could carry on a group is a most attractive girl of about twenty-three, with whom we also had a long talk. She is a Baptist and, as such, a little wary of committing herself to anything in connection with another Church. (There is a community Sunday school held in the schoolhouse Sunday mornings, and aside from Mr. Brown's services no other Church services held except Holy Roller meetings, conducted spasmodically by a brakeman on the railroad.)

I wish I could adequately picture the isolation of this town and the crudity of the lives and houses of most of the people here—yet everyone with whom we talked was intelligent and with education above the average, apparently.

The result of this visit was the organization of a G.F.S. branch of fifteen girls about twelve or thirteen years old. What the G.F.S. means to these girls may be illustrated by the story of their first picnic with the branch at Yuma thirty miles away when for the first time in their lives the Wellton girls met girls from another town and were so shy and frightened at first that they could not be induced to speak to them.

THE NATIONAL COUNCIL

The Church Army

Captain B. F. Mountford, *Secretary*
416 Lafayette Street, New York, N. Y.



EVERY CHILD in Shinnepoke, Delaware County, New York, attends the Saturday Church school conducted by Captain L. Hall of the Church Army. The Sunday congregation is outgrowing the little schoolhouse, where the services are held. A nearby farmer has given a site; logs are being donated and a small but commodious church is being erected under the supervision of Captain Hall. Soon after Easter it will be ready for consecration by the Bishop of Albany. In two years eighty-four have been baptized; fifty-five confirmed and another class is on its way.

1 1 1

RECENTLY TWO DOCTORS held a three-day clinic at the Mission House, Smoke Hole, West Virginia, where Captain and Mrs. E. Hodgkinson have been working for fourteen months. One of the doctors writes:

We opened our clinic in the old schoolhouse. The first day we examined about forty people, mostly children. We took out two cases of adenoids and one of tonsils, and gave all complete physical examination.

The operating table was made of rough lumber and for beds we pulled benches together and spread blankets and quilts over them. Our work continued all day Wednesday. In the afternoon a widow asked me to walk two miles to the top of the hill to see her girl who had typhoid fever, with no doctor in attendance. Five years ago the mother had been left with five children to support. She had to go out to work for a living when she could get an occasional day's work to support the family. This necessitated her leaving the children with eleven-year-old twin girls. The patient was a girl fifteen years old, lean, pinched face and expression, weak voice and very sick. She was in a room minus window panes, no screens, and was lying on a straw bed.

All in all we saw seventy-five patients. Dr. McCuskey did a very fine piece of work in pulling about one hundred and fifty bad teeth, and doing several temporary fillings in permanent teeth of children. Of course this was pioneer work, but we feel it was well worthwhile.

Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.



JOHN R. K. TSOH, Director of the Boys' Chapter of the Brotherhood of St. Andrew in St. John's University, Shanghai, writes of the activities of his chapter in the accompanying account which comes to us through John A. Ely, Professor of Engineering in St. John's University. Professor Ely is a member of the National Council of the Brotherhood of St. Andrew in the United States. A picture of this group is on page 98.

WITH A GROUP of a dozen young Christian students the Brotherhood of St. Andrew at St. John's University launched another start two years ago and is now in good working order. Mr. Ely, our promoter, is kind enough to lend his hand and to let us have our regular meetings at his home. At each meeting we hear our reports and exchange our religious experiences which are largely concentrated on Church attendance and the expounding of Christian truth to enquirers.

At the beginning of this year (1932) we published a biweekly called *The Brotherhood Review*. Recently we also started a Bible discussion class in response to the wish of the enquirers. Some of the questions raised are like these: How do we know that men are created by God? If Christ loves men, why does He not come again to save men? On St. Andrew's Day (1932) another three schoolmates were admitted to our Brotherhood.

In a word, though we feel quite young yet the Brotherhood makes us so conscious of our Christian selves that we do feel a responsibility to ourselves and fellow students in keeping up Christian faith by means of prayer and service. May the Leader and Sustainer of all, lead us and guide us so that we may advance in wisdom and stature, and in favor with God and men.

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Secretary*
Maritime Bldg., 80 Broad St., New York, N. Y.



AT THE ANNUAL anniversary and memorial service held in the Chapel of the Redeemer of the Seamen's Church Institute of Philadelphia two wall tablets were unveiled; one in memory of a tug-boat captain who was the second beneficiary to enter the M. Clark Mariners' Home (now a part of the local Institute), and the other in memory of Captain George M. Higbee, for a number of years manager of the Port Richmond Branch of the Philadelphia Institute. Following the chapel service, the William Penn Room and Welcome Room on the fifth floor were dedicated. At the same time the State of Pennsylvania Corridor on which these two rooms face was also dedicated.

The branch of the Philadelphia Institute at Marcus Hook has been a center of much activity. About sixty-three per cent of the work carried on is relief, free beds and meals.

THE WITHDRAWAL OF contributions to the magazine fund of the Seamen's Church Institute of America has compelled us to cancel for 1933 all subscriptions to magazines now being sent to local Institutes, including Fort Stanton, New Mexico, where the loss of these magazines will be the source of great disappointment to our tubercular seamen.

AT THE SEAMEN'S Church Institute of Tampa, Florida, the seamen using the building have become responsible for its entire care, including the care of rooms and dormitories, the cleaning of public rooms, as well as the cutting of all wood used for heating the building. Under

the direction of a chef working without pay the seamen prepare and serve their own meals, the only expense to the Institute being the actual cost of provisions much of which is being contributed daily by local organizations and individuals.

The Daughters of the King

Mrs. W. Shelley Humphreys, *Secretary*
2103 Main Street, Jacksonville, Florida



"AFTER VISITING the country and seeing how well the Japanese are doing with their own Church organization; how painstaking and unobtrusive the missionaries are in helping with advice but without dictating; how bravely the people are carrying on in spite of depression and other hindrances; and how unlike us in our passion for organizing everything, the Japanese are; it seems to me the wise and kind way is to make haste slowly in carrying the Order of the Daughters of the King into that country."

This quotation from the report of Letitia E. Lamb, the representative of the Daughters of the King on the pilgrimage of the Brotherhood of St. Andrew to Japan, presents quite clearly our attitude concerning pushing organization. And this and extracts following are given not only because they are portions of an absorbing story, but also because of the wish that all may know the Order's position of being more of an influence than an organization and of wanting to share with others in the one specific work it is pledged to do:

I believe the aims and ideals of the Order are well suited to the Japanese women. The Woman's Auxiliary seems to be a flourishing organization in many places so that it is not necessary to multiply clubs and societies for people unaccustomed to such things. After all what we want is to share our aim of spreading Christ's Kingdom and to suggest that this may well be done by prayer and service.

Next Month—Among Our Karok Indians by Winifred E. Hulbert

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(Next session: Atlantic City, New Jersey, October, 1934)

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