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THE SPIRIT OF MISSIONS



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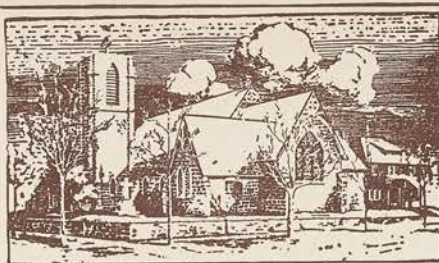
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WILLIAM E. LEIDT
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Retired

Vol. XCIX, No. 5



MAY, 1934

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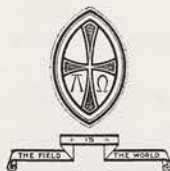


REAR ADMIRAL REGINALD R. BELKNAP,
U.S.N., Retired, is serving the Diocese
of New Jersey as Director of the Commit-
tee on Arrangements for General Conven-
tion, meeting in Atlantic City next October

The Spirit of Missions

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Missionary Facts from Many Lands

Deeds, both large and small, of which those chronicled here are but typical, give evidence of the continuous growth of the Kingdom

TWO JAPANESE deacons, the Rev. Hidemasa Yoshimoto and the Rev. Hisanosuke Nogawa, each presented by Japanese clergymen, were recently advanced to the priesthood by the Rt. Rev. Shirley H. Nichols, Bishop of Kyoto. Bishop Naide of Osaka preached. Mr. Yoshimoto is rector of Trinity Church, Kaya, and Mr. Nogawa, rector of Christ Church, Tsuruga.

UNDAUNTED BY LITTLE mud churches knee-deep in water and an occasional falling wall releasing scorpions, the Rev. John Aaron seems to be having a great time in this, his first year back home in India as a missionary priest. (He is the young Indian who received his theological education at Western Seminary and was ordained by the Rt. Rev. F. A. McElwain before returning to India last summer.)

Mr. Aaron and another clergyman (who does most of the administrative work) are responsible for seven villages, in addition to work at the mission school. The villages are within a radius of seven miles—no distance at all, our motoring clergy will say, but Mr. Aaron walks. Up at five-thirty o'clock, he walks six miles to the first village for a celebration of the Holy Communion; then on two miles more for a second celebration, and walks back at midday under the Indian sun. At

one service a piece of the church wall fell out and a lot of scorpions appeared. "I was the only person wearing shoes," Mr. Aaron mentions, "so I killed them before anyone was bitten."

The people work in the fields seven days a week and barely earn enough to support the poorest existence. Their little churches have mud walls and floors and scarcely any furnishings, in one place only a small stool, two feet high, for an altar.

But they come to church and they bring their humble offerings and they sing without books, and Mr. Aaron can write: "Simple as all this may sound, the devotion and reality in their worship are just as high a type as any I have seen in America."

THE DIRECTORS OF the Retiring Fund for Deaconesses have asked Mrs. Goodrich R. Fenner to head a committee of laywomen to complete the fund. Established in 1927, the fund now amounts to over \$44,000 and it is the hope of Mrs. Fenner's committee that the original first goal of \$50,000 may be reached by General Convention.

In a recent greeting to the deaconesses, the Presiding Bishop wrote:

A retiring fund for this purpose is demanded by justice; it is a proof of gratitude to a growing number of women who have served long

THE SPIRIT OF MISSIONS

and faithfully, unremunerated by adequate salaries; it is a protection which the Church should hold out to young women when they are called to a life of ministry.

THIS PAST LENT the Woman's Auxiliary of Sioux Indians at the Chapel of the Messiah, Prairie Island, Minnesota, undertook their first systematic mission study, using articles from THE SPIRIT OF MISSIONS on our missions among various Indian tribes. These articles were translated into Sioux for the benefit of those who do not understand English.

This Auxiliary is the continuance of a sewing society organized in the last century—so long ago that the oldest Indian women cannot remember when it was started. The members are broad in their sympathies, having sent a quilt to Sitka, Alaska, and contributed to mission projects nearer home. Their secretary receives assignments of sewing from the Supply Secretary of the diocesan Woman's Auxiliary and the work is done neatly and promptly.

One of the oldest members of the Chapel of the Messiah is Makawastewin (Good Bear Woman), who was confirmed in 1878 by Bishop Whipple at Red Wing and is generally known by her English name, Susan Windgrow. Although she can no longer see to quilt and sew, she continues an active interest in the Church. Prairie Island is a few miles from Red Wing, Minnesota, and is a mission under Christ Church of that city. The resident priest is the Rev. Thomas Rouilliard, a Sioux Indian.—FRANCES DENSMORE.

AN APPEAL FOR a second-hand mimeograph, hand or electric, comes from far-off Brazil.

During his student days in the United

States, the Rev. Orlando Baptista, recently-ordained Brazilian priest of Rio Grande, took a course in Church publicity at the Wellesley Conference, and quite evidently he wishes to employ modern methods in promoting the Church's work, now that he is in his field. In Brazil, as at home, a mimeograph is an accessory of great value in Church publicity. Mr. Baptista wants to print with it, a parish paper, orders of service, leaflets, special music, letters and cards, just as is done by progressive rectors everywhere.

It is hoped that someone can supply the equipment he needs. Please write about it to the Rev. A. B. Parson, Church Missions House, 281 Fourth Avenue, New York, N. Y.



SUSAN WINDGROW
Devoted member of Sioux
Woman's Auxiliary at
Prairie Island, Minnesota

TO REPORT THAT Bishop Bentley, Bishop Rowe's suffragan in Alaska, confirmed seventy-eight people in 1933 is to reduce to seven words many long weeks of arduous solitary travel through the snowy wilderness by dog sled in winter, or up and down the rivers in the *Pelican IV* through the short summer. Bishop Bentley writes:

When one may fly to any point in this country at any period of the year, and when such transport is quicker, cheaper, and more comfortable than travel on the winter trail, it is often asked why we persist in using the trails.

The answer is that we travel in order that we may see people, and especially the people who live off the beaten track. Were we to fly from mission to mission we might save time and money and effort, but we should miss those people who live between the larger centers, and it is to those people we wish to go.

Our trip last winter convinced us anew that a journey through sections seldom visited will bring rich returns, and while there will come days when one might wish that he could fly in comfort over some forbidding area, the stops at camps and villages, the services held in these out of the way spots, the contacts and friendships made, all furnish an ample reward for the

MISSIONARY FACTS FROM MANY LANDS

long days of hard work on the trail. We baptized and confirmed many who would otherwise have gone without that blessing because of their place of residence, and we have shown these people that the Church cares about them and is willing and ready to care for them.

Many of these people can receive the Holy Communion but once a year.

TODAY'S NEWSPAPERS frequently carry heated words about "directors' fees." St. Luke's Hospital, Kansas City, Missouri, the outstanding social institution of the Diocese of West Missouri, has a unique type of director's fee. The twenty-one directors not only serve without pay, but each pays to the hospital an annual fee for the privilege of serving as a director. Last year St. Luke's Hospital gave free and part-free services in the amount of \$60,800. St. Luke's is a 208-bed institution, fully approved by the American College of Surgeons.

A ONE-DAY'S MOTOR pilgrimage to the various churches and missions in the Spokane Deanery was recently organized and led by the Missionary Bishop of Spokane, the Rt. Rev. Edward M. Cross. Beginning with an early celebration of the Holy Communion in the Cathedral of St. John the Divine, the motor caravan visited six churches. At each place the Bishop led the local congregation and the pilgrims in a Litany prepared especially for the occasion. The trip, which required three hundred miles of travel, gave the Spokane Church people an opportunity to see something of the Church's work in their own missionary district and brought to the mission congregations the encouragement which comes from fellowship with other like-minded people. Other deaneries of the Missionary District of Spokane have had or are planning similar pilgrimages to the missions in their areas.

One Hundred Years Ago

THE MISSION of the Episcopal Church to China was conceived one hundred years ago this month on May 13, 1834. On that day, the Board of Missions meeting in Philadelphia resolved to "establish a mission in China as soon as a suitable missionary or missionaries can be found to occupy such station."

There was at that time a student in the General Theological Seminary, Augustus Foster Lyde, who, through the discussions in the seminary's Missionary Society, had determined to be a Christian missionary to China. Early in May, 1834, while traveling to Philadelphia, he chanced to meet two members of the Board of Missions. To them he poured out his heart: he begged them to make China an object of the Board's endeavors. Mightily impressed, they inaugurated and carried the proposal to enter China.

In those days, too, money was very scarce and the effort to raise the funds necessary to send even one young man to China seemed quite appalling. Nevertheless Lyde would undoubtedly have found a way had he not been already ill with the disease which led to his death six months later. But this real founder of our work in China had made a great impression upon the Church. A classmate, Henry Lockwood, came forward to take his place. Soon the Rev. Francis R. Hanson of Maryland volunteered to join him and after farewell services in Philadelphia and New York, the two pioneers set sail for Canton on June 2, 1835.

NEXT MONTH—*The First Negro Ordination in the South*

World Opportunities for Church's Mission

Achievements of missionaries indicate that through the Christian Church, the inescapable Christ is finding His wandering children

By John Wilson Wood, D.C.L.

Executive Secretary, Department of Foreign Missions

A FEW MILES OFF the coast of eastern equatorial Africa lies the small Island of Zanzibar. Its capital city, also named Zanzibar, was for generations the largest slave market in the world. Year by year, from the interior of the Dark Continent, came the endless stream of hopeless humanity, men, women, and children, torn from their homes by the agents of Arab slave traders, to be sold into a life of suffering. Today, there stands on the site of that slave market a Cathedral Church of the Anglican Communion. It is a house of prayer, and of peace, and of God. The slave sheds of the former days have become a sanctuary. About it are gathered the homes, the workshops, and the schools where African youths are trained to live usefully and helpfully, some in the familiar rounds of domestic life, some as teachers and pastors of their own people. Zanzibar is typical of the spirit, purpose, and result of missionary endeavor. It is an instance of the triumph of the impossible.

No wonder that Charles Darwin, agnostic though he claimed to be, publicly declared that "the story of the missionary is the story of the magician's wand." After seeing with his own eyes some of the results of missionary work he became an annual contributor to one of the English missionary societies.

The Christian missionaries whether they be Anglican, Roman Catholic, or Protestant are the most useful and constructive element in our relations with the people of those lands where the life and teaching of our Lord Jesus Christ are but little known. These ambassadors

of Christian good will live simply and helpfully in daily intercourse with all sorts and conditions of men. In crowded cities and in isolated rural regions, through their churches and chapels, they make known the Gospel of Christ. It means freedom to live a better life, not only for one's self but for one's country. They maintain schools and colleges in which more than four million of the world's young people find practically their only chance for a character-forming education. They have established and conduct hospitals and dispensaries ministering every year to nearly ten million people. They not only relieve suffering and cure sickness, but constantly seek to discover the cause and prevent the spread of disease. They develop better methods of agriculture, raise standards of living and so give vast populations an incentive to industry and thrift. They preserve native arts and encourage people to retain native industries and activities, instead of casting them aside, as so many are disposed to do, under the impact of western commerce, science, and invention. All this means that the men and women we call missionaries are living as friends and neighbors among people of other lands.

As one result of this varied activity national Churches have been established in many countries. Modern missionary history is a twentieth century version of the most fascinating missionary book known as *The Acts of the Apostles*. These national Churches have enrolled millions of members and include many self-supporting congregations. They manage their own ecclesiastical affairs, and main-

WORLD OPPORTUNITIES FOR CHURCH'S MISSION

tain their missionary agencies for carrying on Christian work in their own and other lands. Some of these national Churches regularly send gifts to mission boards in America as thank offerings for what has been done to help their people to start on the Christian way of life.

The late Bishop Brent, one of America's most trusted spiritual leaders, whose work, as Bishop of the Philippine Islands and on numerous international commissions, related him intimately to the life of the world, publicly declared:

I am convinced from careful and extensive observations of missions in many lands that, considering the number of men and women serving as missionaries and the amount of money invested in the work of missions, the returns are such as cannot be paralleled by any other enterprise in history.

A careful Scot was once asked to contribute to a Society for the Conversion of the Jews. Without argument or persuasion he gave his shilling. When asked to do the same the next year, he responded with some obvious hesitancy, but he put up his shilling. The third year, when the call came, his patience gave out and he exclaimed: "Confound it, man, are the

Jews not all converted yet?" Unfortunately, many people are like that Scotchman. They take their religious life and privileges as a matter of course. They never think of the long centuries of heroic endeavor, patient teaching, and glad self-sacrifice that have gone into the making of those nations, like our own, we call Christian, even though as yet they are not wholly Christian.

Notable as have been the achievements of the past, vast reaches of human life still await the constructive power of the Christian Gospel. What are some of the needs and opportunities that call insistently upon us, who make up the Christian Church today?

On each of my five visits to the Orient in the last fifteen years I have been impressed by the depth of human need, by the wealth of fine human material, and by the capacity of the human spirit for heroic service.

There are two fundamental needs of human life: the need for bread and the need for God. The Orient desperately needs those physical stays of life that may be typified by bread, but even more the Orient needs God.

One finds a vast amount of relievable physical suffering and an almost unbelievable scarcity of knowledge and equipment to provide the relief. Here in the United States, for instance, we have approximately 140,000 physicians to care for the health of our 125,000,000 people. China, with 400,000,000 people, has less than 4,000 doctors trained in modern medicine. The oldest medical school in China was established by the Episcopal Church in connection with St. John's University, Shanghai,¹ less than fifty years ago. It has always been on the ragged edge of failure for lack of American doctors to teach, and for lack of money to maintain its work of training men to re-

lieve China's need. But it still goes on. The Christian Church has an enormous opportunity to make known the healing Christ to at least one-half the population of the world, by increasing the number of its hospitals and dispensaries, and the number of its schools for training doctors and nurses. Not in-

frequently one finds fine and vigorous cooperation given by the native peoples, in medical work. This has been notably the case in Japan in the work of planning and erecting the new St. Luke's Medical Center² opened in Tokyo last summer. Such coöperation is a convincing demonstration

THE ACCOMPANYING article is Dr. Wood's address on Sunday, April 8, to a large radio congregation which listened to the Episcopal Church of the Air. Broadcast through the courtesy of the Columbia Broadcasting System it was over a large hookup and is printed here in response to popular request.

The final service in this season's series will be broadcast Sunday, May 6, at ten a. m. o'clock, D. S. T., with the Hon. William R. Castle, Jr. as the speaker. (See page 245.)

¹See THE SPIRIT OF MISSIONS, May, 1933, p. 267.
²See THE SPIRIT OF MISSIONS, August, 1933.

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IN JAPAN
Dr. Wood participating in the consecration of
Bishop Naide (1923)

of the latent sympathy and abilities that often lie hidden, only waiting to be called forth to share in great tasks.

The Christian Mission has a rare opportunity for creating a distinctive personality. It goes to other lands not because their people are lacking in ability or purpose, but because they have never found the way to God whose children they are. They are indeed seekers after God, but so many of them have followed guides who cannot lead the way. Due recognition may be given to elements of truth in non-Christian faiths, yet ultimately we must say with Alfred Tennyson that all such faiths "are but broken lights of Thee and Thou, O Christ, art more than they." One of the aims of the Christian Mission is the production of Christlike character. Such character always expresses itself in a life of self-denying service.

In Japan, Yoshimichi Sugiura,³ a clergyman of the Holy Catholic Church in Japan, lived a whole lifetime in one of Tokyo's worst slum districts, in order that he might, through the power of Christ, bring to God some of Japan's apparently most hopeless criminals.

³See THE SPIRIT OF MISSIONS, January, 1931, p. 47.

Junnosuke Kobashi⁴ put aside the claims of business life, devoting himself as a layman to the care of homeless children. He called his venture by a Japanese name which in English means The Widely Loving Society. He and his helpers lived out that ideal. When Kobashi San died last June he was mourned by hundreds of thousands of citizens of Osaka, Japan's commercial capital. A Japanese taxi-driver asked Bishop Naide to explain the secret of Kobashi's life, for, as the taxi man said, he seemed to control a great institution, but never had any money for himself.

Hidden away in all the hopelessness and filth of a town inhabited by the primitive people of the Philippine mountains, an American missionary finds an Igorot boy, untaught, unclothed, unkempt. Today that boy is a devoted Christian doctor.⁵ He not only cares for the physical needs of some of his people, but represents the Igorot population in the Philippine legislature.

In a city in the heart of China a young man, coming from a family that knew nothing of Christ and His life, is trained in our Christian schools. Finally he becomes a minister of the Gospel, loved and trusted by the Christian flock he gathers about him. A Communist army invades his city. The Christian group hurries for protection to the Christian church. Their minister joins them. The demand is made by the Communist soldiers that the Christian preacher make himself known. Mei Tsen Feng⁶ steps forward and says, "I am he." A few days later he is put to death because he refuses to give up his faith, or to cease telling of the love of the Christ to whom he had dedicated his life.

Lives such as these enrich national character, deepen our faith in the capacity of human nature in every land, and call upon us to share in the maintenance of those agencies of the Christian Church that produce them.

⁴See THE SPIRIT OF MISSIONS, January, 1934, p. 27.

⁵See THE SPIRIT OF MISSIONS, March, 1931, p. 145; November, 1931, p. 738.

⁶See THE SPIRIT OF MISSIONS, August, 1930, p. 517.

WORLD OPPORTUNITIES FOR CHURCH'S MISSION

The outcaste people of India⁷ have been described as the "greatest single block of unfortunates in the world." They are the "depressed classes," the "untouchables," sixty millions in number. For centuries they passively accepted an imposed inferiority. Now they protest because many of them have found new hope for this life through the Christian Church. The faith in which they were reared consigned them to life-long physical and spiritual suffering. The Christian Church finds them, seizes the opportunity, and adds another convincing proof to the truth of Christ's words, "I am come that they might have life and might have it more abundantly."

A representative conference of these outcaste people has set forth, so far as words can, something of the hopelessness of their lot:

Until the British came we, the untouchables, had no voice of our own. We could not dress; we could not move about; we could not educate ourselves or our children. We could not own property. Even now we are treated worse than beasts by our own countrymen. A caste Indian may let a dog lick his hands; rats may run around his bed, but he is not polluted. Should he touch an "untouchable" he is defiled. No "untouchable" may enter a temple. Even his shadow falling on the image of a god would pollute it, according to Hindu religious teaching and belief.

Fifty years ago the outcastes of southern India began turning to the Christian Church. This movement has spread until the local churches have been almost overwhelmed. Workers are too few to prepare such large numbers properly for Christian living.

To one of these areas of outcaste life, the Episcopal Church sent last October a young clergyman and his wife to work under the direction of Bishop Azariah of the Diocese of Dornakal. (He is one of the two Indian clergymen who have been consecrated as Bishops.) These young Americans were sent in response to the long continued pleading of the Church in India for aid from the Episcopal Church in America, as one of the sister Churches in the Anglican Communion. It is the

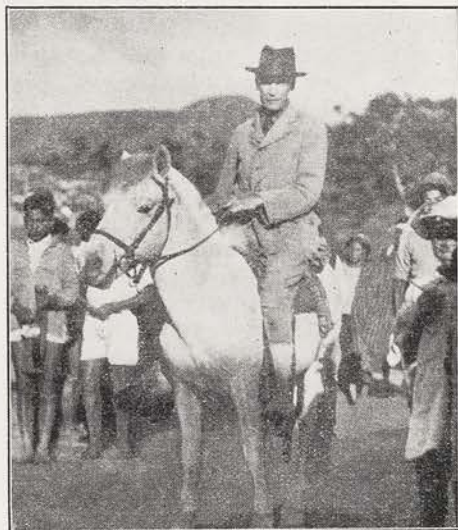
⁷See THE SPIRIT OF MISSIONS, June, 1933, p. 335; July, 1933, p. 385.

first time that American Episcopalians have undertaken to support work in India. When the Rev. and Mrs. George Van B. Shriver⁸ have learned sufficient of the language and the customs of the people, they will begin their work in earnest, visiting the villages around the town of Singareni, where they will make their home. They will show forth the love of God in helpful living; they will encourage people to free themselves from the haunting fear of evil spirits. They will help them to enter into the freedom and the joy of Christian discipleship. They will train them in Christian ways, give them Christian instruction, and so fit them to take their places in the growing Christian community, already numbering nearly two hundred thousand in this one Diocese of Dornakal alone.

Mahatma Gandhi, known round the world as a leader of Indian thought and life, was called upon recently to make a speech to fifteen thousand Indian admirers. Gandhi does not profess to be a Christian. This is what he said:

I owe, and India owes, more to One who has never set His foot in India than to anyone else—that is, Jesus Christ.

⁸See THE SPIRIT OF MISSIONS, April, 1933, p. 197; January, 1934, p. 3.



IN THE PHILIPPINES

Dr. Wood visiting missions in the Mountain Province (1928)

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That was all his speech—one of the shortest but one of the most vital ever uttered by human lips. If the Christian Churches of different communions at work in India are faithful to the opportunity that beckons to them, India's many millions will increasingly give their allegiance to the Divine Master as the hope and strength of their lives.

In Central China, opportunities are opening for Christian Missions to aid in the reconstruction of rural life. The revolutionary movements of the last two decades, with their aftermath of civil wars, banditry, and militant Communism, have left vast agricultural areas prostrate. General Chiang Kai Shek, the man who has been China's military leader for the past eight years, himself a Christian, is, with his Christian wife, planning an effort to give a demonstration of the possibilities of rehabilitating certain areas in the Province of Kiangsi. He and his advisers asked one of the clergy of the Episcopal Church, the pastor of an important congregation in Anking, to take executive leadership of the effort.

The rapid growth of industrialism in Asia and Africa constitutes a compelling call to missionary forces to do everything in their power to save great non-Christian populations from passing through the experiences from which the West has suffered as a result of a heartless industrial system. Long hours of labor, low pay, the exploitation of women and children, wretched housing, large returns on capital investment—these are among the industrial ills already entrenching themselves among the underdeveloped people.

A professor of economics in the only mission college in the midst of a population of some seventy million Chinese people, is trying, as part of his missionary service, to establish standards and create attitudes that will temper, at least, the impact of the growing industrialism of the larger cities of that region. Through conferences with Chinese employers, Christian and not-yet Christian, he endeavors to point out that the law of Christ should rule social and industrial practice.

World peace is an ideal towards which humanity gazes longingly. Its realization depends upon spreading and deepening the sense of human brotherhood. Here the Christian Church has another great opportunity for world service. In its international life and contacts at all times and among all races, it must proclaim, interpret, and urge the application of Christ's law of brotherhood and justice, until war and the threat of war no longer cast sinister shadows over human life.

Admiral Alfred Mahan, one of America's greatest naval strategists, and, for many years, a member of the Board of Missions of the Episcopal Church, repeatedly announced his belief, based upon his observation and experience in the Orient, that one well-staffed and properly maintained mission station can do more to insure peace than a fleet of battleships.

An American doctor in one of China's interior cities fought a cholera epidemic through a long hot summer. He was not only the physician ministering to the sick, but the vigilant guardian of the health of the whole city. The victory was won, but the rejoicing of the city was turned to sadness when word spread that the American doctor had himself been gripped by the disease. Some of the leading men of the city, not yet Christians, met to consider what should be done. Finally, forty of them went in a body to one of the city temples. They knelt before the image of the Buddha that represented to them all that they knew of a higher being. Each of the forty offered to give one year of his life if the forty years might be added to the life of the American doctor. Such an act as that could only come from the spirit of brotherhood which those Chinese gentlemen had seen exemplified in the life of the missionary. They did not understand its source. They did not know, in the Christian way, anything of the Divine Father to whom the missionary looked for strength and for healing, but they understood the courage and the love with which he had fought and won the battle for the city's health.

The Christian Mission develops the spirit of brotherhood among men of good will. It supplies, what Professor William James called, "a moral equivalent for war." It embodies the elements of high courage, heroic adventure, heavy demands upon planning and executive abilities, combined with the call to sacrificial service. It exists to build a world based

on the law of love and brotherhood.

Through the Christian Church, the seeking Christ is reaching to all ranges of human life. Through the Christian Church the inescapable Christ is finding His wandering children. Through the Christian Church the invincible Christ is winning the victory for righteousness and peace.

Missionary Nurse Answers Emergency Call

By the Rev. Henry H. Chapman

Christ Church Mission, Anvik, Alaska

During the winter months our missionaries in Alaska are called upon to render heroic services to relieve the physical sufferings of their neighbors. The accompanying article is but typical of many reports which come to us from our northern posts.

LATE ONE COLD January afternoon an appeal for help reached our mission at Anvik, Alaska. At Hologochaket, an isolated village forty-five miles to the northeast, an Indian had injured his foot badly, probably broken it. As he was in too great pain to be moved, could the nurse come?

There was of course but one answer. Our nurse, Miss Dorothea McHenry, prepared for the journey and next morning all was in readiness for the trip—but the temperature had dropped to forty-four below zero. As it is unwise to travel in such cold we had to defer starting until the next day when the temperature had moderated to only twenty-six below. Accompanied by the boy who had brought the message we set out, but the trail was so drifted that we were able to make only twenty-five miles that day. We spent the night at Shageluk.

The next morning, the trail from Shageluk to Hologochaket took us northward across open country, a succession of lakes, swamps, and barren plains with only an occasional growth of timber to afford shelter from the wind, which al-

ways blows from the north when one is going to Hologochaket. After five hours of fighting the wind we reached our destination where we were welcomed and given lodging at the trading post of Ira F. Wood.

The patient whom we had come so many miles to see proved to have a dislocated ankle. Miss McHenry put the joint back in place, put the ankle in a cast, and gave the man full and explicit directions for taking care of himself until the injury was healed. This done, we made the rounds of the village and called on a number of sick people, most of whom suffer from tuberculosis. These poor souls, huddled miserably in their little cabins, were a sight to stir one's compassion. Little could be done for them during our brief stay, but they appreciated our visit and we could at least give them the assurance that someone cared and that they were not utterly forsaken.

There was a baby to be baptized, and that night I held a service in one of the cabins. There was a village boy who had lost the sight of one eye and was threatened with total blindness. Miss McHenry was of the opinion that his remaining eye could be saved if he was where he could receive regular treatment, and arrangements were made for him to come to Anvik. The next day we returned to Shageluk, where I held service in the schoolhouse, and the following day to Anvik.

Twenty Years of Self-Support Celebrated

St. Peter's Church, Shanghai, commemorates notable achievement with a fund to inaugurate a mission chapel in western part of city

ST. PETER'S CHURCH, Shanghai, recently commemorated twenty years of parish life on a self-supporting basis by a thanksgiving service. The history of St. Peter's is typical of some of our other parishes in the Orient. In 1887, a small group of people gathered in a rented Chinese house in the Sinza district, beyond the borders of the International Settlement as it then was. For some years before that there had been a preaching station in the neighborhood but its work had been hampered by the fact that it was practically in the open country and by the disturbed conditions incident to the Taiping rebellion then in progress.



The pioneer in this, as in many other ventures in eastern China, was the Rev. Elliott H. Thompson, whose long ministry (begun in 1859), faith, and courage have been an inspiration to the Church in China. Others who carried on successively were the Rev. J. Lambert Rees, the Rev. G. F. Mosher (now Bishop of the Philippine Islands), the Rev. John W. Nichols, and the Rev. Cameron F. MacRae, under whose leadership St. Peter's finally attained to self-support.

Almost from the beginning, Chinese clergy were related to the effort, until the congregation was able to call and support its first duly instituted rector. Some of the lay members were active in evangelistic effort. The work of St. Elizabeth's Hospital, begun in 1903 on the same compound as St. Peter's, contributed much to its success, for it is recorded that "many who received treatment in the hos-

pital and heard the Gospel there became members of the Church afterwards." So, too, the schools for boys and girls were pathways to the Church. Many of the parishioners trace their affiliation with St. Peter's to the days when they studied in the day schools.

Unlike most congregations, whether in China or in the United States, St. Peter's can claim the honor of having produced five men for the Christian ministry. In that sense it has been more than self-supporting. One of this group is the Rev. T. M. Tong, now the distinguished Dean of the Central Theological School of the Church in China.

There are now five centers in the parish where weekly prayer and evangelistic meetings are held. Organized bands of parishioners regularly visit hospitals and homes to preach the Gospel and to pray with the sick. The evangelistic meeting, held every Friday evening, has the support and the presence of a goodly company of parishioners who come to bear their own witness to the blessings of Christian faith and life and to help others to start on this pathway towards happiness and usefulness.



At the twentieth anniversary services, a fund of \$10,000 was subscribed, the income to be used for starting a mission chapel in the western part of Shanghai. During the past two years, St. Peter's congregation has given more than \$20,000. The number of baptized Christians is 814, of whom 332 are communicants.

Indian Chief Helped to Build Kingdom

A daughter recalls episodes in the life of Philip Deloria, pioneer Dakota priest, who labored tirelessly for the Master and His Church

By Ella Deloria

Editorial Correspondent, THE SPIRIT OF MISSIONS

This is the last in a series of six articles on Builders of the Kingdom which began in our December, 1933, issue, and included stories about Bishop Azariah (February, p. 71), Bishop Brent (December, p. 641), Dr. Chapman (April, p. 191), Archdeacon Russell (March, p. 130), and President Wei (January, p. 19).

EACH FALL DURING the hazy smoky season known as Indian summer, when my father's father was a young man, he would hear a call; a long sustained call, like *oooo!* coming from a great distance, and in an exquisitely melodious voice. Only once during each autumn did he experience this, and he always knew it was meant for him. Never was it heard by his companions, but the call was unmistakable to him.

At last, after the fourth call, my grandfather was sure it was a call from the Great Spirit to seek for a vision by fasting. Accordingly he fasted in the usual way, off in the wilderness, on the regulation altar of pulverized ground in a square, at each corner of which, pointing towards the cardinal points, were the usual tobacco offerings.

Here he remained, singing his own songs to the Great Spirit, calling for the supernatural to come to him. The fourth day, when his body was very weak, his spirit was led westward to a great *tipi*, painted black. Here he met the Power which was to direct him in his medicine work, and he learned there the herbs with which he subsequently saved many lives. So he concluded that the black *tipi* was a symbol of life renewed. He recalled thinking in his vision, "Tipi Sapa is a name. I must bestow it on

someone I love." Thus, years later, when his son was born, he named him "Tipi Sapa" after the Lodge of the Spirit which he saw in his vision and which was real to him all his life long. And so my father was named.

Until his conversion father's life was that of the active, free, healthy Indian youth. Whenever his father went to "doctor," he always walked before him and carried his drum for him. He was a sort of server, for his father was a priest. And he was also a great companion to his mother, helping her and thinking first of her.

I think one of the finest things about father was his loyalty and devotion, amounting almost to reverence, for both his mother and his father. His mother never lectured him; never reprimanded him, and certainly never scolded him. But his father would, at stated intervals, talk to him about the virtues that become a man. At last, when he was sixteen, father grew tired of their sameness and said, "Father, I have heard these same things regularly from you for a long time now. I am not a fool. I shall not forget them, even if I never hear them again." And his father was very happy; thenceforth he never admonished him again; nor did my father fail him.

Father's conversion to Christianity brought with it many temptations and hardships. Should he throw over his newly-made decision and go back to the old way of life? This was the question which he faced as he overcame difficulty after difficulty. Chief among these was having his hair cut and facing his friends. Every man prided himself on his long hair, for that was what he must be cour-

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AT NIOBRARA CONVOCAATION
The Rev. Philip Deloria (bareheaded) worked
in all kinds of weather for his Captain Christ

ageous in defending in war. And here was their young chieftain without his braids! And then his friends. Behind his back they said, "He fears warfare! He is afraid to fast! He is afraid of the white people and is yielding to them! He is a woman!" They did not say these things to his face, for they were always in awe of him, but they did say them behind his back, and he knew it.

As a matter of fact Tipi Sapa was afraid to kill. A remarkable marksman, he never missed what he aimed at, even flying geese. But he was meticulous about getting only as much as was needed. He could not bear to think of killing a human being, even if an enemy.

When my brother Vine was in military school, he came home one vacation and said, "Father, I didn't know that you ever went to war" and told how his history teacher had spoken of "Vine's father, an Indian Chief, who killed many enemies in war."

"She lied about me. She doesn't know anything about me. I have never killed a man," my father replied. It bothered him sorely for a long time that such an unjust thing should have been said apparently without any thought, about him.

AS I LOOK back on my father's ministry, I realize that it was a daily, an hourly service for others. There used to be times when he did not have more than one meal a week at home. Once, when Vine was three, he did not see father for ten days, because one morning around ten he left for Evarts, the nearest railroad town, and returned after Vine's bedtime. The next morning, he left before Vine was up, for a round of visits to his mission outposts, and returned in five days, after Vine's bedtime again. Then he left for a Government conference at Fort Yates that took him from home another three days. He kept returning late at night and leaving before Vine was up, so when they finally met again, Vine said, "When are you returning to Evarts, father?" He seemed to think that father lived in Evarts now.

Through all sorts of weather my father carried on. Once, during hottest August, after visiting the farthest chapels, he returned by the new and extremely irregular railroad that ran some miles south of our mission. From the train he was usually carried home in the wagon of one of our Dakota Churchmen. But this time, that family was away; there was nothing to do but to walk home across country. In one hand he carried a heavy valise containing his clothes and vestments, and the small but weighty case holding the Communion silver and his Bible and Prayer Book. On his back he carried a sack of Dakota turnips (a very delicious wild carrotlike vegetable) which a catechist's wife had gathered and sent to us.

With this load, he walked the ten miles home. When he grew very weary (he was tired to start with) he would lie on the ground, facing the sky, and rest and think. When about three in the morning we heard his call, my mother rose to greet him, to give him a meal, and to help him to bed. He slept only four hours and then, at the regular Sunday morning service that day, he preached a sermon which I shall never forget—so dramatic, vivid, real; so laden with meaning!

Never once did he complain about

INDIAN CHIEF HELPED TO BUILD KINGDOM

physical discomforts. Petty annoyances perhaps might irritate him at the instant but he had a marvelous gift for throwing them off, and immediately turning his whole attention to bigger things.

Father had "an infinite capacity for taking pains." If he was weeding in his garden, he picked each tiny weed; never was he content to do slipshod work of any sort. He used to say, "I want my people to learn by example as well as by words."

In all his busy life, he was systematic in details. He used to bring up every single object for giving before the people. Very early in life I was familiar with such things as domestic missions, foreign missions, diocesan missions, fund for the aged and infirm clergy, American Church Building Fund, Native Clergy Fund, Bishop's Discretionary Fund, United Thank Offering. Each he translated into a catchy Dakota phrase that appealed to the imagination of the people who used to apportion their yearly gifts to each, with all the interest and thoughtful concern of a careful philanthropist. For many years (it may be there today) there was a sheet of foolscap, yellow with age, tacked to the wall in the robing room of St. John the Baptist's Chapel (one of the outstations) on which was scheduled the various funds demanding the people's attention, and suggested seasons for giving to each fund, all in his painstaking handwriting.

My father loved his priesthood. In later years he was not physically strong, due, doubtless, to unsparing labor and exposure. Sometimes he would be feeling physically down, but instantly he donned his vestments, he would look years younger. "My vestments are health-giving," he said, "I am filled with a sense of well-being throughout my whole self whenever I put them on."

And he would never let a service hour go by without taking part, no matter how tired he was. He did not stay home and allow his assistant to take the service alone; if he was on the premises, he was in the chancel, during service.

Once, a week-day service was scheduled

The Cover

WE INTRODUCE this month Mrs. Marta Longid and her daughter, Kathryn Dorothea, of Sagada, Philippine Islands. Mrs. Longid's husband, a postulant for Holy Orders, has served for the past two and one-half years as a catechist in Baguio looking up Christians from the northern missions who have gone there to work in the gold mines. Little Kathryn Dorothea is named for two mission nurses, Miss Temple and Miss Taverner. The photograph used is by Harold C. Amos.

The Editors would call attention to two other notable Christian women pictured in this issue: Susan Windgrow (page 212) and Mary Cornwall-Leigh (page 229).

for a saint's day and when the hour came, there was nobody but one lone young man who came on horseback. He said the people were all held at the sub-agency to sign something.

My elder sister said, "Well, why hold service then? Surely there won't be anyone here."

He answered, "You are here, and I am here, and God is here. That is enough. Besides, who knows? It might be our last chance on earth to praise Him!"

We went in without a word and celebrated St. Simon and St. Jude's Day by ourselves.

He did all his traveling until the last six years of his ministry, by team and buggy. Across scorching prairies, and through furious blizzards he traveled. It was all in the day's work, and it was for his Captain, Christ; that was enough for him. I think, as I try to analyze it, that his preëminent reason for working as he did was not so much to save the Dakota people, or any people, as that he loved and absolutely adored his Master, and would have done any sort of work anywhere, that was in His name and to His glory. I think that he knew the Dakotas

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would not all evolve from this clash with civilization and come through intact as a race. He knew the race, as a race, was doomed, insofar as they failed to adjust themselves to conditions brought on by European civilization. But he did not worry about that. He used to say, "Serve and love Jesus Christ, and you can't go wrong. If everything around you passes away, Christ will still be there." He felt that, as an individual, the Dakota, as well as every other human being, would keep his bearings only if he tied himself to Christ.

My father was always in touch with his people. They looked up to him always; he was a chief in the old life, and the people understood what that meant—he was their humble leader, every ready to serve. And of course he was always their friend. He joked with them, and sat and smoked and told stories with them by the hour. He was wonderfully good company, and men flocked to him wherever he was. When he was with people he was alive and alert to them, always one of the most entertaining men I ever knew. His gift of language was unique, and he could say things in the most picturesque and gripping ways, notable even in such a picturesque language as the Dakota.

But when he was alone, perhaps at home, he might sit for an hour or more, thinking. Meditating. Listening, always, it seemed. I used to think he might be listening for the Voice that called his father. He was not brooding or sad or melancholy; just reverently attentive to God, wherever he might be. I remember so well, how he used to take a chair outside and place it on the grassy lawn and sit, one knee over the other, his pipe in his hand, and with body inclined

forward a little, and eyes shut, he would wait. If one of us came to him for a question and said, "Father," he would say without looking up, "Yes," in the same tone that he might answer God if He should say, "Philip!" In other words, a human or a supernatural voice did not matter—he was ready and waiting.

THE YEARS PASSED. A long cherished hope that his son follow him in the ministry sustained him as health and strength waned. Then came the glad day when Vine left to enter the General Theological Seminary to begin his studies. Father was very happy, but one short month later he was stricken: he could not talk, but he would say with great effort that he would live to see Vine ordained. In the first part of his illness he used to say he would go anywhere to see him ordained. But as time went on, he grew weaker; and when the three years were nearly up, and the announcement of the ordination in New York reached him, those who watched said he seemed to let go; satisfied. When Vine reached him after his ordination Tipi Sapa's final illness had set in. Vine arrived at night and did not waken father but went upstairs to bed. Next morning, father insisted on getting up, and sat in a chair when Vine came downstairs. He called to him, and whispered, "Vine!" so Vine stopped and knelt by him and said, "See, Father?" and pointed to his clerical collar. And my father smiled, and made the Dakota gesture that means "It is well; I am satisfied." Then he went back to bed and sank steadily, until the seventh morning when he died. He had had the satisfaction and joy of having his only son join him in the rank of official servant of God.

In an early issue—"The Grand Old Man" of St. John's University, Shanghai, Francis Lister Hawks Pott, by Josephine E. Budd

The Church and Changing Social Work

Distinguished Christian sociologist analyzes social work as mediation of Christian way of life to people who stand in peculiar need of it

By the Rev. Niles Carpenter, Ph.D.

Director, Curriculum of Social Work, University of Buffalo

This fifth paper in our series, Some Social Problems Facing the Church in 1934, is especially timely as Churchmen gather, May 20-25, in Kansas City, Missouri, for the fourteenth annual Episcopal Social Work Conference. Dr. Carpenter's notable services have included the assistant directorship of the study of the National Committee on Costs of Medical Care and the chairmanship of the Committee on Income and the Home of the President's Conference on Home Building and Home Ownership. He is the author of several books including The Sociology of City Life.

The final article in this series, The Church and the New Rural Trends, by Professor Roy J. Colbert, will appear in an early issue.

THE EVOLUTION through which social work has recently passed has conclusively demonstrated that religion in its corporate capacity is social work. Two generations ago social work was something which the comfortable classes did for, and to, the poor and under-privileged. Insofar as the Churches represented the spirit of benevolence in modern society they aided this philanthropic effort. Increasingly, however, as "philanthropy" be-

came "efficient," a cleavage took place between the Church and "organized" philanthropy. Despite jibes of "sentimentality" and "unscientificness," the Church came to feel that in much that went for social work, there was lacking a warmth of human relationship and a depth of emotional genuineness which is of the essence of the fellowship of the faithful. The Church went its own way, making many mistakes, frequently being "taken in," wasting resources and effort, but in its own fumbling way keeping true to the spirit of Him whose chief concern was, with loving kindness, to the least of His brethren.

Meanwhile social work had gone into another phase. Impatient at the futility of patching up human lives only to see them ground to pieces under the inexorable weight of an evil environment, social work turned from bread lines and clothing bureaus and Americanization classes to go crusading. These were the days when social workers were tearing the mask from the sordid degradation of prostitution, from the squalid treadmill of the twelve-hour day and the company town, and from the creeping paralysis of political corruption. Social work merged into social reform and once more took up an



DR. CARPENTER

Serves on staff of Trinity Church, Buffalo, in addition to his university work

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alliance with the Church. By and large this alliance has continued down to the present day. There have been times when reformers both within and without the profession of social work have grasped at forms instead of realities. Often they have mistaken the machinery by which reform might be accomplished for the reform itself and have so far lost their perspective that they have resorted to measures inconsistent with the Christian conception of fair play and of fellowship. Far too often the Churches have gone along with them in these paths of error, thereby impairing not only their own standing in the community but also their own spiritual integrity. On the other hand, the Church has made a rich contribution to the cause of social reform by giving to its leaders courage in the face of defeat, clearness of vision in the face of confusion, and serenity in the face of rancor and bitterness.

Social reform is not social work, however. Important as it is, and necessary as it is to vindicate the Church's concern in the whole of life, it is only incidentally related to the task which has at last emerged as the central feature of generic social work. That task, in the words of the reassembled Milford Conference, whose findings were reported in the February, 1933 number of *The Family* is "to discover and to cultivate, to set free from crushing environmental handicaps, the individual's capacity to adapt himself to his physical-social-idea-tional environment." Social work as a technique has addressed itself to this task. Philanthropy has been discarded, its place being taken by relief when and as needed to aid the individual to rehabilitate himself. Social reform is a valuable and always-welcome ally to which the social worker by reason of his intimate knowledge of the effect of an unfavorable environment upon the human personality can render valuable assistance. The heart of social work, however, has come to be recognized as the aiding of the individual personality in its ever-present and ever-changing task of adapting itself to circumstance.

Thus conceived, social work and organized religion find themselves occupying the same territory. Religion's principal concern in the life of the individual is to aid that individual in making himself at home in the world in which he finds himself. Religion insists, however, that the world is a spiritual as well as a material one: or to put the matter more accurately, that the total environment includes elements which lie outside the range of the conventional sense relationships.

Herein lies the clue to the solution of the practical problem of the differentiation of function between the Church and other social agencies. The social worker has a number of resources upon which to draw. Many of them are little more than mechanical. They include the finding of relatives who are able to aid a family which has fallen upon evil days, the arrangement of transportation for a stranded girl back to her family, the procurement of qualified medical and hospital aid for a sick child. In other cases the principal resources which are called upon are financial. Relief must be provided to tide a family through a temporary emergency, to replace the earnings of an unemployed bread winner, to enable a widowed mother to devote her time and her strength to the rearing of her children. Yet again other resources include putting men and women in contact with various expert services, especially trained and adapted towards their needs. Psychiatric social work, hospital social work, legal aid social work, all fall into these categories.

In these forms of social work the Church has no immediate part other than to do its share to insure that they are well staffed, adequately supported, and wisely directed. For the Church to attempt to parallel these several social work specialties is more than a needless waste of resources. Such a policy diverts the attention and energies from those types of effort which the Church, and the Church alone, can best perform.

At this point there comes up for consideration a question which in one way

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or another has to be answered by every parish clergyman, that is, the extent to which he should dispense direct relief to those seeking it. Excepting for dire and pressing emergencies the clergyman should not concern himself with the relief of men and women not immediately attached to his congregation. In most cases it is impossible to mediate to a stranger the special and unique spiritual relationship that it is the Church's peculiar privilege and duty to give. More than this, it is a perfectly patent fact, known to every social worker, that the casual giving of aid to appealing and plausible strangers by clergymen and Church people generally, helps to perpetuate the most pernicious forms of chronic pauperism and charity-racketeering in our society.

Again, when the clergyman finds that he is regularly dispensing substantial sums of money over a long period of time to any one individual or family he may conclude that he is probably infringing upon the field of some other social agency. Moreover, it is entirely likely that in his ignorance of the skills and resources at the disposal of the professional worker, such aid as he is giving is unconstructive and is building up an habituation to dependency. Undoubtedly there are among the pensioners of any parish, men and women who have in times past been in comfortable circumstances and who find it cruelly hard to seek relief through the regular channels. For them the clergyman has a difficult but challenging opportunity so to mediate and interpret between his parishioner-in-need and the secular social agency as to establish a relationship of friendliness, helpfulness, and mutual respect between them. There remain legitimate occasions in which relief can be given, those vicissitudes coming rarely in the life history of any family, when sudden catastrophe descends upon it and where the quick and kindly giving of material aid is part and parcel of the fellowship and consolation that the clergyman brings in this time of calamity. Death, illness, desertion—for such emergencies

as these such funds as the clergyman possesses should be reserved. If he has more than enough to care for such needs, he might better devote the surplus to the paying of a salary to a trained secretary or parish visitor or to the support of some other social agency that lies particularly close to his parish work—CMH comes immediately to mind.

The special field of the Church in social work has already been indicated. The individual in trouble is out of adjustment. He needs help in making this adjustment. The help comes sometimes from orthopaedic operations and grocery orders and summer camps and psychiatry. Often, however, it comes also from the renewal of the inner sources of strength, resolution and hope that are a part of the endowment of every man and woman in this world. The reawakening and reinvigorating of these inner resources is quintessentially a spiritual process. This is the peculiar province of the Church; it is the Church's great opportunity, and imperative duty. Time and again social work, as ordinarily conceived, fails because neither in its organization nor in its personnel is it able to bolster up that most essential element in the rehabilitation of any personality, namely its spiritual resources. When this occurs the Church's function should be brought into play. More than this, even when secular social work seems to be succeeding, its task is often incomplete and its results are insecure unless spiritual renewal also takes place.

In every instance of social maladjustment, therefore, which is not amenable to the most mechanical and short-run types of case treatment, the Church is able to play a significant part. The individual concerned must be drawn into the full tide of the Church's corporate spiritual life. In addition, the Church, through its pastoral function, can give to those men and women who are under particularly heavy stress the benefits of the friendly guidance and of the help in attaining the art of prayer and communion which its clergy are (or should be) equipped to give.

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To make these services available to the rank and file of the clients of the secular social agency is not easy. Many of them, more especially the delinquents, the transients, and the mentally afflicted, are unchurched.

Nevertheless, with patience and devotion the gap can be bridged. As a first step the clergyman, aided by his parish visitor and by his volunteer workers, can undertake to discover those members of his own congregation who are known to the social agencies in his community. Unless he is very intimately in touch with his congregation he will be astonished to find how many have been receiving help and care from one or more secular social agencies without ever bringing their need to the clergyman's attention. The clergyman can make contacts with the social workers responsible for these members of his congregation. Without violating the ethics of professional confidence he can be told the general outline of the difficulties that are involved and the ways in which he can be of particular help. Then he can get to work. Ordinarily he will find that his own efforts will need to be reinforced by those of members of his congregation. As a matter of fact, simple friendliness and companionship is often all that is required. It is here that a volunteer group, carefully selected and given some rudiments of an understanding of the objectives and methods of social work, can be called upon. An incidental by-product of the use of a volunteer group for such purposes is a quickening of the spiritual awareness of its members.

Beyond the immediate confines of the parish are those men and women on the books of the community's social agencies, who have no Church connection. Some of them have a definite background in one or another communion. Others are vaguely "Protestant." To the extent that they can be brought into the life of an effectively functioning parish and have made available to them the same types of help and fellowship that have been outlined above, their progress toward rehabilitation will be hastened. The clergy-

man will find that most social workers will be only too glad to refer him to those among their clients who are in need of this particular kind of social work. On the one hand, however, the social worker will want to know that the clergyman and his volunteer group have an intelligent cognizance of the task that they are undertaking and are willing and able to carry it through. On the other hand, the clergyman will ask that the social worker do more than give him a slip of paper bearing the name and address of the family referred to him. The clergyman should not undertake to make an initial approach until he has been given some clues to the nature of the difficulties involved and until the social worker has paved the way for the clergyman's call, or better yet, has accompanied the clergyman when he makes it.

Undoubtedly many clergymen and parish workers on reading what has gone before will have a well-nigh panicky feeling of inadequacy. Unhappily there are throughout the parishes of our communion clergymen and volunteer social work groups who are by training and attitude totally unequipped for a program such as has been outlined. The chances are, however, that they are equally unequipped for any vital expression of the Christian spirit, for it cannot too often be repeated that social work, as it has been discussed here, is nothing more nor less than the mediation of the Christian way of life into the hearts and minds of a group of people who stand in peculiar need of it.

No parish that is spiritually alive need draw back from the task that has been set forth here. The more resources it has, the better organized its social service group is, the more that its rector and parish workers know of sociology, psychology, psychiatry, and social work technique, the better can it accomplish this task. Nevertheless, in some measure any parish can make a rich contribution to that phase of social work which lies within its province if it clearly sees its opportunity and devotedly and joyously embraces it.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



MARY CORNWALL-LEGH OF KUSATSU

Almost single-handed this heroic woman has transformed the leper colony at Kusatsu, Japan, into a band of zealous, joyful Christians. Recently in the United States, Miss Cornwall-Legh is passing the balance of a well-earned furlough in England



1934 GRADUATES, ST. LUKE'S HOSPITAL, PONCE, P. R.

Three of the new nurses will serve the Church, two in St. Luke's Hospital, itself, and one as district nurse at Quebrada Limon. All are Christians, several having been confirmed during their training



1934 GRADUATES, BOONE SCHOOL, WUCHANG, CHINA

In the front row are the faculty members who taught this class. Among them are two American missionaries, Miss Coral Clark and Mr. E. P. Miller. The Principal, Mr. Johnson Leo, is at the right of Miss Clark



BISHOP SALINAS Y VELASCO LAYS A CORNERSTONE

The congregation of the Chapel of San Mateo, Tecalco, in the State of Mexico gathered last St. Stephen's Day to witness their Suffragan Bishop lay the stone for their new house of common worship



ST. JOHN'S CHURCH, UTSUNOMIYA, JAPAN

May 22 is an historic day in the life of the congregation which worships here, as on that day in 1933 Bishop Perry consecrated this building—a gift of the New York diocesan Woman's Auxillary

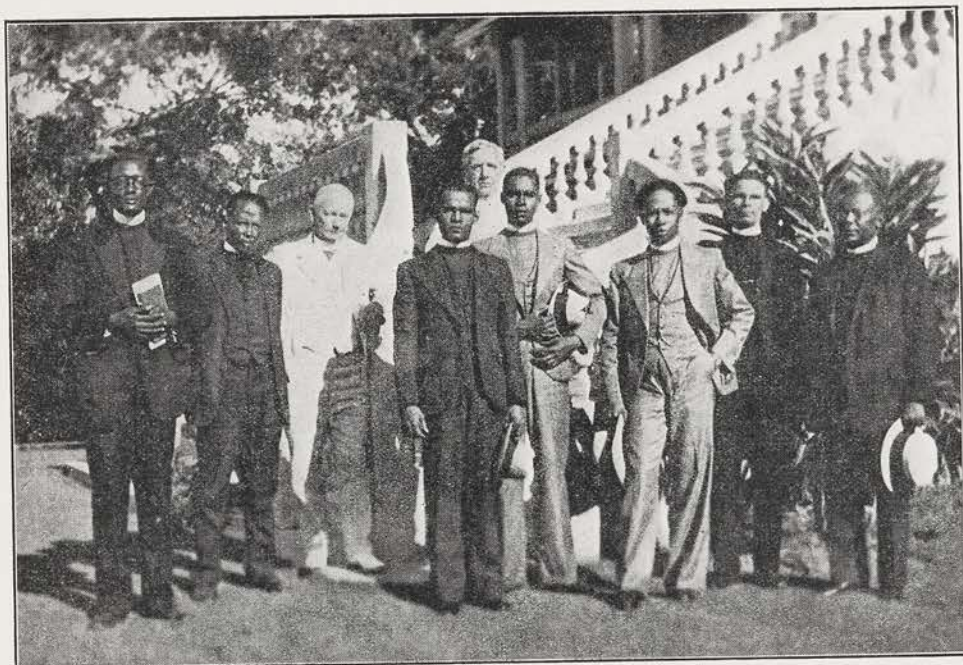
"The Earth Shall Yield Her Increase . . . And They Shall Know That I Am The Lord"



Plowing, a wood engraving from *The Farmer's Year* by Clare Leighton, reproduced with the permission of the publishers, Longmans, Green & Co.

The responsibility of building a new rural civilization faces the Church, and it must be met by laying new social and religious foundations. In 1928, General

Convention gave renewed emphasis to the Rogation Days by requesting that a special thought be given to the work of the rural church on Rogation Sunday.



BISHOP CARSON AND SOME OF HIS HELPERS

Participants, with the Bishop of Haiti and the Very Rev. Leopold Kroll, in the ordination on January 28 of three young Haitians to the diaconate, Catulle Benedict, Louis A. O. Macombe, and Emmanuel E. D. Morisseau



SURGICAL WARD, ST. ELIZABETH'S HOSPITAL, SHANGHAI, CHINA

One of the Church's five hospitals in China, St. Elizabeth's cares especially for women patients who number over 30,000 annually. The patients in the ward shown here are rejoicing in newly installed Simmons beds



VIDYANAGAR (INDIA) SCHOOL BOYS AT THEIR MORNING MEAL

The Rev. John Aaron, a young Indian who received his theological education at the Western Seminary, works in this district. Before and after each meal the boys have a short devotional service (See page 211)

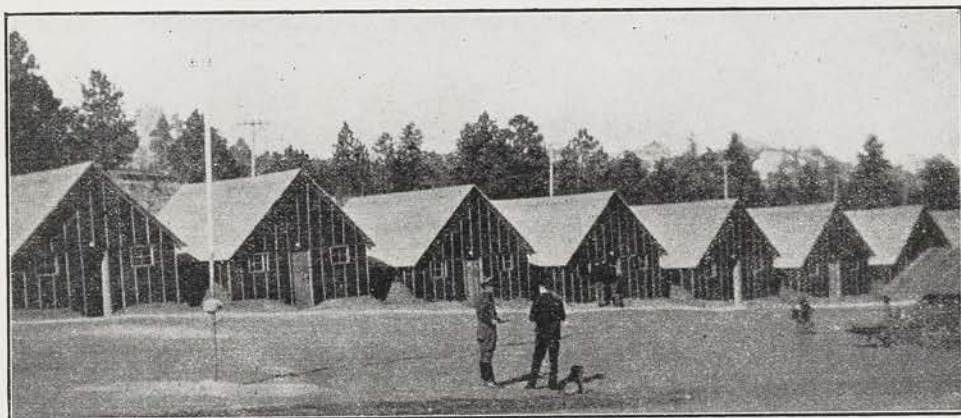


ATTEND ANNUAL CONVOCATION OF THE PHILIPPINE ISLANDS

About sixty delegates, including missionaries and their wives and native workers, gathered in late January at the Cathedral of St. Mary and St. John, Manila, to consider their common problems and efforts



INDIAN PUPILS, STEWART SCHOOL, NEAR CARSON CITY, NEVADA
Church children in this school receive regular religious instruction from the rector of St. Peter's Church, Carson City



CABINS, CCC CAMP, CHADRON STATE PARK, NEBRASKA
Bishops and other clergy in many parts of the country are bringing the Church's services to youths in these camps



CHURCH SCHOOL, SAN FRANCISCO DE ASIS, CARDENAS, CUBA
Over one hundred children were present on a recent February day when Bishop Hulse visited this mission, which is in charge of the Rev. J. H. Piloto

St. Barnabas' Hospital Cares for Children

Only institution of its kind in Osaka, Japan's
great commercial center, Church hospital dem-
onstrates benefits of modern western medicine

By Frank M. Jones, M. D.

Resident Director, St. Barnabas' Hospital, Osaka, Japan

ST. BARNABAS' HOSPITAL, Osaka, one of the oldest foreign hospitals in Japan, was begun in 1873 by Dr. Henry M. Laning as a clinic and dispensary. Soon the work was moved to another part of the city and, finally, in 1882, a new building was erected in the Kawaguchi Foreign Concession. Dr. Laning carried on his work among paying and charity patients alike and soon became known, not only in Osaka, but throughout Japan, for the excellence of his medical skill and sterling character. Although a quiet man of few words, he inspired his associates and all those with whom he came in contact and it was largely due to him that St. Barnabas' Hospital was so prominent in the old Foreign Concession days.

After forty years' service, Dr. Laning turned the work over to his son, Dr. George M. Laning. A few years later, Dr. J. W. MacSparran took charge. Gradually the changing character of the district into a factory area with greatly increased traffic made the old hospital no longer suitable for the care of the sick, and in 1919 it was sold. The proceeds were used to buy land in a more suitable district and to erect and to equip a new hospital.

In February, 1923, ground was broken on the present site. The cornerstone was laid on St. Barnabas' Day (June 11) and in the following January a frame stucco building was erected and used as a hospital under Doctors MacSparran and Southworth. Here, pending the construction of the new building, much valuable work was done. In this year, due to financial difficulties and the unsettled

conditions following the great Tokyo earthquake, work on the hospital building was stopped, not to be resumed until 1926. The building was finally completed in the spring of 1928 and in June, Dr. John D. Southworth formally opened the new hospital.

The opening years of the new institution were beset with many difficulties and disappointments. The Resident Director (Dr. Southworth), returned home. The Japanese staff, necessarily chosen in a hurry, did not adapt itself to the work of the hospital. In addition an entirely new form of hospitalization was being demonstrated to the Osaka public. Naturally the fear of the new and strange made progress slow and at times almost hopeless. Then in the autumn of 1929 I arrived to assume charge as Director. I was handicapped by the sudden change to new conditions, new people, and by the lack of the language. As matters showed little tendency toward improvement, it was decided after careful study of the situation, to take drastic action and to try the effect of a new Japanese staff. Accordingly, Dr. Nichizaki, a specialist in gynecology and obstetrics, was appointed to that department. Dr. Nichizaki left a more lucrative position to work with us. Trained in the best of Japanese medical schools, with postgraduate training in America and on the Continent, his spirit of coöperation, to say nothing of the excellence of his work, has proved invaluable to the welfare of the hospital.

When the rejuvenation of the Department of Gynecology and Obstetrics had shown itself a success, the Department

THE SPIRIT OF MISSIONS



ST. BARNABAS' HOSPITAL, OSAKA, CARES FOR JAPANESE CHILD LIFE
Left: The Well-Baby Clinic offers periodic examination to its patients. *Right:* A corner in the nursery of the hospital where in a recent month forty babies were born

of Pediatrics was reorganized. Dr. Ikebe, a graduate of the Osaka Imperial University and a man of long experience was placed in charge, with Dr. Mino, of the same school, as his assistant. At once the work in that department began to show improvement which has continued. With these new men, we feel that we have a staff ranking among the best in Osaka.

With the coming of two women doctors, who work as internes and take care of the night duty, our new staff was complete. The only remaining member of the original staff is Dr. Shimomura, who with his long years of service with us, proved too valuable to lose. These changes were begun in the middle of 1931 from which time our present new era dates. The present staff might well be likened to a happy family, a spirit of coöperation prevails whether on or off duty. This spirit has brought the hospital to a point where it is a factor in the community. Our doctors are asked to give health talks over the radio to the people of Osaka, showing that we are recognized by the medical group of the city.

During these trying times, we found

the vast experience of Dr. R. B. Teusler invaluable. His advice has helped us smooth out many a trying situation. We are greatly indebted to him and the helping hand he has so often lent us.

A small hospital of eighty beds, we have deemed it wise to confine our work to two specialties: pediatrics, and gynecology and obstetrics. In addition to our hospital work we conduct out-patient clinics daily for women, children, and dental patients. On three days a week, we coöperate with the City of Osaka in a well-baby clinic. Here care of the child is taught by lecture and demonstration as well as through actual health examinations. This department's two visiting nurses work in the area allotted to us by the City Health Department. In conjunction with the women's clinic, we conduct a prenatal clinic, which is in charge of a visiting nurse. Expectant mothers are examined by the doctors and given the benefit of their advice and teaching. Many from this department enter the hospital and during a recent month forty babies were born. In both of these clinics we are rendering an invaluable service to the cause of preventive medicine. All public health service

ST. BARNABAS' HOSPITAL CARES FOR CHILDREN

(very greatly needed in Osaka) is free of charge, so that anyone can take advantage of it. Large numbers of infants die every year of preventable diseases. Far too many die in the hot summer months, but the St. Barnabas' well-baby clinic, working as a unit in a gradually expanding city-wide public health program, is helping to reduce the high infant mortality rate. The prenatal clinic is the first of its kind in Osaka. Normal cases are shown how to keep normal and the abnormal ones are treated accordingly. The great value of this work is apparent, but there are all too few of these clinics in Osaka.

As the only institution of its type in Osaka, a city of two and one-half million people, we are trying to demonstrate the benefits of modern western hospitalization. A typical Japanese hospital is quite different from those at home. The patient brings his own nursing attendants, who cook his food on charcoal braziers at the bedside. Many hygienic facilities are lacking, to say nothing of many minor, but still important points of difference. There are hospitals in Osaka which show the foreign influence, which tendency is becoming more marked. In actual medical technique, Japan is keeping pace with the times. Returned postgraduate students and technical advisers have contributed to general advances. It is in our hospital demonstration and public health work that we largely concern ourselves.

We do not conduct a nurses' training

school. Our nurses are all graduates of the best Japanese training schools, selected for their nursing ability as well as for good educational background. They are then trained to work in a foreign-style institution. Though we do not give them their basic training, we are doing something to elevate the standard of the Japanese trained nurse. That our efforts are well received is evidenced by the fact that our patients return again and again when need arises and also by the fact that Japanese who have resided abroad, seek us out and welcome the fact that there is such a hospital in Osaka.

The evangelistic side of our work is in the hands of the Rev. J. K. Morris of Kyoto. A Biblewoman is in residence in the nurses' home. She arranges daily morning services for the resident staff and any who care to attend. These services are conducted in turn by the nurses. Every Thursday morning the Holy Communion is celebrated by a Japanese priest. One night a week, the Biblewoman holds a religious instruction class, to which the resident staff is especially invited. In addition she works constantly among the patients. Our work in this department is greatly hampered by the lack of a suitable chapel. We have no provision in the hospital building for a chapel, nor have we really room for it, in these days of rapid growth. What we need is a special building for the purpose and we are looking forward to the day when we shall have an adequate place of worship.

THE Department of Publicity is eager to include in the exhibit at General Convention samples of parish publicity. A few parishes have responded but many more should be heard from. There is an especial need for samples of newspaper advertisements and bulletin board display material. Please send samples to the Rev. John W. Irwin, Department of Publicity, 281 Fourth Avenue, New York, N. Y.



READ A BOOK

For a better understanding of the Orient today, three recent books are recommended by

The Rev. J. T. Addison

Professor, Episcopal Theological School

A FAMILIAR DIFFICULTY which the Westerner feels in understanding Japan is to combine what little he knows into one credible picture. There is the old Japan of picture prints and legendary tradition and stage plays, and there is the Japan of up-to-date headlines—the Japan of parliamentary battles and public graft and smoking factories and busy arsenals and ruthless bayonets. How can we reconcile these conflicting Japans representing on the one hand beauty and peace and courtesy and, on the other, restless energy and commercial greed and all “modern improvements”? A vividly interesting guide to solving the problem is offered by Miriam Beard's *Realism in Romantic Japan* (New York, Macmillan, \$5). There you will find intimate studies of every side of Japanese life today, a variety that a few of the chapter titles will reveal: “The Social Web, New Woman and Modern Man, Arts and the Public, Campus and Café, Buddhist Modernism, and The Upthrust of Masses. The lively contrasts everywhere depicted seem to be symbolized in the heading of the last chapter, The Lotus and the Dynamo.

Another difficulty which the Westerner feels today is presented by the confusing ebb and flow of events in modern revolutionary China. It is easy to find good books on the older China or histories that bring the reader safely down to 1912. Nor are there wanting treatments of modern conditions, such as industry, the family, or education. But to find a clear and careful account of the actual events from year to year for the last twenty years—and particularly for the last eight—has hitherto been hard. At last, however, we

have such a work within the limits of some 230 pages in Harley F. MacNair's *China in Revolution* (Chicago, University of Chicago Press, \$2.50). Dr. MacNair, now professor in the University of Chicago, was long a member of the faculty of our own St. John's University at Shanghai, and for many years has been a noted student of Far Eastern affairs. The clarity of his narrative will serve not only the elementary purpose of helping a bewildered American to distinguish the names of generals from the names of provinces, but will interpret for him the complex forces that have been rending and remoulding modern China.

Of a wholly different sort is the third book I would recommend to readers of *THE SPIRIT OF MISSIONS*, Erdman Harris's *New Learning in Old Egypt* (New York, Association Press, \$1.25). Most of those readers will think of Egypt chiefly in terms of the Nile and the Pyramids. Few perhaps will know of the varied and effective work carried on at Cairo for the past twelve years by the new American University, with its college of 250 men, more than half of them Moslems. Even our own Church has a small share in the enterprise, for two members of the Department of Foreign Missions are trustees of the university. From this lively sketch of Professor Harris we learn of the social service projects through which he led his students to find absorbing interest in promoting the welfare of their neglected countrymen. It is a brilliant contribution to the latest educational and missionary methods.

NEXT MONTH—Adelaide T. Case will discuss *Testament of Youth* by Vera Brittain.

Youth's Spirit of Missions

A Feature for Junior Churchmen

Brother to All the World

By Arthur P. Shepherd

A CHRISTIAN! It can never be!" The tall old man drew himself up, his eyes flashing, his bearded face alight with all the pride and dignity of his Sikh ancestry, and flung the challenge at the slim fifteen-year-old boy before him.

The boy's fair face grew paler, but his eyes never wavered from his father's. "Last night," he said, "I had resolved to find the peace I have sought, or else to die at dawn. As I read and knelt the Christ came to me, and I must follow Him."

"Nay, my son, nay! Thou art Sundar Singh—the lion! Thou canst not be a Christian dog!"

But the boy only shook his head. "I must follow Him," he said.

In vain his father argued, stormed, offered him wealth, pleaded with him. When the tears ran down the old man's proud cheeks Sundar thought his heart would break, but he just managed to shake his head.

For months the struggle went on. Not only his father, but his elder brother and all his relations argued with him, beseeching him not to bring ruin on himself and disgrace on his family. His rich old uncle not only promised him wealth untold if he gave up his purpose, but humbled himself by taking the *pugaree* from his head and laying it at Sundar's feet.

The boy could hardly resist, but always there came into his mind the months of wearying search for peace after his mother's death, in the sacred books of Sikh,* Hindu, and Mohammedan; the fierce contempt with which he had resisted

the Christian teaching at the mission school, so fierce that even his father had remonstrated with him; and then the stillness of that last night, when, with his Testament before him, he had read and prayed, waiting for the dawn that should bring him peace or death. He could still see the glory of that Figure who had come to him at the break of day, and hear the gentle voice saying, "I am your Saviour. Why do you resist Me?"

And to all their entreaties and threats Sundar had one reply: "I must follow Him."

At last he took the great step which he knew would prove his determination. He cut off his hair, the long hair that is the pride of all true Sikhs, the mark of their religion. Immediately he was cast out of the house, no longer reckoned as one of the family, but made to sleep and eat on the verandah like an untouchable out-caste. Even so his will was not broken. Then one evening before the whole family his father solemnly disowned him, and said that on the morrow he must go. The last night was spent, the last meal taken, and with not even a change of clothes, and only his fare to the neighboring town of Patiala, he was driven forth.

A FEW WEEKS later Sundar stood once more face to face with his father. The boy was now with the American missionaries at Ludhiana, and the old man had come to make one last attempt by entreaty before his son should be baptized. The tall figure was bent and the once proud face lined with grief. It had been easier for Sundar had his father cursed him, but now the old man only

*A religious sect in the north of India.

THE SPIRIT OF MISSIONS

pleaded with him. "Hast thou forgotten that thou art the son of my old age? Hast thou forgotten thy mother who loved thee above all her sons, and who bade thee follow the teaching of the holy Granth?*" Is all the love of the past nought to thee?"

Hot tears coursed down the boy's face, and he could hardly restrain himself from throwing his arms about his father's neck. "I shall never forget," he said. "But I cannot forsake the Christ."

Slowly, sadly the old man turned away; his heart was broken. Sundar watched him go, himself hardly able to stand. Now, indeed, it seemed that he had lost all—father, brothers, sisters, and mother. Surely, he thought, his mother would understand. She had always urged him to seek for peace of soul above all things, and to be true to it when he found it.

On his sixteenth birthday, September 3, 1905, he was baptized, and in his joy all the sorrows of the past months seemed to fade.

Something still remained to be done. His mother had always hoped and prayed that her youngest son would be a *sadhu*, a man devoted to a life of poverty and self-denial. In their saffron colored robes the *sadhus* are one of the characteristic features of Indian life, and in spite of many imposters, the true *sadhu* is the most honored man in the land, sure of a welcome and hospitality wherever he goes.

Sundar had loved his mother passionately and had always meant to follow her wishes, but of course now he could not be a Sikh *sadhu*. Yet had he not vowed to God that if he found peace he would sacrifice all to Him? His mind was made up. Thirty-three days after his baptism he sold his books and all that he had and, barefooted, clad in the *sadhu's* yellow robe, a Testament his only possession, he started out into the world, the first Christian *sadhu*.

In his life was something not to be found in the life of all the thousands of yellow-robed ascetics of India. They were *sadhus* to find peace, to win salva-

tion for themselves. Sundar was a *sadhu* because he had found peace, and was filled with a passion to serve his new-found Lord and to bring this peace to the thousands of men who had not found it. Father and brothers and sisters—he had lost them all; but Christ had given him instead all the world as his brothers, and himself brother to all the world!

A WAY IN THE north of India the great Himalayas rise from the fertile plains of the Ganges and the Indus, thrusting up their snowclad heights one behind another till they reach the vast tableland of Tibet, "the roof of the world." Not only do the dread glaciers and avalanche-swept passes of the Himalayas guard the entry to Tibet but it is the home of a people intensely suspicious towards strangers and bitterly hostile to a foreign religion. Governed by the lamas, who are Buddhist priests, the penalty of the land for even believing another religion is death. The entry to Tibet is barred to Europeans, and well-nigh as impossible for Indians.

One day in the early summer of 1908 two men were climbing one of the mighty passes to Tibet, nearly nineteen thousand feet above sea level. The cold was terrible, and the air so rarefied that their ears and lungs seemed bursting. One of them was clad in the warm clothes of a Tibetan, the other wore the yellow robe of a *sadhu* and was barefooted.

For three years Sundar Singh had lived the life of a *sadhu*, preaching all over north India, even finding a welcome in his *sadhu* robes in his native village of Rampur. Often the first welcome had changed to anger when the villagers found the *sadhu* was a Christian, and he had been driven forth with blows and forced to sleep in some cave or even in the open jungle. But nothing daunted him, and he went his way through beast-infested, robber-haunted forests with no sense of fear.

Now that he was nineteen his thoughts turned to Tibet, the great closed land beyond the mountains. Accompanied only by a Tibetan interpreter, he was crossing

*The sacred book of the Sikhs.

BROTHER TO ALL THE WORLD

one of the difficult passes that guard that land. At last the dangers were past and they arrived at a Tibetan village, a collection of tiny, dirty houses, built of stones and mud. The villagers came out at their approach, wearing close-fitting hats and warm coarse clothes, that had once been white, but through the accretions of years had become almost black. They looked at the *sadhu's* thin garments and bare feet with amazement. This was doubtless a holy man. They brought him to the village lama, who entertained him with simple Tibetan hospitality of fried barley flour and a kind of tea mixed with salt and butter. But when the *sadhu* declared his message, the lama's face changed. Earnestly he warned the young man that to persist must mean death.

But Sundar was not afraid. To and fro among the villages he went, sometimes welcomed and treated kindly, more often threatened and opposed. At last he reached the town of Rasar, where in the market place he was arrested for entering the county and preaching his religion. Tried before the head lama, he was found guilty and sentenced to death.

In Tibet are two forms of capital punishment; one to sew the victim up in a wet yak skin which, shrinking in the sun, crushes him to death; the other to throw him down a dry well. This last was Sundar's punishment. Naked he was thrown into the well, and found himself upon a mass of rotting putrefying flesh and bones, the remains of former victims. For three days and two nights he lingered, almost longing to die, so awful was the smell.

Suddenly, on the third night, he could hear the top of the well being moved and a rope was let down. A voice called to him to seize the rope, and he was drawn slowly out. When the keen fresh air had revived him, he could nowhere see his rescuer. As day dawned he returned to the city, where he was soon preaching as before.

In consternation and amazement the people brought him before the lama, whose astonishment knew no bounds

when he found the key of the well still on his girdle. No doubt remained in his mind that the prisoner had been miraculously delivered, and he ordered him to depart at once before some calamity should come from so great a god as his.

When the snows of autumn threatened to close the passes Sundar Singh returned to India; but each year during the hot months he came again to Tibet.

IN ONE OF THE halls in London in the spring of 1920 a crowded audience of men and women listened eagerly to the preaching of a man in Eastern dress.

Six feet tall, barefooted, and dressed in a long saffron robe, with a scarf of brilliant orange, he was a striking figure, with his pale olive skin and dark hair, eyes, and beard. Holding in his hands only a Testament, he spoke with an earnestness that compelled attention.

Not even the dangers of Tibet and Nepal had satisfied Sundar Singh's longing to serve. Having learned English, he determined to go and preach in further fields. Through Burma, Japan, and China he had gone, still living the life of a *sadhu*. Now he had come to London.

It was a strange sight to see an Asiatic preaching the Gospel to men and women of England, and in their own great city! But as he spoke and they listened there was no consciousness of race. To them he was just as one of the truest realizations of the Christian ideal that they had ever known. As for him, he who once by pride of family, of race, and of religion would have despised most other men, was now brother to all the world. Not in pity, not because of man's weakness, were all men his brothers, but because of the greatness common to all men—so divine a greatness that in its light even the distinctions of race did not exist. For all that matters is the Christ in a man, and the Christ belongs to every man. In that brotherhood there *cannot* be black and white, Asiatic and European, Sikh and Mohammedan, Teuton and Anglo-Saxon; but "Christ is all, and in all."

This story is from *Yarns on Brothers of All the World* (London, Edinburgh House Press).

SANCTUARY

Ascension Day — Whitsuntide — Trinity Sunday

THE PURPOSE OF God from which the whole world of our present experience takes its origin, and in which it finds its end and explanation, is the purpose that love eternal should fulfill itself and triumph through the free self-surrender of finite spirits which have caught the fire of its inspiration from on high.—CANON QUICK, *Gospel of Divine Action*.

We need again today more of the vision that swept the Church when the Church's Program was inaugurated. That program is a big one, but one item which is more distinctly known as the missionary work of the Church is really the heart of all the program of God, the salvation of mankind through the bringing of the Kingdom of God into the lives and institutions of men. The world still needs to be evangelized. The only justification for our parochial life is in what we do for others.—*Church Times, Milwaukee*.

Direct us, O heavenly Father, that we thy children may be ready to enter into a glorious realization of those desires which thou hast implanted in our hearts by the Holy Spirit, through Jesus Christ our Lord. Amen.

Let us pray that the great experiences of the first half of this Christian Year, since last Advent, the joys of Christmas and Epiphany, the disciplines of Lent, the triumphant promises of the Forty Days of Easter, may be completed and fulfilled by the Ascension and Whitsuntide; that through the long Trinity season our prayers and offerings, our study and work for the Church, may reach new goals, that we may really walk in the "new and living way."

Let us pray for all the planning and provision to be made in the coming weeks for the Church's work, in our own parish and diocese, in the Church throughout the United States and abroad.

For the Church's summer schools and conferences, that they may yield a rich harvest of service to the Church in future months.

For General Convention and the Woman's Auxiliary Triennial, meeting in October.

TO be a true Christian in prayer is . . . to be dominated by a passion of desire that God's will be done. . . . The challenge of prayer is just this, that it raises the questions: What is really central and uppermost in our lives? For what are we living? For what in that sense are we praying?—BISHOP CAREY.

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, *President*

THE RT. REV. PHILIP COOK, D.D.

LEWIS B. FRANKLIN, D.C.L.

First Vice-President

Second Vice-President and Treasurer

Foreign Missions, Domestic Missions

Finance

Religious Education

Publicity

Christian Social Service

Field

THE REV. FRANKLIN J. CLARK, *Secretary*

WITH A BROADCAST by the Hon. William R. Castle, Jr., over a large Columbia hookup on Sunday, May 6, the Episcopal Church of the Air for this season will come to an end. This marks the third year of this effort conducted by the Department of Publicity of the National Council. Because of its success the plan has spread to the Pacific Coast, doubling the time accorded this Church for messages over the air. Response from the broadcasts during the past year have vastly exceeded any other. Eight messages have been given by the following speakers: The Presiding Bishop, Lewis B. Franklin, Spencer Miller, Jr., the Hon. George W. Wickersham, Mrs. John M. Glenn, John W. Wood, the Rev. Daniel A. McGregor, and Mr. Castle.

While no accounting of air-time used by the Church has been made, it is a fact that this Church is generously dealt with in every part of the country. The need seems to be the

more effective use of available time to promote the interest of the Church as such. Church people need to be stimulated by informative and inspiring messages addressed to them. More than this the multitude of the unchurched needs to be approached in a spirit of evangelism.

Supplemental use has been found for much of the material which has been broadcast during the past year. Several of the addresses have appeared in pamphlet form. Others have been published in the columns of THE SPIRIT OF MISSIONS and of the Church press. All have been mimeographed and sent by the Department of Publicity without cost in response to many hundreds of requests.

With Our Missionaries

CHINA—SHANGHAI

Gertrude I. Selzer of St. Andrew's Hospital, Wusih, returning to the United States on regular furlough via Europe, sailed March 7, on the *Trier*.

LIBERIA

Mary Wood McKenzie, returning to the United States on regular furlough, arrived April 5 in New York.

THE PHILIPPINES

Eleanor C. T. Moss, returning to the United States on regular furlough via Europe, sailed March 5 from Manila, on the *President Johnson*. She is expected in New York about July 15.

The Rev. and Mrs. W. H. Bierck and daughter, returning to the United States on regular furlough, sailed March 5 from Manila, on the *President Johnson*.

THE NATIONAL Council of the Church is in session as this issue of THE SPIRIT OF MISSIONS goes to press. A complete report of its proceedings will appear in the June issue.

Domestic Missions

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

IN MARCH MORE than thirty workers from our Southern Mountain missions met with the Executive Secretary for a day's conference. This meeting preceded, as it has for a number of years, the annual Conference of Southern Mountain Workers in Knoxville, Tennessee.

An amazing amount of work is being done by our Church in missions, schools, clinics, and on experimental farms to help the dwellers in the Highlands develop the splendid potentialities inherent in them. The results in education, better health, home making, the adoption of modern methods of agriculture, and the response to a sane religion, are very gratifying. It is a pity that the restricted income of our Church limits so seriously the amount of such work. I was inspired by my contact with this splendid group of our Church workers, and immensely encouraged by the progress they are making in spite of the difficulties which face them.

There was a large attendance at the general conference and many of the addresses, and the discussions which followed, were inspiring and helpful.

The United States Government is undertaking a tremendous experiment in social planning under the direction of the Tennessee Valley Authority which is certain to affect the lives of thousands of mountain people and change the type and methods of our work in this area. The best part of it is that the TVA not only is ready to welcome the aid of the Church, but is urging the Church to help and doing everything in its power to make it possible for the Church to take advantage of every opportunity which will be opened by reason of this experiment. Increased resources are greatly needed to enable our Church to take its part in this large program. A visit to the site of the Norris Dam, now in process of construction, convinced me that an opportunity is being offered us in this big scheme which we cannot afford to neglect.

Our visit to Knoxville was made the more delightful by the gracious hospitality of the rector and people of St. John's parish, who, as in former years, gave us the use of parish house and chapel.

1 1 1

ST. ANNE'S MISSION, El Paso, Texas, has again saved the sight of a Mexican neighbor. Miss Aline Conrad, the missionary-in-charge, writes:

A very nice woman started coming to our Mothers' Club and Evening Prayer and as suddenly stopped coming. I asked what had happened to her and was told that her husband was too ill for her to leave him. Many questions brought out the information that he was totally blind. He had cataracts of both eyes and had had one unsuccessful operation. I sent and sent for him to come to the eye clinic in the hope that we might help him but each messenger was given the same answer, "I am through with doctors." Finally he came, perhaps just to silence me, and we found that the eye which had been operated on was hopelessly ruined, that he had worked for the city for more than twenty years and had not one penny left even for food after paying for the operation.

We begged to be allowed to operate on the other eye, to which his wife replied, "But we have not one nickel." Finally, after assuring her that not even a nickel was necessary, we operated, breathlessly. Suppose we should fail after so much persuasion! Several of our old men who had already been operated on prayed and wept. And everyone waited tensely for the first dressing to be done.

As the bandage was removed the doctor asked, "Can you see?"

The answer was, very quietly and reverently, "Glory to God in the highest!"

The old men who had prayed and wept were not alone in their weeping then. I dried my tears long enough to see that the doctor's eyes were brimming over.

And that is not the end of the story. The Mothers' Club have just given me the money to buy his very expensive glasses, money earned from a tamale sale by hard, hard work, happily done, to make what they consider a miracle even more miraculous.

We have done many cataract operations, but not one has thrilled the whole community as has this.

Foreign Missions

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

Across the Secretary's Desk

"THANK YOU FOR sending me to this place instead of any other place on the map. I am sure there is no place like it in more ways than one. I am very happy here." That is a message from a nurse who, two years ago, was sent to one of our hospitals in China.

BISHOP THOMAS has joined the growing company of flying Bishops. Writing from Rio de Janeiro in March, he says:

I flew up here from Porto Alegre on a Panam plane. It was a delightful sensation to be able to get from one end of my field to the other in a day. It took from six a.m. to four p.m. On Sunday I held confirmation at four of our churches here, and last night at Trinity Church in Meyer. Tonight I go by train to Sao Paulo, and on Sunday will have confirmation at four different points, Sao Paulo, Mana, Ribeirao Pires and Santos. After returning to Porto Alegre I shall be on the road till the end of April.

The journey by sea from Porto Alegre to Rio de Janeiro requires about one hundred hours.

WRITING ABOUT his winter journey in the interior of Alaska, Bishop Bentley says:

At McCarty the trail crosses the Tanana River. As the river here runs open and free of ice all winter an aerial tram has been constructed to transport people across. A wire cable supports a traveling platform on which sled, dogs, and men are crowded. Once aboard, a crank is turned by hand, this crank in turn winds up a cable on a drum pulling the car along at a snail's pace. The platform creaks and sways over the rushing flood below, the dogs look down and whine in fear, the men's hands grow numb with working the iron crank in a temperature of forty degrees below zero, and one is forced to wonder whether the ingenuity of man could possibly invent a more horrible contraption of transport. But at last we arrive safely and thankfully on the other shore, thankful that like the wise men of the East we, too, are to return home "another way."

IN JULY, 1930, Trinity Church, Changsha, China, was seriously damaged by the Communists who captured the city. While the building was not structurally weakened, it has taken a long time to make the necessary repairs. The Rev. Walworth Tyng is now able to report:

At last we have our whole church here finished and opened for use. We have it lighted again (electric light), so that we can use it for night meetings. The church was full Christmas Eve and Christmas Day. We have had only half a church for so long that some Christians feared the completed church would not be filled. Our real trouble was not in getting the seats filled, but in getting the police quick enough to keep the milling crowd on the street from completely smashing in our door, after the church was already full of our own people. The door was half smashed as it was.

SOMETIMES THE question is raised whether residents in a mission field assist to any extent in the missionary work which the Church at home is carrying on in the community. St. Luke's Hospital, Manila, during the year ending December 31, 1933, operated at a cost of 116,901 pesos (a peso is approximately fifty cents in American money). Of this total, 29,765 pesos came from appropriations through the Department of Missions, 74,407 came from patients, while interest on endowment funds and special donations from firms and individuals in Manila helped to close the gap.

The Woman's Board of St. Luke's is a tower of strength to the hospital. In 1933 it gave 8,455 pesos. Here are the items making up that generous help:

Salary of salesroom attendant.....	\$ 720
Hospital supplies	4,305
Donations of supplies.....	710
Special allowance for surgical supplies.....	500
Salaries of two nurses and a sewing girl....	1,620
Christmas gifts for nurses.....	100
Special gift to the building fund.....	500

THE SPIRIT OF MISSIONS

ONE HUNDRED YEARS ago there was one communicant of the Episcopal Church in the United States for each 416 of the population. Today the ratio is one member of the Episcopal Church to each 98 of the population. Doubtless most of the other larger American communions could show equally striking figures.

FOR THE INDIANS of interior Alaska, unpleasant incidents like economic depressions are defined largely in terms of the "run of salmon" in the summer and the number of fur-bearing animals trapped during the winter. Recent years have borne hardly on Alaskan Churchmen in these two respects. Nevertheless, the Indian Churchwomen are carrying forward their plans for the United Thank Offering of 1934 with vigor and success. At Denver, their gift amounted to \$408.10. Already in 1934 they have \$328.81 and expect to give well beyond the 1931 figures.

Nor does Alaska forget the Good Friday Offering. As Bishop Bentley says in his request that Alaskan congregations

share in this, "Alaska will want to do her part."

ST. AGNES' SCHOOL, Kyoto, has entered upon the sixtieth year of continuous life and work. A meeting of ninety of the alumnae was held on March 6, being the birthday of Her Majesty, The Empress of Japan. One of the group belonged to the class of 1897 and two others to the class of 1898. The first twenty years of the school's life were spent in Osaka. The first graduating class had two members. The class of 1934 expects to graduate 132. Since the school came to Kyoto, about 1,900 girls have graduated in its forty years. Among the notable achievements of the Alumnae Association was the raising in 1926 of a fund of 24,920 yen. It was used for the purchase of a tract of land. It is on part of this land that the building dedicated in 1929, to which the United Thank Offering made a generous grant, is erected. To celebrate the sixtieth anniversary of the school next year, there is a plan afoot to raise an endowment fund for the school.

Commission on Ecclesiastical Relations

Functions directly under the Presiding Bishop

THE REV. ROBERT F. LAU, D.D., *Counselor*

IT IS ONLY A short time since the Rev. Leontios Leontiou, a deacon of the Church of Cyprus, received the degree of Master of Sacred Theology from the General Theological Seminary after two years of postgraduate study. Shortly before he received the degree he was elected Metropolitan of Paphos. Political difficulties which developed in the Island of Cyprus brought about the exile of the two other Metropolitans. Bishop Leontios has been permitted to minister to his diocese because he was absent at the time of the riots. A recent letter from him gives a picture of his active labors and of heavy responsibility suddenly thrust upon him:

Since June of last year I have been engaged in a pastoral tour of the 110 villages of my province. Hardly was this completed when

there occurred the death of our ever remembered Archbishop Kyrillos and my assumption of the position of *locum tenens* of the diocese with its widowed throne.

On account of the absence from the Island of the other two Metropolitans, because of which there cannot be an election of a new Archbishop, I bear alone the great burden of the administration of the whole Church of Cyprus and it is clear that the multitude of my duties has justified my long silence.

The Church of Cyprus suffers much in the present troubles. My love for the Episcopal Church and especially for your Department of Missions leads me to ask for the prayers of you all on behalf of our Church, that it may be delivered from its troubles.

I thank God that, by His divine grace, until now I am well and serve my Church in fruitfulness. I have no doubt that you will rejoice to learn that the Metropolitan of Paphos, besides missionary preaching, which he carries on regularly in the 110 villages of his province, has succeeded in preparing and baptizing into Christ seven Mohammedans.

Religious Education

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

Make Your New Missionary Education Plans Now

As announced last month (see page 203), the two subjects for mission study in the coming year are (1) Orientals in the United States and (2) Japan. In the accompanying article the Secretary for Missionary Education, the Rev. A. M. Sherman, comments upon the Japan course and some of the major materials now ready and in preparation. Next month in these pages he will discuss the projected course on Orientals in the United States.

EVERYONE INTERESTED in and concerned about international affairs is aware of the significance of the rise of Japan to its place of importance in the world today. The nature of Japan's development is of the deepest moment not only because of the nation's strategic importance in Asia but because of its close contacts with western nations and the influence of what is happening and what may happen in Japan, upon the world.

In this situation Christian people should be asking themselves: What is being done to bring the rapidly advancing Japanese nation into the family of God? How may we help this alert and ambitious people to accomplish the purpose of God for them in the right fulfillment of their destiny so that they in turn may do their part in establishing throughout the earth the Kingdom of God? What is involved in making Christianity a vitalizing and redeeming power in the Sunrise Kingdom? Churchmen will want also to know what part the Episcopal Church is taking in bringing the blessings of Christianity to a land where so many things are becoming new.

These are the fundamental questions we shall be considering as we turn our thoughts and prayers particularly toward Japan during the coming year. Our study will include the changes which are making the modern Japan: the political, educational, and social trends, Japan's economic problem, the status of the old religions, and above all the influence and

task of the Christian Church in connection with these serious issues. It is a fascinating study for all who are concerned about the establishment of Christ's reign in the hearts of men.

SOURCE MATERIAL

Suzuki Looks at Japan by Willis C. Lamott. (New York, Friendship Press.) Cloth \$1, paper 60c.

Suzuki is one of the commonest Japanese surnames, and he is chosen as representative of the typical well-educated and earnest Japanese Christian. It is a book of unusual literary charm, vigorous and clear in its presentation of the way in which the Christian Church is serving Japan. It is also an inspiring call to an understanding of the many difficult situations in which the Japanese Christians find themselves today.

Japan: A Handbook on the Missions of the Episcopal Church. New edition in preparation. Probable price 50c.

This volume, revised and very largely rewritten, tells the story of the work of our Church in Japan from its very beginnings to the close of 1933. Illustrated.

Japan: Pagan or Christian? Leader's Manual. In preparation.

Based on *Suzuki Looks at Japan*, and *The Japan Handbook*, as the chief source books, the manual deals with the main issues involved in the contact of the Christian faith with the developing life in Japan. Summer conference leaders may obtain mimeographed copies in May in advance of publication upon application.

Japan Today. In preparation. Free. Brief description of the Church's work in Japan.

RECOMMENDED READING

Christ and Japan by Toyohiko Kagawa. (New York, Friendship Press, 1934.) Cloth \$1; paper 50c.

Typhoon Days in Japan by Robert S. and Evelyn M. Spencer. (New York, Friendship Press, 1934.) Cloth \$1; paper 60c.

THE SPIRIT OF MISSIONS

Japan: Some Phases of Her Problems and Development by I. C. Nitobe. (New York, Scribner, 1931.) \$5.

Japan and Christ by M. S. Murao and W. H. M. Walton. (London, Church Missionary Society, 1928.) \$1.

An Outline History of Japan by H. H. Cowen. (New York, Appleton, 1927.) \$4.

A Daughter of the Samurai by Etsu Sugimoto. (New York, Doubleday, 1925.) \$1.

World Tides in the Far East by Basil Mathews. (New York, Friendship Press, 1934.) Cloth \$1; paper 60c.—ARTHUR M. SHERMAN, *Secretary for Missionary Education*.

THE GOOD TEACHER

THE GOOD TEACHER is really a pastor. No true teacher is satisfied with merely transmitting religious information to children. There is always the desire to see boys and girls grow in the Christian life, to see them enter into richer experiences in their relations with God and with their fellowmen. Our work is directed toward making them intelligent and loyal members of Christ's Church. We are primarily nurturers of the Christian life, and secondarily the purveyors of religious knowledge. Our success is found not in what boys and girls know but in what they feel and think and dream and do.

This cultivation of the moral and spiritual life is pastoral work. It is the shepherding of souls in the fold of Christ. It is the kind of work in which every good pastor is constantly busy. It calls for some knowledge of facts but for a great deal more understanding of people. It demands some learning but a great deal of friendship.

Our Lord is spoken of as a teacher, but He was not a learned pedagogue. People thought of Him first as a friend and then as one who could teach them something. He was a teacher-pastor. He was not interested in unloading a mass of knowledge but in nurturing the lives of individuals. His best class seems to have been one of twelve members and

He set Himself to know each of these men intimately. He did not merely teach them a lesson once a week; He spent hours with them in all kinds of activities until He won their confidence. It was said of Him that "He knew what was in a man."

It is difficult or impossible for the rector of a parish to have such close confidential relations with each parishioner and with each child. But it is quite possible for each Church school teacher to know the members of his or her own class. Of course it takes time and effort and genuine interest. It calls for seeing the pupils much more than merely one hour a Sunday. It needs informal as well as formal contacts. It means having such a deep concern for the boys and girls that they want to talk to us about the things in which they are interested.

In most cases the teacher has a better opportunity to do this than the rector. For the teacher meets the pupils at least once a week and can be less formal with them. The teacher can give much more time to the individual pupil than is possible for the rector. And this means that the pastoral care of the boys and girls becomes the responsibility and opportunity of the teacher.

The good teacher is really a pastor. We have known good teachers in our Church schools who were not learned, but we have never known a good teacher who did not give himself to the interests of the pupils.

We have known men and women who were very well-informed but who did not make good Church school teachers because they could not lose themselves in the interests of the pupils. They were learned rather than loving; they were pedagogues rather than pastors. Love is more important than knowledge.

Friendship is more important than learning. The best teachers are those who are so interested in their pupils as persons that they cultivate many opportunities to meet them and who win the friendship and confidence of the pupils by the genuineness of their regard for them.—D. A. McG.

Christian Social Service

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

THE TWELFTH ANNUAL National Episcopal Conference on Rural Church Work will be held June 25-July 6 in cooperation, as usual, with the Rural Leadership School of the University of Wisconsin, at Madison.

The influence of the conference on the work of the rural church has been both intensive and widespread. The average annual attendance of approximately seventy students represents about thirty-five dioceses and missionary districts.

The programs are definitely arranged to meet the new conditions wrought by the vast social changes in rural life. Subjects pertinent to the times are considered. They include such matters as the changed rural community, farm relief programs, rural government and taxation, social work and personality, social adjustments in emergency times, and the work of the pastor and leader in the new rural scene.

This year a regional conference, planned especially for the clergy and rural leaders of the Western States, and placing emphasis on the rural church work in ranching areas, will be held July 16-27, at Evergreen, Colorado.

Both the national and the regional conferences will be held under the leadership of Mr. Fenner, from whom programs and full information may be obtained at 281 Fourth Avenue, New York, N. Y.

STATE UNIVERSITIES and agricultural colleges are giving increasing recognition to the strategic importance of the rural minister in the making of a better rural civilization. They provide a large number of conferences for the rural clergy each year. It is noteworthy that the clergy of the Episcopal Church make up a considerable portion of their enrollment. In many instances they exceed the combined enrollment of all other religious groups.

"JUNIOR IS NOW in his teens. He seems like a different boy! What *am* I going to do with him?" Anxious questions revealing a similar perplexity come from many parents of adolescent children. They are eager to guide their energetic offspring effectively through the period between childhood and adulthood. They realize that splendid recent books, designed to aid the parents of adolescents, are available but at prices which, for them, are prohibitive.

For such parents the Children's Bureau of the Department of Labor has just done a genuine service in the publication of an admirable pamphlet, *Guiding the Adolescent*, by Douglas A. Thom, M.D. Authoritative and interesting, this pamphlet really represents an abbreviation of the author's, *Normal Youth and Its Everyday Problems*, published two years ago.

Guiding the Adolescent may be obtained for ten cents from the Superintendent of Documents, Washington, D.C., by requesting Children's Bureau Publication No. 225.

THE HOSPITAL CHAPLAIN'S eternal problem of bringing the chapel services to each bed in his institution has been effectively solved at St. John's Hospital, Brooklyn, New York. Microphones placed in the chapel carry its services to headphones available at each bed for ordinary radio reception.

The wires from the microphones lead through an amplifying mechanism to the central point of the radio distributing system, where the throwing of a switch disconnects the outside broadcasting station and connects the chapel instead. In this way the service is brought to every patient who wants it, no matter how far removed from the chapel. Yet there is no sound at all to disturb those for whom absolute quiet has been ordered.

Field Department

THE REV. B. H. REINHEIMER, D.D.
Executive Secretary

LETTERS OF ACCEPTANCE to the Regional Conferences held during April (see April SPIRIT OF MISSIONS, page 206), indicate the character of these meetings. Here are a few typical excerpts:

The resolutions of the National Council relative to our 1933 deficit and the possible additional deficit for 1934 state clearly a situation. Is this merely a condition or a symptom?

I take it for the most part to be a symptom. When there was an abundance our people gave to maintain, to a certain degree, our plans and programs. When there was no abundance, giving fell far below our ability to give. Our efforts had stressed budgets, goals, quotas, plans, methods, programs. Our objectives, whether wise or not, do not concern me so much as does what should be the motive. . . . My conviction is that if God and our loyalty to Him is stressed as the motive, and men and women are asked to do for Him, they will sacrifice. Will not our objectives be determined by our willingness to sacrifice for God?

When we give to God there is little consolation for our delinquency in the shortcomings of another, whether it be a diocese, a parish, or an individual. . . .

Yes, there is a topic that I want brought up. I am tired of this everlasting business of having to stir folks up each fall. The women of the Auxiliary do not have to be stirred up. For the simple reason that they are regularly being informed as to the Church's Program, and all that she is endeavoring to do. We need our men organized in a similar manner. I believe that, if we can only get our men organized for regular study and positive religious effort in the parish that we will establish such a loyalty among the men as is now among such a splendid nucleus of our women. Aside from our vestries, we do not have any appreciable number of our men who look upon the support of the Church as a matter of course, as a natural part of their Church affiliation. If some sort of concerted effort could be carried out it would create a dependable force for future action, such as we have not had before. . . .

Another question which arises in such conferences as these, is whether or not the children's offering should become a credit on the quota. I am speaking here, of course, not as to the present policy but as to the future. In our diocese, for example, the Lenten Offering exceeded \$1,560 this last year but the entire amount including this figure pledged and paid to the quota was \$2,000. . . .

Department of Publicity

THE REV. G. WARFIELD HOBBS
Executive Secretary

PEOPLE OF Good Shepherd Mission, Cloverdale, California, are placing a sign on the highway, calling attention to the Church. The Guild of this mission provides a copy of THE SPIRIT OF MISSIONS for the town public library.

“A GREAT DEAL of our growth, from 89 to 227 communicants in two years, is due to publicity.” That is the opinion of the Rev. Albert C. Baker, Rector of the Church of the Good Shepherd, Barre, Vermont, who amplifies his statement as follows:

Of course it takes more than publicity to hold people, but it has greatly aided our program. In two years we have built up a Church school from practically nothing to one of the largest in the diocese; the largest boys' club in the State; probably the largest and most active men's club in the diocese; and we have paid off the Church debt. I paid for the publicity the first year, but a Rector's Aid Society was organized in my second year to take care of this expense. In spite of the depression, our parish has become entirely self-supporting in two years.

That experience proves simply that Church publicity, intelligently utilized, will produce results, in communicants, in all Church activities, and in giving. When a parish makes that discovery, it proceeds to grow and to increase in influence and usefulness.

THE MISSIONARY DISTRICT of North Texas is in no better situation financially than most other missionary districts. Yet so convinced is its Bishop, the Rt. Rev. E. Cecil Seaman, of the absolute necessity of a publicity link between the Church and the people during times of depression as well as times of prosperity, that he has persistently declined to suspend publication of the district paper, *The North Texas Adventure*. Its Editor writes, “We are continuing and I hope that it will be of more value than ever before.”

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

IN THE FEBRUARY SPIRIT OF MISSIONS (page 107) Mr. Barnes outlined the situation with regard to garment labels under the leadership of the Coat and Suit Code Authority. Recent developments in the labeling process are given here to aid you in coöperating with the effort to insure fair working conditions. The NRA label may now be found on dresses, corsets and brassieres, cotton garments, men's clothing, millinery, lounging robes, blouses, and skirts. Responsibility rests with the consumer to make continuous demand for the label on all articles listed.

MISSIONARY THEMES, 1934-1935

ORIENTALS IN THE United States, and Japan are the two themes for special missionary emphasis next year, as announced by Dr. Sherman in April. The two source books which we especially recommend are *Orientalism in American Life* by Albert W. Palmer (60c in paper), and *Suzuki Looks at Japan* by Willis C. Lamott (60c in paper). A list of books for collateral reading on Japan will be found on page 249; on the Orientals in the United States, in the June issue.

A few summer activities are here suggested for those preparing for next year's study:

Read *The Acts of the Apostles* to review the missionary activities of the early Church.

Attend a summer conference class to discuss the issues and the materials with other leaders.

Discover what books are available in the local library on Japan and on the Orientals. Ask the librarian to order, if possible, a copy of each of the source books, or one or two of the reading reference books.

Start a scrapbook of clippings from the newspapers, being careful always to date them.

Make a packet of articles appearing in back numbers of THE SPIRIT OF MISSIONS on Japan, and one on the Orientals. There were many articles on Japan during 1933, during and following Bishop Perry's visit to the Orient. (A limited number of indices of the magazine for the past year are available and may be secured upon request from THE SPIRIT OF MISSIONS.)

Collect data concerning the Orientals in your community or State.

Visit a museum if there is one near at hand and study the exhibits of Japanese and Chinese art.

Arrange for a good-will trip to the nearest Oriental section, with a view to exploring the cultural life of other racial groups. Visit the schools, the homes, the church, including a Buddhist temple, if possible.—MARGARET I. MARSTON, *Educational Secretary*.

NEW LEAFLETS

THE PICTORIAL SECTION of the April SPIRIT OF MISSIONS has been issued as a special United Thank Offering leaflet (W.A. 136, 3c each, \$2 a 100), *Forty-five Years of the United Thank Offering*. Why not order copies to present to the newly confirmed women in your parish, introducing them to the United Thank Offering, its purpose and its progress?

The Way of Vision (W.A. 74, \$1.25 per 100) is a leaflet for use by the women of the Church in preparation for the triennial meeting in Atlantic City. It is hoped that individuals and groups may find the thoughts, the prayers, and the booklist suggestive. Small neighborhood groups might be formed for reading and study, and for intercession. A more comprehensive booklist will be available during the month of May, bearing directly upon the subjects to be discussed at the Triennial.

The Coöperating Agencies

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

The Church Army

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



"I LIKE THE practical, workable sort of Christianity that you extend. It is helping me to put the emphasis in the right places and is bringing me closer to the Great Source of strength for good and useful living." So writes a teacher in a school for the blind after a series of visits from a Church Army captain.

The underprivileged are always a challenge to Church Army workers. At Turnwood in the Catskills a new work has been opened up by Captain George Clarke under the Rt. Rev. C. K. Gilbert, Suffragan Bishop of New York. The Diocese, the Orange District Woman's Auxiliary, and a group of interested folk in neighboring parishes are supporting the work. In an isolated place where no other religious body is at work or has worked for some time, a Church school has been begun and weekly mission services were held all through this winter, even when weather was twenty below zero. Some of these children came two or three miles to the schoolhouse meetings. Each one has a prayer-corner in the home, which is making quite an impression not only on the children, but also on the older folk.

One of these countrywomen recently provided an answer for a problem that seems to bother some Church people. Captain Clarke writes:

While waiting until service time, the people with whom I had supper had visitors. To my delight my hostess politely informed her guests that if they cared to, they might come to the service; if not, they were quite welcome to remain at home until she returned. They came, although it was the first time in eleven years the man had been in church. They are coming again. That is a bit of lay evangelism.

The Church Periodical Club

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



TENTATIVE DATES have been set for C.P.C. meetings at Atlantic City during General Convention. These include Corporate Communion, conferences, and other meetings, and cover the first entire week, October 15-19, inclusive. An exhibit of unusual interest is being planned and will be shown as far as space permits.

FOR MANY YEARS the C.P.C. of a large city parish has sent to St. Paul's Normal and Industrial School, Lawrenceville, Virginia, a check for ten dollars. This is spent for subscriptions to five trade and educational journals of a character never offered for forwarding. The Principal writes:

Words utterly fail me in trying to express to you our grateful thanks for what the Church Periodical Club of your church has done for us throughout these twenty-seven years. The magazines have proved invaluable to our students in the trade departments and are eagerly read from month to month, but during these times could not be had by the school without such a special appropriation as your check provides.

Other institutions have the same or similar needs. The idea is commended to men's clubs and vestries.

NOW THAT THE fad for jig-saw puzzles is passing the C.P.C. is anxious to place, or to store for future use, every one that is being discarded. Calls for them come often when none is available. In response to an urgent appeal two packages were sent to Wuhu, China, and this is what happened to them:

The puzzles sent were splendid ones. My family did them first and then they went to the eight Sisters and the teaching staff there

THE NATIONAL COUNCIL

and then I loaned them to some of the missionary families (Huntingtons included). Then they went to the St. James' teachers, and finally to the boys. Mr. David Lee has special boys in charge so that no piece is lost.

Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*

202 S. Nineteenth Street, Philadelphia, Pa.

X SOUTH DAKOTA has twenty-five active Brotherhood chapters among the Sioux Indians which are notable for their earnest and faithful work, in spite of difficult conditions of weather and distance. Their contributions are generous.

The initiation of this work was due in large measure to the late Archdeacon Ashley and is now actively led by the Rev. John B. Clark of Sisseton, representing the Missionary District of South Dakota on the Brotherhood's National Committee on Clergy Coöperation, and the Rev. Joseph DuBray of Greenwood.

Church Mission of Help

Mary S. Brisley, *Executive Secretary*

27 West 25th Street, New York, N. Y.

CMH WE IN CMH believe in the individual and in the unique worth of the individual to himself, to society, and to God, by which we mean that each individual has an essential contribution to make to our common life.

We believe in the community of which we and those who seek our help are members.

We believe that the community, if it is to progress, needs the contribution of each of its members, not only economically, but socially and spiritually.

Conversely, we believe that individuals can develop constructively only through participation in the life of the community, and through constructive and helpful relationship with others.

We believe in case work, that it is a profession developed by society to help the weaker members and those worsted by conditions, to develop to their highest

potentialities—that its very existence is a recognition of its need.

We believe in religion, that it is an essential requirement of a developed and mature personality, satisfying the universal need of human beings to identify themselves with something greater and more lasting than themselves, with that "Other One" which is God.

And we believe in the Church, that it is the place where most clearly is symbolized and recognized the worth of the individual; the interaction of individuals in a community; and the union in pursuit of a common end which is worship and religion.

And we believe finally that the community needs and God requires from each of us, priest, psychiatrist, and case worker, his every faculty developed and exercised to its highest point; gifts of personality and devotion certainly, but also those of keen intelligence, courage, and imagination, and all that we may be able to acquire and develop of professional skill directed to one end: assisting individuals and bringing in the Kingdom.

Therefore we have courage and vision to go forward, and to ask the best from the Church, and from professional social work for the Board and staff.

The Guild of St. Barnabas

The Rev. C. H. Webb, *Chaplain-General*

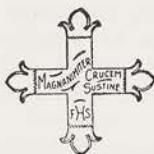
480 Herkimer Street, Brooklyn, N. Y.



THIS YEAR THE annual service for nurses on the Sunday nearest Florence Nightingale's birthday (May 12), will be held in more cities than ever before. Large gatherings totaling between fifteen and twenty thousand nurses are expected in about twenty-five cities. The service is a recognized custom in such places as New York, Philadelphia, Brooklyn, Orange, Cincinnati, Scranton, Detroit, Cleveland, Los Angeles, Providence, Garden City, Buffalo, Trenton, Wilkes-Barre, Dallas, Baltimore, Worcester, Birmingham, Fitchburg, Jersey City, New Bedford, and Ashland.

The Daughters of the King

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



AN ADDED significance attaches to the work of the chapter in a parish where there is only a part-time rector. Several reports have come of Daughters carrying on much of the work which they formerly aided the rector in doing. While these same women and girls work in other organizations, it is as chapter members they assist in the particular things a chapter is pledged to do for its parish. The latest report of this nature comes from a chapter in Ohio, whose secretary writes in part:

We have been without a full-time rector since March, 1932. During Holy Week in 1932 and 1933 our chapter conducted services of intercession with an average of forty hours devotion, seventy people taking part. We bring women and children to baptism, and assume the responsibility of being Godmother when needed. While without a full-time rector a Daughter attends to keeping the Church records—attendance, baptisms, weddings, funerals, and other services. Members arranged for the baptism of a baby, at the request of a dying mother, and performed many special acts of service.

The Girls' Friendly Society

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



WE ARE AGAIN making a drive for the interest and support of Church men and women. Miss Helen C. C. Brent, national president of the society, says:

In answer to the call of a changing social order, The Girls' Friendly Society came into being more than fifty years ago. Today the call is no less insistent. Youth, even more than age, must respond to this cry for industrial and economic justice, for international and interracial understanding. Young people are uniting to face today's world, seeking to find together a richer and more joyous Christian life. Through our national program, readily adapted to large or small groups, urban or rural, we are trying to bring to all our members "life more abundant." Worship, service to

the Church, missions, social service, and recreation—all come into G.F.S. branch life. Here we have a fellowship that is unique. Sponsored by the Episcopal Church, its membership of thirty thousand includes girls of various races and creeds; in many towns it is the one organization for girls.

The society provides three-fourths of its budget. But with half of its membership under eighteen years of age, it cannot provide the entire amount. We are asking men and women interested in girls to make up the remaining twenty-five per cent.

Seamen's Church Institute of America

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



IN MARCH 1914, a work was begun for seamen in the Port of San Pedro in a rented store, which was a former saloon. Here seamen gathered together, wrote their letters, were supplied with reading matter and assisted in innumerable ways.

In 1922 this work was placed under the supervision of SCIA, and under the direction of an efficient chaplain a small two-storied building became the nucleus around which soon sprang up an entire block of buildings devoted to the social and religious needs of seamen.

From this humble beginning supplying but six men a night with sleeping accommodations, the Institute has continued to grow until today fifty men are accommodated each night in the Institute building and 175 men in the Institute Annex, the Mason Hotel.

The other Institutes affiliated with SCIA have all developed from similar humble beginnings because of the interest and support of our Church people in this missionary work and effort.



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