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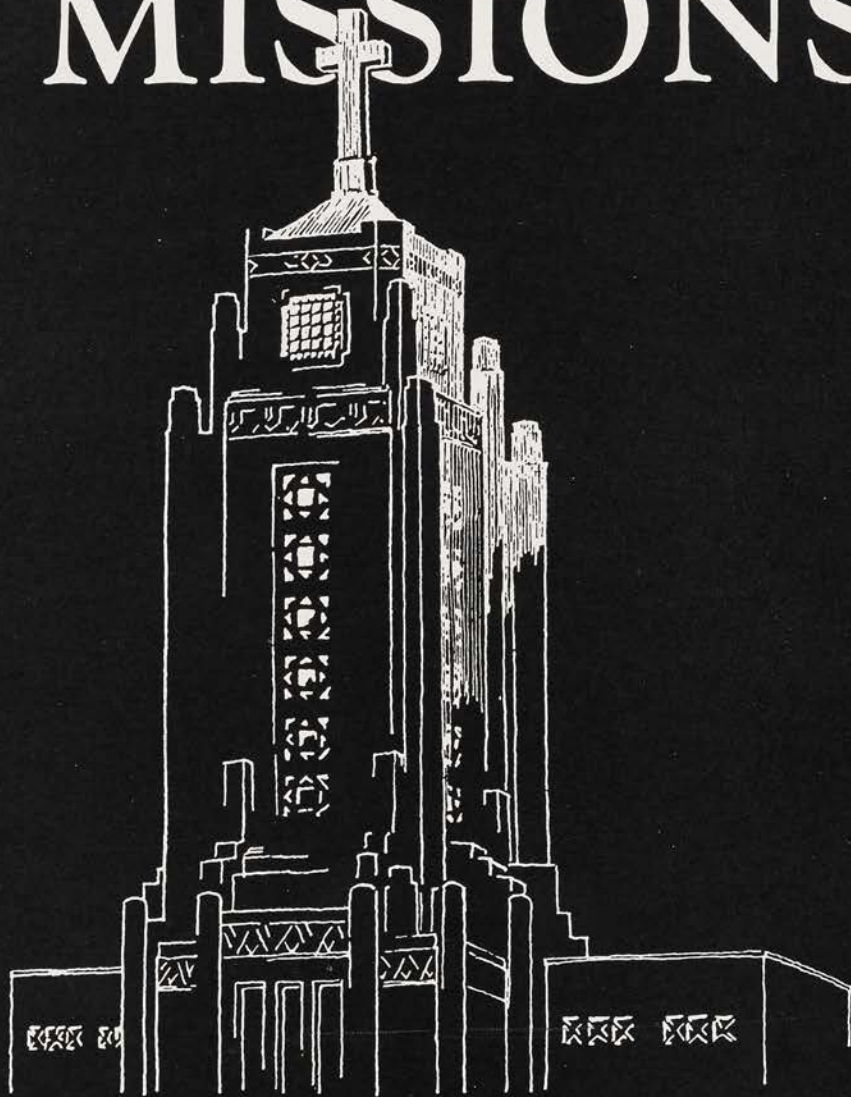
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THE SPIRIT of MISSIONS



*This Issue Commemorates the Dedication of
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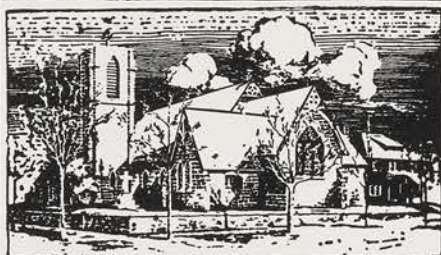
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WILLIAM E. LEIDT
Associate Editor

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Editor

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Retired

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BISHOP PERRY, at the Perry Memorial at Kurigahama, meets Mrs. Toda, great-granddaughter of Lord Toda of Izu, who received his grand-uncle in 1853. Others in the group include Bishop McKim, Mrs. Perry, Ambassador and Mrs. Grew, and Ensign Toda. (See page 453)

The Spirit of Missions

VOL. XCVIII
No. 8



AUGUST
1933

"A Great Door and Effectual is Opened"

On invitation of the Bishop of New York,
Bishop Perry makes formal statement, after
three months in Orient, in New York Cathedral

By the Rt. Rev. James DeWolf Perry, D.D.
Presiding Bishop and Bishop of Rhode Island

ST. PAUL wrote to his friends as he carried the Gospel westward into Europe, "a great door and effectual is opened unto me, and there are many adversaries." Since that moment the cause of Christian missions has never undergone such anxious consideration nor critical scrutiny as now. There are many reasons for this. The earnest and generous support given for a century to the work of the Church on its frontiers has suffered from the sudden shrinkage of resources and the consequent fear of costly enterprise. The frontiers, also, have vanished under the light of expanding horizons. Ancient empires, until recently unknown, and vast spaces just now explored have become included in a world-wide neighborhood. When it becomes possible to circle half the earth in the time taken a century ago to journey from Boston to New York; when forces set in motion here are communicated a few seconds later to central China, thoughts of difference as of distance become minimized. The primary purposes of missionary enterprise are called in question; methods once spontaneously used are subjected to the test of standardization; in an age when the passion for analysis gives full play to criticism the missionary personnel also is brought to scrutiny.

The so-called "Laymen's Inquiry" organized three years ago, and reported eight months ago, is the most recent and complete expression of such changing attitude. Its object, as stated, was praiseworthy and was at first universally acclaimed. Like every effort undertaken on behalf of human kind, the work of missions requires constant appraisal; the work-

THE SPIRIT OF MISSIONS

ers at home and abroad invite it and benefit from it. The result of the Inquiry, like every observation regarding the supreme task of ministering to men, must be studied and itself appraised on the ground which it concerns and in the light of actual conditions. For this reason I have refrained from formulating, still more from stating, any opinion on the subject until I had made official visitations to the foreign missions of our Church to see and know in what respects the findings and recommendations of the report, and of many recent utterances, bear upon the existing situation in the mission field. With the report and the discussions regarding it in mind and with the desire for direct knowledge of the Church's work, I have spent the past three months with our missionaries, with public officials, and others whose observations of the subject would be of most value, in all parts of the Philippine Islands, of Japan, and in large sections of China.

Whether in the thrill of first observing or in rethinking missions, the thing that matters, that which is primarily and ultimately at stake, is the Christian religion. It was Christian faith in all its fullness which impelled the missionaries to their task. It is the presentation through life and teaching of the truth revealed in Christ to which they give themselves even unto death. Only in the light of such purpose inspired by conviction can the case for or against foreign missions be understood: only by those who share that faith can the question be correctly judged. Whether a verdict on the subject proceed from the parishioner of a long established parish either measuring the worth of his religion by benefits received and costs incurred, or giving his utmost for the declaration of God's love toward man; whether the verdict comes from the casual traveller, or from commissions with mind set upon appraisal, the conclusion stated gains its value from the spiritual point of view whence it proceeds. The missionary motive had its origins in the whole of Christian experience. By no less complete standard can the results be measured.

After visiting a Church compound in a Japanese or Chinese city and watching the transformation wrought in a whole community through the power of faith, through the work of Christian education, and through the Grace of God communicated in the Christian sacraments, what can one think of an appraisal passed upon this modern miracle by a report in which the essentials of Christianity are tacitly ignored or explicitly denied? In the volume of that report there is no acknowledgment of the Incarnation which is the source of Christian faith; no mention of the Holy Spirit, the living power which vitalizes and perpetuates the faith; no place left for the sacraments by which the same power is conveyed to the individual believer. These are dismissed by the authors of the book as "doctrine", that is *teaching*. I would say for our Christian missionaries that to this teaching they are intelligently and devoutly loyal, that by it their great power is to be explained, and that without it the reason and content of their mission would be lost. Missionary priests and very many of their Christian converts in our foreign Church schools and universities are scholarly men engaged in progressive study and teaching. They have not been encouraged to find as the introduction to a survey of their work, an interpretation of religion in the terms of an enfeebled and outgrown theology which has lost its grasp upon the central truths and fallen back on moral platitudes.

“A GREAT DOOR AND EFFECTUAL IS OPENED”

I realize that this statement in *Re-Thinking Missions* is the result of composite religious thinking formulated as a compromise to be accepted by a heterogeneous group. But composite thinking is unsafe ground on which to build. An amiable faith which rests on ambiguities and spends itself on expressions of good will has neither convincing nor converting power. The only firm foundation of sound work is honest thinking. We owe to our missionaries not only financial but intellectual support which will assure them that the convictions they hold are shared by us, and that the strong ground on which they stand shall not, with our consent, be taken from beneath their feet.

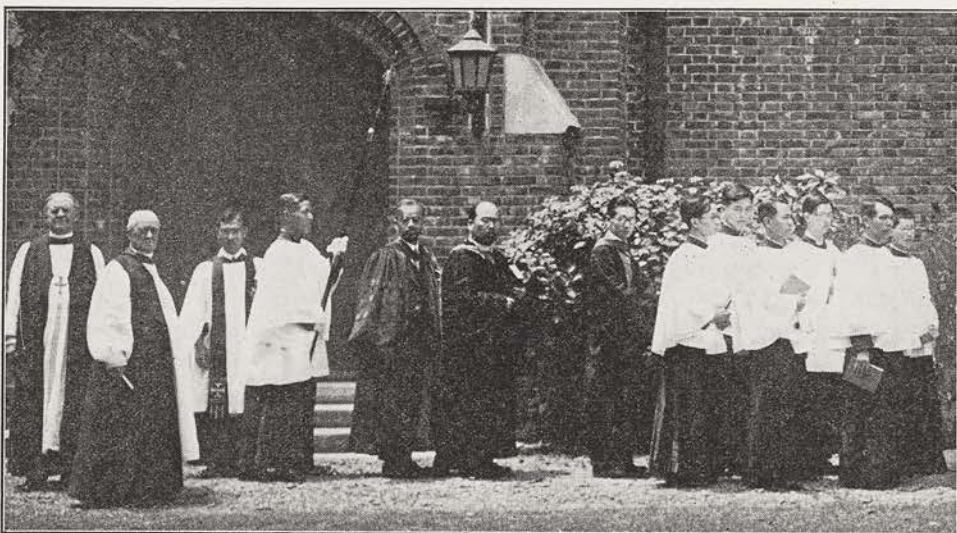
Early in June, I took part with the bishops, clergy, and other representatives from all dioceses of the Japanese Church in commemorating the centennial of the Oxford Movement, an event which in a few months we shall be celebrating in this country. Only one Englishman or American was heard at the meeting which I attended, and he in the Japanese tongue. The ardent speeches of the young clergy and professors of Japanese parishes and universities proved that the revival of learning in the Catholic Movement of a hundred years ago had been understood and appropriated by the reborn nation on the Pacific. This happened without distinction between schools of thought, and without partisan alignment. I saw no evidences of such unintelligent and unchristian divisions in our Church on its new soil in China and Japan. One need only watch, as our brethren in those countries watch, the mental and spiritual regeneration of vast populations under the awakening touch of Christ to understand His words, “I am the Truth.”

Christian and non-Christian: the intellectual and spiritual contrast between these two marks the line of ineradicable difference drawn unmistakably and unalterably across the Orient. The life and thought appearing on one and the other side of that great divide are engaging the attention of the East today. The division is no longer attended with suspicion or hostility. The attitude on both sides is one of cordial and sympathetic understanding. A non-Christian Chinese official of an inland city said to me, “All prejudice is gone. The doors are wide open to you. Come and give us all teaching that you have.” We heard Japanese officials of the Department of Education say repeatedly that no education can result in the building of good citizenship which is not based upon religious instruction, and one of them, not a Christian, confided in us that when saying this he meant Christian instruction.

Do not mistake. However friendly the relation between Christians and non-Christians, the line of separation is not blurred. It is not true that the differences between them are being overlooked in the attack against non-religion. The devotion of Japanese to their ancient faiths would put some Christians to shame. On the other hand, Christian literature and architecture, Christian music and all forms of religious expression in art and hymnody and liturgy are cultivated and demanded by the new adherents to the Christian faith. They are not attracted nor are they helped by hands which relax their hold on the verities and symbols of the faith committed to them.

In the whole process of imparting and cultivating the Christian faith and life the constant factor is the same visible entity which our Lord left with His disciples. At the center of the Gospel is the Church. It is the body through which the Spirit of

THE SPIRIT OF MISSIONS



BISHOP PERRY PREACHES WHITSUNDAY SERMON IN ST. PAUL'S UNIVERSITY, TOKYO

This service which was entirely in English, was the only occasion on which Bishop Perry preached while in Tokyo. Included in the procession are the Director of the University, and the Deans of the College of Arts and Junior College.

Christ has become communicated and energized in all the world throughout the ages. Any attempt, as conspicuously proved of late, to conceive the Christian mission other than embodied in the Church, describes such things as dreams are made of. The suggestion that an organization emerge from evangelistic and philanthropic efforts in the mission field, setting up, in place of the Church, a voluntary administrative body is economically unsound and untrue to all Christian experience.

The final answer to this and to other similar proposals of sporadic religious bodies comes from our missions in Japan and China. There is a Church which planted like a seed in good ground, has become as all Catholic Christianity becomes, indigenous to the soil where it grows. Our Church in each of these two countries, founded by bishops of America and England, is now a flourishing and autonomous body, national in organization and in spirit. Two of the ten diocesan bishops in Japan are natives. Recently the fifth Chinese bishop has been consecrated. In cities and towns and country districts you find congregations of Christian people governed by their own vestries, led by their own priests in the historic liturgy in their own tongue. I have found them gathered in cathedrals and parish churches of great beauty. The last of these, in Utsunomiya, given by the Woman's Auxiliary of the Diocese of New York, I helped to consecrate. In all these places you can find the people partaking of their worship with such intense devotion as can be felt and expressed only by those who have been willing to sacrifice all else, and to incur suspicion, solitude, and persecution that they might win Christ. If you could see the faces of men and women standing at the font for baptism, and at the altar for confirmation, or kneeling to receive the sacrament you would know the spirit of Christianity in China, Japan, and the Philippines.

The question has been asked and recently grown current, why should a Church,

“A GREAT DOOR AND EFFECTUAL IS OPENED”

especially in Japan which has gained such strength and independence, require the continued support of its foreign friends? The answer becomes apparent at close range. It is inherent in the long-standing relations between American and native Christians. It has been made clear to me by diocesan and parish boards and vestries in all parts of the Empire. Their aim is complete independence within twenty-five years. Meanwhile our sponsorship for the Church in both Japan and China is a source of material and spiritual strength, a stabilizing influence and a bond of unity. It is vital to the fulfillment of our common purpose in those lands of destiny. They are now standing at the dawn of a day which will witness at its zenith the ascendancy of Christian faith and Christian fellowship. The fulfillment of that hope will be found in our historic Church which in Japan and China is now a fact and not a project. It brings freedom from foreign domination and freedom from sectarian labels. At such a moment every consideration of honor and wise foresight forbids us to relinquish an iota of the responsibility that our Church in America assumed as pioneer, or of the coöperation that is ours to give.

One important factor of the obligation which we hold is the quality of leadership in the person of our missionaries. The captious criticism too often aimed at them I saw nowhere justified. In such a huge organization as the Christian forces at the front, weak spots, of course, appear. It was my privilege to meet the representatives of many religious bodies and I found them to be men and women of whom their missionary societies may be proud. The bishops and clergy, the teachers, physicians, nurses, and lay officials of our Church have become sources of moral, intellectual, and spiritual power in their several communities. They bear their burdens and responsibilities with fortitude and wondrous skill. They are your emissaries dependent on your confidence, your prayerful thought, and your support. They are the representatives as well, at vitally important places, of causes which you hold most dear.

On Whitsunday at our dedication of St. Luke's International Hospital in Tokyo, a glorious event which marked the consummation of anxious expectation for twenty years in two continents, I pledged continued interest in the purposes which that institution, under the leadership of Dr. Rudolf Teusler, represents. In the great public meeting on the next day, attended officially by the Imperial family and representatives of Church and State, the Minister of Foreign Affairs said in words, echoed also by the Governor, "St. Luke's Hospital will serve as an important link in the cordial relations between Japan and the United States contributing through their friendship and coöperation to the peace of the whole world." This is the note of expectation and of good will addressed by the Eastern world to Christian America. I echo it as I have heard it voiced by Christian congregations, by official conversations, in public assemblies, and at council tables. I picture it as I have seen it written on the up-turned faces of thousands and thousands of our brethren and children in the Church pledging their love and loyalty, pleading for our help.

The Presiding Bishop's visit to the Orient aroused a great popular interest. One evidence of this was the completeness with which the newspapers covered his activities. The *Japan Advertiser* was especially generous in the space devoted to the Presiding Bishop's visitation and the Editors are indebted to that paper for much of the information contained in the present issue. The Editors wish also to express their appreciation of the fine coöperation of Paul Rusch.

“Evidence of God’s Everlasting Love”

Extracts from Bishop Perry’s Remarks at St. Luke’s Hospital Ceremonies, June 4-5, 1933

EVERY MANIFESTATION of divine power is an expression of some form of healing ministry. The final meaning to God’s presence on earth was found in the healing of the sick . . . This ministry Christ bequeathed to His Church. Wherever the Christian Church has carried its service there stand beside the tower of the house of prayer the walls of the Christian hospital and the voice of prayer is supplemented by the outstretched hands of the physician. In this place as in many other corners of the earth is this scripture fulfilled . . .

Every building, every hospital, is but the embodiment of the life of the man which has been woven into it. This building will always stand for the medical and spiritual work of the man who has created it . . . And it is in gratitude for an act of God that we are gathered together. So this which has been rendered in this building and in its builder is the manifestation of God’s purpose and power among men and as long as this building shall stand above the streets of Tokyo there shall be for this city, for this nation, and for the whole world an evidence of God’s everlasting love. That its task may be richly fulfilled is the hope of those which I bring across the sea, and may their prayers be richly blended with yours.—*From address at dedication, June 4, 1933.*

† † †

TEN YEARS AGO the convulsion which laid Tokyo in ruins shook the foundations also of a horror-stricken world. Should such a catastrophe leave mankind in despair or open new opportunities of faith and hope and charity? The world has made a response which is symbolized today by the open doors of an international hospital, the conclusive answer—which is the divine answer—to human suffering.

Still more closely another question has been stirring the minds of men. Should the relations entered on these shores by the Eastern and Western worlds be those of force or friendship? For eighty years the horizons have been watched anxiously for the indications of peace or war. Today the final answer to that question has been raised by the combined hands of East and West in the sign that rises high above this building. The outstretched arms of the cross claim two continents in the bonds of love and enduring peace.—*From remarks at formal opening, June 5, 1933.*

Medical Center is Dedicated in Tokyo

Presiding Bishop participates in two-day ceremonies formally opening our great medical missionary station in Japanese capital

THE DEDICATION AND formal opening at Whitsuntide (June 4-5) of the first units of the new St. Luke's International Medical Center, Tokyo, marked the culmination of years of patient effort induced by the broad vision of a missionary of this Church—Rudolf B. Teusler. "Representing" (as Ambassador Grew said) "in concrete form the principle of international coöperation the hospital is a material manifestation of that fundamental truth that the human family is in spirit, and by the nature of things eventually must become in practice, a unit."

Promptly at three o'clock on Whitsunday afternoon, the procession for the brief but impressive dedicatory service formed in the College of Nursing. Headed by the cross bearer, Paul Kgoya Ise, the procession made its way to the sitting room on the second floor of the main hospital unit in this order: the Rt. Rev. John McKim, Presiding Bishop of the *Nippon Seikokwai* and Bishop of North Tokyo, attended by the hospital chaplain, the Rev. Shinji Takeda; the Rt. Rev. James DeWolf Perry, Presiding Bishop of the Church in America; the Rt. Rev. P. Y. Matsui, Bishop of Tokyo; the Rt. Rev. Shirley H. Nichols, Bishop of Kyoto; the Rt. Rev. Norman S. Binsted, Bishop of the Tohoku; the Rt. Rev. Charles S. Reifsnider, Suffragan Bishop of North Tokyo; John Wilson Wood, Dr. Rudolf B. Teusler, and

Dr. Tokutaro Kubo, Vice-Director of the Hospital; then followed the choir of St. Paul's University, and the clergy of the Dioceses of Tokyo and North Tokyo, numbering about twenty-five priests.

The service, conducted by Bishop McKim and almost entirely in Japanese was attended by a large company of friends including representatives of other Christian bodies in Tokyo. The speakers were Bishop Perry and Bishop Matsui.

Bishop Matsui, speaking in Japanese, said in part:

This hospital was named for the beloved physician. He was both physician and evangelist and served St. Paul faithfully for many years. Later he was imprisoned in Rome with his friends. He must have been a man of very fine character, a character which was further polished in his service of Jesus Christ. . . .

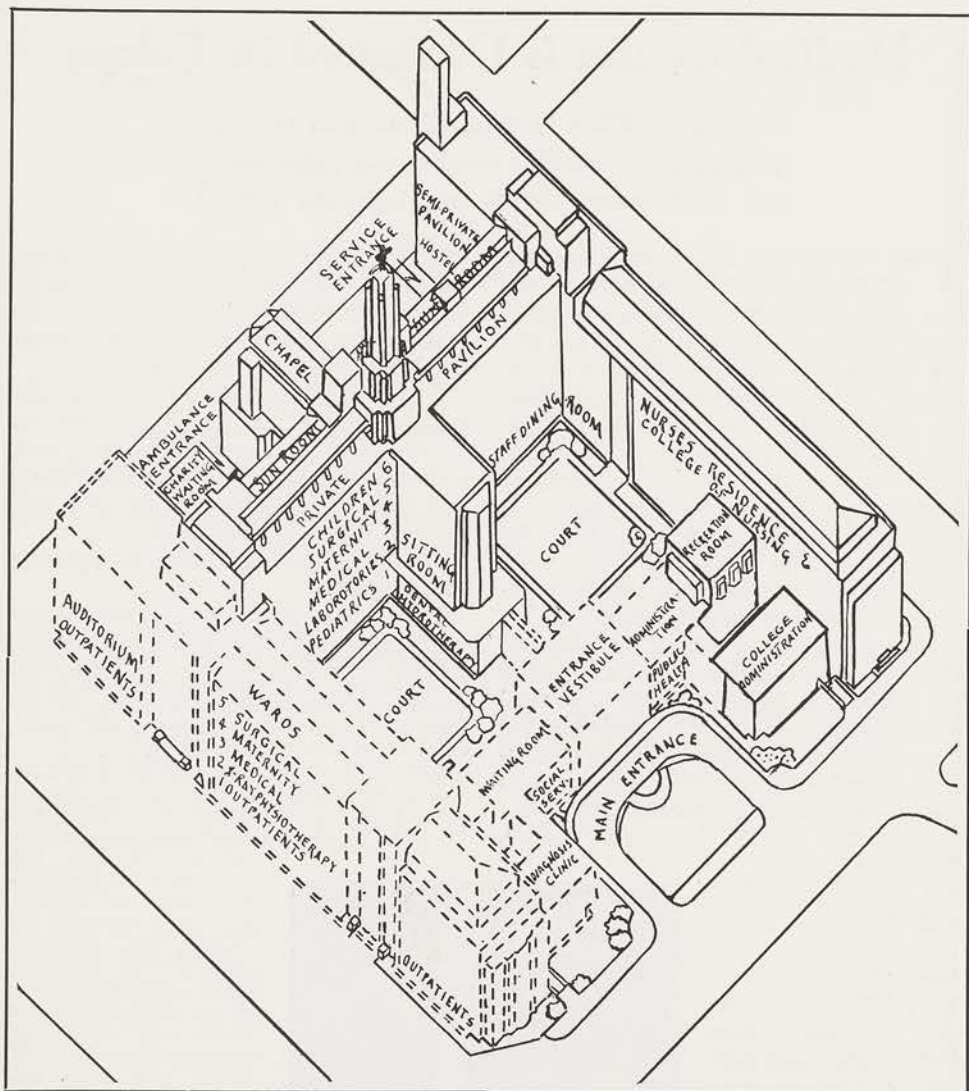
As the life of St. Luke is identified with service to both God and man, so this hospital serves both God and society in the same spirit. St. Luke said that an angel sang, "Glory to God and peace on earth." This is inscribed on the hospital's cornerstone. This hospital is operated in the Christian spirit in the full meaning of that expression. The hospital has a cross on the top of the tower. The hospital also has a chapel and a pastor to spread the Gospel and make true Christians.

St. Luke was a man of deep sympathy and in his writings many things are sympathetically revealed. Miracles performed by Christ were because of his unbounded sympathy for the sick and crippled. St. Luke also provided medical care in sympathy for many weak people, his life being full of this tender care of the invalid. This hospital bears his name and stands for the high purpose of relieving the sick.



H. I. H. PRINCE TAKAMATSU INSPECTS THE HOSPITAL UNDER THE GUIDANCE OF DR. TEUSLER

THE SPIRIT OF MISSIONS



ST. LUKE'S INTERNATIONAL MEDICAL CENTER, TOKYO

The solid lines indicate the completed units which were dedicated and formally opened at Whitsuntide. The broken lines indicate the units yet to be constructed and without which the hospital can not render its full measure of service

Present medical science has made great strides, in striking contrast to the time of Jesus Christ and St. Luke. Medicine in Japan has developed greatly in recent years, never inferior to any other country, but the application of this advanced medical treatment is limited to the wealthy. Private hospitals in Japan have a defect in that, although they are operated with perfect technique, they cater only to those with the ability to pay. I hope that this hospital will carry out the spirit of St. Luke.

Earlier in the day Bishop McKim was the celebrant of the first Holy Communion within the walls of the new hospital. Participating in the service which was held in the actual space allotted for the erection of the new chapel before a temporary altar, were Bishop Perry, the Bishops of the American Church Mission, and the hospital chaplain, Mr. Takeda.

MEDICAL CENTER IS DEDICATED IN TOKYO

OFFICIAL JAPAN joined on Monday afternoon, June 5, with the missionary community in felicitating the *Nippon Seikokwai* and St. Luke's International Medical Center, upon the completion of the new buildings, now formally opened. The meeting, with Dr. Tokutaro Kubo presiding, was honored by the presence of Prince Nobuhito Takamatsu who made a thorough inspection of the plant. Others in the company included the American Ambassador, the Hon. Joseph C. Grew with Mrs. Grew; the Foreign Minister, Count Yasuya Uchida; the Canadian Minister and Mrs. Marler; the Mexican Minister and Mrs. Romero; the Persian Minister, Mr. Hedayat; the Netherlands Charge d'Affaires and Countess van Rechter en Limpurg; the Swiss Charge d'Affaires, Mr. Daeniker; the Mayor of Tokyo, Torataro Ushizuka; Teijiro Yamamoto, former Minister of Commerce and

Industry; Prof. Sankichi Sato; Dr. Wachihiro Okada; the American Commercial Attaché and Mrs. Halleck Butts; Hugh Byas, Special Correspondent of the *New York Times*, and Mrs. Byas; Wilfrid Fleisher, Managing Editor of *The Japan Advertiser*, and Mrs. Fleisher; and many others of all nationalities.

The speakers were:

DR. TOKUTARO KUBO, Presiding, Introductory Address.

WILLIAM AXLING, Representing the National Christian Council in Japan.

JOHN W. WOOD, Executive Secretary, Department of Foreign Missions, National Council.

H. E. THE HON. MASAYASU KOSAKA, Governor of Tokyo Prefecture.

THE RT. REV. JAMES DE WOLF PERRY, Presiding Bishop of the Episcopal Church in America.

H. E. BARON YOSHIO SAKATANI, Representing the Japanese Advisory Council of St. Luke's International Medical Center.

A Demonstrator of Applied Christianity

By William Axling, National Christian Council of Japan

IN A UNIQUE AND far-reaching way St. Luke's International Medical Center and its sister institution, St. Barnabas' Hospital in Osaka, are putting the practical aspect of Christian ministration back into the setting where it belongs. These two institutions are giving the Japanese nation a demonstration of one phase of the full-orbed Gospel, a Gospel which helps to make men, women, and children not only spiritually sound but physically fit for the living of the abundant life which is centered in Christ.

In its work for the individual and for the community St. Luke's is a great demonstrator of applied Christianity. And I am strongly tempted to believe that this is the only kind of Christianity that really grips men and transforms their lives. It is the only kind of Christianity which can redeem society and build a better world.

I rejoice also that as a medical institution St. Luke's is satisfied with nothing less than the very best that modern medicine can provide in equipment, technique, and skill. Ours is a fast-moving age and too often our Christian institutions fail to keep step with the forward moving world in which we live. A Christian institution is not truly Christian if it lowers its standards and is satisfied with the second best.

The building which is now dedicated is but another evidence that St. Luke's is determined to keep at the head of the line and not be a follower but a pace-setter in the field of medicine. . . .

THE SPIRIT OF MISSIONS



AT THE DEDICATION OF ST. LUKE'S HOSPITAL, TOKYO, JUNE 4
Left to right: Bishop Reifsnider, Bishop Heaslett (South Tokyo), Mr. Bergamini (the architect), Bishop Matsui (Tokyo), Dr. Teusler, Bishop McKim, Dr. Wood, Bishop Perry, Bishop Nichols, Bishop Binsted, and the Rev. Peter Takeda

H. E. THE HON. JOSEPH CLARK GREW, the American Ambassador.

H. E. COUNT YASUYA UCHIDA, Minister of Foreign Affairs.

THE RT. REV. JOHN MCKIM, Presiding Bishop, *Nippon Seikokwai*.

Space does not permit the quotation in full of these addresses. The expressions of interest and friendship on the part of the Japanese speakers, however, should not go unreported. In concluding his introductory remarks, Dr. Kubo said:

Our medical center has been built as a symbol of peace in order to serve to exalt the Glory of God and to promote the welfare of humanity. In the concrete, the following could be said:

1. Perfectly equipped hospital and logical coöperative treatment.
2. Elevation of nursing standard in Japan.
3. To practice public health for the promotion of the health of the nation.
4. Demonstration of good will between America and Japan.
5. Medical communication between America and Japan.

In order to fulfill these aims we have to rely a great deal upon the kindness and assistance of you people here today.

After expressing his appreciation for the completion of the hospital, the Governor of Tokyo Prefecture, the Hon. Masayasu Kosaka said:

In our complicated international relations, it would be impossible to promote friendship by diplomacy alone. International friendship in

the true sense can be promoted by the spirit of philanthropy and humanity between nations. Two of the world's great Powers, Japan and America, have an obligation to contribute to world peace by maintaining and utilizing the most intimate relations which have existed between them ever since Japan was opened to international intercourse. This medical center will certainly serve as a medium for Japan-American friendship. In this sense, I believe that the medical center will contribute a great deal to world peace. I hope that all those who are directly interested in this enterprise will prosper in their work.

Baron Sakatani, a member of the Japanese Advisory Council of the medical center, said in part:

With the completion of this great building, a medical center with the most up-to-date equipment will stand in this corner of the Orient. Here a general clinic, public health, charity work, maternity and child welfare clinics, and the training of nurses will develop according to the most modern methods, and will set the mind of foreign visitors to the Orient at ease. And of course this will contribute greatly to the development of society and culture. A large part of the enormous amount of money used for this building consists of contributions from the United States and the kindness and efforts of many of Dr. Teusler's friends, whereas assistance from the Japanese has been very little. We must remember this fact and always be thankful for the good will of those American people to our country . . .

Dr. Teusler has crossed the Pacific Ocean several times on campaigns for the building fund. When leaving for the United States he always took with him the good will of the Japanese to

MEDICAL CENTER IS DEDICATED IN TOKYO

America, and when coming back he brought back to us contributions and the kind consideration of the American people for the Japanese. Thus he helped in promoting friendly relations between America and Japan and rendered an important contribution to the diplomatic relations. Moreover, he increased the relation between American and Japanese medicine and made great efforts to have America and Japan know each other better. These are great services he has rendered and another reason why we pay such great respect to him.

When we invited Mr. Forbes, the former American Ambassador to Japan to be a member of the Hospital Advisory Committee, I told him that the change of ambassadors is very frequent and sometimes on account of his post, an ambassador will cause complications from which the other nations suffer. But in having Dr. Teusler as the permanent ambassador for national diplomacy, representing both America and Japan, and always bringing back good news, we are very fortunate, and we must respect him as the greatest contributor to the lasting friendship of both countries. Today again, in the presence of our beloved new American Ambassador, I repeat these words.

The Japanese Minister of Foreign Affairs, Count Uchida, said in part:

Since its establishment as a mission hospital, this institution has been steadily enlarging its scale and consolidating its foundations, due to the strenuous efforts of its director, Dr. Teusler. The Imperial Court, informed that this hospital had been of great service to the public as a medical relief organ during the years following the Russo-Japanese War, graciously donated funds for its support. This imperial act gave an added significance to the mission of the hospital. There have been many public monetary contributions since that time and the word "International" was inserted in its name, so that it became St. Luke's International Hospital . . .

This hospital is an organization promoting the health of the people, a truly humanitarian enterprise. At the same time it serves as an important link in the cordial relations between Japan and the United States. I wish the enterprise multiplied prosperity.

In a few impromptu words before the close of the meeting, Dr. Teusler expressed his thanks for the invaluable help of his Japanese staff in the development of the medical center. Above all things he was impressed by the loyalty of these workers. This quality was an invaluable one in the running of a hospital. In conclusion he read some congratulatory telegrams from Peiping Union Medical College; George Wickersham, President of the American Advisory Council of the hospital; the American Woman's Auxiliary, and the National Council of the Church in the United States.

Bishop McKim closed the meeting with a brief address, in which he recalled a story told him at Fort Yukon, Alaska, during a summer vacation some years ago. There he met a medical missionary named Grafton Burke.

Some years before, during the winter months, an Indian runner had come to Dr. Burke with word that a foreigner was lying in the snow at a point some fifty miles away. Dr. Burke harnessed his dog team and set forth. He found the famous Arctic explorer, Stefansson, near death from double pneumonia. The explorer recovered. As he was leaving the hospital, he said to Dr. Burke:

Money cannot pay for what you have done for me. You have saved my life. But I should like to make one criticism. You would accomplish more if you did not spend so much time in religious work and in prayer.

Dr. Burke replied:

If it had not been for prayer I should not be here, this hospital would not have been here, and you would be lying dead in the snow.

St. Luke's International Medical Center, Tokyo, is a living organism designed to demonstrate in convincing terms the transmuting power of Christian love when applied in relief of human suffering.

St. Luke's International Medical Center

an institution of the Missionary District of North Tokyo

THE RT. REV. JOHN MCKIM, Bishop

Rudolf B. Teusler, M.D., *Director*

Tokutaro Kubo, M.D., *Vice-Director*

The Rev. Peter S. Takeda, *Chaplain*

Jan Nalepa, *Superintendent*

Helen Ross Lade, *Executive Secretary*

Ernestine W. Gardiner, *Office Registrar*

MEDICAL STAFF

Surgery:

Dr. R. B. Teusler

Dr. C. Ito

Dr. T. Nakamura

Dr. H. E. Bowles

Gynecology—Obstetrics

Dr. T. Kubo

Dr. I. Itoi

Dr. Y. Hashimoto

Dermatology:

Dr. E. Iida

Dr. T. Oishi

Dispensary:

I. Kakefuda

K. Muto

Internal Medicine:

Dr. Y. Horiuchi

Dr. Y. Ikeda

Dr. H. Hashimoto

Dr. T. Okuno

Dr. K. Akatsuka

Dr. N. Aoki

Dr. I. Kasuya

Dr. I. Akiyama

Roentgenology:

Dr. T. Inouye

Dr. T. M. Gaerlan

Laboratory:

Dr. I. Katayama

Dr. M. Okasaki

Dr. S. Ide

Ophthalmology:

Dr. A. Sakahara

Oto-Laryngology:

Dr. K. Matsuoka

Pediatrics:

Dr. M. E. Elliott

Dr. T. Uemae

Dr. K. Sadakata

Dr. K. Saito

Dr. Y. Ogata

Dental:

Dr. K. Hasegawa

Public Health:

Dr. K. Saito

NURSING STAFF

Iyo Araki, Superintendent of Nurses

M. Uyeda, Assistant Superintendent of Nurses

Marjorie Sullivan, Surgical Supervisor

Ruth Barbour, Supervisor

H. A. Ibison, Supervisor

Christine M. Nuno, Director Public Health Nursing

Mrs. Midori Hirano, Supervisor of Visiting Nurses

Helen M. Pond, Dietetian

Osamu Okada, Dietetian

Mrs. Helga Weidinger, Physio-Therapist

SOCIAL SERVICE

Helen K. Shippo

Masae Oguri

THE COLLEGE OF NURSING*

Alice St. John, *Principal*

Sarah G. White,
Educational Director

Augusta F. Peters,
Supervisor of Nursing Procedure

*The administration and faculty personnel numbers fifty-two, many of whom also serve the medical center and these together with the members of the faculty are not listed here.

St. Luke's Growth: An Epic of Friendship

Through three decades, Dr. Teusler's strenuous efforts have transformed an humble dispensary into a medical center of international repute

By Helen Ross Lade

Executive Secretary, St. Luke's International Medical Center, Tokyo

ST. LUKE'S HOSPITAL had its beginnings in a modest cottage building, with room for some ten or twelve patients, and practically no equipment. The few beds, blankets, and wooden box of old-fashioned surgical instruments, left from a former effort, were sold for forty-five yen and the building swept clean to make a new start. This was thirty-two years ago. As no funds were available to furnish the little hospital building, work was inaugurated by starting a small free clinic on an island across the river from Tsukiji, with one assistant as nurse and interpreter. This dispensary was continued until the spring of 1902 when, partially furnished, the small hospital building in Tsukiji was opened.

These early days were one long struggle to meet financial needs and build up a service that would reflect American standards in the capital of Japan, where, until then, only German methods were known and recognized.

Many of the most prominent medical professors of the Imperial University of Tokyo became interested in the experiment. Thanks to the friendship and professional support of such men as Professor Aoyama, Professor

Okada, Professor Sato, Professor Kinoshita, Professor Miura, and other members of the medical faculty of the university, the young hospital steadily won recognition and position as an exponent of American medicine and surgery in Japan. It is interesting in this connection to recall that Professor Scriba, Emeritus Professor of Surgery in the University of Tokyo, for three years before his death, from 1902 to 1905, was an active member of our staff.

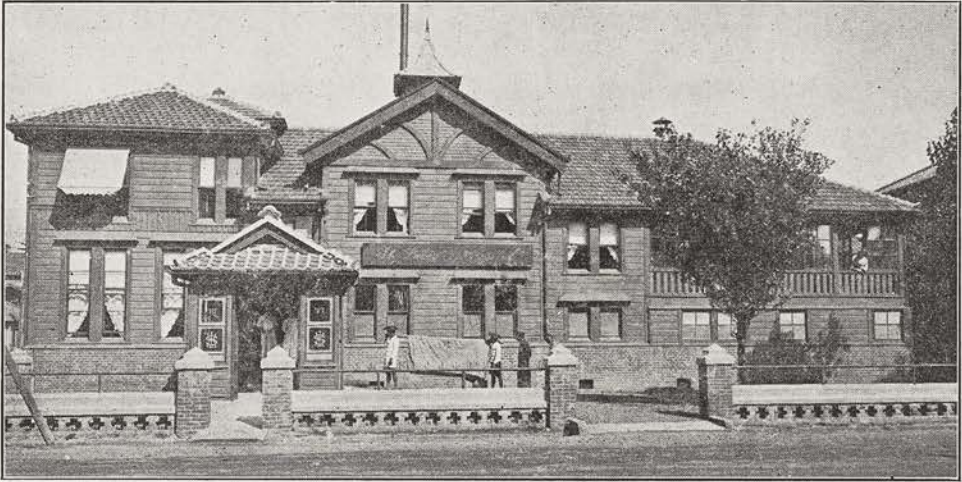
As there has never been any endowment for the hospital, it was necessary from the beginning to provide support from its own earnings. To this end, provision was made to reserve approximately one-third of our beds for private cases, while the remainder were allotted for free and semi-free care. All room fees and professional charges always have been used exclusively for the support of the hospital. Most of the senior physicians on the staff are now full-time men and

all their professional earnings, either in the hospital or outside, go to the support of the institution. The salaries of the American members of the staff, physicians and nurses, are provided by the National Council. In addition the



THE COTTAGE IN WHICH DR. TEUSLER BEGAN HIS WORK THIRTY-TWO YEARS AGO

THE SPIRIT OF MISSIONS



ST. LUKE'S HOSPITAL A QUARTER-CENTURY AGO

This building, with additions, was used for more than a decade, although as early as 1912, plans were inaugurated for a new hospital to contain two hundred beds

Council granted a small appropriation towards the annual support of the hospital. During the years previous to the earthquake the annual running expenses averaged 230,000 yen, exclusive of salaries paid the American members of the staff. The appropriation received from the National Council was 3,600 yen a year.

St. Luke's Hospital has the unique distinction of being one of the first hospitals to put into practical effect the plan of having a large number of its staff full-time men. This full-time service has proven most satisfactory and it is the basis on which the hospital has been able to expand its equipment and secure genuine coöperation and teamwork in its professional development. The hospital physicians have received fixed salaries for their services for their whole time and all their professional earnings have been turned in to the hospital. This has meant that throughout the twenty-odd years of its operation, previous to the disastrous earthquake of 1923 the hospital has been practically self-supporting. Although frankly an American institution, its doors are open to all, irrespective of nationality or creed, and fortunately, because of this full-time service system, it has not been necessary to appeal to the foreign community in Japan either for

the extensive building which has been carried on during the past thirty years, or the support of the work. The growth of the institution has been due entirely to its own earnings and generous gifts from friends in Japan and in the United States.

The old hospital was built on a corner lot of the American Church Mission property known as No. 37 Tsukiji, containing approximately four hundred *tsubo*. When in 1905, new buildings were added, it became necessary to acquire more land, and an adjoining six hundred *tsubo* was purchased from the Presbyterian Mission. In 1912, with the support of Viscount Shibusawa, Baron Sakatani, Mr. Sakai, Dr. Nitobe, Viscount Goto, Prince Katsura, and a number of other prominent Japanese, plans were inaugurated to build a new St. Luke's Hospital for international service in Tokyo, to contain approximately two hundred beds. Their Majesties, the Emperor and Empress of Japan, became graciously interested in the welfare of the hospital, and very generously contributed fifty thousand yen from their Privy Purse as an initial gift for the new St. Luke's. Very promptly over one hundred thousand yen more was given by the Japanese gentlemen interested in the work. A

ST. LUKE'S GROWTH: AN EPIC OF FRIENDSHIP

Japanese Advisory Council* was formed, and definite steps were taken in the United States to secure the needed additional funds for land and buildings. The appeal in the United States met with generous response and gifts were made from almost every State in the Union.

In the spring of 1914 a large tract of land containing four thousand *tsubo*, just across the street from the old hospital site, was purchased. Later two corner lots north of the property were secured for hospital extension. During the Great War plans for the new hospital were suspended, not to be resumed until 1921.

In the summer of 1918, in response to the appeal from the American Red Cross, the hospital sent the first American Red Cross contingent to Vladivostok, to take charge of the Russian Island Hospital. During the winter of 1918-1919, a large building on the new hospital property in Tokyo (No. 1 Tsukiji) was fitted up

*This Council now comprises: Dr. Nagabumi Ariga, Sadaye Eguchi, Kikusaburo Fukui, Baron Seinosuke Go, Kintaro Hattori, Count Aisuke Kabayama, Nakaji Kajiwara, H. E. Viscount Kentaro Kaneko, Manzo Kushida, Dr. Tokutaro Kubo, Kokichi Mikimoto, Baron Hachiroemon Mitsui, Prof. Kinnosuke Miura, Prof. M. Nagayo, Dr. Inazo Nitobe, Prof. Waichiro Sakai, H. E. Baron Y. Sakatani, Prof. Sankichi Sato, Hon. Teisaburo Sekiya, Takeshi Shirani, H. E. Prince Iyesato Tokugawa, and Toyotaro Yuki.

and assigned for use as the American Red Cross Base Hospital No. 1 in the Far East, for service to the Czech Army in its evacuation from Siberia. This hospital was used largely for mutilees and contained about seventy beds. Throughout the War, St. Luke's Hospital continued in operation, and its capacity was increased.

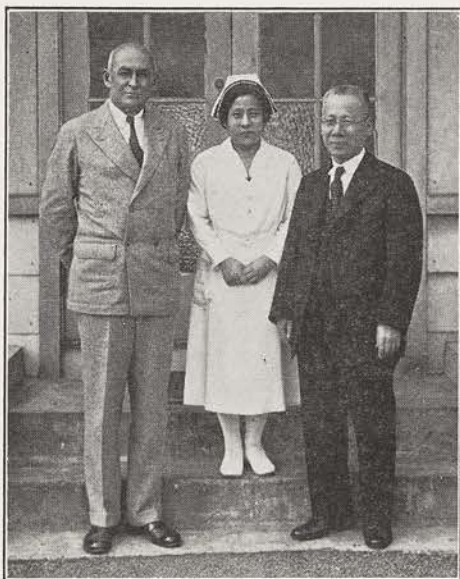
In the fall of 1920 plans were completed for reopening, on a larger scale, the Training School for Nurses, which had been conducted in connection with the work of the hospital since its organization.

A few months later, approval was secured for an appeal through the Episcopal Church and friends in the United States for funds to complete the needed first million dollars to erect the new St. Luke's International Hospital. At that time approximately half a million dollars had been given for the purchase of land and for the new buildings. Something over three hundred thousand dollars was spent for land, and the remaining funds were deposited in New York. During the winter of 1922-1923 a further appeal was made in the United States. The foundations for the new buildings were started in March, 1923, and completed



ALL THAT REMAINED OF THE HOSPITAL AFTER THE 1923 EARTHQUAKE
Challenged by these ashes, and while carrying on the hospital's activities in inadequate temporary structures, Dr. Teusler and his associates pushed forward the completion of the medical center which was dedicated on June 4

THE SPIRIT OF MISSIONS



DR. TEUSLER WITH HIS CHIEF AIDES
Iyo Araki (center) superintendent of nurses,
and Dr. Tokutaro Kubo (right), vice-director
of the hospital

just three weeks before the great earthquake of September 1, 1923.

The earthquake and fire completely destroyed all the buildings of St. Luke's Hospital. The total loss at that time was approximately seven hundred thousand yen. The new hospital foundations were not injured. The story of how all the patients were saved that terrible night of September first forms an epic in the history of the hospital which it would require many pages to tell. (See *THE SPIRIT OF MISSIONS*, November, 1923, p. 728.) Not a patient was injured, and the big open spaces of our property offered welcome and safe refuge to several thousand terror stricken men, women, and children fleeing from the surrounding flames.

On September 7, 1923, the civic authorities asked the coöperation of St. Luke's Hospital in devising ways and means for relief measures throughout the devastated areas of Tokyo. At this time, through the courtesy of Aoyama Gakuin, school buildings were assigned for the temporary use of the hospital, and for several weeks the staff took care of ap-

proximately a hundred patients until the tent hospital provided by the American Army could be erected and opened on October 15.

On September 30, 1923, the hospital staff, in its temporary quarters in Aoyama Gakuin, were greatly honored by a visit from Her Majesty, the Empress, who personally inspected the work being carried on and was pleased to present a substantial sum towards the relief measures in operation.

Prior to this, Their Imperial Highnesses, Prince and Princess Fushimi also visited the hospital and made a generous contribution to its work.

In Washington, through the prompt generosity of General John J. Pershing, Acting Secretary of War, a complete field hospital was immediately shipped from Manila for the use of St. Luke's, and erected ready for occupancy by October 15, 1923. This tent hospital was used until the spring of 1924 when, temporary buildings having been erected, the patients were put under more suitable shelter. During the spring and early summer of 1924 a complete barrack hos-



IN THE SCIENCE LABORATORY
Student nurses at work in the bacteriology
class, College of Nursing

ST. LUKE'S GROWTH: AN EPIC OF FRIENDSHIP

pital was erected, with beds for approximately 225 patients. This hospital covered the entire area formerly occupied by the old St. Luke's, together with mission buildings destroyed by the fire, Trinity Cathedral, St. Margaret's School, the Bishop's residence, and the rectory. The new hospital buildings were put into commission in June, 1924. A community hall was also erected for professional and social purposes, and later three barrack residences for some members of the staff.

Acknowledgement is gratefully made here of the generous gifts received since the earthquake from the Department of Home Affairs, the Earthquake Disaster Rehabilitation Association, under the leadership of Prince Tokugawa and the Municipality of Tokyo; also the very prompt and generous assistance rendered the hospital following the fire of January 13, 1925, by personal friends of the institution and the two benefit entertainments given at the Imperial Hotel and the Imperial Theater.

On January 13, 1925, two-thirds of these buildings were swept away by fire. It is interesting to note that no lives



THE CHAPLAIN OF ST. LUKE'S
The Rev. Peter Takeda (right), with Mrs. Taka Terauchi, matron of the College of Nursing, and the catechist, Mr. Harada



IN THE NUTRITION LABORATORY
Students in the College of Nursing receive practical instruction in dietary values

were lost either at the time of the great earthquake the year previously, or at this fire when so many of the new barrack buildings were burned. The financial loss amounted to over 300,000 yen, of which 250,000 yen was recovered through insurance. The most serious loss to the hospital was due to this second crucial interruption in its work in little more than a year, and the long months of waiting necessary before once more the buildings could be put on a partially supporting basis through the earnings of the private rooms. The staff were again untiring in their devotion to the interests of the hospital, and just as the year before they had bravely set to work to restore the institution to its full efficiency, so once again during the spring months of 1925, with unflinching courage they began anew to restore the hospital to public usefulness and service. By May, 1925, practically all the buildings had been restored, with an exterior finish practically fireproof, and better equipment than heretofore.

In January, 1928, a two million yen contract for the first two units of St.

The Present Service of St. Luke's Hospital

The activities of St. Luke's International Medical Center, Tokyo, include:

1. Out-Patient Clinic, capacity 500 patients daily.
2. School Clinic, 110 patients daily (in coöperation with Department of Education).
3. Pre-natal and Post-natal Clinics.*
4. Maternity Ward and training center for midwives.
5. Foundling Ward.
6. Three clinics in Kyobashi Ward: one for adults, two for children.
7. Tuberculosis Clinic.
8. Hospital in-patient capacity (old and new buildings) 475 beds. Ward for infectious diseases, 14 beds.
9. College of Nursing (four-year course).
10. Provision for training twenty-five internes.
11. Public Health Department:
 - a. Postgraduate course for nurses.
 - b. Public health graduate nursing service in Kyobashi Ward (population 130,000), and
 - c. In seven villages on the Sagami Peninsula from Misaki to Dzushi (population 80,000).
 - d. Baby Welfare Clinics in Kyobashi Ward (1,400 babies born every year in St. Luke's).
12. Junior Health League for the school children of Kyobashi Ward, with a membership of 2,500 from the 13,000 students in eleven primary schools.
13. Social service, as an integral part of modern, applied medicine, attempted for the first time in Japan, and pregnant with great possibilities in coördinating and making effective every department of clinical medicine, public health, and preventive medicine.
14. Pathological and bacteriological laboratory service to physicians in Kyobashi Ward and City.

*Items 3-6 inclusive are carried on in coöperation with the municipality.

Luke's International Medical Center was signed, and the clearing of the land was promptly begun.

On February 11, 1928, the first spadeful of earth was turned at the site of the new construction, and about a month later, the Director, Rudolf B. Teusler, left for America, to try to raise the necessary funds for the completion of the en-

larged plans for the new medical center in Tsukiji.

On March 28, 1930, the cornerstone was laid, with impressive rites, in the presence of H.I.H. Prince Chichibu, leaders in the diplomatic corps, high government officials, and a representative gathering of Japanese and foreign residents of Tokyo. The Rt. Rev. John

ST. LUKE'S GROWTH: AN EPIC OF FRIENDSHIP

McKim, and John W. Wood officiated at the actual laying of the cornerstone.

The College of Nursing, started in 1904 as a School of Nursing, was authorized as a college in 1927 by the Imperial Government. The curriculum and standards correspond with registered schools of nursing in the United States and Canada, requiring that all applicants be graduates of accredited high schools. The purpose of the college is to give to qualified young women of Japan a course of instruction of three years' general training and for those desiring it a postgraduate year to prepare them as supervisors, instructors, or assistants in schools of nursing and as public health nurses and teachers in schools and public health centers. The aim of the college is to develop teachers and nurses who will help to improve the methods and raise the standard of nursing education in Japan or serve the community as health teachers. The teaching staff consists of university men and women proficient in their several specialties and competent to give the theoretical instruction which is so essential in the modern education of a nurse. The public health postgraduate course is open to any graduate nurse who complies with the standards required at St. Luke's and

is given the same course of instruction and diploma as the graduates of this College of Nursing.

The Rockefeller Foundation has recognized the value of the school and granted the college a gift of \$400,000.00 to endow it.

In addition to the training of young doctors and nurses now under development in St. Luke's Hospital, a program was inaugurated several years ago to establish in Kyobashi Ward (where St. Luke's is situated) a public health movement laying especial emphasis on the protection and care of children, and prophylactic measures against those diseases amenable to segregation, vaccine and sera treatment. Kyobashi Ward has a population of approximately 125,000 people and it has been officially designated by the municipal authorities as a demonstration and training center for public health measures and procedures.

In early March, 1933, the nurses moved from the various temporary wooden barrack buildings they have occupied since the earthquake of 1923, into the new building, and are now settled and happy in their comfortable new quarters. The patients were moved to the new hospital unit very soon after the formal opening ceremonies on June fourth and fifth.



ST. LUKE'S NURSES AWAIT THE ARRIVAL OF GUESTS

Before the ceremonies incident to the formal opening of the medical center on June 5, members of the staff lined the entrance of the hospital to welcome Prince Takamatsu and other distinguished visitors

Anvik (Alaska) Girls Have New Dormitory

Following an enthusiastic housewarming, building begun in 1929 is occupied early this year by our Christ Church Mission pupils

By the Rev. Henry H. Chapman

Priest-in-charge, Christ Church Mission, Anvik, Alaska

EARLY THIS YEAR Christ Church Mission in Anvik, Alaska, rejoiced at the completion and opening of a new dormitory for girls. This building which replaces the small overcrowded and inadequate structure formerly used, was begun in the summer of 1929. Work progressed slowly, partly because building operations could be carried on only during the short summer season of about four months, and partly because of the shortage of funds. In August 1931, this latter condition necessitated the entire suspension of work. But during that autumn William C. Chase, lay helper and foreman in charge, worked alone, sometimes in freezing weather, putting in door frames and window casings. By the following spring new contributions to the building fund made it possible to resume work, and by the end of 1932 the building was sufficiently complete to permit of occupancy. A housewarming was held on January 2, 1933 and on the following day the girls moved in.

Within the building is a small chapel where the Holy Communion is celebrated every Sunday, and where daily chapel services are held.

At present the building is heated by two homemade furnaces which burn four-foot logs. We hope that in time it will be possible to install coal-burning furnaces as well as a modern plumbing system.

"Home is not merely four square walls," and after all, our interest is not only in the new dormitory but more especially in the girls who live in it. Many of them are orphans whose parents died during the influenza epidemic of 1927.

The mission is the only home that these children will have until they grow up. Some of them are the children of men and women who attended the mission school in its pioneer days, a generation or more ago. These people recognize the value of Christian training and want their children to share the benefits which they themselves enjoyed.

The transformation in the lives of these children is apparent even to a casual observer. The outward transformation is of course most noticeable. Many a child has been transformed from an unkempt, undernourished little waif into a neat, healthy, well-mannered member of society. But the transformation is more than outward. With the improvement in standards of living there comes an increased self-respect, a new initiative, and a general awakening of the spirit. For these children are capable of appreciating the finer things of life. They respond to Christian teaching, and the influence of such teaching bears fruit in their lives. One of our girls who married a miner went to live in a mining town where there are no churches and few opportunities for religious instruction and worship. A few years later she brought her two little girls to Anvik, making the long trip by dog team, in the dead of winter, in order that the children might be baptized in the Church which she had learned to love. Later she wrote us that she was having Sunday school for her two children, and teaching them the Lord's Prayer. Such an incident, only one out of many, effectively and definitely answers the question whether missions are worth while and should be continued.



RURAL CHURCHMEN GREET BISHOP PERRY AT TATSUTA, JAPAN

Bishop Perry Sees Kyoto Missions at Work

Everywhere loyal congregations welcomed Presiding Bishop with reports of efforts looking to self-support. Kindergartens join in greeting

By the Rev. J. Kenneth Morris

Church of the Resurrection, Kyoto, Japan

KYOTO, THE CENTER of Japanese culture, the city of temples and ancient customs, was visited by Bishop Perry during the last week in May.

The first night of the Bishop's visit his hosts, the Rt. Rev. and Mrs. Shirley H. Nichols gave a buffet supper for all the members of the mission staff. It was a most happy affair and everyone felt as though Bishop and Mrs. Perry had been among us always. Bishop Perry seemed to know every one's work and special problems, and talked so enthusiastically and intimately with each one that all were inspired and encouraged. The Bishop said, in part:

I wish to bring a message to you from the National Council . . . They wanted the missions in the Philippines, China, and Japan to understand that they were following the work which you are doing, one by one, and they wanted to help in every possible way in the problems and labor which you are confronting . . . The National Council has been having, in the past three years, to struggle with unprecedented and almost unthinkable problems . . . But we closed the year of 1932 without owing a dollar when the books were finally made up in January of this year . . . The little givers . . . have been saving the day . . . the self-sacrifice with which

contributions are being made this year is almost unbelievable.

The statement that missions have entered a new phase of their life is, of course, clear and unanswerable . . . From the pioneer stage we entered into a paternal stage . . . Some have not quite awakened to the fact that this paternal stage is past. Japan and China have reached the stage where they are standing on their own feet. So we are gradually approaching the third stage which is that of full partnership . . . We are no longer the parent looking out for the child, but for a people who are our distant neighbors, coming to share the burden, coming to help our brothers and sisters to live their own religious life . . .

On Ascension Day, following a celebration of the Holy Communion in the chapel of St. Agnes' Girls School the Presiding Bishop was conducted over the diocese by Bishop Nichols and several members of the staff.

At the Church of the Resurrection, Kyoto, Bishop Perry was very much impressed with the self-supporting kindergarten and health clinic work. This church is working mostly among weavers and factory people. Last year the church acquired a new site and erected a temporary building, where an intense social

THE SPIRIT OF MISSIONS

service program is being undertaken. A full-time visiting nurse is employed and four doctors assist in the clinic which is held twice a week. Although the present building was only completed a year ago, a new room was recently added and the entrance enlarged to keep up with the steady growth and expansion of the work. The church is rapidly advancing towards self-support.

From there Bishop Perry visited Christ Church, located in a residential section of Kyoto. This church was started only about eight years ago but has shown a healthy growth. It maintains a self-supporting kindergarten in a building erected and paid for by itself.

The Bishop's visit to St. Agnes' Girls School was a most interesting and enjoyable one. The school has an enrollment of 600 students. Two years ago a fine new three-story concrete building was completed, being the gift of the Woman's Auxiliary in America and of the alumnae in Japan. The Bishop seemed very gratified with the work being done there, and especially with the progress made toward financial independence. The school now

receives only a small annual appropriation from the National Council. Under Dr. Hayakawa, the principal, the school is now attaining a very high educational standard, and in its endeavor to do this, it has held true to Christian ideals. A high percentage of students become Christians and are taking places of leadership among the women of Japan. The Kindergarten Teachers Training Department of the school has a particularly good reputation, and has supplied teachers to the city kindergartens and even to Buddhist kindergartens. Those outside Christianity admit that our Christian teachers have something to give the children that others do not possess. A great future lies ahead!

The visit to St. Barnabas' Hospital, Osaka, was significant because much has been said about the need of hospital work in Japan, and there are those who would question the need. But St. Barnabas' Hospital has a double mission. As Bishop Perry expressed it: "It seeks to demonstrate the Christian message through the ministry of medical care and nursing; and to illustrate the standard of American hospital work." The American standard of nursing has a very real contribution to make to nursing in Japan. This is being demonstrated in St. Barnabas' Hospital. The hospital is not large, having only seventy-five beds, but it is thoroughly efficient and is rendering a valuable service to the people of Osaka. The aid received from the Mission is being gradually reduced and the institution is showing a favorable development.

The trip through the plains of Yamoto was a very beautiful one. The Bishop and his party went by tram to Koriyama. This small town is situated in the plain of Yamoto, where, according to Japanese tradition, the human race was born. The rugged mountains in the distance form a fascinating background and the rice and rape seed fields along the way made a colorful foreground. Here and there a peasant could be seen plowing with a wooden plow and ox; others were wading knee-deep in the rice fields; and still others were cutting grain. At Koriyama



BISHOP PERRY RECEIVES DOLL

From a member of the Christ Church kindergarten, Kyoto. It is hard to say which one was the more thrilled

BISHOP PERRY SEES KYOTO MISSIONS AT WORK

Bishop Perry was met by the rector, the Rev. S. Nakao, members of the family, and about forty kindergarten children, carrying American and Japanese flags, which they waved vigorously as they shouted *Banzai*. The building of St. John's Church is small but is being used to its full capacity and the rector is doing constructive work, extending more and more into the lives of the people.

From Koriyama the party went by automobile to Tatsuta, where St. Peter's Church is located at a very important center of Buddhism. It is in the shadow of the Horiuji temple which is said to be the oldest wooden building in the world having been in constant use for 1,300 years. When the Bishop arrived at the gate of the church he was given a very agreeable surprise. On one side of the path were lined up thirty-five men and on the other, about twenty women. Every man was in Japanese *kimono*, a rather unusual thing in modern Japan, where foreign clothes have replaced the *kimono* in the cities and towns. But Tatsuta is a distinctly rural community. The church is situated among the rice fields which stretch far away in front of it. The Bishop speaking to the people said:

The famous temple near by represents the past; but this church represents the future. You may feel confident that your earnest labors and the power of God will make the Church supreme . . . In the Christian faith the peace of Japan and of the world is to be found, and your true happiness. The Christian religion is bringing the ends of the earth together. I come to you from half-way round the world, and I have visited many countries—the Church represented here is the same Church found everywhere . . . I bring you a message of fellowship from the Church in America. Though far apart in this world, we are one in the fellowship of Jesus Christ.

At Nara, Bishop Perry saw a new departure in Church architecture, for the Nara church is built along classical Japanese lines. It is a beautiful structure and fits in harmoniously with the temples and pagodas in the adjoining Nara Park. About fifty of the congregation gathered to welcome Bishop Perry and a brief service was held in the church. The rector, the Rev. D. Yoshimura, said that the

church is now able to pay the full support of its rector and looks forward in the near future to complete self-support. In the course of his remarks, Bishop Perry stressed the unity of the Church:

The Church is reaching out to the ends of the earth; the ends of the earth are being centralized in the Church. The Church of England, America, and Japan are all one Church—the family of God—the household of Jesus Christ. In this season of the year, Ascensiontide, our Lord was taken from His disciples . . . and was made Lord of the whole earth. No one spot of earth can claim Him more than any other. Wherever the Church exists—there is He . . . As He claims all the earth as His Kingdom, so He makes every part of His Church missionary in spirit and in purpose. It is impossible for us to say that at this place the Church has its origin and is the Home Church and the rest is the missionary field. Every place is the Home Church, and all the rest of the world is the mission field. In every place the Church hears His words spoken at His Ascension, *Go ye into all the world and preach the gospel*. The Christian Church since that moment is of necessity missionary for wherever Christ is, God is sending forth His disciples to all people. You are the missionary Church to whom He speaks His command today . . .

After his visit to the Nara church, the Bishop and his party visited the Park and saw the famous bronze statue of



A GIFT FOR MRS. PERRY
Kindergarten children at Koriyama, after meeting the guests at the station, presented a large bouquet of sweet peas to Mrs. Perry

THE SPIRIT OF MISSIONS



LITCHER MEMORIAL BUILDING DEDICATED BY BISHOP PERRY IN OSAKA
This stucco building, used as a dormitory by the Widely Loving Society, was given in memory of Mrs. Litcher of Norfolk, Virginia, and Channing Moore Williams. There are two hundred children in the orphanage

Buddha and the hundreds of deer that roam freely over the park.

THE NEXT DAY, Bishop Perry visited the day nursery in Kyoto. Never during his days in Japan did Bishop Perry seem happier than when meeting and talking with the children of the Church. Everywhere they gathered to greet him, and always they found him gentle, jovial, and congenial. He would pat their little heads, and look long and lovingly into their bright black eyes. He took them in his arms, and none ever seemed to be the least afraid of him, which is unusual, because they are naturally shy of foreigners. In speaking to the children he always had a message full of joy, suited to make his little hearers happy.

The Church's work in Japan for children is tremendous. Through 381 Church schools, 24,800 children receive religious instruction once a week. And in eighty kindergartens, 3,090 children receive religious instruction daily. In her five orphanages, the Church cares for 225 children, giving them a home and all the love and care that devoted servants of Christ can give. The Church's work for children really knows no bounds: through her hos-

pitals and clinics she ministers to many thousands a year. Visiting nurses go into the homes of the people and show the mothers how to care for their little ones. In her two leper homes, many unfortunate children come to know the love and compassion of the Lord Jesus. Through those who serve, He still takes the little children in His arms and blesses them.

At Christ Church, Kyoto, one of the kindergarten children, in the name of the kindergarten, presented Bishop Perry with a beautiful Japanese doll. It would be hard to say which was more thrilled, the little girl or the Bishop. And all the children shouted, *Banzai! Perry Kantokusan*. At Koriyama, the kindergarten children, carrying American and Japanese flags, met him at the station. They waved them vigorously, and shouting *Banzai* gave him a royal welcome. They led the way, with the Presiding Bishop and his party following, along the narrow streets to the church. The churchyard was abloom with sweet peas, poppies, peonies, and daisies. One saw the Land of Flowers here in miniature. A little girl presented Mrs. Perry with a lovely bouquet of sweet peas. If the Church at home wished to show the children of Japan an ideal mother, no one could have

BISHOP PERRY SEES KYOTO MISSIONS AT WORK

been selected to do it better than Mrs. Perry. All who met her instinctively felt her mother love and responded to it.

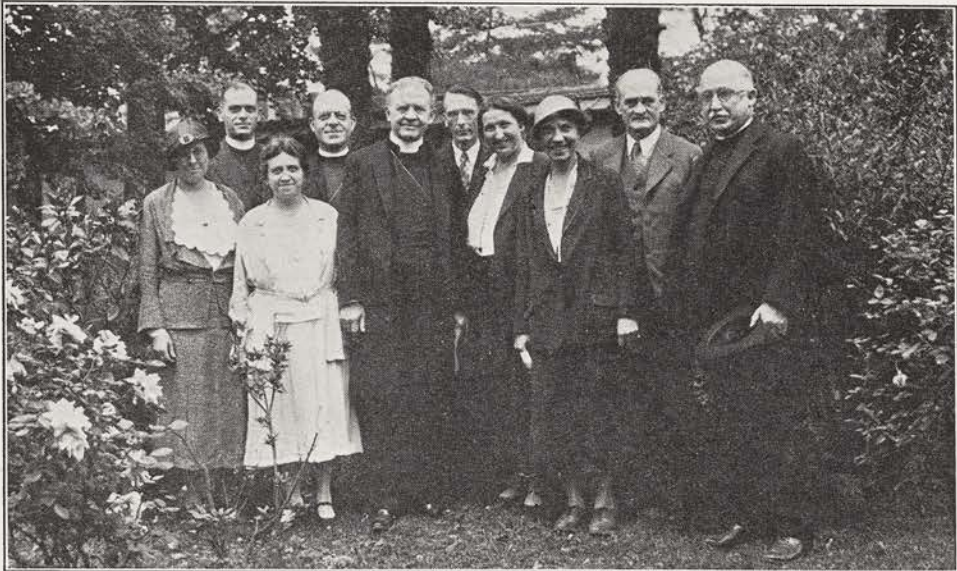
One of the most interesting places visited by Bishop Perry was the day nursery in Kyoto. Here the Church is caring for sixty-five children every day. They are from three months to seven years of age. As their mothers must go out every day to factory or office, except for the day nursery, the children would have no place to play other than the street, and little babies would have to sleep on the floor of the factory while their mothers work. But in the day nursery they are cared for and given a good lunch and that which is even more essential, the motherly care of Mrs. Sonobe. Bishop Perry spoke to them as they gathered in the chapel. All the children in America will want to know what he said, so I am writing it here:

I am sorry I cannot speak to you in your own language. But there is one word we all know and have in our minds everyday,—a word Jesus loved and often used—the word “happy.” When God made all His children and put them into the world, he meant them to be happy. And when He sent Christ into the world, it was to make people happy, and especially to make

little people happy. When He began to talk to people gathered around Him, the first word He spoke to them was “happy.” He began by telling them how to be happy. He told the children and older people to whom He spoke, many ways in which they might be happy, but most important of all was “Happy are the pure in heart for they shall see God.”

The world is filled with God. He can be seen everywhere. Christ came to tell us how we might see His Father and our Father. And in order to see Him, our Lord said that we must keep our hearts pure. Whenever evil thoughts or hatred arise in our hearts, they come between us and God, so that we cannot see Him. Just as if I should let my glasses get covered with dust and dirt, I should not be able to see anything. But as long as I keep them clean, I see clearly. So I tell you this morning that the secret of happiness is keeping purity, love, and peace in our hearts, for they open our eyes that we may see God.

ON SUNDAY AFTERNOON a large union service of all the *Seikokwai* congregations in Kyoto city was held in St. Agnes' Church. A mixed choir of thirty voices led the procession and about five hundred people packed the church to hear Bishop Perry. He said that the Ascension was not the end of Christ's ministry but only the beginning, “the beginning of His experience with men.”



THE KYOTO COUNCIL OF ADVICE MEETS WITH BISHOP PERRY

Left to right: Celia R. Powell, the Rev. J. Kenneth Morris, Lera E. Dickson, Bishop Nichols, Bishop Perry, the Rev. J. Hubbard Lloyd, Edith L. Foote, Margaret R. Paine, the Rev. J. J. Chapman, and the Rev. Percy A. Smith

THE SPIRIT OF MISSIONS

The Church (he said) is the Spirit bearing body in which He lives until the end of time. With a deep sense of the reality of the Church in which Christ had made them members, the disciples bore their witness and heard Him say, "It is not ye that speak but I who speak through you." And so with St. Paul who could write, "It is not I that live but Christ liveth in me" . . . The Gospel then is the beginning of a story that shall never close . . . In the lives of the missionaries today the living Christ still works. The Spirit of God is still moving through His Church . . . You are His hands ministering to the suffering, you are His feet hastening on missions of love. But remember this, that every service you render in the name of Christ, every victory you may win for the Church of Christ, is but a new beginning in the ministry of Christ, a new chapter in the things He would do among the sons of men. As this is true of the works He performed and is performing, so it is true of the truth He revealed . . . Through all the ages the eternal truth of God is being made clearer and clearer . . . We are standing but at the trembling of the dawn when we shall see the full glory of the truth Christ reveals . . . Set your faces towards the future, face towards the sunrise, and know that God is revealing more and greater truth to the Church today than in the past . . . He stands unseen in your presence now and points you as He pointed his disciples to the horizon, and says, *Go ye! Lo, I am with you always, even unto the end of the world.*

Bishop Perry's last visits in the diocese were in Mie Prefecture. At Yamada the church has recently purchased a very fine lot with a Japanese house on it which is

being used for the rectory and church. Previously our work in Yamada which is comparatively new was carried on in a rented house. Here in Yamada is the Grand Shrine of Ise, to which the Emperor as well as millions of people make pilgrimages. Thus it is a very strategic place for missionary work.

At Tsu, the Church has been at work for many years and owns a large and well-equipped plant. The church is of brick and occupies a large lot with rectory and parish house. There is also a kindergarten, and the rector, the Rev. Y. Nishida, has established Sunday schools at various places in the city. Over fifty members of the congregation enjoyed supper in the parish house with Bishop Perry and his party. The vestry thanked the Bishop for the support received from the Church in America and assured him they were making every effort to attain self-support. The Bishop said that while financial matters must need be discussed the Church in Japan is to be built not with money, nor even with the work of your material hands only, but rather with spiritual things. The foundation must be laid in faith. The walls must be built in loving service and the building must be only an outward and visible sign of the true Church to be built in the hearts of the people of God. I go home shortly, and with great joy will tell the people of the message you have given me in Japan.

Christian Leadership: The Hope of China

IT TAKES A Christian Chinese dignitary to say things to the Chinese which would be rash and tactless on the part of foreigners. Mr. Ma Peh-yuan, a district magistrate, addressing students in the Boone Chapel at Wuchang, said:

All you non-Christian students who are present will have to excuse me when I say that there is no hope for improvement in the government of China until we have more Christians.

Mr. Ma was a friend of Sun Yat-sen and is an intimate of many of China's leaders. He was general secretary of the Chinese Y.M.C.A. in Tokyo. When he left there he might have had any one of

many high and lucrative offices in the Chinese Government but he went instead to be magistrate in his native bandit-ridden country district where he has been facing continual difficulties in his attempts to combat the forces of corruption.

He told the Boone students in the strongest terms that no motives of patriotic service, unless vitalized by the spirit of Christ, can possibly stand against the corruption in official life. Were he not a Christian he could have no hope for his country, he said, but as a Christian and because he sees in China a constantly growing Christian leadership, he has no fear for China's ultimate future.

The Spirit of Missions

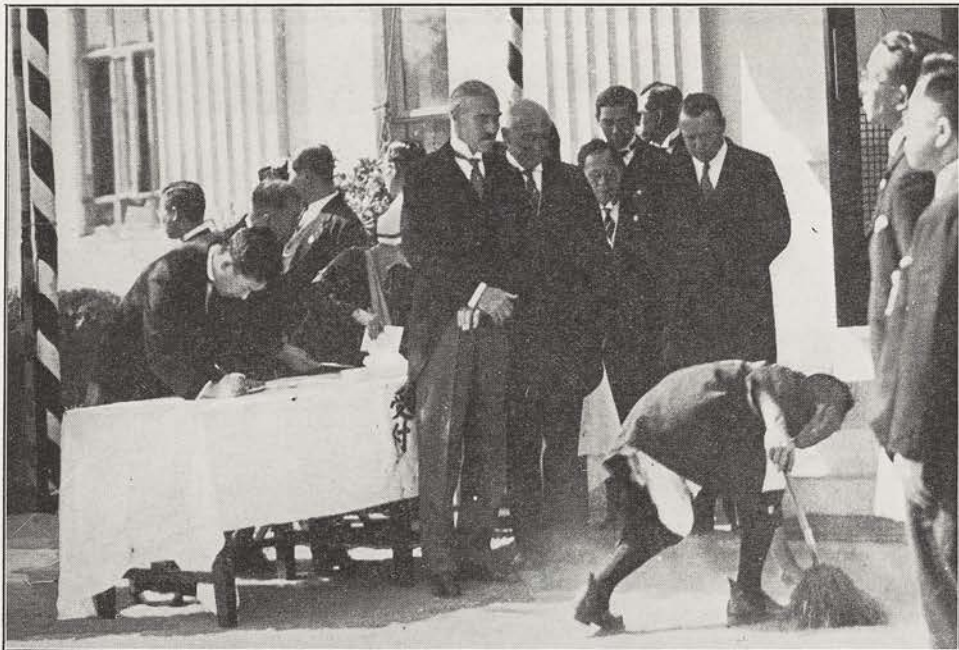
PICTORIAL SECTION

Eight Pages of Pictures from the Field



BISHOP PERRY VISITS TRINITY MISSION, CHANGSHA, CHINA

The Rev. Walworth Tyng (at the right of the Presiding Bishop) who has long been in charge of the Church's work in this important Hunan city, with his Chinese colleagues, had an opportunity in mid-April to show their work to Bishop Perry. The Presiding Bishop was in the Diocese of Hankow, April 16-20. (See page 455)



AMBASSADOR GREW AND DR. TEUSLER AWAIT PRINCE TAKAMATSU'S ARRIVAL

Just before the formal opening of St. Luke's International Medical Center on June 5, the clean sand before the entrance was smoothed by a coolie. It is not supposed to be stepped on by anyone before the Prince's coming



BISHOP PERRY AT ST. BARNABAS' MISSION, KUSATSU, JAPAN

Between Bishop Perry and Bishop McKim sits Mary Cornwall-Legh, our seventy-seven-year-old missionary who has done so much for the lepers of Japan. At the right of the second row is Mary McGill



JAPANESE SEMINARY FRIENDS ENTERTAIN BISHOP PERRY AT DINNER
 Four Episcopal Theological School (Cambridge) graduates gave a Japanese-style dinner for the Presiding Bishop. They are the Rev. B. S. Kimura, the Rev. J. H. Kobayashi, the Rev. T. Takamatsu, and the Rev. W. E. Kan. The girls are the waitresses



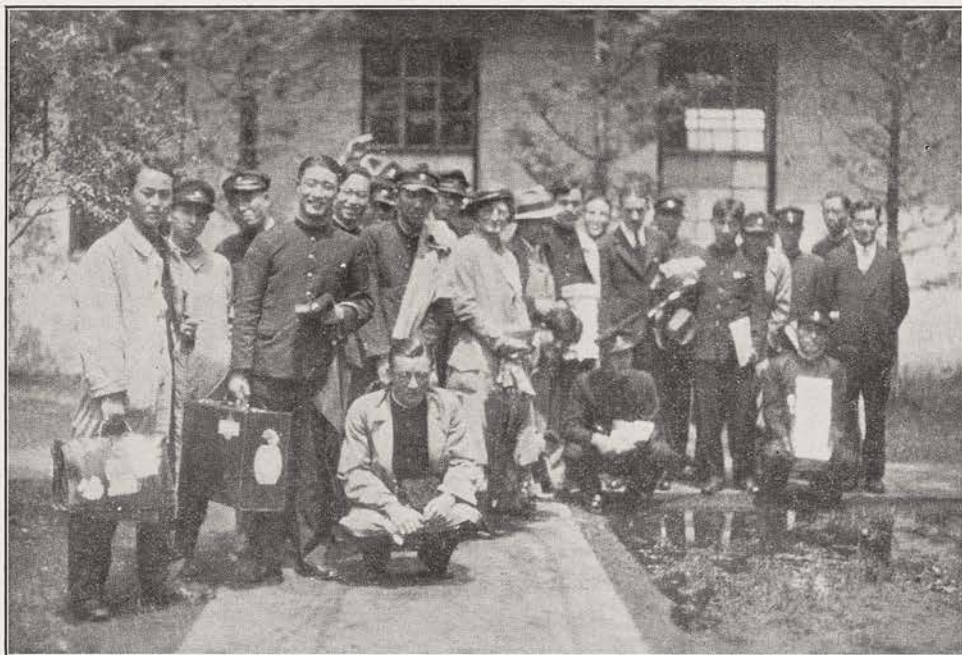
LOWER VILLAGE KINDERGARTEN CHILDREN, KUSATSU, JAPAN
 All the children in this group are untainted but are living with their leper parents. The kindergarten itself is the mission's oldest organization, antedating even Miss Cornwall-Leigh's coming to Kusatsu

Characteristic Moments of Bishop and Mrs. Perry's Visit in Kyoto



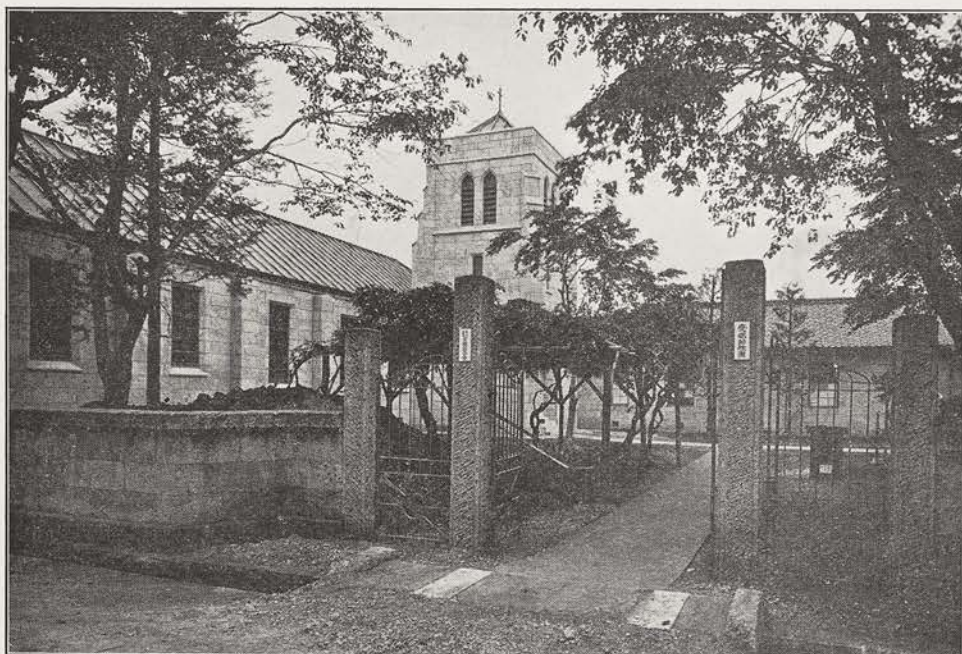
1. Bishop Naide (right) and Utako Hayashi (left) one of Japan's great woman leaders, welcome Bishop and Mrs. Perry to the Widely Loving Society, Osaka. 2. Bishop Perry signs his name for the St. Agnes' School girls. 3. On the steps of the new building at St. Agnes' School, Kyoto. 4. Bishop Perry with Bishop Nichols, the Rev. J. J. Chapman, and the Rev. D. Yoshimura on a Nara Street. 5. Bishop Perry took great delight in the Nara Park.

6. A large crowd of people gathered to see the Bishop and Mrs. Perry. 7. Kindergartners of Christ Church, Kyoto. The Rev. H. Ajima is rector. 8. Bishop Perry at a tea party at St. Agnes' School, Kyoto. 9. Bishop Perry poses with the youngest member of the Church of the Resurrection, Kyoto. 10. The vestry and kindergarten of the Church of the Resurrection, Kyoto. 11. Bishop Perry with other church members at the Kyoto railroad station. (See page 439)



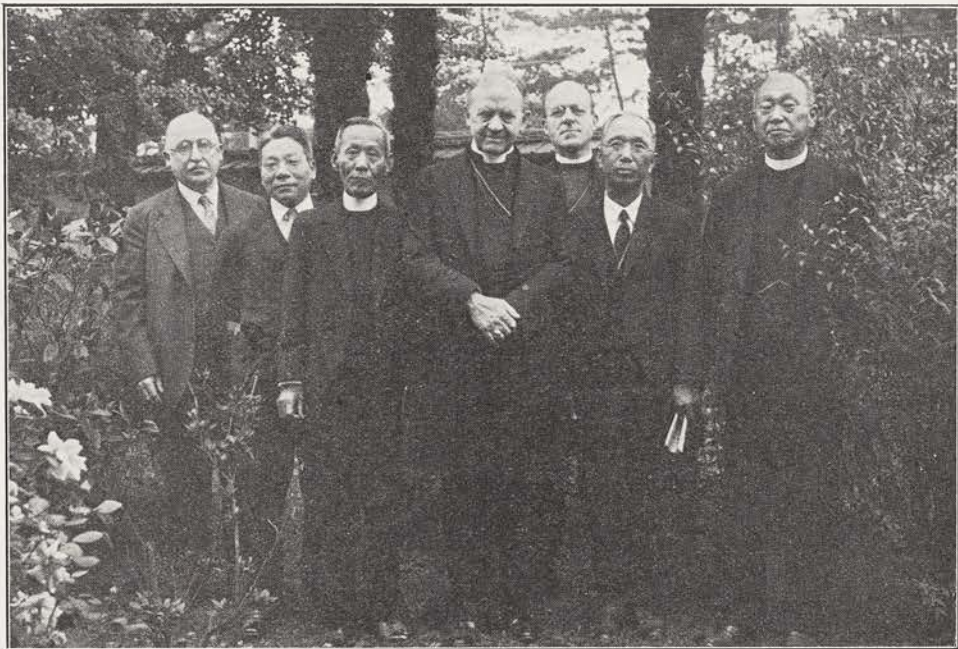
JAPANESE BROTHERHOOD ASSISTS IN UTSUNOMIYA CONSECRATION

On May 22, the Presiding Bishop participated with Bishop McKim in this service. Members of the St. Paul's Brotherhood and a few American missionary teachers accompanied them on their visitation



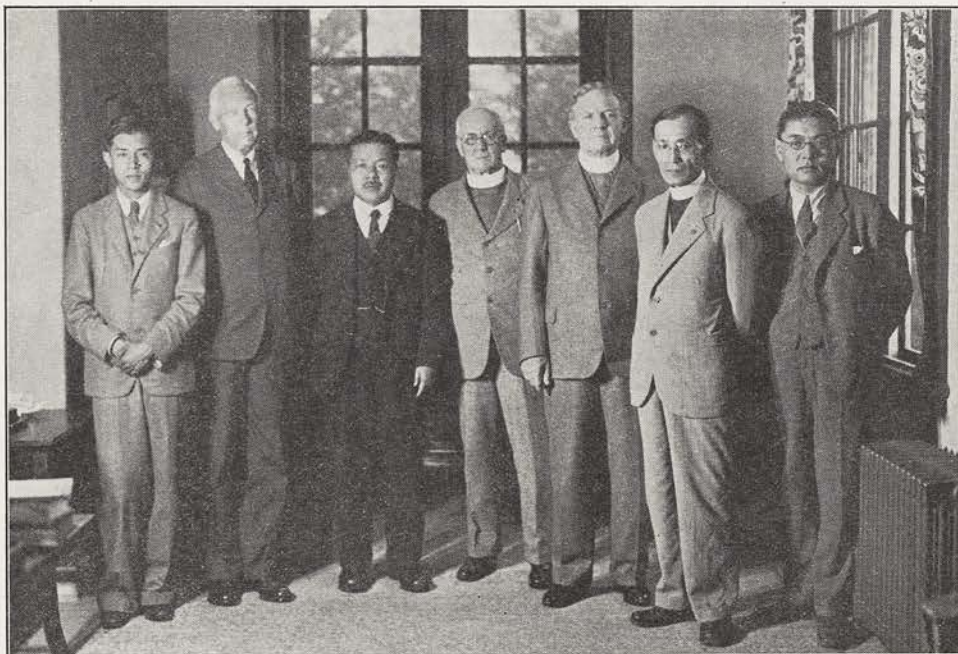
ST. JOHN'S CHURCH, UTSUNOMIYA, JAPAN, CONSECRATED MAY 22

This church, situated in a town two hours north of Tokyo, was made possible by the Advance Work gifts of the Woman's Auxillary of the Diocese of New York. The Presiding Bishop took part in its consecration during his recent visit to Japan



BISHOP PERRY MEETS WITH THE KYOTO STANDING COMMITTEE

Besides the Presiding Bishop the group includes the Rev. P. A. Smith, Dr. Fugino, the Rev. D. Yoshimura, the Bishop of Kyoto, the Rt. Rev. Shirley H. Nichols, and the Rev. Kishihiro Hayakawa



THE PRESIDING BISHOP MEETS LEADERS OF THE JAPANESE BROTHERHOOD

Included in the group are (left to right) Tadao Kaneko, secretary of the Japanese B.S.A., John Wilson Wood, Yoshitaro Negishi, president, Bishop McKim, Bishop Perry, the Rev. P. O. Yamagata, chaplain, and Yasuo Muto, treasurer

歡迎ペリー米國聖公會大監督

吾等の貴賓ペリー大監督は今週中(14a-20a)
 大学内10号館に滞在されます。

5月17日(木)午後2時 講演 於大學
 午後3時 講演 於中學。

5月18日(木)午前7時
 立教大學・中學合同聖餐式
 司牧供話カペリー大監督。
 於大學禮拜堂。



我等はペリー監督を心から歓迎し立
 教大學及び中學になされた偉大な進歩
 の足跡を以て監督の報告を飾り、而
 て我等の計画しつゝあるものの完成に
 米國の友人が力を與へて呉れん事を望む。

POSTER WELCOMING BISHOP PERRY TO ST. PAUL'S UNIVERSITY, TOKYO
 Below the streamer showing the University flag and St. Andrew's Cross, the Japanese characters read, "Welcome to Daikantoku (Presiding Bishop) Perry." Then follows his address during his stay at the University and the program of events in which he participated. The poster is completed with a brief message of welcome and the emblems of the various Christian organizations in the University: Y.M.C.A., University Mission, and Rikkyo (St. Paul's) Christian Army, a senior Christian society

Opening of Japan Recalled at Kurigahama

Descendants of participants in historic event
exchange greetings. Bishop Perry stresses
continuance of friendly relations then begun

A SIGNIFICANT NOTE IN the eighty years of peaceful relations between America and Japan was struck on June first in the quaint old fishing village of Kurigahama, popularly known as Perry, when a group of descendants of Commodore Matthew Calbraith Perry, first official representative of the United States to come to Japan, met with a group of descendants of the lords of Shogunate, who were the first Japanese to welcome the Commodore to Japanese soil.

It was at Kurigahama, near Uruga, that the famous "Black Ships" first dropped anchor in Japan. It was here in the same month of June, eighty years later, before the stone monument erected (in 1901) in memory of this first American representative, that a Perry was again greeted by a Toda.

The brief exchange of greetings between the descendants was impressive because of its simplicity and informality. The spirit of friendliness and goodwill, born so many years ago, was reflected in the presence of hundreds of sons and daughters of the soil, descendants of the fishermen who long ago greeted the "Black Ships" with awe and terror.

The descendants of Commodore Perry who participated in this memorable occasion were his grand-nephew, the Rt. Rev. James DeWolf Perry, and his grand-nieces, Mrs. Alice Perry Grew, wife of the American Ambassador, and Mrs. James Russell, sister of Bishop Perry. The descendants of Lord Toda of Izu, the first Japanese to greet the Commodore when he set his foot on the sandy beach of Kurigahama, were his great-granddaughter, Mrs. Tsuruyo Toda; her husband, a retired naval officer, Ensign Jyuji Toda, adopted into her family, and Shuji Yamamura, grandson of Taikan Yamamura, high official of the Shogunate.

Mr. and Mrs. Toda arrived at the Perry Memorial shortly before eleven o'clock and prepared to receive the American visitors in a tent erected before the monument. The tent was enclosed by red and white striped canvas, identical with those which were used at the time Commodore Perry landed there. Mrs. Toda was dressed in a formal Japanese *kimono* with the *kuyomon*, the Izu family crest of nine stars.

Shortly afterward cheers of *banzai* from nearly a thousand school children congregated outside the memorial grounds, greeted the arrival of Bishop Perry and his party. The Perrys acknowledged the cheers with a bow and proceeded to the monument through a gate over which was erected the Stars and Stripes and the Hinomaru flag of Japan.

Bishop Perry was introduced to Mrs. Toda in front of the monument by Umejiro Yamamura, one of the promoters who made the memorial monument possible. The low bow and the handshake were more than the ordinary bow and handshake. They were an expression of good will which forged and strengthened the chain of friendship begun four score years ago by their ancestors.

After the members of each party were introduced to each other, Bishop Perry was presented with various historical documents and a photograph of Mrs. Toda's family.

In the memorial grounds, Bishop Perry turned the first spadeful of dirt for the planting of a pine tree on the left of the monument, while the Toda family planted a similar tree on the right as evidence of this historic meeting.

"This has been a great success, a very great success," declared Bishop Perry as the party paid its last respects to the Japanese notables. Then amid shouts of

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banzai, banzai, from a multitude of villagers, the Americans left the old fishing village with its historic memories and associations.

Later in the day while Bishop Perry was at the American Embassy he received an unexpected visit from a young man who said that he was the grandson of a Mr. Nomoto, a coast official at the time of Commodore Perry's arrival in Japan. It was Mr. Nomoto's task to keep records of the arrivals of ships in the harbor and to send these records to the Shogunate. Mr. Nomoto wrote a very full report of the significant arrival of the "Black Fleet." This document was subsequently returned to the custody of the Nomoto family. The grandson told Bishop Perry that it was the wish of himself and his family to give this record into the keeping of an American, and he therefore presented it to Bishop Perry. He also gave him the ancient sword which had belonged to his grandfather and had been kept as a family heirloom.

WHILE THE COLORFUL interchange of greetings at Kurigahama and the impressive ceremonies at the dedication and formal opening of St. Luke's Hospital were perhaps the most striking episodes in Bishop Perry's mission to Japan as an Ambassador of the Prince of Peace, he took every fitting occasion to emphasize the friendship between America and Japan. In speaking before the America-Japan Society in Tokyo, he said:

The hospitality of the America-Japan Society reflects the spirit which has been characteristic of the relations between Japan and America . . . the influence of which has been extended throughout the world . . . When America came knocking at the doors of Japan, seeking more intimate and more open relationships, was a moment of historical importance, and not only historic to the Empire of Japan, but to her young neighbor, the youngest Government in the world, which at that moment was seeking the friendship of this ancient empire . . . Naturally the partnership which then began . . . was one of deep concern, not only to the two nations involved, but to the welfare and peace of the whole family of nations . . . It has meant much, it must mean much, in all future years, that between America and Japan there has been unbroken peace. That peace has to do more than

with the well-being and security of the two nations it concerns; it has to do with the well-being and security of the whole earth . . . They stand, your Empire and our Republic, on the eastern and western shores of the Pacific Ocean, which is interpreted so beautifully in your language, The Sea of the Great Peace, and in these relative positions Japan and America are destined to stand as guardians of the peace of all the world.

Again in Osaka, the largest commercial city in Japan, with a population of over two and a half million people, speaking at a Rotary Club luncheon, the Presiding Bishop said:

Whatever ripples may appear on the surface of the relations between our two countries, underneath are the great currents of trust and peace. I know and can assure you that the attitude of the American people toward Japan is one of friendship; and they believe that the cords of friendship binding these two great nations will never be broken. The future peace of the world will depend largely on the attitude between America and Japan. You may know that America will do all in her power to preserve and maintain the friendship that now exists between our countries.

Nothing could have brought the Church before the people of Japan more forcefully or in a better light than Bishop Perry's visit. He was received not only as the representative of the Church, but of Christianity as a whole. He was America's Bishop. Missionaries and Japanese Christians of other Churches welcomed him as their own. Naturally the *Nippon Seikokwai* was given great prominence through his visit. Through press reports, the people saw the bigness of the Church and the extent of her work in a way that perhaps has never been possible before. It was recalled that when the Japanese representatives went out to visit Commodore Perry (himself a loyal Churchman) on his ship they arrived during Morning Prayers, which the Commodore conducted daily. He refused to go to meet them until he had finished. This made a deep impression upon the Japanese. Bishop Perry has again and in a new way brought the Church to the attention of the Japanese. They see her now as a great messenger of peace, a healer of social ills, a power in international friendship.

The Presiding Bishop Flies to Hankow

Week in Bishop Roots' diocese was all too short but missionaries feel that visit helped to bind them all more closely to Church at home

By the Rt. Rev. Alfred A. Gilman, S.T.D.

Suffragan Bishop of Hankow, 1925-

THE Presiding Bishop spent April in China. Last month, *THE SPIRIT OF MISSIONS* was privileged to print Bishop Perry's own diary account of his first journey in China (page 371). At the close of his Shanghai visits, Bishop and Mrs. Perry flew to Hankow where they spent Easter. The events of this week in Central China are recorded by Bishop Gilman in the accompanying article.

THE LONG AWAITED Saturday, April 15, dawned at last! It was raining with a strong north wind blowing. The Hankow to Shanghai plane had started out but turned back, and we feared that Bishop and Mrs. Perry, coming on the plane from Shanghai, would not be able to reach their destination. I went early, with the camera man, to catch the plane as it alighted (if it should come) and much to our surprise it arrived fifteen minutes ahead of time. A quick ride brought the party to the Bishop's House, where Mrs. Roots gave them a warm welcome, which they needed after such a cold trip, following immediately on their stay in the Philippine Islands.

It was indeed good to see them! The first afternoon was spent in perfecting the plans for their visit, after which the Presiding Bishop went with the Bishop of Hankow to the Cathedral of St. Paul to witness the Easter Even baptisms.

On Easter, the Presiding Bishop took the celebration at the English Church (of which the Rev. T. P. Maslin is chaplain) and later preached through an interpreter, the Rev. James J. Tsang, before the Chinese congregation in the cathedral. This service made a great impression on Bishop

Perry and after it, the vestry invited him to a feast in the parish house. There were still two services on the Presiding Bishop's program for Easter and fortunately the rain held off while he took his first trip by ferry, to Wuchang, where the Chinese Christians were assembled in St. Hilda's Chapel. The pots of marguerites had been artistically placed on both sides of the altar and the other decorations harmonized so as to bring out the lines of this church which is one of the loveliest that John Van Wie Bergamini has done in the diocese.

The singing of the choir, which had been trained by Gwendolyn Seng and Frances B. Roots (during the absence, on furlough, of Venetia Cox), far surpassed anything in any other church in the diocese. (Mrs. Perry was not able to be present on that day, but she took pains to go to St. Hilda's on Wednesday in order to hear the girls sing and to see them, on a regular week day, at their chapel service.) On this occasion, Francis C. M. Wei, President of Central China College, interpreted for Bishop Perry, who brought a message of sympathy and affection from the Church in America and spoke on *The Inescapable Presence of Christ*.

Next followed one of those charming afternoon teas at the ladies' house, where Bishop Perry could rest a while and meet St. Hilda's staff and other friends in Wuchang.

At five o'clock the missionaries of all Christian bodies in Wuchang and a few from Hankow assembled for their regular Sunday afternoon union service. Held alternately at the Boone Divinity School

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"FOR WHAT PURPOSE DO YOU FLY TO HANKOW?"

The garrison commander halted Bishop and Mrs. Perry at the river bank to inquire the purpose of their flight. Despite rain and fog the trip from Shanghai to Hankow was made in seven hours

Chapel (now used as the Central China College Chapel) and at St. Hilda's, liturgical services are held every other Sunday. This was a most impressive service, conducted by Bishop Roots, fully vested, and addressed by Bishop Perry. At this time, he spoke in English on *The Individual Revelation of God to each Human Soul*. The sun shot a few rays through the south windows and there was an indescribable sense of fellowship, as the members of different missions dropped names and distinctions in the common worship of the Risen Christ.

Bishop Perry went back to Hankow for the night and next morning met the clergy, Chinese and foreign, of this diocese for a discussion of our problems. At three o'clock we made our way to the railroad station where the Bishops were comfortably established in the Changsha train, by the China Travel Service. We arrived in Changsha next morning. There Bishop Perry saw our own Trinity Church and compound as well as the prosperous high school of Yale-in-China, now taking its place with Boone School as a feeder for Central China College. At noon-time, twenty prominent laymen and women of Trinity Church entertained Bishop Perry at a meal in the Rev. Wal-

worth Tyng's house. This opportunity to become acquainted with the Presiding Bishop was greatly appreciated and Bishop Perry was appreciated by them. His kindly, cordial manner, making everyone feel that he is, in some way, a special friend, leaves a most delightful impression.

The next day the same train carried us back to Wuchang where breakfast was provided at St. Michael's. The school children greeted Bishop Perry with a special song of welcome and he was impressed by their good manners and that the Church was the center of the school life, even though registered.

The Church General Hospital was visited next. After luncheon there, the Presiding Bishop saw Trinity and St. Andrew's Churches. A faculty tea at Central China College gave our educational staffs an opportunity to meet Bishop Perry who, in the course of a short address, said that when mistakes were made in New York in dealing with their affairs, their hearts were always with them and that they wanted to do the friendly thing. They felt more kindly toward them than their actions sometimes seemed to show. He was pleased to see this institution, about which he had heard so much.

THE PRESIDING BISHOP FLIES TO HANKOW



ST. MICHAEL'S SCHOOL CHILDREN (WUCHANG) WELCOME BISHOP PERRY
The Presiding Bishop was greeted with a special song. He found that the life of the school (which is registered) centers in the Church. The Rev. Robert E. Wood is the missionary in charge

He saw the grounds and buildings and then, he addressed the students of the several institutions in the Church of the Nativity. Here he stressed the fact that we could learn from other religions while we taught Christianity.

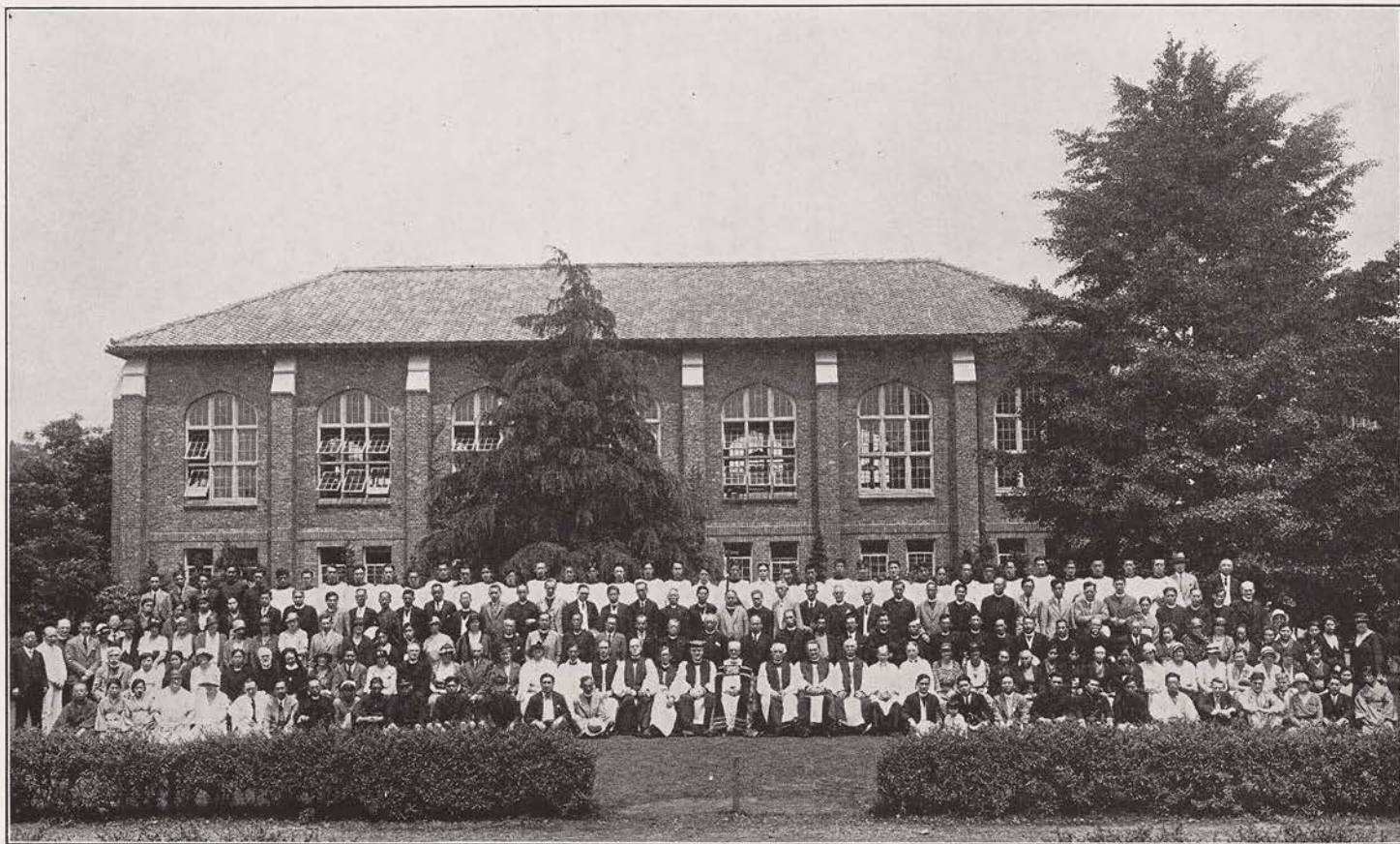
A very happy occasion was a dinner of eighteen for Bishop and Mrs. Perry at the Gilman house. The talk was very friendly and informal, and loud calls for Mr. Bergamini's* return to China burst spontaneously from the assembled group when his name was mentioned.

Thursday was devoted to seeing Hankow. Bishop Perry found St. John Baptist Church in the midst of a month of intensive evangelism and here again the life of the school was seen to center around the Church. A trip was made to the Union Hospital, to which our mission contributes Hilda Waddington, Head of the Institute of Technicians. The students of this institute come from all parts of China and return to their posts, ready to do bacteriological tests and take care of the drug room. Tiffin with the Browns and Pickens at Wu Fu Leo gave a chance

*Mr. Bergamini has spent many months past in Tokyo as architect of St. Luke's International Medical Center.

to see All Saints' Church, where the Rev. Graham Liao and his vestry are making a real effort toward self-support.

But best of all was the gathering, at tea-time, at the Roots home, of all the foreign staff. Here Bishop Perry talked seriously and intimately of some of the problems that have lately arisen, by reason of the depression in America. Some personal problems were raised which resulted in the appointing by Bishop Perry of Robert A. Kemp, John L. Coe, and myself as a committee to advise the National Council along the line of special difficulties in adjustment of the present plan concerning retrenchment. Bishop Perry gave us his blessing after a most beautiful talk and then the time came to say "Good-bye." A few remained for dinner at Mrs. Roots' where up to the last minute the Presiding Bishop sat in council around the red-covered table that some of the last things might be said. Then some of us went to the boat to see them off. It was hard to let them go so soon, but we knew that they would soon be in Anking and that each city was a link in a chain of vivid experiences, which left a blessing behind for us and would help in future to bind us all more closely to the Church at home.



THE COMPANY WHICH GATHERED TO HONOR BISHOP McKIM ON HIS FORTIETH CONSECRATION ANNIVERSARY
 Three persons who were present at Bishop McKim's consecration in 1893 also participated in this anniversary celebration at which the entire *Nippon Seikokwai* through representatives of its ten dioceses, the Church in America, and the Anglican Communion throughout the world represented by a Book of Remembrance, offered felicitations to the Bishop of North Tokyo, the Presiding Bishop of the *Nippon Seikokwai*, and the second oldest active bishop in our Communion—John McKim.

Nippon Seikokwai Honors Bishop McKim

The whole Anglican Communion joins in special Tokyo observance, on June 14, of the fortieth anniversary of Japan's senior bishop

By Paul Rusch

Instructor in St. Paul's University, Tokyo, Japan

THE CELEBRATION on Wednesday, June 14, of the fortieth anniversary of the consecration of the Rt. Rev. John McKim as Bishop of Yedo (now North Tokyo) was one of the greatest demonstrations that the *Nippon Seikokwai* has ever held.

At eleven o'clock in the Chapel of St. Paul's University, Tokyo, Bishop McKim assisted by the Rt. Rev. Norman S. Binsted, Bishop of the Tohoku; the Rt. Rev. Charles S. Reifsnider, Suffragan Bishop of North Tokyo; the Rt. Rev. Shirley H. Nichols, Bishop of Kyoto; and the Rt. Rev. Gordon J. Walsh, Bishop of Hokkaido, celebrated the Holy Communion. The Epistoler was the Rt. Rev. Yonetaro Matsui, Bishop of Tokyo, and the Gospeler was the Rt. Rev. Samuel Heaslett, Bishop of South Tokyo. The Rev. Charles H. Evans, senior priest of the American Church Mission in Japan, acted as server. More than two hundred bishops, priests, and lay associates of Bishop McKim joined in this service, which was fittingly closed with the singing of a *Te Deum* as a special act of praise and thanksgiving.

At one o'clock in the University Refectory, Bishop McKim was tendered a congratulatory luncheon attended by approximately two hundred and fifty guests. At the speakers' table were representatives of the ten dioceses of the *Nippon Seikokwai* and the Bishops of the Church with their wives.

Greetings and congratulations on behalf of the dioceses of the Japanese Church were offered to Bishop McKim at the close of the luncheon by the Rev. Ikuzo Tagawa (Tokyo), the Rev.

Michinobu Yokota (Osaka), the Rev. Toru Tsujii (South Tokyo), the Rev. Kishiro Hayakawa (Kyoto), the Rev. Gyoza Kawai (Mid-Japan), the Rev. Shinjo Nakamura (The Tohoku), the Rev. Keijiro Iwata (Hokkaido), the Rev. Kinnosuke Yashiro (Kobe), and the Rev. Dr. J. H. Kobayashi (North Tokyo). The Rev. Charles H. Evans offered good wishes on behalf of the members of the foreign mission connected with Bishop McKim. A Book of Remembrance, signed by 120 bishops throughout the world, was presented to Bishop McKim.

Three guests were present at this service and luncheon, who had witnessed Bishop McKim's consecration on June 14, 1893, in St. Thomas' Church, New York City. They were: John Wilson Wood, who congratulated Bishop McKim on behalf of the Church in the United States for the progress made by the Japanese Church under his guidance; Deaconess Susan Trevor Knapp, now resident on the campus of St. Paul's University; and the Rev. Charles H. Evans. Bishop Reifsnider, who presided at the luncheon, closed the day's festivities by introducing Bishop McKim. He spoke very personally of his joy at having present with him on a day which meant so much to him, so many of his workers.

The official felicitations of the day came in the place of the sermon during the Holy Communion in the morning. These were offered on behalf of the Japanese by the Rev. T. Minagawa, rector emeritus of Christ Church, Kanda, speaking in place of the Bishop of Osaka, the Rt. Rev. Yasutaro Naide, who was

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detained in Osaka, and on behalf of the English-speaking branches of the Anglican Communion by the Rt. Rev. Heber J. Hamilton, Bishop of Nagoya (Mid-Japan). Bishop Hamilton recalled that during the episcopate of Bishop McKim, the *Nippon Seikokwai* had increased its membership tenfold, its priesthood had grown from thirty to more than three hundred, its two bishops had increased to the present House of Bishops with eleven members, and from an original beginning with two dioceses to the ten dioceses of today. The outstanding achievement, of course, was the strengthening and the development of a weak and dependent group of believers into the present autonomous Japanese branch of the Holy Catholic Church with its two independent and self-supporting dioceses with national bishops and its vast increase in fabric and financial contributions. In closing, Bishop Hamilton said to Bishop McKim:

The prayer of all of us today is that you and yours may have the continuing blessing of God on you—the light ever shining upon you more and more until the coming of the perfect day.

Bishop McKim is the oldest bishop in active service of the Church in America and is the senior bishop and Presiding

Bishop of the *Nippon Seikokwai*. He was born on July 17, 1852, in Pittsfield, Massachusetts, and studied at Griswold College and Nashotah House in the United States. He was ordained deacon in 1878 and a priest in 1879, the year he first came to Japan. Since his consecration in 1893 he has received several honorary doctorates including the D.D. degree from Oxford in 1908. In 1924 Bishop McKim was decorated with the Order of the Sacred Treasure. At the time of the great earthquake in 1923, Bishop McKim electrified the whole Church and its friends in the United States into action by cabling "All Gone but Faith in God." Beginning again in tents after that disaster ten years ago, Bishop McKim has directed the building of the Church's fabric until today it is greater and stronger than before. In Tokyo and North Tokyo twenty-five permanent and dignified parish churches have risen from the ashes of 1923. The great institutions, concentrated in Tsukiji ten years ago have been rebuilt in various parts of Tokyo: St. Margaret's School, the loveliest junior school for girls in Japan, in Nishiogikubo; St. Paul's University and St. Paul's Middle School in Ikebukuro; and the great medical center, St. Luke's in Tsukiji.

A Christian Approach to the Jew

THE POLICY OF our Church toward Jews and its potential influence among them is commended by the Rev. John Stuart Conning in a recent study in which he states:

"There is available in America a normal and effective means of mellowing Jewish and Christian relationships. According to the *Jewish Year Book*, Jews are living in 9,712 different places in the United States, the great majority of them in twelve cities. But in smaller numbers they are living in 9,700 other places.

"They are literally sifted over every state, not only in cities, but in towns and villages. The significance of this wide distribution of Hebrews is that most of them are now living in proximity to Christian churches and are in daily contact with Christian neighbors.

"A recent study of this unique dispersion of Jews as it relates to the Episcopal Church re-

vealed the fact that, in varying numbers, they are living in every diocese in America. In 1,625 places where Jews are living there are 3,112 parishes which it may be assumed have Jews within their bounds.

"It is the presence of these Jewish neighbors in so many parishes that affords a providential opportunity to do something really worth while to reveal to them the spirit of Christ. The noble tradition of the Episcopal Church that requires every parish to accept responsibility for the spiritual oversight of all the people living within the parish brings many thousand Jews within the range of her influence.

"The value of a kindly, friendly approach to the Jewish people through the Christian Church has been convincingly demonstrated in hundreds of cases. Many a church has discovered that Jews, instead of being unreachable, are as responsive as other unchurched elements in a community to an intelligent and sympathetic approach."

Some Present Day Trends in Indian Affairs

The discovery that the red man has made valuable contributions to American life is a basic factor in his new position in our life

By Winifred E. Hulbert

Author of CEASE FIRING, INDIAN AMERICANS, etc.

THIS is the fourth and last article in Miss Hulbert's series on The Church and the Indian American Today. (Earlier articles appeared in our issues for December 1932, pages 743-7; January 1933, pages 23-8; and March 1933, pages 149-53).

All our readers, particularly those who during recent months have been thinking and studying about the Indian, will find this final article of especial timeliness. Late in April the Secretary of the Interior inducted into office as Indian Commissioner, John Collier, who has a wide knowledge of the Indian and his affairs based upon personal contacts and intensive study during the past several years. His immediate predecessor, through four years' service, had taken a thoroughly disorganized service and reorganized it on solid lines introducing scientific principles of personnel and expert advice. Upon this foundation Mr. Collier will build "following the same ideal for a betterment of the service in the interest of the Indian."

ONE DAY, THE story is told, a member of the D.A.R. informed that distinguished Arapahoe priest, the late Rev. Sherman Coolidge, that her family had been in America a long, long time. Quite evidently impressed with the fact herself, she concluded, "You know, Mr. Coolidge, several of my ancestors came over on the *Mayflower*."

"Is that so, Madam!" he replied "How interesting! My ancestors were on the reception committee!"

The lady was shocked into realizing that history on the American continent

did not begin with the coming of the white man. It seems strange that we did not sense, generations ago, that there must have been deep roots sustaining the inventive skill, artistic impulse, personal dignity, and spiritual integrity which have been possessed by Indians as long as we have known them, and which have not been destroyed entirely even by four centuries of the worst influences of our European civilization. But we were bent on possessing their land, and in that unequal struggle, the historian was always on the side of the white man.

We seem, also, to have displayed "the Anglo-Saxon habit of destroying the culture of any people with whom (we) come in conflict, and then lovingly picking up the pieces and putting them in museums." A newly-dedicated capitol in a certain State witnesses to this: after spending two generations in removing or corraling its Indian population, this State now commemorates the life of the red man in beautiful bas reliefs and sculptured pediments.

But something must have happened in the last few years, or why would the bas reliefs be there at all? How does it happen that today our best school histories devote pages to descriptions of Indian life and inventions and hospitality to explorer and colonist? Why does James Truslow Adams begin his *Epic of America* with an appreciation of the native American as the great background builder of our American scene? And why should a student of archaeology write a book like *Givers of Life*, the sub-title of which reads, "The American Indians as Contributors to Civilization"? Indubitably we

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are beginning to discover that the Indian has made valuable and beautiful contributions to this country of ours—and his.

AMONG THE SEVERAL points of view which might be selected as the most significant among the present trends in Indian affairs, I venture to give first place to the slow-growing, but fundamental desire to understand and to appreciate our Indian heritage.

We discover, first of all, that our three hundred and fifty thousand Indians are only a very small portion of the native American race, which, dwelling from Alaska to the southernmost tip of Chile, today numbers approximately forty million. And yet, our fragment of this people has written itself into our nation's life in a dozen ways. Our maps show twenty-four of the forty-eight States, as well as countless lakes, rivers, mountains, and towns, bearing Indian names, while our train routes and motor highways are more and more being named from the original trails which they follow. Reports of the nation's income from agricultural products reveal the surprising fact that four-sevenths of the annual total is derived from plants developed through long centuries of experimentation by the Indian. Chief among these are the world staples, corn, American cotton, and potatoes. At a recent international art exhibit held in Prague a collection of unique watercolors of tribal figures done by Kiowa Indians received first prize as America's original contribution. Students of folk-lore and folk-dance are beginning to give our native American legend and ceremonial a very high place in the primitive folk-expressions of the world. When it comes to artcrafts, Indian pottery, weaving, basketry, and silverwork have lasting and unique beauty. And as for spiritual depth, we are shamed as we compare our religious half-attention with the Indian's whole-souled instinct for worship and belief in an ever-present deity.

Along quite a different line the companion sciences, archaeology and ethnology, have broadened our understanding. Little by little they are pushing back the

thick mists which shroud the prehistoric days of this continent. Even the fragments we now know of the Indian's past lead us to believe that when their job is completed, the world will not only have a more perfect record of the Indian's development than of any other race save the Chinese, but it will discover that this record shows a higher spiritual level and inventive capacity than that which existed among our own forebears.

We ourselves can see that centuries ago there existed in the terraced villages of the Pueblo tribes in the Southwest the principles of the recessed skyscraper which now appear in an Empire State building. From temples and tombs that for a thousand years and more have been lost in jungles and on Andean heights we retrieve vases, jars, golden ornaments that rival in beauty those of ancient Greece and old Egypt. Among dusty cactus and mesquite of southern Arizona we find engineering principles in the traces of a canal system through which water was flowing in the time of our Lord. And, most recently of all, deep in a Nevada cave we come upon the Indianlike skeletal remains of a human being who knew fire, lying in a stratum of deposit that also contains the bones of an animal which has been extinct on this continent for nearly twenty thousand years.

Now ask yourself, "What do I think of the Indian?" With such a background of knowledge, how can we ever look at him from our old narrow short-term point of view? We judge people partly in the light of their past achievements. Why should we not judge the Indians by the same standard? Is it not more reasonable, and certainly far more fascinating, to see him in his relationship to the past of his race, instead of solely in his present tragic state of transition between two antagonistic modes of life? In appreciating his racial past, we respect him for his potentialities for the future. Time was when the Government and the average white man declared, "Everything Indian is bad." Now we are saying instead, "Let us preserve everything Indian that can possibly be of value."

SOME PRESENT DAY TRENDS IN INDIAN AFFAIRS

This attitude of appreciation has always been a part of the mental equipment of the most effective missionaries. In the North American Home Missions Congress of 1930, this best practice was formulated into a resolution and accepted by the Congress as a guide for all workers. The resolution urged that

all those who work among Indians be urged and aided to study his (the Indian's) cultural, religious, and economic life, as well as his present status and future possibilities.

On its part, the Indian Office in a recent press release stated that

the Government, when making its plans in the future, will endeavor to give adequate consideration to the Indian attitude of mind and his racial characteristics.

Two years before this policy was stated, a move had already been made in certain Government schools, chiefly in the Southwest where Indian life remains much as of old, to foster artcrafts. Some few months later, another move was initiated, that of studying Indian domestic economy by observing Indian methods at home, and using as many in the school as can be wisely kept.

Literature and art have been decided factors in arousing appreciation of the Indian. Exhibits of Indian crafts and

touring groups of Indians sponsored by art lovers have converted thousands of us. From the presses has come for the last half dozen years or more a steady and increasing stream of writing that is frankly from the Indian point of view. We have had for many years such standard interpretations of Indian life as Charles Eastman's *From Deep Woods to Civilization* (Boston, Little Brown, 1916, \$2.50), and *My Indian Boyhood* and a similar volume, *My People the Sioux* by Luther Standing Bear (Boston, Houghton, Mifflin, 1928, \$4). Today we have such a biography as *American* by Frank Linderman, (New York, Day, 1930, \$3.50), the story of Chief Plenty Coups, last of the historic chieftains, who closes his account of his life with this inimitable expression of deep emotion:

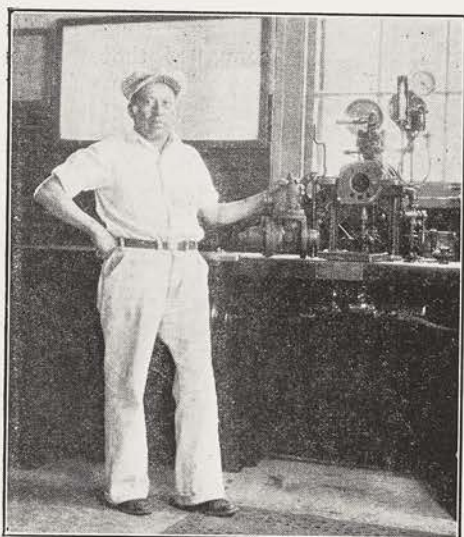
I am old. My bones are heavy and my feet are large. Yet I know justice, and have tried all my life to be just, even to those who have taken away all our old life that was so good. I may be gone to my Father when you return. I am very anxious to go where I can live again as men were intended to live.

There is the rare interpretation of the marvelous spiritual out-reaching of the Navajo Indians, recorded in Dane and Mary Roberts Coolidge's book by that



SEVEN TRIBES ARE REPRESENTED IN THIS CHRISTIAN STUDENT GROUP
These young women when they return to their Indian homes from Haskell Institute, will help to advance Christian living in their own communities

THE SPIRIT OF MISSIONS



TESTING AIR BRAKES

Gives this Indian an opportunity to demonstrate the integrity and perseverance of many Indian workmen today

name (Boston, Houghton, Mifflin, 1930, \$4). And so many others that cannot be included here, books that deal with Indian history, lore, art, music, legend, and a few tragically true and dramatic novels of present-day life which lead us across the racial boundary and leave us thinking of their characters not as Indians but as human beings. When we reach that point in our thinking, we are on the ground where the Indians want to be met. Thereafter we find it more natural to treat them as people, instead of as curios, on the one hand, or as sociological problems on the other.

NOT MANY PEOPLE have yet reached the point where they believe (as George E. E. Lindquist says) that, "neither the Government nor the Church owes anything to the Indians because they are Indians, but because they are human beings." But a good many hundreds of white Americans are roused as never before to try to make what amends are possible for our historic mistreatment of the native race. In the words again of the North American Home Missions Congress resolution:

Whatever may have been true in the past,

there never has been a time when the white race as a whole more honestly desired to deal fairly with the red man, and give him his chance in this new world which we call civilized.

"Whatever may have been true in the past—!" For nearly four centuries, a policy of extermination bred mutual suspicions and hatreds. Then came a period of military control and segregation, increasing the interracial misunderstanding and breaking down much of Indian stamina because of the form of paternalistic government accorded to them. In the eighties the attempt was begun to make a white man out of the red by means of the boarding school system.

Then, in an hour when the future looked darkest for our wards, the World War broke on our horizon. When the call for volunteers for the army went out, so many Indian young men responded that in the districts where there was a large Indian population, the draft never had to be levied. And when a recruiting officer expressed surprise that so many—twelve thousand in all—were joining, one boy replied as if for all, "Why shouldn't we? This was our country before it was yours." In response to the cry of national need, Liberty Bonds to the extent of several hundreds of thousands of dollars were subscribed by the Indians, not because they understood the meaning of the war, but because the country needed their help.

Six years later came a President who had the welfare of the Indians at heart. Calvin Coolidge, who in his autobiography refers to the evidences of Indian blood in his great-grandmother, bestowed American citizenship upon these original Americans. He also set in motion the official survey of Indian administrative problems, the findings of which pricked the conscience of everyone who read it, and formed the basis for the reorganized Indian Office.

Today the Government policy is one of assimilation. "It is unthinkable," said the Secretary of the Interior under whom the policy was begun, "that any portion of our democracy should remain forever segregated." With the Indian Office

SOME PRESENT DAY TRENDS IN INDIAN AFFAIRS

holding such a point of view, the whole question of what to do about the Indians has been raised to a broad human basis, comparable with our attitude towards other underprivileged minorities.

Until very recently it was the boast of the Indian Bureau that it was sufficient unto itself, although the same Federal building which gave it room also housed other agencies which performed much the same services for other groups and possessed a wealth of useful experience. Today the branches in the Indian Office are one by one linking up with these agencies. For the first time in Indian history, Congress has voted sufficient appropriations* for an intelligent program, officers of the Indian Office and members of the Senate and the House of Representatives Indian committees have taken extensive tours through the Indian lands to consult with the Indians themselves, and individual States are beginning to acknowledge the Indians within their own boundaries as their citizens, for whom they share responsibility with the Federal Government.

The so-called Minnesota plan is, up to date, the most perfect example of coöperation between State and Federal authorities. Minnesota has about fourteen thousand Indians, chiefly Chippewas living in its northern counties. Under a treaty signed in 1889 between the Chippewa tribe and the United States this tribe is to be disbanded in 1939, emerging entirely from their status as Government wards, and becoming independent citizens of the State. Minnesota began to wonder what sort of citizens they would make. Eight years ago the director of the Minnesota Department of Social Welfare made an investigation to discover the answer. The investigation indicated that catastrophe for both Chippewas and whites would be due in 1939 unless something was done. Today there is a State Indian Commission on which the State directors of social welfare, public health, and education serve with the Indian Office agents. They expend appropriations received from the State legislature, the

*This was written before the recent reductions necessitated by the Federal economy program.

Indian Office budget, and other Federal grants. Their work is effective.

Wisconsin and California have been working out somewhat similar forms of coöperation. Almost identical coöperation with all other States having Indian populations, (except New York, which since pre-revolutionary days has had entire charge of its few thousand Indians), is contemplated in pending legislation.

This trend towards assimilation has not yet been helped very systematically by the Church except in the field of education. In all but a very small minority of parishes, there is still to be made that broad area of friendly contacts between white and Indian neighbors within a given reservation or adjacent towns. The young Indians, going to the cities, are finding the churches either ignorant of their presence or too formal. Even in those communions which support Indian missions, there is almost no recognition of the obligation to help the Indians at their own doors. Ruth Muskrat Bronson, after her investigation of positions open to educated Indians, wrote to a friend:

I have been distressed and discouraged to find the extent to which race prejudice against the Indian does exist (in these western coun-



SPECIAL TRIBAL COSTUMES

The young woman at the right is wearing an elk tooth dress, the traditional wedding garment of her people

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tries). And where there is no prejudice there is that amused tolerance which is even worse. I do not know what is going to happen to the young Indians graduating from college, for as far as I can learn they will be restricted in their choice of jobs as much as they were before being trained. They will be driven by prejudice into the Indian Service (where most of them want to go) or back to the reservation where they will be even more miserable. It troubles me a great deal, and causes a despair that I have never felt before in all my work with my people.

The road is open. There is no doubt of that. But what a difficult road it is, in spite of all the good will and earnest effort of its builders. In a service which, like the Indian Service, numbers some six thousand men and women in its personnel, there are hundreds who have not yet caught the new vision, whole areas where the Indian himself has hardly felt any of the new release. There is the awful effect of the country-wide depression, felt more by the Indian than the white. Still more corrosive is the attitude of superiority or indifference which so many white people take towards even the most highly trained and remarkable Indians. But perhaps the worst and subtlest difficulty of all is the materialistic nature of our civilization, which all too often produces educators or others who scoff at man's need for religion. This is particularly confusing to the young Indian.

IN THE VIEW of all these obstacles, plus the records of history, the attitude being taken by the Indians themselves towards the future is amazing! Here I find the third, and most impressive of all trends in Indian affairs today. The Rev. David Owl gives expression to a belief common among young Indians today, when he says:

I do not feel bitter now about the old wrongs done my people. I have grown past that stage. . . . Young Indians are not interested in the history of their race. They are interested in starting from the vantage they now have and going forward to greater advantage. When I talk to my people, I tell them that it is a fine thing to be proud of being an Indian, but a still finer thing to be proud of belonging to the larger group, the larger society.

"I am an Indian," wrote Charles East-

man years ago, "and while I have learned much from civilization, for which I am grateful, I have never lost my Indian sense of right and justice." In another connection he wrote:

I stand before my own people still as an advocate of civilization. First, because there is no chance for our former simple life any more; and secondly because I realize that the white man's religion is not responsible for his mistakes. There is every evidence that God has given him all the light necessary by which to live in peace and good will with his brother; and we also know that many brilliant civilizations have collapsed in physical and moral decadence. It is for us to avoid their fate if we can.

So the Indian knows that in coming into our civilization there are dangers. But there is nothing else for him to do.

"All we want is your sympathetic understanding of our problems, and a chance to make our contributions to the world," said one leader before a great meeting of Christian people. And as we turn our imagination for the coming years along a new and enlarged conception of the meaning of the Indian in our nation and the world, can we not humble ourselves to receive of him the gifts which he has to offer? They are not in proportion to his numbers, but to his belief in the Divine Presence. There are character traits, such as honesty, hospitality, respect for the aged, and self-control, which were once the bulwarks of our own nation. There is an appreciation of beauty which rises "above things material as the mountains rise above the plain," a capturing of unseen realities in visible symbols. And there is a spiritual perception that sees man's relation to God in every act of every day. In these days when we are rethinking missions, rethinking social justice, rethinking life itself, may we not find in these racial contributions of our first Americans a clue to help guide us? Surely there never was a time when we of the United States had more need to stand before God and say, as did the Omaha Indians in their tribal prayer-chant, "Father, a needy one stands before thee; I that sing am he."



Jottings from Near and Far



THE EDITORS WISH to correct an erroneous statement which appeared in our June issue, page 360. The offering of St. Mark's Mission, Nenana, Alaska, amounting to \$791 was not for the year 1932 but for the period from September 1930 to December 1932.

MUCH MATERIAL ON the subject of tithing is available but little of it has been produced by members of our communion. *The Whole Tithe* by P. W. Thompson (London, Marshall, Morgan, and Scott) now in its second and revised edition is the work of a layman of the Church of England, a member of the Institute of Chartered Accountants. Mr. Thompson presents an interesting and valuable study of the Jewish law of the tithe and then discusses its application in modern times. He lays great emphasis upon God's promise that those who fulfill this law shall receive a material reward, and presents evidence to prove his case. Two of his chapters are devoted to biographical sketches of famous men who have been noted for their liberality. The book is an interesting contribution to an important subject.—L.B.F.

ON JUNE 3, THE birthday of George V, the decoration, Member of the Most Excellent Order of the British Empire, was conferred upon the Rev. Archibald H. Beer, missionary in San Pedro de Macoris, Dominican Republic, since September 29, 1920.

This Order, created in 1917, is given to those who have rendered conspicuous service to "God and Empire." Mr. Beer has met the requirement in both cases for in addition to his ministry as a priest of the Church he is a consular representative of the British Government.

The King is the titular head of the Order, the Grandmaster being the Prince of Wales, and the Bishop of London, the

Prelate. It is a distinguished company into which our missionary has been admitted by nomination of his King.

When the President of the Dominican Republic heard that Mr. Beer had received this decoration, he sent for him that he might personally congratulate him and took occasion to say that he was well aware that the Episcopal Church, of which he was a worthy priest, was a good friend of the Dominican people.

NARAYAN TILAK was a Hindu, a poet and a Sanskrit scholar. He had become wholly dissatisfied with Hinduism, and failed in an attempt to start a new religion of his own, but he had not given much thought to Christianity until one day in a train a European smiled at him, showed him some small courtesy, and on departing gave him a copy of the New Testament, urging him to study it. They say "the grace of God is in courtesy." It was the stranger's kindness that led Tilak to read the book. He read on until he came to the Sermon on the Mount. Writing of the experience in later years after he had long been a Christian, he said:

I could not tear myself away from those burning words of love and tenderness and truth. In these three chapters I found answers to the most abstruse problems of Hindu philosophy.

SOCHOW ACADEMY, China, is thirty years old and planning an anniversary celebration. Although last year was one of turmoil the fall term got off to a good start and the outlook continues encouraging. There are two hundred students; 61 are baptized Christians, of whom one-half are confirmed. Others are preparing for baptism. Each year the students make a thanksgiving offering; more than one-half of the last offering being sent to the Chinese Church's own mission in Shensi.

SANCTUARY

For St. Luke's Hospital, Tokyo

HONOR A PHYSICIAN with the honor due unto him for the uses which ye may have of him: for the Lord hath created him. For of the most High cometh healing, and he shall receive honor of the king. The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration. The Lord hath created medicines out of the earth; and he that is wise will not abhor them. Was not the water made sweet with wood, that the virtue thereof might be known? And he hath given men skill, that he might be honored in his marvellous works. With such doth he heal men, and taketh away their pains. Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth. My son, in thy sickness be not negligent; but pray unto the Lord, and he will make thee whole. Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness. Give a sweet savor, and a memorial of fine flour; and make a fat offering, as not being. Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him. There is a time when in their hands there is good success. For they also shall pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life.—ECCLESIASTICUS, XXXVIII: 1-14.

LET US PRAY unto the Lord our God, that He may enlighten St. Luke's Hospital with His loving kindness, and grant unto its inmates the protection of His Divine Majesty.

O God, who ever governest thy creatures with tender affection; Incline thine ear to our supplications, and graciously regard thy servants who are suffering from any sickness or weakness, Visit them with thy saving health, and bestow on them the medicine of thy heavenly grace; through Jesus Christ our Lord. Amen.

THE PRAYER OF DEDICATION

O HEAVENLY FATHER, we give thee hearty thanks that thou hast enabled us to erect these buildings for thine honor and glory, and for the relief of the suffering of our fellow men; and we beseech thy goodness graciously to accept them for this sacred service, and to prosper our undertaking. Receive our prayers, and the prayers of all thy servants who, entering this house, shall call to thee for help. Prosper all the works of tenderness and skill that shall be done in thy spirit, and bless this home forever to the assuaging of pain, the solace of helplessness and weariness, and to the comfort of the dying; through Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, world without end.

In the faith of Jesus Christ we dedicate these buildings to the glory of God; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

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. <i>First Vice-President</i>	LEWIS B. FRANKLIN, D.C.L. <i>Second Vice-President and Treasurer</i>
Foreign Missions, Domestic Missions, Religious Education Christian Social Service	Finance Publicity Field
THE REV. FRANKLIN J. CLARK, <i>Secretary</i>	

BISHOP PERRY received a royal welcome upon his return to the Church Missions House on Monday, June 26. Accompanied by Mrs. Perry, the Presiding Bishop reached New York on Saturday, June 24, after an absence of four months, during which he had visited and carefully studied our missionary enterprise in the Philippine Islands, China, Japan, and Hawaii. He had stopped *en route* in Chicago where on June 23 he had joined with Bishop Stewart in the dedication of the Church's exhibit at A Century of Progress. The Bishop was the guest there of the Church Club and spoke at a most enjoyable dinner given in his honor.

On Sunday morning, June 24, the Presiding Bishop occupied the pulpit of the Cathedral of St. John the Divine, New York City, and to a great congregation discussed the findings of the Laymen's Inquiry in the light of his observations in the Orient (see pages 419-23).

After a week at his desk in New York, Bishop and Mrs. Perry returned to Providence where affairs connected with his own diocese engaged his attention. He will be busy throughout the summer digesting the wealth of material brought from the East for presentation in a series of formal reports and conferences during the fall and winter. Interest in this connection will center upon the meeting of the National Council, October 11-12.

THE REV. GEORGE VAN B. SHRIVER, who will establish the first mission station of this Church in India, and Mrs. Shriver, were tendered a farewell service in the Church Missions House Chapel, Thursday, June 29. The Presiding Bishop officiated and in a brief address declared that Mr. Shriver's departure marked a most important step in the missionary life of our Church, inasmuch as it will link our work now to be established in India with that of the Church of England as it now is in China and Japan.

General Convention of 1931 approved the plan long urged by Anglican authorities that we undertake work in India. The effort will be financed entirely by voluntary contributions.

THE PRESIDING BISHOP has appointed Bishop Burleson to fill the vacancy caused by the resignation of Bishop Creighton as Executive Secretary of the Department of Domestic Missions. Primarily an economy measure this plan will prove highly strategic on the further grounds of Bishop Burleson's intimate knowledge of our home mission fields. As first vice-president he has had charge of the whole missionary enterprise but with the detail in the hands of executive secretaries. Bishop Burleson will assume these more detailed responsibilities on a date to be set by himself.

Domestic Missions

THE RT. REV. HUGH L. BURLESON, D.D., *Vice-President*

THE BISHOPS ARE responding in a most gratifying way to the effort which is being made to meet the social and spiritual needs of the young men gathered in the Reforestation Camps, particularly the two hundred camps which have been assigned for Indians. The Bishop of New Mexico, the Rt. Rev. Frederick B. Howden, writes:

We have already taken up this work here in New Mexico and there are several of these camps with chaplain's services. Particularly in the three forestry camps of the Gila National Forest considerable work has been done under the direction of the Rev. Ross Calvin of Silver City. He reports to me that he has a staff of ministers for the religious services and another staff of men who provide lectures for general recreation programs. In the Lincoln National Forest the work is being initiated by the Rev. Edward Smith, our chaplain and missionary at Fort Stanton. These one or two instances serve to show our interest in this very important opportunity for service.

THE RT. REV. A. W. Noel Porter, newly consecrated Bishop Coadjutor of Sacramento, is the first bishop elected by the diocese itself. Bishop Moreland and Bishop Wingfield before him, were elected by the House of Bishops for the Missionary District of Northern California. It became a diocese in 1910, eleven years after Bishop Moreland's consecration. The new Bishop Coadjutor has a great opportunity for service.

THE RT. REV. S. Arthur Huston writes that the new parish hall for St. Peter's Japanese Mission in Seattle has given a real impetus to this work. The two Japanese Sunday schools are now able to meet as one, and under the supervision of Deaconess Margaret S. Peppers the work among the children and young people goes steadily forward. There have been days when no less than seven different organizations have met for some purpose to use and enjoy the facilities of the new parish hall.

The Presiding Bishop and the Rt. Rev. John McKim visited the mission on their way to the Orient, and Bishop Huston adds:

The joy which the Rev. Gennosuki Shoji, our Japanese priest, and his people had on this occasion of entertaining at tea two such distinguished guests, and of expressing their appreciation of what the Church has done for them, would have convinced the most skeptical of the supreme value of missionary effort.

IN SUCH TIMES as these it is enheartening to hear of a missionary district which has opened six new buildings during the past year. The Rt. Rev. Thomas Jenkins writes from Nevada:

St. Matthias' Chapel, Caliente, was paid for in part by funds accumulated during Bishop Hunting's episcopate, by local gifts, by funds raised by the present Bishop, and a gift from the Double Temple Society. A residence for the vicar at Las Vegas was built in order to release the previous residence for parish house use; the Diocese of Quincy added to the amount raised locally for this. St. Christopher's Chapel, Boulder City, a combined chapel and classroom with an apartment for the U.T.O. missionary for St. Anne's Mission for the Indians at Fort McDermitt; an extension to complete St. Philip's Chapel, Hawthorne; and St. Barnabas' Chapel, Wells, have also been completed through the help of the American Church Building Fund, an Advance Work item from Southern Ohio, and many local gifts.

There are now twenty-one missionaries in Nevada where there were eight at the beginning of the present episcopate, four years ago. Local support has been increased, and appropriations from National Council reduced.

THE REV. CYRIL G. LEITCH, missionary in the Big Sandy and Lower Kentucky Valleys, Diocese of Lexington, ministering to about five hundred families, greatly desires a mimeotype machine in order to print a weekly Church paper for his mountain people. It would cost about fifty dollars. Is anyone interested?

Foreign Missions

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

Across the Secretary's Desk

ON A RECENT VISIT to Kingtehchen, Bishop Huntington confirmed eleven people. The city is one of the larger centers in the Diocese of Anking and is widely known because of the unusually fine pottery produced there. Our mission which was established a number of years ago has only just acquired satisfactory property. Bishop Huntington also had the satisfaction of consecrating a simple church under the name of *Ch'en Teh*, which might be translated "Pure Virtue" though that by no means covers what the phrase would suggest in Chinese. It is a classical phrase and such phrases of course get a content attached to them which is very difficult to get into any other language.

CAN ANY OF MY friends on the other side of "the desk" imagine the experience of being sent as the bearer of a message of vital importance to five hundred thousand people, not a word of whose language you knew and who knew no word of yours? Add to this the fact that the language of the people to whom the message was to be delivered had never been reduced to writing and had no formulated rules of grammar. That was just the situation that our first missionaries to the mountains of the Philippines had to face.

Without an interpreter, without any one having a knowledge of how to teach a foreigner to learn their language, these pioneers set themselves to the enormous task of compiling an Igorot vocabulary, constructing a grammar, and reducing the language to writing. One of the first fruits of their labors of years was the translation of the Gospel according to St. Mark. It was published by the American Bible Society. Something of the enormity of the task they undertook is shown in a recent publication by the

Bureau of Science in Manila, *A Study of the Igorot Language as Spoken by the Bontoc Igorots*. Its author is Margaret P. Waterman, who, after long and faithful service in the Philippines, retired from active work and died in this country a few years ago. Her manuscripts have just been put into book form and will be of enormous help to the present and the next generation of missionaries to the Igorot people. So it is that the boundaries of the Kingdom of God are gradually extended.

My friend of many years, Dr. John A. Staunton, who was one of the pioneer missionaries among the Igorots of the Mountain Province with his station at Sagada, writes:

Miss Waterman was preparing for the press her book on the Bontoc Igorot Dialect when she was associated with me at Sagada during her last sojourn in the Islands. I frequently saw the manuscript and talked with her about it. I am glad it has been printed. Miss Waterman had a grasp of the principles underlying the language which ought to make her book valuable.

THE CHINA FOUNDATION organized to hold funds that otherwise would have been paid to the United States on account of the Boxer Indemnity of 1900 has made a further grant of \$3,000 Mex. a year for three years for a special professorship at Boone Library School, Wuchang. Recent developments in educational circles in China emphasize the importance of the library movement initiated by the late Mary Elizabeth Wood. The Boone Library School is the only school of its kind in China and it is not too much to say that its upkeep and growth are of vital import to the nation. New libraries are being established in many cities and trained librarians are in demand. Among the Boone Library School graduates holding positions of prominence are:

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DR. JOHN C. B. KWEI, Director, National Central University, Nanking.

DR. ANDREW WENSAN WONG, Director, Tsing Hua (Indemnity) University Library, Peiping.

JULIUS S. H. HUANG, Librarian, Shantung University.

HUNGTU TIEN, Librarian, Yenching University Library, Peiping.

ALFRED KAIMING CHIU, Librarian, Japanese-Chinese Department, Harvard College Library.

ONE OF MY INDIAN friends, now living at Fort Yukon, Alaska, and a trusted employee of the Northern Commercial Company, sent me, the other day, these incidents that had recently come under his observation, of the good work being done by the Hudson Stuck Memorial Hospital:

This morning there walked into the store a native boy by the name of Lot. A week or so ago another native took him for a moose hunt in the dark woods and shot him in the right hand. Though he was carried here on a stretcher from a point twenty miles away, the boy now smiles and is ready to leave the kindly hands of Dr. Burke.

Only a few minutes after Lot's visit in came a boy from Eagle whose right foot was saved by the staff. Also a woman who was brought here from Old Crow hundreds of miles away. She was given up as dead but after a very serious operation she is getting well.

Now these are just a few of the many who are saved each year by the Church. May God continue his blessings on the Hudson Stuck Memorial Hospital.

PEOPLE RESPONSIBLE for missionary administration know that, as a rule, there is a direct connection between the appearance of a building in which the Church's work is conducted and growth in self-support. Ramshackle buildings never attract people of substance and influence. As a result some native congregations go on year after year doing their best, but able only to drag out a precarious existence in unsatisfactory buildings. An illustration of this is found in the case of St. Matthew's Mission, Nanchang (Diocese of Anking), China. I remember a visit to that congregation in

the winter of 1919. The work was housed in a series of old ant-eaten Chinese residence buildings. There was little fresh air, less sunlight, no beauty, and comparatively little progress. A few years later, through the fund given by the Church in the United States to commemorate the first one hundred years of the Domestic and Foreign Missionary Society, supplemented by special gifts from China and the United States, a new plant was made possible. The Rev. Lloyd R. Craighill, who had just taken charge in 1919, found that the offerings of the Chinese congregation were only about \$100 Mex. a year. They dragged along at about that rate for some years. Once completed, the new church began to attract people of some standing and substance. Offerings began to increase. Now the congregation is giving more than \$1,000 Mex. a year.

With Our Missionaries

CHINA—SHANGHAI

The Rev. and Mrs. Hollis H. Smith of Changshu and two children, arrived June 23, in Brooklyn, on regular furlough.

The Rev. Ernest Forster returning to Yangchow after furlough, sailed July 28 from San Francisco on the *President McKinley*.

Mr. and Mrs. James H. Pott and their three children, returning to Shanghai after furlough, sailed July 23 from Los Angeles on the *President McKinley*.

HONOLULU

The Rev. and Mrs. H. A. Willey arrived July 5 in New York, on regular furlough.

INDIA

The Rev. and Mrs. George Van B. Shriver sailed July 1 on the *Westernland*, from New York for England *en route* to India.

LIBERIA

The Rt. Rev. Robert E. Campbell sailed July 26 from Liverpool on the *Apapa*, for Monrovia. Alan Bragg sailed July 16 on the *Georgic*, from Boston to England, whence he will sail for Liberia.

PHILIPPINE ISLANDS

The Rev. T. E. Woodward sailed July 15 from Vancouver, on the *Empress of Japan*, for the Philippines.

Religious Education

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

THE DEPARTMENT of Religious Education has received with regret the resignation of Mildred Hewitt as Secretary in charge of Church School Administration. Miss Hewitt has served in this capacity for five years and in this time has given advice and assistance to hundreds of Church schools. Through her writings, and especially through her recent book, *The Church School Comes to Life*, she has won an enviable reputation in the field of religious education. Her desire to come more closely into contact with the actual problems of Church school work has led her to accept a call to be Director of Religious Education in Grace Church, Newton, Massachusetts.

PAROCHIAL TEACHER TRAINING

IN SEPTEMBER, hundreds of Church school teachers will return to their parishes to teach thousands of eager boys and girls who will crowd into our Church schools.

These teachers are eager to serve, anxious to do their work well, but they derive little joy from what should be to them a great task: interpreting the Kingdom of God to their pupils. The pupils, too, find but small satisfaction in their classes.

For the most part, these teachers are untrained for their important work. They fail to understand boys and girls and young people though they may love them dearly and have a sincere desire to help them. They know little of the methods of teaching; they have not mastered such arts of teaching as, how to tell a story; how to guide a discussion; how to stimulate pupil activity. Often teachers are not sufficiently informed on the subject which they try to teach.

This is not the teacher's fault. The parish has taken advantage of a willingness to teach and has asked him (or her) to do this important work, without providing an opportunity for training.

Teaching is both a science and an art. Science deals with knowledge, and back of the science of teaching is much knowledge. Art deals with doing. Every great science produces great arts. Thus, in order to be a successful teacher, one must master both the science and the art of teaching.

A certain number of our faithful, earnest teachers have attended one or more of the seventy-eight schools held by the provinces and dioceses for leadership training during this summer. At these schools teachers have added to their store of knowledge. They have been encouraged and inspired. They are returning to their parishes with renewed enthusiasm. Must this enthusiasm die? Can the summer schools, in their limited time, do more than arouse interest, add a little to the teacher's store of knowledge, inspire and enthuse? What our teachers need is good training year by year.

Is it not the business of the parish, large or small, in its educational program to provide a training class for parents and teachers? If either parents or teachers fail to measure up in their work, then the joint product, the child (who is the potential Churchman) suffers.

What kind of studies should be offered in these teacher-parent training courses? The National Accredited Leaders Association Bulletin 4604 offers a series of subjects for guidance in teacher-parent training classes.

"We have no leader!" is the despairing cry of many parishes. Many times this is a deception, an attempt to rationalize our neglect of leadership training. In every group of ten or twelve, there is at least one person who stands out as a leader. He may not be the best of leaders, but he is a possibility, and should be put in training.

A good start is to furnish a number of good, up-to-date books. These may be read, discussed, and passed on to others.

THE SPIRIT OF MISSIONS

"We have no books and no money to buy them," is another attempt to rationalize our delay in organizing training classes in our parishes. This objection can be overruled by making use of the Church Missions House Lending Library, 281 Fourth Avenue, New York, N. Y. The library is stocked with good books for the use of the Church's members everywhere. The librarian, Mrs. Theodore Patton, is ready and eager to send the books you need upon request, and the only charge is for postage. The books may be kept for two weeks, and if needed for a longer time, the loan can be renewed.

A reading circle in which five or six good books are read and discussed by the teachers would improve the standards of teaching. During these discussions, the rector may discover his potential leaders.

"Where can we find such a list of books to guide us?" asks many a rector. The officers in the Department will be glad to help in every way possible to establish parochial training classes; advise and help in forming classes; supply carefully selected lists of books to guide you; furnish outlines that you may follow to the end that each parish will discover and train its own leaders.—MABEL LEE COOPER.

College Work

THE REV. T. H. WRIGHT, *Acting Secretary*

AMID OUR FINANCIAL perplexities and difficulties there come, at times, signs which call for great rejoicing. One such sign is the final report of the 1933 Student Lenten Offering from its chairman, James DeWolf Perry, jr. The total for this year, the largest in the history of the offering, was \$3,281.89, an increase of \$1,213.34 over the 1932 offering. This represents the active participation of fifty-two colleges and universities, and the inclusion of the offerings of seminary students who this year participated for the first time in the Student Lenten Offering. In addition, many colleges maintained their usual interest in the offering, but were unable to contribute

financially because of local bank failures.

The range of interest this year has been wide, contributions going to many parts of the world. The students selected particular projects of medical and educational work in Japan, China, the Philippine Islands, Brazil, and Alaska, and their gifts will provide many things that are needed by our missionaries in these countries. In addition the interest of our students in domestic missions has been greater than ever before. Men caught in the depression and left homeless and poverty stricken will be given some security and a temporary home through part of our student's contributions. Boys and girls will be helped to obtain an education at mission schools ranging across the country from Virginia to South Dakota. Throughout the world our college students will make their contribution to the work of Him who came that all men everywhere "might have life and have it more abundantly."

But perhaps more important than the value of the contribution is the effect of the offering on the college students themselves. Centering their Lenten study around the various missionary projects which they selected, many students came to understand that there can be no such thing as a non-missionary Christian; no one can obey the great imperative "Follow me" unless he also obeys the other great imperative "Go ye into all the world." Through their study groups students came to see that the Christian life and missionary endeavor were not two separate ventures but were so inseparable as to be synonymous. Many of them came to realize that, in history so in contemporary life, when the missionary vision grows dim Christianity dies.

Thus the Student Lenten Offering means that Church students in our colleges have seen the needs of our Christian workers in distant lands and rallied to their support. By study they have learned of the work, how it is organized and carried out. Still more, they have been able to understand the purpose behind it, how the Church expands by carrying the Gospel of Christ throughout

THE NATIONAL COUNCIL

the world to be gradually woven into the life of each race and nation. By prayer and by offerings they have been able to take their part in this great enterprise. Perhaps it will suggest to some of these students that the finest expression of their Christianity would be to carry their religion to some other land where the Church is still in the process of being planted.

And finally, today, when a renewed and widespread interest in missions is becoming popular, the Student Lenten Offering has served as a means whereby the thought and discussion of college students can be carried on in an intelligent and well-informed manner. They need not consider missionary problems in a mere speculative and theoretical way for they have at their disposal unlimited information concerning this vital work of the Church.

Missionary Education

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

THE BOOKS PREPARED by the Missionary Education Movement for young people for 1933-34 are especially good and we recommend them to the clergy and others who are looking for help in discharging their obligation for missionary education for young people.

Today's Youth and Tomorrow's World by Stanley High (Cloth \$1, paper 60 cents) is for high school age, approximately sixteen to eighteen years.

Builders of a New World by Robert Merrill Bartlett (Cloth \$1, paper 60 cents) is very suitable for young people between the ages of eighteen and twenty-five.

Both of these are excellent reading books and should find a place in every Church school library. They are excellent also for group discussion or for program meetings as they deal with the vital subjects involved in the study of our theme, *Christ and the Modern World*. The topics include racial prejudices, nationalism or internationalism, war or peace, communism and industrial questions.

Builders of a New World takes up in

each chapter a biographical sketch of some Christian leader in each field studied. *Today's Youth and Tomorrow's World* is the record of a course as actually taught to a group of young people.

We do not publish leader's manuals for these books but The Book Store can procure them from other agencies.

ANOTHER GOOD COURSE for young people is entitled *So This is Missions* by Harry Thomas Stock (35 cents). This leader's help does not require a textbook but contains the source material in the manual. There are six sessions covering the topics:

1. Where did you get your religion?
2. Missions and Mission.
3. This topsy-turvy world.
4. The Christian Mission in the world today.
5. Thinking through our problems.
6. Organizing for action.

We believe that this would be very successful for young people's meetings, either in a series of six sessions consecutively or for a series of monthly meetings. The purpose of the course is to help young people of high school age and over to think through some of the implications of the word "missions" in terms of present-day needs.

THE LEADER'S MANUAL, *Christ and the Modern World* to assist our forthcoming study has been used in mimeograph form in various summer conferences. In the light of the experience gained from this use and also the criticisms and suggestions which have come to our office, the manual is being revised and will be available late in September. The price will be about fifteen cents.

A list of books for collateral reading in preparation for teaching and studying this course appeared in the May SPIRIT OF MISSIONS. In addition to this, the daily newspapers, weeklies, monthly periodicals contain many statements and articles which are very pertinent and we hope that each prospective leader is keeping a scrap book in which can be placed anything of value which appears in print on this subject.

Department of Publicity

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

THE SUMMER MONTHS, during which many parish and diocesan papers suspend publication, afford an opportunity for new planning to make them better and more useful papers when they resume in the fall. When economy is so necessary, it is especially advisable to make a careful and thorough study of all Church periodicals, to learn what can be done to improve them and to reduce their cost, if possible. It is a good idea to discard all preconceived ideas and start afresh. In some instances a smaller paper would be more effective than a larger one. A large, elaborate paper reaching but a few people, could be changed into a small, relatively inexpensive paper which could be sent to all. Mechanical questions need study. Often it is possible, by a change of format, to reduce printing costs materially, at the same time improving the paper. This is the time for such re-thinking. It will result in better papers, and, usually, in reduced cost. Always such consideration should include study of things that can be done to make papers more attractive, more readable, more interesting.

EXCELLENT USE of publicity in the Diocese of Montana has been noted in these pages on various occasions. A new departure is a weekly bulletin of Young People's Fellowship programs prepared by the Young People's Division of the diocesan Department of Religious Education. Publicity in Montana is under the direction of Gwendolyn Thomas; it is mighty good publicity all the time!

A MEETING OF a Young People's Fellowship was devoted to a discussion of parish publicity. The young people decided on a list of things which could be done and should be done in the parish, and it is interesting to note that

their list coincides almost exactly with the list recommended by the Department in its handbook, *Publicity for the Church*. It was decided that the parish should edit and distribute to everybody, a good parish paper, containing news of the Church in the world and in the diocese, as well as in the parish; that news should be sent to local newspapers; that the parish could advertise in a local newspaper; that subscriptions should be solicited for THE SPIRIT OF MISSIONS and other Church papers; that the bulletin board should exhibit material telling about the Episcopal Church, as well as service announcements; that there should be a systematic use of letters, leaflets, and other literature. And finally, that the young people should undertake to supply clerical assistance in the carrying out of such a program.

THE REV. JONES M. HAMILTON of Winona, Mississippi, has a very practical suggestion on bulletin boards which possesses the special merit of being useful to the parish or mission where money is usually scarce. Mr. Hamilton writes:

The popularity of expensive bulletin boards in front of churches whose congregations can afford them leaves little doubt as to the value of this form of announcing church services. If these are worth while to the larger churches with regular services every Sunday, how much more useful are they to our smaller missions where services are held "every second Sunday night and fourth Sunday morning," or some other time just as difficult to fix in one's memory.

We are experimenting with an inexpensive method which is proving very effective. Practically every printer has cardboard stock 24 x 36 inches. These sheets can be cut in half, making them 24 x 18 inches. A round brush about the size of a pencil, a half pint can of black lacquer, and an easel or something upon which the sign can be placed in front of the church make the equipment complete. Block letters three inches high indicate "Service Sunday Morning," so that those who run may read.

The Field Department

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

EACH PARISH IS responsible for the fulfillment of the Great Commission. It would engage in missionary work if it were the only congregation of Christians on the face of the earth. The same would be true if there were no diocese or general Church. The fact that there are thousands of other congregations of Christians does not suspend the obligation for a single one of them. It merely emphasizes the wisdom and necessity for organized coöperation.

Every parish is not only the agency through which each of its members coöperates in local good works, it is also the agency upon which he relies for the effective application of his contribution to the extension of the Kingdom in the world beyond the parish.

A sufficient inducement to recognize this is the fact that a person whose religious loyalty issues from a knowledge of the whole work of the whole Church is by far the most satisfactory type of parishioner. If the membership of a parish could be hand picked, even a parochially-minded leader would prefer to have as many of this type as possible.

The local goals selected for a parish program should be complementary to the goals of the diocese and the Church as a whole. They need not and should not prevent the parish from fulfilling its responsibility for the extension of the Kingdom. *Within the scope of the parish program there should be definite incentive and opportunity for each parishioner to comply with the Great Commission and engage in the practice of Christian stewardship.*

Whatever place world evangelization may have occupied in the previous life of our parish, such a reconstitution as is being urged for next autumn should provide it in the new foundations. The missionary goal of the parish should be fully considered in advance and should

not be added as an after-thought to a parish program prepared without reference to it.

It is taken for granted that we are dealing with an average parish of the present generation. In it the missionary imperative is not recognized by all the members, but the ignorance of and indifference to the Church's Program is not dominant enough to exclude missionary goals from the parish program.

PROPOS THE preparation for next autumn's Canvass and the immediate appointment of the parish canvass committee, a diocesan secretary calls attention to the incident in Christ's ministry recorded in St. Mark 2:1-5. It tells of the "one sick of palsy, which was borne of four . . . many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door . . . they uncovered the roof . . . let down the bed . . . Jesus saw their faith" . . . and healed the one sick of the palsy.

Our secretary expresses the conviction that the names of the anonymous four were Vision, Initiative, Courage, and Perseverance, and asserts that they should be on every parish Canvass committee.

Speakers Bureau

THE REV. CHARLES H. COLLETT, *Secretary*

THIS IS JUST A short word of advice to those who are expecting to use missionaries as speakers in the fall. The word is that they let this office know just as soon as possible if missionary speakers are desired. Otherwise someone is going to find himself without a speaker.

We expect to have a considerable number of missionaries available this fall, the greater part of them from China. But, at this present writing, we cannot tell you just who they will be. A list of those who will be available will be given on this page next month.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

A Quiet Day for Prayer

THROUGH letters to diocesan presidents, talks at summer conferences, and notices in Church papers, the plan for the observance of such a day on November 11 is becoming known to the women of the Church. An article by Marguerite Ogden, Chairman of the Executive Board's Committee on the plan will be a feature of the September SPIRIT OF MISSIONS. Readers of the magazine may like to see the following statement which is a reprint of the leaflet (W.A. 59) already sent to parishes in this and other countries where the women of our Church have been asked to take part in the Quiet Day. Additional information may be obtained from diocesan presidents.

* * *

THE EXECUTIVE BOARD of the Woman's Auxiliary feeling the need for a realization of the power of the spiritual life, has arranged a Day for Prayer to be held on November 11 in each parish and mission in our Church around the world.

The essentials of the plan are in brief:

1. The church open all day on November 11 in order that women may come in and pray for fifteen minutes using a leaflet prepared for the purpose.
2. All women of the parish personally invited to take part.
3. Preparation made either by the rector or the W. A. officers.

It is expected that every parish will take part in the day whether it has a resident rector or not. Let us see if we cannot include in this not only the women who attend the regular meetings of the Auxiliary, but all the women and older girls of the Church, including shut-ins, the isolated, and any temporarily debarred from services. In fact, we want to make it a great effort of all the women of the Church, or any who wish to join with us, in a united act of prayer.

It is an opportunity: To show our faith

that the power of God is transforming the world of today in its state of doubt and depression.

To develop a unity of spirit in the Church, which is an essential and is critically needed at this moment.

To realize that power comes to us as we give ourselves to make Christ known to others through our parish, through our diocese and through the Church in all the world.

Please give the matter your careful consideration and make plans adapted to your particular conditions.

Try to realize that it is meant not only for the few who have been trained in prayer but a way for all to help. It means spending at least fifteen minutes in the church where you may be alone or may have others praying too, using the leaflet as a guide. There will be no address, no singing, no service—*A Quiet Day* charged with power by prayer.

Our earnest hope is that we may carry out this plan in a spirit of helpfulness to our Church in parish, diocese, nation, and world.

HELPFUL READING

The following books are recommended to those wishing to do some reading in preparation for the observance of the day:

Christianity and the New World by F. R. Barry. (New York, Harper), \$3.

A Preface to Christian Faith in a New Age by Rufus Jones. (New York, Macmillan), \$2.

A New Deal by Stuart Chase. (New York, Macmillan), \$2.

Aids to the Life of Prayer by Francis Underhill. (Milwaukee, Morehouse), 60c.

Our Heritage by F. W. Creighton. (New York, The National Council), \$1.

Eastern Women Today and Tomorrow by Ruth F. Woodsmall. (Central Committee), paper, 60c.; cloth, \$1.

A Message of Greeting in the Name of the Church

●

WHEN THE NATIONAL DEPARTMENT OF PUBLICITY prepared the Church's Exhibit for the Chicago Exposition, it seemed wise to have a modest word of greeting for visitors which would be informative and if possible convincing and prove an acceptable bit of evangelistic propaganda. The result is a folder written by Gladys Wolcott Barnes an Associate Secretary of the Department.

"The Church's Exhibit at the World's Fair is one of which Churchmen may well be proud," says *The Living Church* editorially in the issue of July 8th.

"On a table (we are still quoting the editorial) are copies of an attractive greeting folder, especially prepared for visitors to the Century of Progress Exposition. This pamphlet outlines briefly the history of the Church from the days of the Apostles to the present, stressing its continuity, and its Catholic character. It concludes with a brief summary of faith and practice. The concluding paragraphs are so well expressed that we cannot forbear to quote them verbatim."

Would you like to read, not only these quotations but the whole greeting?

Sample copies may be had free. The pamphlet may be bought for parish use at \$1.00 per 100, or 500 copies for \$4.00.

●

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THIS ISSUE FROM COVER TO COVER

1. What is the basis of the Church's convincing and converting power? p. 419.
2. What note of expectation does the Eastern world address to Christian America? p. 423.
3. Identify Tokutaro Kubo, Prince Takamatsu, Count Yasuya Uchida, Peter S. Takeda, and Ma Peh-yuan.
4. Who were the chief participants in the dedication of St. Luke's International Medical Center? p. 425.
5. Why is St. Luke's an appropriate name for our medical mission in Tokyo? p. 425.
6. Describe six steps in the development of St. Luke's Hospital, Tokyo. p. 431.
7. Where has the Church recently opened a new mission dormitory? p. 438.
8. What three buildings did the Presiding Bishop help to dedicate (or consecrate) while in Japan?
9. What was Bishop Perry's message to the children of Japan? p. 443.
10. What special opportunity faces the Church in Yamada? p. 444.
11. What opportunities did Bishop Perry have in Japan to cement American-Japanese relations? p. 453.
12. What did Bishop Perry see in the Diocese of Hankow? p. 455.
13. How did the Anglican Communion honor the fortieth anniversary of Bishop McKim's consecration? p. 459.
14. What are three important trends in present day Indian affairs? p. 461.
15. What preparations can be made now for the Woman's Auxiliary Quiet Day of Prayer? p. 478.

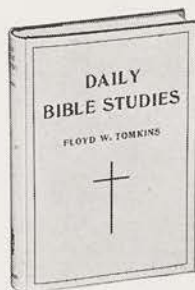
DAILY BIBLE STUDIES

By the Rev. Floyd W. Tomkins, D.D.

Here is a book eagerly awaited by many Churchmen. Dr. Tomkins was endeared to a large group of men and women through his helpful Bible Studies appearing in *The Living Church* each week. The readings and studies are arranged according to the Church Year, from Advent to Advent. There is a Bible reference, a message, and a hymn selection for each day of the year.

“Dr. Floyd W. Tomkins’s Daily Bible Studies which added so much to the spiritual power of *The Living Church* from February, 1927, when the department was opened, until his death on March 24th, have been done into a book, or at least a year’s selections from them have been, and it seems to us that no book of devotions that has come to our desk in the last year or two is so well adapted to deepening and strengthening the spiritual life of our people. We earnestly recommend it.”

—*The Diocesan Record* (R. I.)



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