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THE SPIRIT OF MISSIONS

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WILLIAM R. CASTLE, JR.

St. John's "Grand Old Man"

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JUNE, 1934

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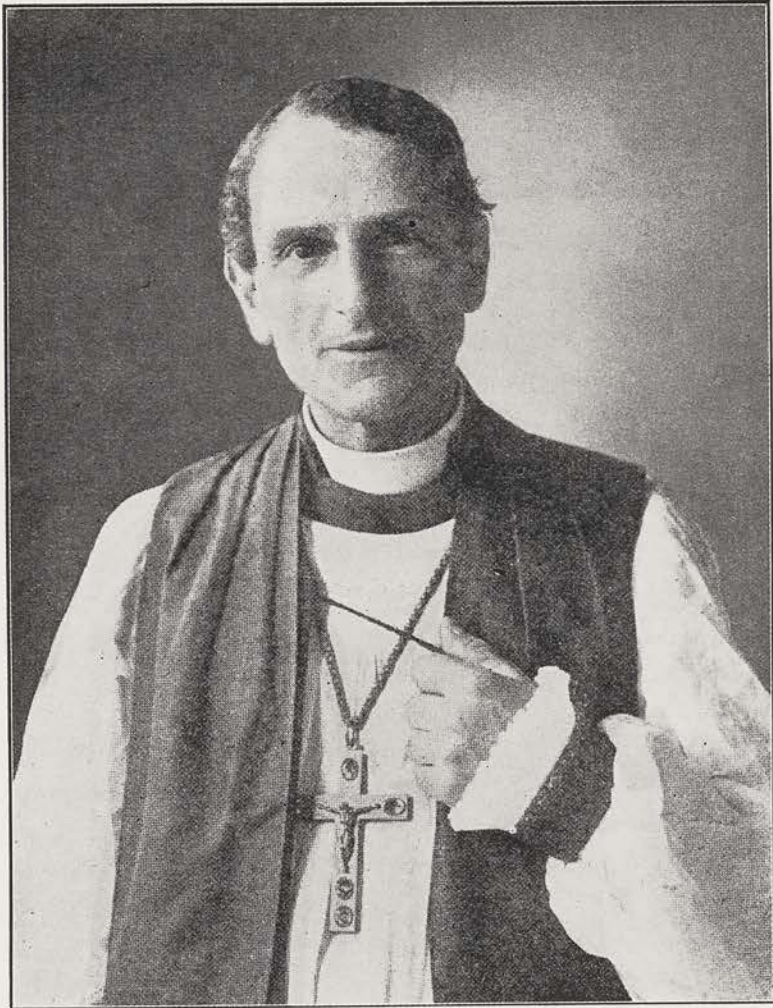
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THE BISHOP OF ABERDEEN, the Rt. Rev. F. L. Deane, will visit the United States to participate in the sesquicentennial of the consecration, November 14, 1784, in Aberdeen, Scotland, of Samuel Seabury as the first American Bishop

The Spirit of Missions

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Missionary Facts from Many Lands

Japanese nurses at St. Luke's International Medical Center, Tokyo, pioneers in their profession, plan rest house. Other events chronicled

THE MOTHER OF a Filipino baby in Paauilo, Hawaii, requested Captain George A. Benson of the Church Army to have her child baptized. Plans were made for the next visit of the Archdeacon. At the appointed time the little church was overflowing with people, and when the Archdeacon asked who were the godparents, the baby's father said proudly, "I got list, we got sixty-four godfathers and three godmothers," and presented a typewritten list of their names.

PHILLIPS BROOKS was once asked the question: "What is the first thing you would do if you had accepted a call to become the rector of a small, discouraged congregation that is not even meeting its current expenses?"

His reply was, so it is stated: "The first thing I would do would be to preach a sermon on, and ask the congregation to make an offering for, foreign missions."

Phillips Brooks was never called to that kind of church. But he was enunciating a sound principle. Scores of congregations have proved that the best way

To keep out of debt,
To develop a healthy growth,
To serve the community effectively,
To drive away the congregational blues is to adopt a world missionary policy, and make adequate offerings for telling the message everywhere.

ST. JAMES' SCHOOL, Wuhu, closed since 1927, because of disturbances and the uncertain future, has been reopened with a record enrollment of students. The schools for boys and for girls in Anking are also progressing satisfactorily and so are the primary schools throughout the diocese. They all show an increase but it is especially good to notice a larger increase of girls than of boys, as our educational work for girls is far behind that for boys.

The reductions of appropriations for Anking, compelled the closing of three of the primary schools at the beginning of 1933 and it was decided to close four more at the end of the year. "I trust," says Bishop Huntington, "this process will not have to be continued."

THE NURSES OF St. Luke's International Medical Center are planning to build for themselves a rest house and holiday center within easy access of Tokyo.

Funds for this purpose set aside each year since 1925 from their own alumnae association treasury, have been augmented, recently, in a variety of ingenious ways. In April, the large Japanese-style recreation room of the College of Nursing was the scene of a unique Gyunabe Party. Hibachis were arranged for parties of four or more persons and

THE SPIRIT OF MISSIONS

the nurses, laying aside their professional garb for the evening, acted as hostesses to their many guests and former patients.

The rest house fund is also the beneficiary of a small shop in the medical center which sells articles needed by the nurses, such as white stockings for the hospital nurses, brown stockings for the corps of public health nurses, shoe polish, toilet necessities, notebooks and writing paper. Off-duty hour also finds the nurses at work for the rest house fund. Each night in the nurses' residence hall groups of five or ten are gathered in little circles busily sewing baby garments which are sold in the maternity wards. With each stitch that they take dreams of the rest house come closer to realization.

The nurses of St. Luke's Hospital who have contributed much to building up the standards of the nursing profession of Japan have served through great vicis-

situdes and have aided in many relief measures outside the hospital not only in Tokyo and Japan, but in the neighboring lands of the Far East. Many of them are without families or have families in distant parts of the Empire to whom they are unable, because of their small salaries, to make periodic visits. For all the nurses and for these, especially, the rest house will provide a holiday opportunity away from the environment of the hospital which is so often essential.

CHARLES A. TOMPKINS has been elected by the directors of the Retiring Fund for Deaconesses as treasurer to succeed Deaconess Edith C. Smith. The fund, which it is hoped will reach the fifty thousand dollar mark before General Convention, now amounts to over forty-six thousand dollars. Mrs. Goodrich R. Fenner is chairman of the Committee of Laywomen working to complete the fund.

One Hundred Years Ago

ON SUNDAY, JUNE 22, 1834, the Bishop of Maryland, the Rt. Rev. William Murray Stone, ordained the first Negro on Southern soil. After the service the Bishop wrote in his diary:

I preached in St. Stephen's Parish, Cecil County (Sassafras Neck) and admitted to the Order of Deacons, William Douglass, a colored man. . . . Many persons who were present had never before witnessed an ordination. . . . In the afternoon . . . the church was given up to the colored people and Mr. Douglass preached an interesting Sermon.

Ten years earlier the Rev. William Levington, a Negro priest, went to Baltimore and began a day school for colored pupils. One of Mr. Levington's first pupils was William Douglass, the son of a Light Street blacksmith. Soon after his ordination Mr. Douglass assumed charge of St. Thomas' Church, Philadelphia, the first Negro congregation organized in this country. Here early the next year he was advanced to the priesthood. He served his entire ministry at St. Thomas' and when, in 1862, he died, the then Bishop of Pennsylvania characterized him as "a man of great modesty, of ripe scholarship, and of much more than ordinary talents and prudence. He was, as far as I am informed, the only clergyman of unmixed African descent who in this country published works of considerable magnitude."

This item was suggested by the Rev. George F. Bragg, Jr., Rector, St. James' First African Church, Baltimore, Maryland, and is based on information furnished by him.

The Church and the State

Shoulder to shoulder — unconnected, self-respecting and respecting each other—each must work in its own way for the common good

By William R. Castle, Jr.

Member, The National Council

ONE OF THE finest things in American life is that the Church and the State have no official connection. For the Church particularly this has meant independent development along the lines of spiritual power, and in accord with the teachings of Christ, without interference from the secular power.

This gives a great opportunity because one of the essential things necessary for the improvement and forward and upward growth of American life is that the Church, through its influence on the individuals who make and administer the laws, shall help to guide the ship of state along the right path. This does not mean that the Church shall resort to propaganda. Such methods are disastrous because propaganda always distorts, never brings out the whole truth. The defeat of one measure sometimes assures the passage of another and far more dangerous measure which has been hidden behind the one attacked. What I mean by the useful influence of the Church on the State is that the Church shall attach to itself, shall attach to the great moral principles which it represents, the men and women who elect representatives to govern us and through them a large proportion of those who are in power; and that then it shall pass on to them

a spiritual power which will enable them humbly, but at the same time with all the force of inspiration, to grapple with the problems on which our safety, our happiness, and our health as a nation depend. The influence of the Church should be exercised through individuals who can attack specific problems wisely because they are solidly grounded in the broad principles of righteousness.

The Church, I believe, almost always makes a mistake when it attempts to influence Government on specific questions that have no direct connection with religion. A corporate body as such passes wisely on a specific question only when the report on which it acts has been prepared by individuals who not only specialize on the subject but are broadminded enough to see its wider implications. Too often

in these cases the man followed is a fanatic who overcomes the objections of his associates with his enthusiasm rather than through thoughtful and unprejudiced argument. One of the many reasons why, during the long years when I was a small part of the American Government, I was thankful to be an Episcopalian, was that my Church, as a Church, never tried to force the action of the Government on specific questions.

Perhaps the most



WILLIAM R. CASTLE, JR.

Former State Department official has been member of National Council since 1931

THE SPIRIT OF MISSIONS

important mission of the Church within the State is to raise the quality of citizens, to strengthen their moral fibre, to fill them with Christian idealism, and to give them a high sense of duty. It is inevitable that legislation should reflect the character of legislators. If therefore the country wants good laws and a prompt and fair enforcement of law it must have public servants of the highest character and intelligence; men willing unselfishly to devote the best there is in them to their city or state or country. Without Christianity and its influence on all citizens of the land I believe that we never shall be able to secure in our Government men of this splendid type because they must be dynamic people

and only religion can vitalize morality. The atheist (or the man who likes to call himself an atheist) may be wholly moral in a negative way but without great influence on his fellow citizens because he inevitably lacks the unselfish and militant Christian spirit. He is intent on building a good world in which he can live comfortably but he is never filled with a selfless zeal to build a good world without thought of whether he will benefit therefrom. In these days of change and flux those of us who believe in the Church's power to purify and invigorate national life must make it, as never before, the Church militant.

The youth of the country is restless and confused but it is no less fine than was the youth of a generation or two ago. It is probably more venturesome; it is certainly more outspoken and may be more honest. These young men and young women are shortly going to run the Government of the United States. They are unconsciously training themselves for

their responsibility. Some of us older people are afraid of the much talked of youth movements but they are as inevitable as the tides. Youth should organize itself within the Church, and this is just what young men and women will do, to the infinite good of their country, as soon as they realize that religion is not sterile,

not static, but surging always forward through the abounding vitality, that the highest and most stirring adventures are those which seek to give new meaning to the eternal verities.

If the State can be assisted at home through the training within the Church of dependable and high-minded citizens it may be and should be helped in its conduct of foreign relations by the work of the foreign

missionaries of the Church. Once more I must repeat that this does not in any way mean that missionaries should be advisers of the State. Far from it. Their helpfulness to the State comes from quite other reasons. The United States has never used missionaries as advance agents of imperialism.

The missionaries of our own Church know that they must take no part in politics, that they must live up to the laws of the country in which they are stationed, that they must not embarrass the representative of the American Government in the discharge of his duties. They go into the foreign field for certain well-defined purposes and for no others: they go to preach the Gospel, to establish schools and hospitals for the benefit of those among whom they live. They leave home to carry abroad the message of Christianity and, whether they are conscious of it or not, they also carry with them the spirit of America. Having no selfish purposes themselves they are re-

Church of the Air

THE third season of the Episcopal Church of the Air broadcast through the courtesy of the Columbia Broadcasting System and under the direction of the Publicity Department closed with the service on May 6. The address, printed here, was delivered by Mr. Castle, who has served his country in various distinguished ways, notably as Ambassador to Japan and as Under Secretary of State.

THE CHURCH AND THE STATE

spected by those around them and in their lives portray not only the ideals of a Christian but of an American; they create a new appreciation of the United States. This, in turn, reacts favorably on the relations of the nation with our own Government in that it creates a general spirit of understanding which raises the negotiation of even the gravest problems into a higher sphere. It is therefore inevitably true that when a Christian missionary fulfills all the requirements of his calling, he is being at the same time a sturdy support to his own Government. This means that the time has gone by for the more or less promiscuous sending into the foreign field of pretty much anyone who would volunteer for the work.

The one thing which should be considered is quality. The foreign missionary represents his country as well as his Church.

One day in Tokyo I was talking with a very distinguished Japanese gentleman. He spoke feelingly of the great good which American missionaries had done to Japan through their teaching, which had not only given high standards to education but had introduced generally better moral principles, and also through their wonderful medical work that is best expressed in the buildings and the spirit and the service of that great institution, St. Luke's Hospital in Tokyo.

"As for myself," he said, "I am not a Christian. My family has been Buddhist for generations and I cannot give up my official allegiance to that faith, but it will interest you perhaps to know that my wife and I read aloud together every day a chapter from the Bible and selections from the Prayer Book. We do this because we know that nowhere else can we

find such incitement to high moral endeavor, nowhere such fine standards of life. For such lessons I shall always be thankful to your country."

This story indicates that it is unfair from any point of view to judge the success of a mission by the number of its official converts. Its success can best be

measured by its influence for good in the life of the country. And when it is a success in this way I know, as a former Government official, that the American State also, has been aided by the picture the mission gives of the ideals of our own land.

And it is important for us laymen to think often and to consider deeply what the home missionary does directly for the good of

the nation. Think of the man who works in the city slums, never a moment that he can call his own, giving cheer and comfort to the distressed, the rallying point of all the agencies of relief, a man who spends his all in service.

Or think of the priest who labors in remote country districts, ministering to the sick and the dying, with endless miles of snow or marsh or forest to traverse to reach those in need. These are all men of education, many of them men of great ability, and all have given up secular careers, the opportunity to make money and to lay up a competence for old age; all men of vision and high character. They have voluntarily embraced a life of struggle, of hard, grinding labor, with no visible reward at the end because of that vision of human service which came to them like a great illumination when they attained full realization of the meaning of their religion. These men have none of the romance of service in the foreign field but one hopes that they recognize

Coming—Next Month

THE Church's Mission in the Philippine Islands will be the special feature of our July issue. Bishop Mosher contributes the diary of his recent Upi visitation. Other articles include the story of the new Sagada Hospital by Dr. Jenkins, while the Rev. C. E. B. Nobes discusses the problems created for the mission by the gold rush. And, of course, quantities of new pictures from all parts of the Mission!

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the enduring romance that lies in the daily accomplishment of saving their fellow men for greater service to their own country. We could not have done this sort of thing, we average laymen of the Church.

But contemplation of the lives of these people should give us pause, we, who too often begrudge the few hours or the few pennies given to the Church in the course of a year. We are every bit as much a part of the Church as are these foreign and home missionaries, as are our Bishops, and other clergy, and it is for us quite as much as for them to make the Church the power in the State which it should be for the benefit of the State.

THE CHURCH as a body has no interest in politics. Her membership represents all parties and her ideals give to the members of all parties, who are also baptized into the Church, a keener zest in promoting the finer objects of the political parties of their allegiance. The Church is neither capitalistic nor socialistic, but as a body, as an organization working through its members, its principal aim within the State, and the influence it can properly exert on the Government, is in the promotion of social justice. This is an issue to which all give lip service, to certain aspects of which many give vociferous support. I have heard young zealots urging the stripping of one class for the sake of another, thereby exalting mere money into a god, and calling their scheme social justice.

The Church is no more and no less interested in the white collar man than in the laborer, but it is vitally interested in justice for both. It believes that the only perfect picture of social justice is painted in the words of Christ Himself, and that picture is what the Church is everlastingly striving to make true. It aims to raise all to a higher level, to build up, not to destroy. There is nothing political in this except insofar as the Church must always struggle against principles anywhere developing which are inimical to social justice and therefore to the teachings of the Gospel. With

this in mind the Church must be militant, fearless for the right, assiduous in the training of men and women who know the truth and will fight for it unceasingly, each in his own proper sphere.

I believe from the bottom of my heart that the Church and the State should stand shoulder to shoulder, unconnected, self-respecting, respecting each other. I can well believe that some day the State might say to the Church, "Your work is so vitally important for the nation that henceforth I shall give money for your support." I wish this might happen because it would prove that the Church was doing its work efficiently and that the State recognized the fact. But if and when such a thing might happen there could be only one answer for the Church to make: "Service we give gladly but there can never be any pay for what we do, since pay implies the right of direction. We must be wholly free because only in freedom can we give the purest and highest service. Our support must always come from those individuals who give unselfishly, be it in great or small amounts, in order that the work of Christ may be continued on earth." No—the Church and the State must always cooperate, work together for the nation, but each in its own manner, each in the fullest freedom.

Just as the nation has been passing through difficult years, so also has our Church had its trials. But it has stood as a bulwark against despair and against any weakening of purpose to carry on. It has been tender toward the sufferers and stern toward those who have tried to exploit suffering; it has never faltered in its appointed task. Our Bishops and priests have been magnificent in their courage and in their self-sacrifice. The Presiding Bishop has recently issued a stirring appeal for a renewal of faith. That is first and most important but its result should be to make us laymen rally to the support of our Church as we have never done before, in order that not one bit of the work which is being done shall suffer. So may we serve both our Church and our Nation.

St. John's Honors Its "Grand Old Man"

Francis Lister Hawks Pott, President of our Shanghai university celebrates his seventieth birthday: his notable career briefly reviewed

By Josephine E. Budd

St. John's University, Shanghai, China

DR. POTT AND St. John's University, Shanghai, have grown up together. For St. John's was only nine years old when Dr. Pott took charge of it. "The Grand Old Man," the students call him. To the Chinese no title could be more complimentary nor better express their reverence for the man who has been president of St. John's for forty-six years. But to a Westerner Dr. Pott does not look at all as if the twenty-second of last February marked the passage of his seventieth birthday.

The Rev. Francis Lister Hawks Pott came to China in 1886. He had heard tales of the Orient from his uncle, who was engaged in Oriental trade. But it was Bishop Satterlee, then at Calvary Church, New York, who interested the young General Theological Seminary student in the Chinese by asking him to teach English in a Chinese Sunday school in downtown New York. In a characteristic "Hawks Pott manner," the young student loaded his arms with books on China the following summer and has been reading everything he can find on such subjects ever since. He not only reads about China, but writes innumerable small books on the language, the geography, and the history, of Shanghai in particular, and China in

general. Resisting the invitation of both Dr. Satterlee and Dr. Rainsford to work with them in their respective parishes, Mr. Pott with unusual abruptness said, "No, he wanted to go to China," to the Board of Missions, when asked, "Would he consider Japan, if the need should be there rather than China?"

Considering that Dr. Pott's only real antipathy is a fear of high places, we might here add that it is a good thing he chose China and settled down in Shanghai, where the land is flat and the hills scarce instead of accepting the offer of either Calvary or St. George's, where one must of necessity occasionally ascend skyscrapers. And how

different was the picture which greeted the eyes of this youth when he landed in Shanghai to that which greets the modern young missionary to China. No tall buildings, replicas of Wall Street, were lined up along the Bund, Shanghai's waterfront. No automobiles carried him in fifteen minutes from the Bund to the university at the other end of the International Settlement. Then he traveled either on foot, by wheelbarrow, his baggage balancing his weight, or by ricksha. Once there he found only a two-story building, pinned in between a private estate and Soochow Creek, a very small



THE REV. F. L. HAWKS POTT

Reproduction of a portrait presented to Dr. Pott by his students

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institution of learning which today, under his guidance, has become a university occupying some fifty-four acres of land, an athletic field, fifteen university buildings, twenty-eight residences, a staff of eighty members, and over eight hundred students in four colleges, those of Civil Engineering, Science, Arts, and Medicine.

Of those early days two things stand out which have helped make St. John's the famous institution it is in China today. In the first place, under the leadership of Dr. Pott, the teaching of English was encouraged. In those days English was fast becoming the vehicle for modern world thought. A man who was master of it had the world opened up to him, while a man who could not use it effectively shut himself off from the world. This is why so many of St. John's graduates are in *Who's Who in China*. They were prepared to go ahead with advanced studies, to take advantage of expanding fields, and with the opening up of China, to enter, by this gateway, into a vast and unlimited world of opportunity. It is this foresight on the part of Dr. Pott that has made it possible in these latter days for the President to lean so heavily on St. John's graduates for help. The college gave them their greatest opportunity and they are grateful.

One of St. John's most distinguished alumni credits his entire start in business and his success in life to this fact. A Westerner in China wanted an interpreter and secured O. S. Lieu. A poor boy who had gone to Dr. Pott to ask for help in the payment of his tuition, Mr. Lieu is now head of China Merchant Steamship Navigation Company and any number of business and industrial organizations in China. The foreigner also wanted to have a conference with the Chinese authorities which Mr. Lieu was able eventually to secure for him. The result of this conference was that important coal concessions were secured. In gratitude the foreigner promised the young Chinese so much for every ton of coal mined. So began the Kailan Mining Interests and so was made one of China's

wealthiest men, but also one of St. John's most liberal benefactors and alumni.

Always pioneering for the college, Dr. Pott also placed emphasis on the teaching of natural science. He himself taught mathematics, chemistry, and physics in Chinese. Gathering his long robes about him, for in those days he dressed in Chinese clothes, and tucking in his queue (which the boys said was "a blonde pig-tail," because to them the light brown hair was very light in contrast to the jet black hair they were used to) he showed the boys how to take their first steps in running. To them the idea of the superior man was one who walked with measured tread, always wore a long gown, and was never seen running about. One wonders whether the students were shocked or amused at the antics of this headmaster of theirs. But we know from their own descriptions, that he had already amused them when he adopted Chinese clothes by putting on his trousers backwards. Later, when they, in turn, tried western clothes Dr. Pott had the laugh on them.

In 1910 Dr. Pott was elected Bishop of Anking but so great was the consternation of all his friends, that this man, born to the cap and gown, should even consider leaving his particular field, he soon declined. He is a scholar in every sense of the word. True to the English ideas that a great theologian should always be head of an educational institution, he has collected several honorary doctorates: a D.D. from Trinity College, Hartford, in 1900; another from Edinburgh University, given in 1910; and an S.T.D. from Columbia University, in 1929. It certainly is true as Dr. John W. Wood has often said, "That if Dr. Pott had accomplished relatively the same work in the United States as he has accomplished in China in the realm of education, he would be held as one of the world's greatest educators, at least in this generation."

It cannot be said of Dr. Pott that because he is "a Scotsman wi' an Oxford drawl he is a perversion o' the divine work o' Providence." For the combination fits him perfectly. Not an opinionated nor a dogmatic man, he has won

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his way into the hearts of the Chinese because of his steadfastness of aim, his common sense to see where to go slow, and his high sense of duty. This combination of traits has made him an exceptionally good disciplinarian. Nothing has ever allowed him to condone or to tolerate what seems to him bad or insincere work. The result has been that he has gained a very healthy fear as well as respect of all his pupils. And the fact that he has been equally as stern with himself and his work as with others has been one of the secrets of success both for himself and the college he has guided. For this man combines conservatism with a breadth of sympathy and a magnetism of personality in exactly the right quantities to appeal to the Chinese. One might comment on whether these were the results of his adjustments to China or whether he had them all in large quantities to begin with. But it is of little

matter how they came about. Teachers in China are respected above all men. In this respect he did have one great advantage over statesmen, clergy, or business men, for his business has been, and still is, that of teaching. Even now you can see him daily going down the campus, book in hand, to meet his classes.

He sets for himself an aim and works steadily toward it. With a strong sense of what is possible he deals with things as he finds them in such a way that one is reminded of that combination of humor and practicality which were found in Lincoln when he asked, "If you call a tail a leg how many legs has a dog?"

"Five," was the answer.

"Not at all," replied Lincoln, "because you call a tail a leg does not make it a leg."

So Dr. Pott clearly recognizes what he has to build upon and what he can use in the way of material and what is the

Dr. Pott's Seventieth Birthday Party

THE ANNIVERSARY of Dr. Pott's seventieth birthday was observed by students and alumni of St. John's University in many parts of China and in several foreign countries where graduates are now living.

In Shanghai, the celebration covered parts of three days. On the evening of February 21, there was an alumni dinner attended by over three hundred students and presided over by Mr. Pan Kung-tsan, Chief of the Education Bureau of Greater Shanghai and an alumnus of St. John's. The speakers were the Mayor of Greater Shanghai, General Wu Te-chen; Dr. W. W. Yen, Chinese Minister to Russia; Dr. C. T. Wang, former Minister of Foreign Affairs; and Dr. Y. S. Tsao, former President of Tsing Hua University, Peking. The last three are all alumni of St. John's. The speeches were broadcast to other parts of the Orient where St. John's graduates are resident. The occasion was marked also by the presentation of significant gifts to the President, from the alumni and friends.

A reception with thousands of guests who came to pay their respects to Dr. and Mrs. Pott, concluded the commemoration. Among the many messages of congratulation which Dr. Pott received was one from the Hon. Nelson T. Johnson, American Minister to China, which read:

You have lived creatively, true to your beliefs and to your ideals. This letter carries to you my congratulations upon this your seventieth birthday, and my hope that you will live to celebrate many more such birthdays. Your life and your career are safe in the memories of those who have worked and walked with you through the years.

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nature of the character and the work of the people he must depend upon for success in any undertaking he has in mind.

He is the type of man who is never happy until his desk is absolutely tidy. Even in vacation period he has what his family call the habit of scheduling his time. Arising in the morning he has breakfast and then goes to college prayers; returning he has a cup of coffee before reading his newspaper and Greek Testament; then comes work in the office. In the late afternoon he always plans on some exercise after tea, a walk of an half hour or so, or, if the weather is good, his favorite game of golf. The evenings are more varied, with boys, or faculty members dropping in. Not until after the day's work is quite completed and he is ready for bed does he take up a novel as a sort of dessert. The only other time he allows himself this indulgence is Sunday evenings or when he is sick. For years he never forsook serious books except on Sunday nights. He is very fond of a good play and of music, especially Grieg.

He often reminds the students that "they must under all circumstances be gentlemen." You can be quite sure that he practices what he preaches. Yet this word is not used with any implication of stiffness or formality, for while one is impressed with his courtesy, one never forgets while working with him that his chief interest is in developing men. While he reads Greek daily with the greatest delight and prefers books on philosophy to anything else and impresses one with those words of Chaucer's of the "parfit gentil knight," the secret springs of his real abiding success in life are his concern for the souls of men. Montesquieu's words "to render an intelligent being yet more intelligent" seem to fit him perfectly on first acquaintance, but when you know him better you are more apt to think of those words of Bishop Wilson,

"to make reason and the will of God prevail," as the one vital thing in life to him.

His first wife, Soo Ngoo Wong, was a woman of remarkable friendships, of unusual enthusiasms, and great power. Coming from the best of Chinese families and sharing a similar experience in the educational field as headmistress of St. Mary's Hall, she threw herself wholeheartedly into the work of the college. To her memory is erected a splendid social hall where students may take their friends and families and around which all the social life of the campus centers, a fitting memorial to a woman who always had her home filled with students. Mrs. Pott died in May, 1918, leaving four children. Two of the sons are serving the Church as teacher and doctor in two of our mission institutions. One son and the only daughter after several years' service at St. John's and St. Mary's, are now living in the United States.

In 1919 Dr. Pott married Mrs. Francis C. Cooper, the widow of a beloved fellow worker on the St. John's faculty. In her continued the charming hospitality and graciousness in all relationships, which have ever characterized Dr. Pott's home.

We, of a younger generation, have the habit of basking in the sunshine of some high-sounding phrases as the sure cure for all our ways. Yet even we are not such great sinners in this respect as the Chinese, of whom Hu Shih, their modern scholar and philosopher, has said, "that they make a religion of words." Such an influence has failed to make any impression on Dr. Pott. It is difficult to get him to give you in any few words his philosophy of life. He prefers to live it. How better then can we explain him than in the motto of St. John's "Light and Truth," which words, lived by its President, have been symbolized by St. John's students throughout all parts of China and the world.

**In an early issue—A Malihini Visits the Church in Hawaii
by Edna B. Beardsley**

The Church and the New Rural Trends

Rural sociologist stresses need for spiritual leadership in country areas if a happy solution of our vexing problems is to be had

By Professor Roy J. Colbert, Ph. D.

Chief, Bureau of Economics and Sociology, University of Wisconsin Extension Division

Dr. Colbert is well known to our readers through his participation in the Conferences on Rural Church Work held annually in coöperation with the Rural Leadership School at Madison, Wisconsin. The meeting of this conference, June 25-July 6, gives an especial timeliness to this article which concludes the series, Some Social Problems Facing the Church in 1934, published in coöperation with the Department of Christian Social Service. In response to many requests the series is being reprinted in pamphlet form and will be available soon.

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WHETHER OR NOT we like it, these days require us to do much rethinking. "The old order changeth," and for more than a quarter of a century we have been nosing our way into a new culture era. We have too long resisted and postponed rethinking; for more than a decade we have been "playing with dangerous experiments," attempting to pour "the new wine in the old bottles"; "getting back to normalcy"; "back to the policies of Lincoln, Jefferson, and Washington"; back to "rugged American individualism." These efforts to avoid rethinking failed, and for the past few months responsible citizens have set a world's record for



PROFESSOR COLBERT

Includes service as a vestryman of Grace Church, Madison, among his Church activities

speed and volume of rethinking.

The whole of American life requires rethinking. We must not assume that it is only governmental and economic agencies that are on trial for criminal neglect. Our educational institutions must share the blame for too much blind placating the dollar-getting "respectability" of *status quo*. Now we might as well face the facts, the Church has been none too alert in grasping the challenging opportunities for meeting the bewildering and dwarfing spiritual problems of a rapidly changing social order. I do not mean that the Church has been blind to these opportunities; as a matter of fact, "She has built better than she knew," but she has been slow, terribly slow, in sensing the larger spiritual needs of our time, and in striving to shape her program to cope with these large-scale spiritual problems.

In this article we can rethink but one of these large-scale spiritual problems; the one which, in my opinion, is basic—the relation of the Church to the trends in American rural life. I am aware of the fact that many urban Churchmen will wonder why I regard the trends in rural life of basic concern to the Church. This I think will be clear after examining some of the major aspects of the situation; perhaps, too,

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these urban Churchmen will agree with me in my contention that the future of the Church in America depends upon our reaching and serving rural America.

OUR RURAL HERITAGE

IN THE FIRST place, we must recognize that much of what we call "Americanism" is a composite of some home-grown culture patterns that developed out of rural pioneer life. As the early settlers pushed westward, they did not follow the European tradition of living in closely organized villages, instead, they settled on individual farmsteads, often miles away from their nearest neighbors. The Homestead Acts furthered this type of settlement. Old family ties, which mean so much to Europeans, were readily severed as wave after wave of settlers pushed toward that last acre of the frontier. Hence, home came to mean something different to the American than to the European: it was the isolated farmstead, where father, mother, and a large family of children were held together by a common task that set a standard of long hours and hard work for big and little.

The rigors and hardships of pioneer life have been told so often that there is no need to relate them again. We do need, however, to give further thought to the culture patterns that grew out of the struggle to survive on the isolated frontier homestead. These patterns have too long served as the measure of a man, the criteria of good character, successful business, and shaped attitudes and policies of man-to-man relations. Certainly personal liberty would have to be glorified in order to persuade people to live on the isolated pioneer farm. Likewise there was good reason for stressing independence and "self-made man" as virtues when a man simply had to work out his own salvation. "Rugged American individualism" fitted the requirements of pioneer conditions when only the rugged won out. The Homestead Acts put private property at the very center of American culture; to own land, get wealth, and accumulate property was one way to

get power. When one considers the real poverty of the pioneer home, of the amount of toil it took to "get rich," of the importance of production capital (such as horses, cows, tools, and seeds), we can understand why property rights were held more sacred than human rights, why a horse thief was hanged and human exploitation justified.

The coming of the railroads hastened the spread of the population over more land: in 1850 only 15.6 per cent of the total area of the United States was in farms; in 1930, more than half (51.8 per cent or 988,771,000 acres) was in farms. Until the opening of the present century, the foreign-born settlers assisted the fast-moving native Americans to get as much land as possible into farms. Until a quarter of a century ago, in spite of the great aid of the railroads, the unimproved highways kept progress back. While the farmers in a few sections of the country produced for the market, the great majority produced primarily for family consumption and marketed what the family could spare. The farmer in those days saw very little real money: most of his trading, even at the country store, was a direct exchange of produce for goods. Nor was he concerned about packing, grading, or processing his produce for the consumer,—that he would leave to the consumer or to the middle man, whom he later came to hate. So he drifted into the development of an economic structure that became his dictator and from which even the Federal Government seems unable to free him.

American educational history would not be what it is today if the typical pioneer farmer had had his way: He was an advocate of the "school of hard knocks." He accepted the meager offering of the one-room country school, but objected to compulsory school laws on the ground that they violated the personal liberty of both parent and child. Those were "the good ol' days," and not so far off at that!

In matters of religion the American pioneer took a deep interest. Communities could not be large, because roads were

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bad during much of the year and either on horseback or by buggy one could not travel far. Furthermore, in those not-so-distant days, before the automobile and the party telephone line, the coming together of the isolated families of a rural community was a real event! Perhaps this hunger for association contributed as much as did the "hunger after God" to the building of so many little rural churches. Seldom were any counter-attractions tolerated. The statutes of most States are still padded with the "blue laws" that were designed to give the Church a complete monopoly of Sunday.

Among some groups religion had a queer meaning: it was not considered so much a way of living, but more of a seasonal emotional experience. The old camp meetings and revivals, usually conducted by a non-resident evangelist, provided the annual thrills of "getting religion," when the "backslider" repented and the unregenerate sinners "came forward." Needless to say these meetings were anything but quiet seasons of prayer and worship! But the regular minister, serving a circuit of these small churches, was generally a man of unusual qualities. Many of them were outstanding men of ability and scholarship, and they were fired with a zeal for Christ-like service that enabled them to overcome obstacles and endure hardships difficult to comprehend in these days. These were the men who laid the foundations for the new era in America; they planted food for lofty thinking; they mellowed the harshness of the selfish individualism and created a deeper appreciation for education and social responsibility.

Here we have indicated only a few of the rural heritages that to no small extent determine the complexion of the American attitudes and standards today. On the material side of life, we travel with the speed of the automobile; in matters of spiritual attitudes and human relations, we still travel in ox-carts, hub-deep in pioneer selfishness, wealth crazed, and muttering something about "our personal liberty." We have been hearing much of this of late from our "captains" of

finance, business, and industry. But it is in the rural population that these pioneer traits resist most doggedly the movements for efficient coöperation, strong organization, and for the regulation and control of individual enterprise. Consequently, to understand the present-day trends in rural life it is necessary to keep in mind these culture lags. It is on this point, too, that we see a real opportunity for Christian leadership.

RECENT TRENDS

LABOR-SAVING MACHINES, automobiles, good roads, telephones, electric power, the radio—the "American standard of living"! These "elements of progress" have swept us suddenly into another age. The frontier has gone; the period of industrial expansion begun. Giant organizations were created for producing and distributing on a large scale the thousand-and-one things wanted and needed by a goods-poor, but potentially rich population. America was becoming industrialized. The rapidly growing industrial cities attracted millions of workers from foreign lands, but the great army of new leaders was recruited mainly from the rural communities. The waves of population shift turned from the land to the factories and business enterprises. From the beginning of the century down to the beginning of the depression in 1929, these waves of new workers kept rolling in from country to city; in 1900, over 60 per cent of the total population lived in rural communities; in 1930, 43.8 per cent was classed as rural, and only 24.8 per cent as living on farms.

Improvements have increased the production on the farm and at the same time greatly reduced the need for farm labor: one man, equipped with modern machines, can now do the work formerly done by a large family and several hired hands. Now the farm boys and girls, especially the girls, get a better education than their parents received. Some few attend agricultural colleges, but the vast majority look to other occupations as a life's work, and this generally leads them to the city.

The old farm home can no longer keep

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the family interests together; the small personal community no longer affords the props to keep folks straight; the children in the family, a much smaller family than in pioneer days, grow up, attend school, and leave mother and dad at home alone to work and wonder. Most of these young folks are still in their teens when they leave home, the girls leaving, generally, at a younger age than the boys. But the city needs them. They furnish the leadership for the cities. Without them most of the city churches would not last another generation. Why? Because the birth rate in the urban population is not sufficient to maintain itself. Even under conditions of the present low death rate, there must be 368 children, one to four years of age, for every 1,000 women, between the ages of fifteen and forty-five years, in order to maintain the population without increase or decrease.

The 1930 census shows that large cities have 293 children; the smaller cities (2,500 to 100,000 population) have 341 children; the villages 471 children; and the farm population 545 children for each 1,000 women in the child-bearing age group. The birth rate in the cities has fallen faster and further than in the rural population, and it will probably drop still more. Large families are no longer the rule in the rural community, and may even get smaller; but country life is more favorable to rearing children and its birth rate is not likely to go much below what it is today. With the farm shorn of economic opportunity for all its children, livelihood for them will no doubt continue to be sought in the city, or in some adjustment between city and farm, such as is being developed in the new subsistence-farm communities.

Now what part does the Church play in this cityward drift? Have these rural youths received religious training to prepare them for life's battles in this "business adrift"? I hesitate, but I must say that the vast majority have had very meager opportunity for religious training. The clergy, like the country doctor, soon become enamored with the city attractions. But, in spite of the automobile

and good roads, the farm population does not become urban-minded, not even in religion. Country churches by the thousands have fallen into decay; their congregations, to a large extent, have drifted away from the Church. For example, in the 140 villages studied by the Hoover Commission on Recent Social Trends, the village church had an average membership of 172 in 1924, but in 1930 they could report an average membership of but 91—a loss of almost 53 per cent in six years! Was this loss to the village church due to transfers to the city churches? Ask your rector!

Now how about the further great readjustments that are taking place in rural America? While the farm population has been decreasing, the number of acres in farms has steadily gained, millions of acres have been hastily put in farms and under the plow that should never have been taken from public domain. Much of the farm population will have to find new occupational adjustment. This adjustment cannot be made without the aid and enforcement of governmental agency and this calls for courageous and far-seeing statesmanship. Already much is being done, but the readjustment of a population takes years. Strange as it may seem to some, happy solutions to these vexing problems demand spiritual leadership. Will the Church go to the people and lead, or must the people go seek and find the lost Church?

The Episcopal Church recognizes its responsibility to rural America. The Division for Rural Work in the National Council's Department of Christian Social Service, has gone far in bringing the problems of rural life to the attention of the Church. It has fostered, and is still fostering, training schools for rural clergy and for women workers in the rural field. The Rural Workers' Fellowship, an organization composed of clergy and lay workers in the rural field, is doing much to develop and to foster the leadership that is needed. But with all this it is too much to say that the Church is fully awake to the importance of "Thy sheep in the scattered places."

Chinese Bishop Named for Shensi Province

General Synod, *Chung Hua Sheng Kung Hui* elects the Rev. Shen Tz Kao, priest of Hsiakwan parish, as first Chinese Missionary Bishop

By Gladys W. Barnes

Editorial Correspondent, THE SPIRIT OF MISSIONS

FOR THE FIRST time, a Chinese has been elected as Bishop of a diocese in the *Chung Hua Sheng Kung Hui* (Holy Catholic Church of China). The Rev. Shen Tz Kao was elected on April 25 by the General Synod of the Chinese Church meeting in Wuhu, to the Bishop of Shensi. Although he is the first Chinese diocesan, he is the sixth Chinese Bishop, the others being assistants in various dioceses.

The Bishop-elect is priest-in-charge of the Church of the Triumphant Way in Hsiakwan, a section of the Chinese capital city of Nanking. He is one of the most keen and capable men among all the Chinese clergy. His mother was a Bible-woman for many years on the mission staff at Wusih. He attended Soochow Academy and St. John's University, graduating from the theological school in 1917. Directly after his ordination, he went to the Hsiakwan parish and has remained there ever since, working in close coöperation with the Rev. John Magee.

In 1928 Mr. Shen studied theology at Ripon Hall, Oxford, for two semesters and at Westcott House, Cambridge, for one. On his way to England he visited the Holy Land, Italy, and France, and returned to China by way of America.

In 1931 he was elected chairman of the House

of Deputies of the Chinese Church. The Union Theological School at Canton, a school serving most of the Protestant groups in south China, elected him its president in 1932 but he declined the office. In all his work, he has showed marked ability and devotion. Besides possessing executive and scholarly gifts he is a versatile artist.

His wife, who is also the daughter of a Biblewoman, is a graduate of St. Mary's Hall, Shanghai, and formerly taught at St. Faith's School, Yangchow. She, too, is capable, charming, and devoted. They were married about 1920 and have several small children who will have to be left behind much as American and English missionaries are often separated from their children.

The work for which the Bishop is elected is the Chinese Church's own mission field. It is directed by the Chinese Board of Missions and is wholly supported by the Chinese Church, except for such gifts as foreign friends may make from time to time. Need for a bishop has been felt for some years. In 1927 the Chinese Board of Missions urged that an endowment of \$20,000 (Chinese currency) be secured in order that a Chinese Bishop might be provided. This amount was pledged at the 1931 Synod and \$26,000 was in hand early in 1934.



Shen Tz Kao (center first row), with some of his Hsiakwan vestrymen. Archie Ts'en, president of the Chinese Board of Missions, under whose leadership the Shensi Episcopate Fund was raised, is at the left.

THE SPIRIT OF MISSIONS



ENTRANCE TO SIANFU MISSION COMPOUND

The Nestorian Cross over the gateway commemorates the early Christian efforts in this region. This is the center from which the new Bishop's work will radiate

THE PROVINCE OF Shensi, with its southern border about six hundred miles northwest of Hankow, and the neighboring Province of Kansu are the ancient center of Chinese history, art, and romance, the cradle of Chinese civilization. Marco Polo's road, onetime highway between Europe and Asia, traverses the region, past the shores of the black lake mentioned by Chaucer. One of the outstations of the mission in Sian is at Hsieng Yang, which was the ancient capital of three Chinese dynasties, from the time of Samuel to the time of our Lord. The Province extends north about five hundred miles to the Chinese Wall and the borders of Mongolia.

Even more interesting is the Christian background, for it was at Sian, the capital city, that the Nestorians, missionaries of the Assyrian Church of the East, left the record of their early work. The famous Nestorian tablet, which stands outside the city, records in Syriac the names of the missionary priests from Mesopotamia who served in Shensi in the eighth century. The tablet was erected in 781, later lost and buried under debris, and then rediscovered in 1625 by the Jesuit missionaries.

From the seventh to the fourteenth centuries the Eastern Church carried its missionary conquests right across Asia as far as Peiping.

When York Minster was celebrating its thirteen-hundredth anniversary, in 1928, part of the thank offering for that anniversary was given to the Bishop in North China (Frank L. Norris) for a church in Sian in memory of the early Nestorian mission carried on approximately thirteen centuries ago. And although the Shensi mission of the present day had from the first been manned and supported by Chinese gifts, Bishop Norris said he was "prepared to be inconsistent" about this and the Chinese Board of Missions welcomed with enthusiasm the gift from York. Together with smaller amounts from other sources, enough was received to build a little church, large enough for present needs, a cathedral for the future Bishop.

WHEN THE Chinese Church held its first Synod in 1912 the subject of "missions" was well to the fore. At the next Synod, in 1915, the Board of Missions was formed. Mr. Archie Ts'en acted

CHINESE BISHOP NAMED FOR SHENSI PROVINCE

as interpreter even then and since 1920 he has been president of the Board. In 1916, after a preliminary visit by the Bishop of Honan (William C. White) and the Rev. S. C. Huang of Hankow, work in Sian was opened on September 14 by the Rev. Lindel T'sen (now Assistant Bishop of Honan), and two volunteers from the Diocese of Shanghai. The work was then under the jurisdiction of Bishop Norris and is promoted by the Chinese Board of Missions.

After a few years of peaceful growth, the mission had a time of persecution and turmoil. Some of the students in the mission school fell a prey to Bolshevik anti-Christian propaganda engineered by outsiders. It was much to be desired that a strong resident leader should be put in charge. After consulting the Bishops, the president of the Chinese Board of Missions in March, 1926, issued a call for a volunteer for this difficult post.

Sian was at best a hard and lonely isolated place, and just after this call was issued the city was besieged for five months, during which time no news could be obtained regarding the all-Chinese mission staff then consisting of a clergyman, a catechist, a deaconess, and Bible-women. In September, Bishop Norris was able to report that they were all safe and well, though Deaconess Liu I-lan, who had worked under great strain, died on the following Whitsunday.

This was the "Red Year" in central China when Wuchang was besieged for weeks, Francis C. M. Wei was arrested on a mysterious charge of being a Communist, nearly all the foreign staff in the Diocese of Hankow were concentrated in that city, and later many of them were sent to Shanghai or out of the country.

The Rev. Nelson E. P. Liu, brother of the deaconess who gave her life in service there, had gone to Sian to take charge temporarily until a permanent or at least a long-term volunteer could go. Mr. Liu and his assistants did fine work for more than a year. Much of their efforts had to go into famine relief, but the mission school was reopened and evangelistic work continued. While Mr.

Liu was there, Bishop Norris confirmed twenty-seven men and women and ordained the faithful catechist, the Rev. Sun Chuen-tung.

By the spring of 1928 affairs in central China had calmed down enough so that the call for a volunteer could be considered, and the man who offered himself was the Rev. Leighton Yang, a devoted priest of the Diocese of Hankow, in charge of the river port of Shasi and its outstations. His offer meant that he must leave his children for five years, and his wife also remained behind to take care of his aged parents.

Although the distance was not over six hundred miles, it was then a ten-day trip of difficult travel. Railroads and even airways have shortened this now. Besides the distance, Shensi was in many ways a strange land to a man from central China. Worse than this, Mr. Yang arrived in the summer of 1929 to find a famine-swept country. A bitterly cold winter followed. The city was under martial law. The little staff and their local helpers devoted most of their efforts to relief, coöperating with the few other mission societies that work in Shensi.

Spring of 1930 brought a promise of harvest and more peaceful conditions; school enrollment increased to two hundred; an evangelistic group of twelve spent four weeks touring the five country outstations, preaching in forty villages. All their luggage was piled on one wheelbarrow and consisted of quilts for the cold nights, millet and corn and turnips, a phonograph and violin, some charts and tracts. Some of their experiences might have come straight out of the *Acts of the Apostles*.

This was the spring when the whole Church was saddened by the martyrdom of the Rev. Feng Mei-ts'en, and in mid-summer trouble flared up again in central China around Changsha in a reign of terror and destruction.

The mission in Sian continued to care for four hundred famine refugees, hoping that when they returned home for the June harvesting some of the Christian

THE SPIRIT OF MISSIONS

teaching would stay with them, which it evidently did for several former famine refugees have been among those later baptized. The city of Sian was comparatively peaceful though still under martial law and the country around was under constant threat of bandits. "A heavenly gift of fine weather," as Mr. Yang put it, helped the following winter's work. Thirty-three people were baptized, and a new outstation opened.

Inasmuch as during these few years the whole country and especially central China had suffered severely and almost continuously from famine, floods, bandits, civil war, and Communist attacks, it is not strange that the attention of the Church people had been somewhat drawn away from their distant Shensi mission field. Troubled about this, Mr. Archie Ts'en, just before the Synod of 1931, issued a spirited statement to the people of the Chinese Church, through their Bishops, calling for an increase of interest in and support for the Sian Mission. He admitted the difficulties nearer home, and said "the novelty of the appeal had worn off," but that nevertheless "it is criminal of us to send the missionaries there and then forget about them." He asked especially for a delegation of laymen to visit Sian at their own expense, not to investigate but simply to learn for themselves that they might report to others at home.

Another autumn of hopefulness and favorable weather in Shensi was marked in central China by devastating floods, and the Sian mission celebrated its anniversary by sending a generous offering for flood relief. The mission staff was increased by a lay evangelist from the Diocese of Shantung, and the American Bible Society assigned a worker to that field. Bishop T'sen, to whom had been assigned the oversight of Shensi, made a two-weeks' visitation, confirming twenty-eight people.

The friendly delegation took form and actually reached Sian in September, 1932, arriving on the mail truck, Mr. Archie

Ts'en perched on the topmost bag of mail. There were three laymen, a clergyman, and Bishop T'sen. They stayed ten days, saw everything, and contributed immense help and encouragement to the mission.

After they had gone, Mr. Yang took advantage of the season when the farmers had little to do to have a series of four-day missions, touring the outstations, clergy and catechists all taking part, each one responsible for preaching or teaching certain subjects.

By the end of November, however, after long drought, famine conditions appeared again and sufferers began streaming into Sian. Conditions were worse than they had been three years before. A new railroad made it easier to ship flour in from the east, but the people had no money to buy it. Again the mission had to give its major efforts to relieve suffering, while Chinese and foreigners throughout China and abroad rallied to help as much as they could.

Last winter Bishop T'sen confirmed twenty-seven persons in Sian. The staff now numbers in all fourteen, including local lay volunteers. There are about 162 confirmed persons, 349 more baptized, and 265 catechumens (preparing for baptism). Contributions received locally in 1932, a "famine year," amounted to \$233 from the Chinese, \$50 from foreigners, and \$452 from school fees. The mission sends its Good Friday Offering for work in Jerusalem.

While the actual numbers in the mission reports are at present small for reasons that must be obvious, the mission's influence is increasing and the opportunities are boundless. A Bishop is not needed, of course, merely to shepherd the present little group of Church people, but to promote and establish the Church in that great Chinese province where missionaries are few. He is a pioneer missionary Bishop, and his field is a missionary frontier. And to him, the Bishop-elect, THE SPIRIT OF MISSIONS bids God-speed in his new labors.

The Spirit of Missions

PICTORIAL SECTION

Six Pages of Pictures from the Field

To the Members of the Church

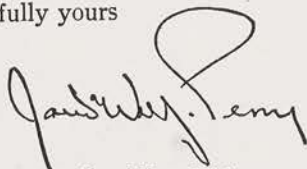
THE DANGER threatening our Missions stirs the heart of every loyal Churchman. Since there comes upon the Presiding Bishop and the National Council the administration of our missionary, educational, and social service work, I am bringing the situation to your personal attention. A million dollars is needed, of which half must be raised now.

When you read the financial statements think of more than figures in a budget. I can think of a small band of Igorots who walked for miles over the mountains early one morning, a year ago, to tell me what our missionary doctor had done for their people, and to ask that he be not withdrawn. Throughout the world that cry is echoed.

The work of loving ministry will go on only if the people of the Church will give the sum still needed for its support. Do not say, "It is too bad, but in a time like this what can be done?" That question is already being answered by hundreds of parishes, thousands of people, who are doing their part, however difficult. The whole can be done, and debt may be avoided, if everyone will help.

Because this is the task with which Christ charged His Church: Because this is the test of Christian discipleship: I ask that our Church membership throughout the country give now to sustain the work which is the Church's very life.

Faithfully yours



J. Wesley Perry
Presiding Bishop

Church Missions House
New York, N. Y.



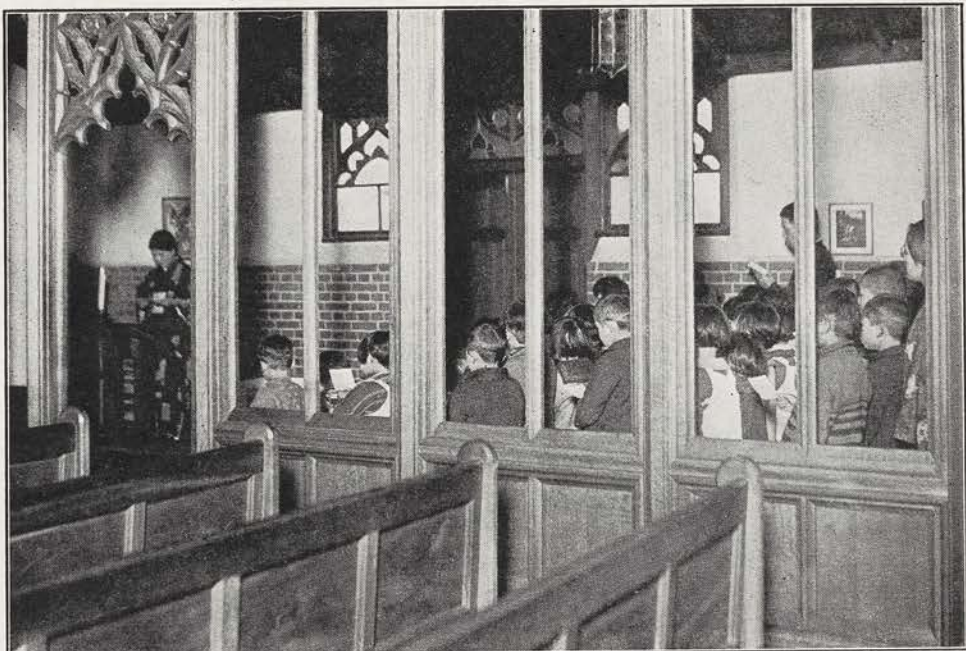
CHILDREN'S MISSION AT ST. PETER'S CHURCH, MINA, NEVADA

Under the leadership of Deaconess Margaret Hayes the Missionary District of Nevada has been having a series of successful missions for children. The group here is typical of the regular participants throughout the State

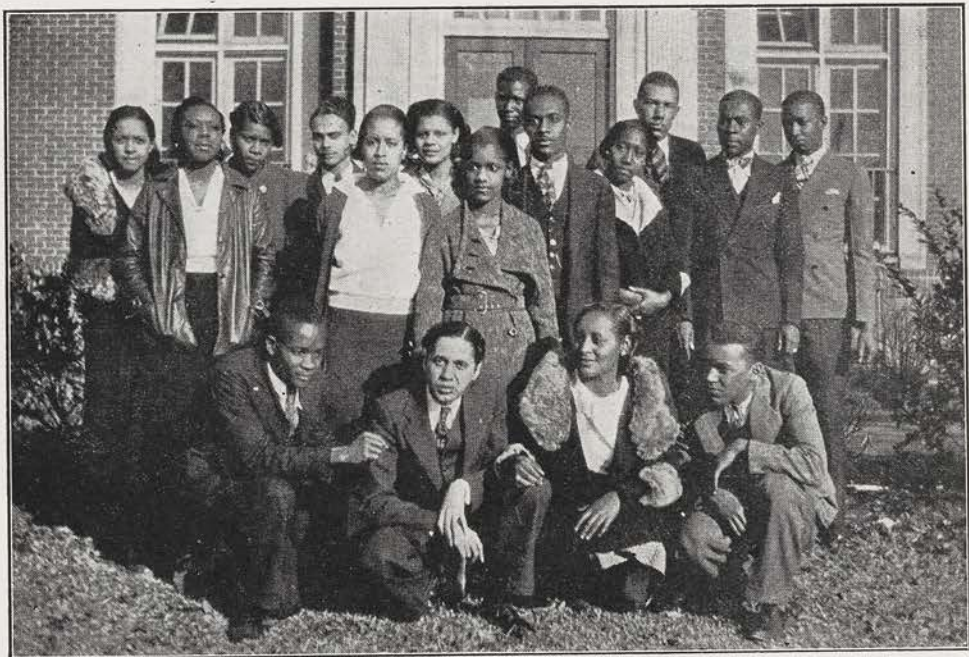


SAN JOSE DE GRACIA SUNDAY SCHOOL, MEXICO CITY, F. D.

Almost every mission in Mexico has its small but flourishing Sunday school. This school with over fifty pupils is graded and is in charge of the Rev. Josue Miranda (left). The congregation numbers about two hundred baptized members



SERVICE IN JAPAN'S FIRST CHILDREN'S CHAPEL, CHRIST CHURCH, SENDAI
Just the right size for children, this chapel is used daily by the kindergarten children and on Sundays by the primary department of the Church school. It is equipped with appropriate pictures, books, and picture screens



DRAMATIC CLUB, ST. AUGUSTINE'S COLLEGE, RALEIGH, NORTH CAROLINA
Winners of the second prize in a dramatic contest between North Carolina Negro colleges, this group participated recently in a drama festival at the University of North Carolina. The Rev. E. H. Gould is president of this Institute school

House of Bishops, Nippon Sei Ko Kwai, Meets at St. Paul's University, Tokyo



The Japanese House of Bishops numbers eleven members: two Japanese, four Americans, four English, and one Canadian. Those at the recent March meeting were (left to right): The Rt. Rev. Yonetaro Matsui, Bishop of Tokyo; the Rt. Rev. Norman S. Binsted, Bishop of the Tohoku; the Rt. Rev. Heber J. Hamilton, Bishop of Nagoya (Mid Japan); the Rt. Rev. John Basil Simpson, Bishop of Kyushu; the Rt. Rev. Arthur Lea, Bishop of South Japan; the Rt. Rev. Charles S. Reifsnider, Suffragan Bishop of North Tokyo; the Rt. Rev. Gordon J. Walsh, Bishop of Hokkaido; and the Rt. Rev. Shirley H. Nichols, Bishop of Kyoto. The two Bishops unable to be present were the Rt. Rev. Yasutaro Naide, Bishop of Osaka; and the beloved American pioneer, the Rt. Rev. John McKim, Bishop of North Tokyo.

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General Convention Highlights

Atlantic City, New Jersey, October, 1934

OPENING DAY, WEDNESDAY, OCTOBER 10

- 7:30 a. m. Corporate Communion of Bishops and Deputies, Ascension Church
- 11 The Opening Service, Municipal Auditorium
Sermon by the Presiding Bishop
- 2:30 p. m. Woman's Auxiliary sessions begin, Westminster Hall, Chelsea Hotel
- 3 Convention Sessions begin:
House of Bishops, Vernon Hall, Chalfonte-Haddon Hall
House of Deputies, Assembly Hall, Municipal Auditorium
- 8:30 p. m. General Reception, Assembly Hall, Municipal Auditorium
All Church people invited to meet the Presiding Bishop and other Church leaders

THURSDAY, OCTOBER 11

- 8 a. m. Corporate Communion of the women of the Church and Presentation of the United Thank Offering, Municipal Auditorium
- 8 p. m. Missionary Mass Meeting, Municipal Auditorium
Announcement of the United Thank Offering; Greeting by the Bishop of New Jersey; Missionary Address; Bishop Perry presiding

FRIDAY, OCTOBER 12

Joint Session of General Convention, Municipal Auditorium

SERVICES

On the two Sundays during Convention, October 14 and 21, the Holy Communion will be celebrated and the usual morning services held in all Atlantic City churches. Special services in the Municipal Auditorium will include Morning Prayer and Sermon at eleven, a Children's Service at four, and Mass Meetings in the interest of Foreign and Domestic Missions at eight p.m. The Holy Communion will also be celebrated daily in all Atlantic City churches and in the Chapel of the House of Bishops.

The National Council Training Institute will be held daily, Monday, October 12, to Friday, October 19, in the Municipal Auditorium. (Announcement of courses will be made in our July issue.) Exhibits of the work of the whole Church will be on display in the Municipal Auditorium.

Detailed announcement of other events including mass meetings, pilgrimages to nearby historic places, special luncheons and dinners and other entertainment, will be made in an early issue. Applications for housing accommodations should be sent to the Hotel Reservations Committee, Central Pier, Atlantic City, stating requirements and approximate price desired.

READ A BOOK

Miss Brittain's "Testament of Youth" acclaimed as best book on the War is recommended by

Adelaide T. Case

Professor, Teachers College, New York



I DON'T CARE FOR IT," said a youngster when I asked her what she thought of *Testament of Youth: An Autobiographical Study of the Years 1900-1925* by Vera Brittain (New York, Macmillan, \$2.50). No wonder! It is certainly not a book for the young. It is written from one survivor of the World War to another and in this country its message is primarily for the forty-five million men and women now living who are old enough to have taken part in the War and who have somehow, for better or worse, lived through it and up to the present day. That large numbers of these people are reading Vera Brittain's book there is no doubt. It is on many lists of popular books and has been widely acclaimed as the best book on the War.

The narrative is first-hand experience: a convincing autobiography written with extraordinary vitality. Miss Brittain gives an account, based on her diary, of the three periods of her life, periods which are so different from each other as to be almost three incarnations. She was born in the eighteen nineties. In the first part of the book she is a brilliant and determined young girl breaking through the soul-destroying obstacles of middle class family life in a British manufacturing town and securing for herself a university career of great promise. The second and longest part of the book describes her experiences as a war nurse. In the third and last section she returns to Oxford and builds up for herself a new life as a writer, a leader in the woman's movement, and an indefatigable worker for the League of Nations.

Journey's End, Under Fire, and The Case of Sergeant Grischa gave us a picture

of the horror of actual warfare. Their message is from the firing line. *Cavalcade* dealt most poignantly with the impact of the War on the generation too old to fight. *Testament of Youth* performs a special service. It shows modern warfare from the point of view of young non-combatant war workers, and specifically through the eyes of a woman. Miss Brittain, like so many other women, gave her own youth to the war. She lost her brilliant young fiancé, her only brother, and two close friends, one of whom was blinded in action. In resisting the relentless surge of suffering in hospitals and dressing stations, she lost to a large extent her young idealism and ready sympathy. At the end of the War her health, her plans for marriage, her family life at home, her career—all her intimate relationships and her dreams for the future—were completely shattered. And all this, as she felt more and more clearly every year, was to no purpose, simply a part of the colossal waste of body and spirit that war inevitably involves.

The finest part of the book is the last part where Miss Brittain describes how, out of the wreck of the War, she has been able to construct for herself, a fairly normal and exceedingly useful life. I think this was undoubtedly her greatest heroism. Unflinchingly she endured the hardships of a peace worker; more difficult in so many ways than those of a war worker. She disciplined her mind to the facts and theories of political history, relinquishing her early study of English literature. She traveled all over England, speaking to groups of ordinary people and enlisting them in the movement for international peace. She wrote and conferred

constantly for this end. Her personal affairs were all subservient to her sense of mission. Of this she says:

To rescue mankind from that domination by the irrational which leads to war could surely be a more exultant fight than war itself, a fight capable of enlarging the souls of men and women with the same heightened consciousness of living, and uniting them in one dedicated community whose common purpose transcends the individual. Only the purpose itself would be different, for its achievement would mean, not death, but life.

To those of us who see the purpose of God working to destroy the entrenched greed and pitiful ignorance which lead to war this book brings an unforgettable challenge. Without the revelation of God in Christ many men and women are giving themselves wholeheartedly to this great task. What are we doing, we who have been touched by the Spirit of our Lord and who are members of His Body, the Church?

Students Urged to Read Bevan's "Christianity"

SINCE MOST OF our college and university students do not study Christian doctrine and philosophy in a classroom, books which can be recommended to them as a substitute for formal instruction become important. One of the best volumes that I have met with (I owe my first chance acquaintance with it to John Crocker of Princeton) is one in the Home University Library series—Edwin R. Bevan's *Christianity* (New York, Holt, \$1.25.) The comprehensiveness of the title is itself appealing, and the tone of the book should win the attention of even the skeptical undergraduate. For the author tells his story as an apparently dispassionate historian. "It does not lie within the scope of this little volume," he says, "to offer a philosophical defense of Christian beliefs."

The book, nevertheless, will open the eyes of many to the grandeur of the Christian faith, tracing, as it does, the life and belief of the Christian Community from its rise in the Græco-Roman world to our own day. Perhaps the effectiveness of Mr. Bevan's volume lies precisely in the fact that he does not exhort, nor even defend, but sympathetically explains, just like a textbook on the gold standard. The story by itself is its own vindication, particularly when it does not beg the question by omitting everything before the Reformation or Darwin. It must, by sheer attention to chronology, exhibit an understanding of the great historic Christian doctrines. Mr. Bevan's calm treatment of the Arian controversy, for example, is anything but a yielding

to the prejudice that creeds do not matter:

If, when Christians said that God "so loved the world that He gave His only-begotten Son," they meant by God's Son a created Being not one with himself, even though it were a Being "similar in substance" to God, then the Cross might show a good man, or an incarnate angel, enduring pain by his own heroic choice, but it could no longer show God's love. God would simply have let someone else suffer, and that would be a cheap mode for God to show love. The very heart of Christian faith was involved in the controversy between Arius and Athanasius.

The underlying philosophy of the book, calmly historical though it be, can also be gathered from a passage like this:

As a matter of mere psychological fact, the thought of the Cross, in the significance given to it by Paul, has counted for far more, as the mainspring, throughout nineteen centuries, of Christian devotion, of Christian service and self-sacrifice, than the Sermon on the Mount. What Jesus was and did, according to this belief, is greater and more wonderful than what he said.

The book closes with a chapter which may rouse controversial judgments. It discusses the probable evolution of the various tendencies present in Christianity today, predicting an ever clearer cleavage between some form of "catholic" faith and unitarian "humanism". On the whole, however, Mr. Bevan's comprehensive survey of the Christian tradition is the sort of introduction to Christian thought that ought to be a minimum requirement in any liberal education.—THEODORE O. WEDEL, *Secretary for College Work*.

Youth's Spirit of Missions

A Feature for Junior Churchmen

The Twins of Star Island

By Arthur E. Southon

A WHITE MAN would never have guessed that anyone had passed through that tangled undergrowth less than five minutes before. But the lean, muscular form of the almost naked black boy went swiftly up the steep hillside, his bright eyes reading the scarcely visible signs as easily as if they had been the tracks of an elephant. A blade of grass slowly rising to its natural position, or a leaf lying on the ground, told him that the one he pursued was only just ahead.

The shadowy trail he followed led up to a big rock, and as he neared it he gripped his long thin spear more tightly. Slowly, cautiously, he peered round the bulging rock, lying almost full length on the ground . . . when with a shrill cry, an oil-polished black body dropped from an overhanging branch, crushing the hunter to the ground. For a few seconds there was a writhing, twisting heap, all arms and legs, then the two forms separated, revealing a pair of laughing lads, so alike that a stranger could never have told them apart.

They were the twins of Star Island, the sons of Qoqau, the chief, and this was their daily game—training for what in years to come would be deadly earnest against the enemies of their tribe.

Reaching the top at last their eyes turned instinctively seawards, and both paused in amazement. For there, almost below them was a small schooner drifting in with the last faint wind of the afternoon.

It was the *Southern Cross*, the missionary boat on which Bishop Patteson visited the many islands in those sunlit waters.

He had often heard of this beautiful island and had come now to try to persuade the chief to let him take some of his lads to teach them of God.

The *Southern Cross* dropped her anchor, and Bishop Patteson jumped down into the small boat alongside. By the time he reached the shore the twins were waiting for him. They had raced down hill to give the warning, but irresistible curiosity to see more of this strange vessel and still stranger white-skinned man had driven them to the shore. As he stepped out of the boat they looked at him with big, wondering eyes. They were scared, but as sons of the chief they stood their ground, too proud to show their fears. Soon most of the men of the island were behind them, clamoring for gifts.

When the noise died down a little, Bishop Patteson made them understand that there would be no presents for anyone until he had seen the chief. At his words they led him up to the thatched-roofed village, and before long he was sitting on a mat inside Qoqau's big hut. Then he told them why he had come, and tried to make them understand about his school on Norfolk Island, many miles to the south, where boys from a score of islands lived with him, learning many things.

They listened to him in amazement. This was something outside their experience. Instead of trying to get something from them, this man had brought presents; hatchets for the chief and his principal men, and the coveted fishhooks for all, even for the crowd of small boys. His story sounded impossible, but as they looked into the Bishop's sun-browned

THE SPIRIT OF MISSIONS

face, and listened to his strong, calm voice, they felt that here was a man whom they could trust.

"Give me two of your boys to come and live with me," he finished, "and I will teach them so that they can come back and teach you. They will be safe with me, and before many months have passed they will be home again."

This was far too big a matter to be settled at once. For many hours that night, and all through the next day, the chiefs of the tribe sat and talked it over. Some feared it was only a trick, but others were eager to find out the secret that made the white men so strong, and so rich that they could give away those priceless hatchets and fishhooks. Among these curious ones was Chief Qoqau, and he urged that two lads should be given to the missionary. The others asked if he would let the twins go, the lads who were the pride of his life; and because he had urged so strongly he could not hold back.

When the *Southern Cross* sailed out again, heading south towards Norfolk Island, Bishop Patteson did not stand alone on the deck. On either side of him was one of the twins, more scared than ever as they saw their home slowly growing smaller, but thrilled at the thought that they were faring out on an adventure in quest of the unknown.

ONE AFTERNOON TWO years later, the twins of Star Island were busy gardening at the Mission School of St. Barnabas on Norfolk Island. They had grown into strong, thickset fellows, and had learned a great deal of the things they had desired to know. They were no longer young savages, but Christians, and had been called at their baptism Richard and Clement. Bishop Patteson had an especially warm place for them in his heart, for they were still full of the fun which had made them the favorites of Star Island. They had been home for holidays several times, but now the time was drawing near when they should return home for good, to begin the work of teaching their people, and Bishop Patteson looked for great things from them.

They stopped in their hoeing to greet the Bishop as he came riding into the compound, and when he had passed spoke to each other of his troubled face. And Bishop Patteson *was* worried. He had ridden to the other side of the island, to the little town where dwelt the Pitcairners. They had sent for him as sickness had broken out in their midst, and now he had seen the fever he feared.

The next day he returned with his fears made sure.

"It is typhoid, and a bad outbreak," he said to his helpers. "We must try to keep it out of the school, so no one but myself must go over to the town."

For some days it looked as though the school would escape the terrible plague; and then one lad fell sick, and before night was delirious. One after another the lads went down with it, and for twenty-four hours each day the three white men doctored and nursed them with all the skill they had. The Bishop, who had brought each lad from his distant home, felt himself responsible for them, and worked as hard as two men. With only four hours' sleep a day he toiled, dividing his time between the Pitcairners and his own lads. But the love and care he gave so freely could not save them all. Before the plague was stayed four of the boys of St. Barnabas had died; the last two were the twins of Star Island!

Just before the end he came into the room with fresh medicine for them and found both lads, who until so recently had been heathens, kneeling on their beds, swaying with pain and weakness, praying to the new God they had learned to love.

ONCE AGAIN THE *Southern Cross* drifted to anchor off the sands of Star Island. Bishop Patteson watched the eager crowd rushing down to welcome the ship . . . and prayed for help in the awful task of breaking the news that the long-expected, much-loved twins would never again make the rocks ring with their laughter. He knew that the news would probably cause a furious uproar among the people; that they might

THE TWINS OF STAR ISLAND

believe that he had killed them himself, and avenge them by killing him. The one binding law of that land is "a life for a life," and every man on Star Island would count it a duty to kill the man who had taken away and failed to return the twins.

All the people were gathered on the beach, and as the small rowing boat grounded on the sand a sudden silence fell as they saw that neither of the twins was there.

"Where are my sons?" demanded Qoqau, his voice trembling.
"Dead."

At the low-spoken answer there rose a great sound of wailing, startling the birds on the hills above. The chief seemed stunned, unable to take it in. Marau, the last of his sons, wailed for a few minutes, then checked his cries and looked long and steadily at the Bishop, who stood in the boat with bowed head. All the dark suspicious thoughts of a savage raced through the lad's mind as he looked; raced through and passed. His brothers were dead; this man had taken them to their deaths; the law of his people demanded that his life should be taken for theirs, but as that evil thought came to Marau there came others that his twin brothers had given him during their long holidays. This man was good! His brothers had loved him. Rather than kill him, according to the custom, he would take their place; go and learn, and then come back to do what they had wanted to do on Star Island!

So while the people still wailed, he slipped down to the boat, jumped inside, and put his arm round the Bishop as a sign of his unshaken trust. That broke the spell which had fallen on the people.

The first to see Marau in the boat was his uncle. Shouting in a terrible voice, "Ha! he took away two, and they are dead; now he wants to finish by killing this one, the last of all!" he clutched his bow and poisoned arrows and rushed down the beach. When almost close enough to the Bishop to touch him, he fixed an arrow on the bow-string and drew

it back to the limit of his strength.

At his first cry Bishop Patteson realized the danger, and as the savage drew back the arrow he threw up his hand in sudden command, "Wait!"

The white man's stronger will checked the chief's anger, and he paused, still holding the arrow ready to fire.

"If you want to harm us for the sake of the lads, shoot me, but take good care of these others that they are not hurt."

The quiet, brave words, backed by the unflinching courage of the lonely white man, reached to the chief's passionate heart; the arrow dropped to the sand, and he began to ask questions about the twins . . . and the danger was over.

All that night there was fierce discussion in the chief's big hut. Marau begged to be allowed to go with the white man; but though he had been mastered on the beach, his uncle stubbornly refused to agree, and urged that as his brothers had been taken away to die so it would be with Marau. Qoqau did not know what to say. He had always given in to the lad who was his youngest and last son, and now that Marau's heart was so set on going with the white man it was hard to refuse him. Hour after hour the talk went on, some in favor and others against it. But Marau had his way. When the dawn came the palaver was finished; Marau should go.

He sailed the next day, and before the *Southern Cross* reached Norfolk Island he had learned to love the big white man who was so full of fun and happiness. Like his brothers before him, he became a Christian; and there came a great day in his life when he was ordained as the first native minister. From then on to the end of his long life he sailed among the beautiful islands of that enchanted sea, telling his own folk the wonderful story of a God who is only good. And many of those who heard him put away their savage idols and customs and entered into the life which never ends.

This story is from *Yarns on Heroes of the Deep* by Basil Mathews and Arthur E. Southon (London, Edinburgh House Press).

In an early issue — A Saint in the Slums by W. P. Nairne

SANCTUARY

A General Intercession

From the Book of Common Prayer

GIVE US grateful hearts, our Father, for all thy mercies, and make us mindful of the needs of others; through Jesus Christ our Lord.

O God, almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy;
Let thy fatherly goodness be upon all that thou hast made.
Remember in pity such as are destitute, homeless, or forgotten of their fellow-men.

Bless the congregation of thy poor. Uplift those who are cast down.
Mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs.

Cheer with hope all discouraged and unhappy people, and by thy heavenly grace preserve from falling those whose penury tempteth them to sin; though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save them from despair.

Grant this, O Lord, for the love of him, who for our sakes became poor, thy son, our Saviour Jesus Christ.

O God, at whose word man goeth forth to his work and to his labor until the evening;

Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil.

Shield from bodily accident and harm the workmen at their work.

Protect the efforts of sober and honest industry, and suffer not the hire of the laborers to be kept back by fraud.

Incline the heart of employers and of those whom they employ to mutual forbearance, fairness, and good will.

Give the spirit of government and of a sound mind to all in places of authority.

Bless all those who labor in works of mercy or in schools of good learning.

Care for all aged persons, and all little children, the sick and the afflicted, and those who travel by land or by sea or in the air.

Let the sorrowful sighing of the prisoners come before thee, and according to the greatness of thy power, preserve thou those that are appointed to die.

Give ear unto our prayer, O merciful and gracious Father, for the love of thy dear Son, our Saviour Jesus Christ. Amen.

The prayer of the humble pierceth the clouds.

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

April Meeting of National Council

MISSIONARY ENTHUSIASM, a determination to "hold the line" of the Church's work, many evidences of most encouraging activity on the part of Church people, both at home and abroad, and some indication of better economic conditions, were all apparent in the meeting of the National Council and its Departments, April 24-26.

Greater stress upon the specific missionary responsibility of the Church was urged by the Rev. Karl M. Block, who struck a responsive note in the Council when he said in part:

The wide publicity given to selections from *Re-thinking Missions*, especially those which are critical of missionary work and its motivation in the past, and the sometimes tragic financial situation in parishes and dioceses have rather definitely obscured the vision of many of our people with regard to the claims of the Church in the foreign field. I am confident that the time has come for us to reproduce in modern terms the sort of missionary education which was available at the time of the Nation-Wide Campaign and aided greatly in its dramatic success.

We must not forget the centrality of the missionary imperative in the words of the Master—and not alone in the specific missionary commission—that the New Testament is a book of missionary literature, that the Acts of the Apostles is a history of the missionary work of the apostolic Church, that the letters of Paul are the letters of a missionary to his converts, and that the advance of the Church has been geared to the development and emergence of inspired personalities who felt the central emphasis of the Gospel of Christ and whose biographies constitute the romance of our Church's history. . . .

Can we legitimately expect the Spirit of God to overrule timidity and indifference where there is no strong conviction, and hope to clear a deficit and make substantial advance? I feel sure we must take aggressive action if we are to lead the Church to a consideration of the opportunity and the challenge offered us at the present time.

SOME OF THE most serious action taken by the Council resulted from the first report of the Evaluation Committee (Bishop Sherrill, chairman, the Rev. Karl M. Block, William R. Castle, Walter Kidde, and William G. Peterkin). This committee was appointed at the February meeting to carry on the evaluation begun by Bishop Burleson and continued by Dr. Franklin.

The Council gave practical effect to a principle enunciated by the Presiding Bishop upon his return from the Orient by the adoption of this recommendation of the Evaluation Committee:

RESOLVED: That missionaries shall be returned after furlough to the extra-continental and foreign fields only upon the specific request of the Bishop of the district, ascertained two months before beginning of said furlough, accompanied by such detailed information as to the missionary's work and qualifications as the Bishop may think advisable and the National Council may require, and upon affirmative action by the National Council. And further resolved that missionaries going to the field be given to understand that the first term of service is probationary.

The First Vice-President was instructed to prepare the form upon which the Bishop shall give such information and make such requests.

Upon the recommendation of the Evaluation Committee the Council voted to request "the Bishop of Alaska to rearrange the provision for the work in Ketchikan, Anchorage, Seward, Cordova, Valdez, Douglas Island, Juneau, and Wrangell so that it can be carried on by three clergymen supported by the National Council." The Bishop of Alaska was requested further "to demand of the members of the congregations in these communities a larger measure of self-support."

THE SPIRIT OF MISSIONS

After careful consideration of conditions in the Hawaiian Islands the Council decided that after January 1, 1935, it should be administered under the rules governing Continental Domestic Missionary Districts. The Bishop of Honolulu was asked to place Iolani School under the management of a Board of Trustees or local corporation and to relieve the Council of personnel responsibilities. This plan will allow the Council annually to reduce its appropriation to Iolani until 1938 when it will cease.

The Evaluation Committee concerned about the inability of the National Council to make additional missionary appointments considered the advisability of continuing the appropriations to certain training schools. The National Council passed this resolution:

RESOLVED: That the National Council hereby advises the Bishop of Puerto Rico that pending the opening of this school no appropriation will be available for operating expenses after the close of the scholastic year, ending on or about June 1, 1934.

The continued operation of Windham House, New York, and the Bishop Tuttle Training School, Raleigh, North Carolina, was referred with power to the officers of the National Council after conference with the officers of the Woman's Auxiliary and the committees and principals of the institutions concerned.

Other recommendations adopted by the Council included plans for the progressive local support of schools operated under the auspices of the Church and a revision of the rules under which allowances are made for the education of children of missionaries. The National Council took this occasion to express its hearty approval of the plan presented by the Missionary District of Shanghai and of other similar plans for the progressive local self-support of national clergy. The Council recommended the adoption of a similar plan in every missionary district as soon as conditions warrant.

MISSIONARY APPOINTMENTS

THE COUNCIL ADHERED to the policy adopted a year ago that it could make no new appointments to the mission

field except under unusual circumstances. The many requests considered represented only a small proportion of vacancies existing, to say nothing of additional workers who are needed. Only seven appointments were made, some of which were conditional.

Three members of Sisterhoods were appointed for work in China. The Sisterhoods themselves have a large measure of responsibility in maintaining the work and the staff in the places to which they go and Council appointments are at half the normal salary.

Sister Agnes Margaret and Sister Louise Magdalene of the Community of the Transfiguration go to Wuhu, China, to do evangelistic work. They fill vacancies caused by ill health and retirement.

Sister Augusta goes to join the two others of the Order of St. Anne at Wuchang, China.

The only appointment in the domestic field was that of Mary R. Jones, a nurse who goes on a United Thank Offering salary to St. Ann's Mexican Mission, El Paso, Texas. The nurse's work is so essential at this mission that temporary workers have been employed to avoid a vacancy until a permanent appointee could be found. Miss Jones who is a member of St. Margaret's Church, Baltimore, Maryland, received her nurse's training in the Niagara Falls (New York) Memorial Hospital. Recently she has studied at the New York Training School for Deaconesses and before beginning her new work at St. Ann's Mission she will take a post-graduate summer course at St. Luke's Hospital, New York.

Three young men of exceptional ability were appointed, in each case on condition that interested friends will provide as special gifts, entirely outside of normal giving to the regular budget, the sum of four thousand dollars to cover salary for four years and outfit and travel expense.

Frank H. Moss, Jr., of St. Asaph's Church, Bala, Pennsylvania, who expects to be ordained on graduating this month (June) from the Virginia Theological Seminary, was appointed to the Missionary District of the Tohoku, where Bishop

THE NATIONAL COUNCIL

Binsted has only two foreign clergy on his staff. Students and faculty members of St. Paul's School, Concord, New Hampshire, are among the friends particularly interested in Mr. Moss.

Leslie Lindsey Fairfield of St. Luke's Church, Chelsea, Massachusetts, expects to be ordained on graduating in June from the Episcopal Theological School, Cambridge. He is the first appointee to the Missionary District of Shanghai in twelve years, although able clergy were never more needed in China than now.

Harry Taylor Burke of Christ Church, Bowling Green, Kentucky, who also expects to be ordained on graduating in June from the Virginia Theological Seminary, will go to the Philippine Islands where Bishop Mosher needs another man at Sagada.

NEW CHINESE BISHOP

THE NATIONAL COUNCIL was cheered by a cablegram from China announcing the election of the Rev. T. K. Shen as the first Bishop of Shensi by the General Synod of the *Chung Hua Sheng Kung Hui* then in session (see page 273).

The General Synod also nominated to the Church in America, the Rev. John W. Nichols, as Suffragan Bishop of Shanghai. This nomination is referred to the House of Bishops, in the United States for election next October, to be confirmed by the House of Deputies.

Dr. Nichols, a native of Hartford, Connecticut, and a graduate of Trinity College, Hartford, has spent practically his entire ministry in China, first in evangelistic work and later in charge of the School for Catechists at Wusih. In 1917 he was elected to his present position as Dean of the School of Theology at St. John's University.

BUDGETS—OLD AND NEW

FINANCIAL CONSIDERATIONS in connection with 1933, 1934, and 1935 inevitably occupied a major portion of the Council's time.

The whole situation with regard to the missionary work of the Church had been laid before the nine regional conferences

(see page 299) held in April. The Council was greatly cheered by reports of the courage and determination shown by those present at the conferences, and by the definite plans which many dioceses have already perfected to do their share in raising the entire \$500,000 needed for 1934, and as much as possible toward the elimination of the 1933 deficit.

Even before these conferences were held, a group of laymen had under way a movement on their part to "hold the line" of missionary effort, especially in reference to the needs of 1934. They are hard at work and are ready to extend this movement among laymen wherever so doing will not conflict with any effort officially under way in the dioceses.

The Council also was determined to make every effort to hold the missionary line and had faith that this can be accomplished once the needs are adequately presented, and with a better economic situation now developing. To this end, the Council will recommend to General Convention a budget of \$2,700,000 for 1935. This would provide for appropriations now in force, but is hundreds of thousands of dollars below what the Missionary Bishops insistently state as their minimum need.

The \$2,700,000 is exclusive of any amount which General Convention may find necessary to add for the payment of part of the 1933 deficit if any of it remains at that time.

It is the duty of the Council to recommend to General Convention a budget for 1935, 1936, and 1937. With action for 1935 as stated, the Council will ask to defer decisions on 1936 and 1937.

BISHOP PERRY'S PLANS

BISHOP PERRY, in opening the Council meeting, said, in part:

A statement is due to the Council as to the disposition of your chairman's time. The duties of the Presiding Bishop and of the President of the Council are well defined by canon, and determined by long experience. The functions of these two offices are not identical. Often they require careful balance between ecclesiastical or pastoral, and administrative functions. During the year 1933, four months

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were given to administration, with residence in New York; four months to missionary visitations abroad; two months to Church-wide visitations in the United States; and approximately two months to duties in Rhode Island.

It has become quite evident that responsibility laid either explicitly, or by implication, upon the Presiding Bishop requires his occasional presence, and his service at intervals, in various sections of the United States, in missionary fields, in England as representative of this Church at conferences of the Anglican Communion, and in Europe as Bishop in canonical charge of the churches there. It has become clear that the distribution of time already indicated will be necessary to the proportionate performance of these functions.

As regards the use of financial resources, the expense for travel abroad, for missionary visitations or for ecclesiastical duties in England and on the European continent, need not be an extra charge to the funds of the National Council, nor need be met by payments from appropriation of General Convention for the Presiding Bishop's expenses. The cost of visitations in Europe is met by a fund provided for this purpose alone. Missionary and conciliar visitations abroad have been and will be made only at personal expense.

In 1933 no visitations were made to the Churches in Europe. Thus far in 1934, the Bishop of Gibraltar and the Bishop of Fulham have generously represented me in confirming candidates at three of our parishes in Italy and Germany. The acute condition caused by fluctuation in foreign exchange, and the effect of this upon resident congregations; also questions that have arisen affecting the situation of our clergy overseas, will require the convocation of our Churches in Europe to meet before the summer season. Coincidentally, there has come from the Archbishop of Canterbury a call for a meeting in July of the consultative body of the Anglican Communion, the first in which the Episcopal Church in America has had constitutional part. As *ex officio* representative of our Church in this body, I feel under obligation to be present. I am planning, therefore, to sail after the middle of June for the Convocation and brief visitations in Europe, and for the conference at Lambeth, returning home in August for six weeks of final preparations preliminary to General Convention.

LOUIS G. WOOD

THE REV. LOUIS GEORGE WOOD, whose death occurred on April 20, was one of the small group of devoted and inspired men whose efforts were largely responsible not only for the inauguration and continuance of the Nation-Wide Campaign but also the missionary activity which preceded and led to it. Dr. Wood retired in 1930 on account of failing health. His Alma Mater, Huron College,

Ontario, conferred on him only a few months ago, a doctorate in sacred theology. The National Council recorded its gratitude "for his loyal self-effacing service, his vision, courage, and cheerfulness in the face of almost insuperable difficulties, during the years of his official connection with the Board of Missions and the National Council."

With Our Missionaries

ALASKA

The Rev. Warren R. Fenn returning to the United States on furlough left Anchorage May 27.

CHINA—ANKING

Dr. Harry B. Taylor and family returning to the United States *via* Suez on regular furlough sailed May 15 from Shanghai.

CHINA—HANKOW

The Rev. Walworth Tyng and family returning to the United States on regular furlough sailed May 5 from Shanghai on the *Anna Maersk*, and arrived May 28 in Los Angeles.

CHINA—SHANGHAI

The Rev. John G. Magee and family sailed May 3 after regular furlough in the United States from San Francisco on the *Chichibu Maru*.

CUBA

The Rt. Rev. H. R. Hulse arrived May 3 in New York.

HONOLULU

The Rev. and Mrs. J. L. Martin returning to the United States on regular furlough sailed from Honolulu May 26 on the *Lurline*.

JAPAN—KYOTO

The Rev. and Mrs. P. A. Smith returning to the United States on regular furlough sailed from Yokohama May 11 on the *Empress of Canada*.

JAPAN—TOKYO

Dr. and Mrs. R. B. Teusler sailed May 17 on the *Tatsuta Maru* from San Francisco. Helen R. Lade also sailed on the *Tatsuta Maru*.

THE PHILIPPINE ISLANDS

Edith M. Haslam returning to the United States on delayed furlough sailed April 11 on the *President Johnson*.

The Rev. and Mrs. W. Hubert Bierck returning to the United States sailed March 5 on the *President Johnson* and arrived April 27 in New York.

Foreign Missions

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

Across the Secretary's Desk

OUR CHURCH ARMY workers in the Hawaiian Islands are making a deep impression in many directions. Recently, a Buddhist, one of the oldest inhabitants in Paauilo, on the Island of Hawaii, presented Captain George A. Benson with a processional cross as a thank offering for visits paid during his long sickness.

MISS C. GERTRUDE HEYWOOD, principal of St. Margaret's School, Tokyo, tells of a significant official visit:

The other day several school inspectors from the Tokyo Prefectural Office arrived. Thinking they had come for the purpose of inspecting St. Margaret's, Dr. Kobayashi and Mr. Momma began to bring out the usual records, financial accounts, etc. The official said, "Oh, no, we are not here to inspect St. Margaret's. Our tour of inspection starts tomorrow. But before beginning it, we wanted to see a really good school, as a standard to go by. One of the officials in the office advised us by all means to come here." I asked Dr. Kobayashi if they referred only to buildings and equipment and he said that they definitely stated, both equipment and educational standards.

ON THE AFTERNOON of Easter Day the students of Mahan School, Yangchow, held a memorial service for their former headmaster and friend, the Rev. Benjamin L. Ancell, who died on November 30, 1933. The alumni are raising a memorial fund which will probably reach a total of \$10,000 Chinese currency. It will be used as an endowment for Mahan School. One former pupil of Dr. Ancell's though not an alumnus of the school, has generously offered to give, personally, a dollar for every dollar given by the alumni. Ten of the Mahan School boys were baptized on Easter Day and some twenty more are about to be received as catechumens in preparation for baptism. Dr. Ancell's life of love and devoted service continues to speak persuasively in Yangchow.

CONGREGATIONS AT All Saints', Anchorage, Alaska, are increasing and the Church school is growing. The Rev. W. R. Fenn reports that six persons are being prepared for confirmation, that several others are to be received from the Russian Orthodox Church and one from the Roman Communion. On the third Sunday of every month the evening service and sermon are broadcast over radio station KFQD at Anchorage. Alaska Time is five hours earlier than Eastern Standard Time. That is to say eight p.m. Eastern Standard Time would be three p.m. Alaska Time.

A MESSAGE FROM Dr. Francis Lister Hawks Pott, President of St. John's University, Shanghai, China, tells us that Dr. T. V. Soong has secured for the university one of the most valuable collections of Chinese books in the country. It is the library belonging to the late Sheng Kung-Pao. In connection with this gift Dr. Soong proposes to erect a new library building for the housing of the books, in memory of his parents, and to provide for the expenses of its maintenance. This is one of the most notable gifts ever made to the university.

PROSPECTING OPERATIONS in the mountain regions around Baguio in the Philippine Islands the last four or five years, have indicated considerable, although no very rich gold deposits. Companies have been formed to develop these prospects commercially. Labor is needed. Who so qualified to supply it as the hardy Igorot people whose homes have been in these mountains for four thousand years or more? As a result, Bishop Mosher says, "Literally hundreds of our Igorot Christians from the northern stations are in Baguio and its outstations and more are coming."

THE SPIRIT OF MISSIONS

In his estimate of appropriations for the year 1935, he pleads for three catechists to minister to these Igorot miners. "Our best catechist is already there," he says. The three additional that he asks for will require an appropriation of \$780 a year or \$260 each. That \$780 would be a new item and the chances for new items surviving in any schedule of appropriations for 1935 will be about one in a thousand. Meanwhile, what is to happen to those mountain Churchmen who come from the care of our northern mission stations like Besao, Sagada, Bontoc, Mainit, and many others? They are not concentrated in one place but are spread out through a wide area where travel is difficult and slow. It is not possible for our missionaries in Baguio, with the duties they already have, to take to the trail for days at a time. Bishop Mosher feels so strongly that he says:

Perhaps no place in the mission is it more important to strengthen our stakes immediately than in Baguio. I feel that these items should be allowed.

So far as I can see, the only way in which these items can be allowed is for some parish or person or persons to assure the Department that in addition to the usual gifts, they will provide for one or more of these catechists at \$260 each.

FORT YUKON, ALASKA, has two Sunday schools: one is made up of Indians with an enrollment of forty-nine, the other of English-speaking children with an enrollment of thirty-three. These eighty-two young Church people made a Sunday school lenten offering of \$205. Is it any wonder that Dr. Burke says:

I am proud of it. The amount makes an average offering of \$2.50 per pupil. They took great interest and showed great ability in seeking help for the Church.

Progress in Shanghai, 1909-1933

Shanghai statistics, furnished by Bishop Graves, show some remarkable developments during the twenty-five years, 1909-1933:

	1909	1914	1919	1924	1929	1933
Catechumens	634	767	1,055	1,062	830	806
Baptisms:						
Infant	71	132	166	246	230	373
Adult	109	286	274	385	205	373
Confirmations	130	205	302	341	289	443
Baptized Christians	1,919	2,711	4,413	6,647	7,002	9,378
Communicants	919	1,329	2,104	3,280	3,737	4,812
Day Schools.....	25	34	40	40	19*	21
Pupils	701	1,060	1,306	1,934	1,076	1,573
Boarding Schools.....	9	10	11	12	7	9
Pupils	672	1,016	1,234	2,012	980	1,561
Sunday schools.....			56	67	45	65
Pupils			4,196	4,819	2,154	3,763
Nurses' Training Schools.....			2	3	3	3
Pupils			65	102	134	177
Contributions, Mex.	\$ 5,932	\$10,855	\$15,016	\$22,075	\$24,257	\$52,755

*The decline in school work between 1924 and 1929 was due to difficulties and disturbances that developed during the period 1925 to 1928, and to the issuance of Government regulations affecting mission schools. It is suggestive that even during this difficult period the number of baptized Christians and communicants increased.

Religious Education

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

WHAT IS THE objective of our Church school work? This is the principal question which has arisen during the past few months in an extended series of conferences I have attended. The deepest interest has been shown in every effort to clarify our aims and to see clearly just what we are trying to do with our children in the Church schools.

In times of change it is most necessary that we keep our eyes clearly on our goal. When there is little change in life we can afford to follow the ruts that have been worn in the road, but in days like ours we must study our progress carefully lest we lose ourselves on bypaths.

It has been remarkable to find how various conferences of clergy and Church school workers in all parts of the country have agreed in their statements of our aims and of the most important agencies to be used by us in achieving our aims. It has been possible to state the aims of our work in about six clauses, and these may well serve as a standard by which we can judge the value and success of the teaching and the leadership which we are giving. The objective of our work in religious education is:

1. The development of Christian attitudes in relation to our fellowmen.
2. The development of Christian attitudes in relation to God.
3. An increasing knowledge and appreciation of the Christian philosophy of life (*i. e.*, Christian thought and doctrine).
4. An increasing knowledge and appreciation of our Christian heritage (*i. e.*, Bible, Prayer Book, Church History).
5. Initiative in Christian discipleship.
6. Participation in the corporate life of the Church.

If these are the goals which we wish to achieve, it follows that the value of every course we teach and of all the methods that we use must be determined by their success in reaching this desired end. We cannot satisfy ourselves that we are doing good educational work if we simply "teach a course," unless this course de-

velops and enriches the lives of our boys and girls in the ways mentioned above. Every method must be a means to realize some part or aspect of this sixfold goal. The good teacher is the one whose pupils exhibit growth in this direction.

Now, of course, it is impossible to measure such growth accurately. The Christian life is too complex and delicate a thing to be measured by any crude instruments. But the teacher who will keep this objective clearly in mind, and who will criticize his or her own work by this standard will have much clearer light on what is important and what is unimportant in the work of the Church school.—D. A. McG.

YOUNG PEOPLE'S CONFERENCE

A GROUP OF YOUNG people, members of the Project Board and others, representing six of the eight Provinces met April 21-22 with officers of the Department at Church Missions House to discuss the situation in young people's work and to look toward General Convention.

The Project Board organized last June at the Evanston Young People's Conference held a preliminary meeting and dissolved by virtue of the fact that they were empowered by the Evanston Conference to act for one year.

The conference discussed the needs in the various Provinces as the group saw them. These needs included:

1. National consciousness on the part of young people.
2. Correlation of young people's work.
3. Close tie-up of diocesan, provincial, and national young people's organizations.
4. Young people's work an integral part of the program of the Church.
5. A dynamic and constructive program for parish groups.
6. A national program for young people.
7. A clearing house of ideas.
8. A central office that could furnish help for groups who wished to organize, needed programs, or other aid.

9. Communication between groups. (It was felt that *The Challenge* helped to fill this need, as it was able to reach small and outlying districts and keep them in touch with what was happening and provided an exchange of ideas.)

10. Cooperation of both parish clergy and bishops.

11. Backing of the Church.

12. Advice to advisers.

13. Adult leadership.

A discussion of program material for the coming year resulted in an agreement to use *Valiant Christians We?* as the basis for programs. The publication of detailed programs for each Sunday night in *The Challenge* was urged.

A cooperating committee composed of one young person from each Province was organized. The committee will elect its own officers and offer its services to the Secretary for Young People to work with her in every way possible to forward the young people's work. This committee also agreed to be responsible for *The Challenge*.

The conference also initiated plans for a National Young People's Conference to be held in the Middle West as early as possible.—DOROTHY MAY FISCHER, *Secretary for Young People's Work*.

THE FIRST WEEK-END of General Convention, Friday-Sunday, October 12-14, will be of especial interest to the youth of the Church. An invitation is extended to all young people between the ages of fourteen and twenty-five, whether members of the Young People's Service League, Young People's Fellowship, Girls' Friendly Society, Brotherhood of St. Andrew, or any other youth group, and to other young people whether members of an organization or not.

The program, planned for the whole group, will be of interest to all. Time, also, will be allowed for group meetings of any organization that wishes to get together to discuss its own problems.

Details for this week-end will be given in the July SPIRIT OF MISSIONS.—D.M.F.

VALIANT CHRISTIANS WE? a discussion course for young people, is now available at Church Missions House Book Store. 25c a copy.

Missionary Education

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

SOME OF THE sorest friction points in the world today are caused by interracial relationships. Naturally the United States with its polyglot population of many races with varying social and cultural backgrounds, has its sore spots. One of these results from the presence in our land of Orientals—Chinese, Japanese, Filipinos, Koreans. And during the coming year as we read, think, and discuss the subject of Orientals in *American Life*, may we hope to find the Christian solution to these ills and perhaps begin to practice it more faithfully in our daily lives.

The Orientals in America are little known or understood by us, their Caucasian neighbors. To know them better, to extend our friendship and sympathy, to appreciate their possible contributions to our common life, to be more concerned with meeting their spiritual need, and to be more aware of the bearing of the relations between us and our neighbors of Oriental origin upon critical Far Eastern problems, should be goals of our study.

Some of the source materials and books for further reading are described below. All books and other materials may be purchased at the prices noted from the Church Missions House Book Store, while books listed under recommended reading may be borrowed from the Church Missions House Library at no cost to the borrower except postage both ways.

SOURCE MATERIAL

Orientals in American Life by Albert W. Palmer (New York, Friendship Press, 1934). Cloth \$1; paper 60c.

Dr. Palmer, a recognized authority on the Orientals living in the United States, has had a wide experience among them. Last summer he made an extensive trip along the Pacific Coast to visit the chief centers of Oriental life. The result is an informing presentation of the problems arising from the Christian mission among the Chinese, Japanese, Filipinos on the continent and Hawaii as well as wider issues involved and their bearing upon international relations.

THE NATIONAL COUNCIL

Leader's Manual by Margaret I. Marston. (New York, Missionary Education Movement, 1934.) Price 25c.

Our Church and Orientals in America. Free.

A brief description of the work of our Church among the Orientals in the United States.

Hawaiian Islands Today. Free.

Much of our work in the Hawaiian Islands is among Orientals, which is described in this leaflet.

The Episcopal Church Within the United States.

A map showing provinces and dioceses. Groups studying this topic will find it useful to locate the Oriental mission stations. Price 50c.

RECOMMENDED READING

Japanese in the United States by Yamato Ichihashi. (Palo Alto, Stanford University Press, 1932.) \$4.

The Human Side of Hawaii by Albert W. Palmer. (Boston, Pilgrim Press.) \$2.

Hawaiian Islands: A Handbook on the Missions of the Episcopal Church. 40c.

Filipino Immigration by Bruno Lasker. (Chicago, University of Chicago Press, Chicago, 1931.) \$4.

Chinatown Quest by Carol Green Wilson. (Palo Alto, Stanford University Press, 1931.) \$1.

Resident Orientals on the Pacific Coast by Eliot Grinnell Mears. (Chicago, University of Chicago Press, 1928.) \$3.

Immigration by Lawrence Guy Brown. (New York, Longmans, Green and Company, 1933.) \$3.

PERIODICALS

THE SPIRIT OF MISSIONS (281 Fourth Avenue, New York.) Monthly, \$1 a year.

Missionary Review of the World.

Special issue on the Orientals, June, 1934, 25c a copy.

Survey Graphic.

The issue for May, 1926, contains a valuable series of articles by the group of investigators connected with the Survey of Race Relations on the Pacific Coast in 1926, which should be consulted by everyone interested in a better understanding of Orientals in America.

Christian Social Service

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

BISHOPS ARE FREQUENTLY distressed at the lack of coöperation between the social agencies and institutions of their dioceses. There is a hospital with its medical program, a home for children with its child-caring program, a settlement with its social program, each unrelated to the others and often ignorant of their work.

For a number of years the Social Service Department of the Diocese of Los Angeles has fostered quarterly meetings of its numerous social agencies and institutions in order to prevent their isolation and to promote their coöperation. These meetings have been held in turn at the several institutions in order to provide opportunities for personal inspection. Special attention has been paid to suggestions for raising of standards.

These meetings have now culminated

in the formation of the Episcopal Welfare Federation, under the presidency of the Rt. Rev. Robert B. Gooden, Suffragan Bishop of Los Angeles. "The object of the Episcopal Welfare Federation is to promote closer coöperation among social service institutions of the Episcopal Church in the diocese, to assist in developing and maintaining a higher standard of social service work in the diocese, and to assist in securing interest and support on the part of the diocesan and the general public."

Nine diocesan institutions and agencies, together with the social service departments of the diocese and the diocesan Woman's Auxiliary, comprise its membership. Annually the Federation is to hold at least eight meetings, two of which will be joint meetings with the diocesan Department of Social Service.

Domestic Missions

THE RT. REV. F. B. BARTLETT, D.D.
Executive Secretary

MANY EXPRESSIONS of thanksgiving have come to us from grateful congregations for the generous assistance given by the American Church Building Fund Commission in the building of churches, rectories, and parish houses. In North Dakota, for example, during the past two years the Commission has assisted in building a church at Wahpeton and parish houses in Dickinson and Enderlin. For twenty-three years the Enderlin people worshipped where they could, in homes and public rooms. Now they are very happy to have their own building, and since its completion a year ago twenty-five have been confirmed.

During the past twelve months the Commission has assisted in the building of five churches, eight parish houses, and two rectories in the domestic field.

IN 1933 THE MOST important item of progress in the Missionary District of Salina was the establishment of the Associate Mission at Hays (see *THE SPIRIT OF MISSIONS*, April 1933, page 200). This mission gives concrete expression to the interest of the General Theological Seminary in the Church's work and especially in its application to rural conditions. Two clergy, seminary graduates, whose salaries are paid by the Missionary Society of the Seminary, are associated with a third priest provided by the missionary district. Besides the church at Hays, the mission cares for ten other stations in smaller towns and country districts; a wide field covering some three thousand square miles. One feature of the endeavor is to carry the Church to the country schoolhouse. This has been done successfully. The marked development in both country places and towns proves the worth of the mission and the ability of the Church to touch rural life. It also demonstrates what earnestness, energy, and competent training can accomplish.

Department of Publicity

THE REV. G. WARFIELD HOBBS
Executive Secretary

THE WRITER of a good sermon or speech may be singularly unsuccessful in writing Church publicity. To write publicity that is good and effective requires of most of us that we shall reconsider our mission and evaluate our technique. An astute writer in *The Editor and Publisher* says:

That which attracts, interests, and convinces the reader, making publication of words and pictures useful and profitable, remains a variable riddle, yet we know that the first rule of successful copy is action. That is true throughout the realm of literature. Therefore announcement of a moving event yields copy which can be labeled A-1. Upon the skill of the writer depends the quality of speed, glitter, and imagination-provoking elements which may enter the item. Able writers will say it quickly, deftly, smartly, simply. Stupid writers will lumber over clumsy description, analysis, inconsequential detail.

The good writer appeals in direct terms to the mean average of intelligence of his special audience and strikes chords reasonably sure to bring human response. The routine writer pounds out the facts with little appreciation of effect. The good writer characterizes in terms of realism, careful that detail is worthy of credence. He tells his story in orderly and restrained fashion, maintains scrupulous accuracy, makes his point and stops. The amateur strings it out to the tiresome end. Egocentrics will continue to make the best copy, when they do not write too much in the first person, because they are serving prideful missions, are subjective, and comprehend average human feeling. Sluggish, phlegmatic time-servers muddy the page.

Why do newspapers employ non-journalistic types? Why are there so many heavy-handed, dull-eyed people hanging on to the fringe of the publishing industry? It is not that there is any lack of lively and apt people, young, animated, objective, and capable. This is an idea business from start to finish, and yet it seems sometimes that there must be thousands who have slight conception of either method or purpose. Northcliffe, the great Englishman, who in a few years revolutionized British journalism, would not in his prime employ a non-journalist type even for clerical or salesman effort. His institutions, therefore, were electric with newspaper spirit.

Combine human decency, the moral attributes of the gentleman, with writing skill and a high civic mission and you have a success formula in publicity work that rarely if ever accepts defeat.

The Field Department

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

THE NINE REGIONAL conferences of the Field Department announced in our April issue (see page 206) were held as scheduled. Lewis B. Franklin and the Rev. C. H. Collett led the four Eastern ones. The Rev. Eric M. Tasman was present at Boston and the Rev. R. W. Trapnell at Philadelphia. Dr. Reinheimer led the five in the West, accompanied by the Rev. F. P. Houghton in Chicago and Omaha, and by the Rev. D. R. Covell in Portland, Fresno, and Dallas.

The total attendance was 385, distributed as follows: Bishops, 62; General Convention deputies and others, 212; diocesan field department leaders, 53; prospective staff aides, 58. There was representation from all save six dioceses and missionary districts.

This program of conferences has been the most valuable undertaking that the Department has been called upon to do in many years. More than four times as many leaders were reached as ever attended the annual conference, at only about twice the cost.

Because of the introduction of National Council matter into the program, the greater part of the time was taken up with consideration of administrative problems rather than with promotional policies. This was not only inevitable but perhaps desirable, because questions about the administrative problems entering into the Church's Program have in recent years done as much as anything else to block the acceptance and fulfillment of the promotional policies.

Today as a result of the nine conferences we have a better understanding among the leaders of the Church than we have ever had, not only of the problems making up the present crisis, but also of the fundamental policies and principles on which the promotion and administration of the parochial and missionary work of the Church rests.

The Field Department should be authorized to convene a similar set of conferences as early in the new triennium as possible, when the time can be devoted almost entirely to promotional subjects and in which the administrative subjects will be largely incidental.

The second comment to be made is that these conferences disclosed something very definite about the religious morale of the Church. Whatever doubts our Church leaders have had about financial and material recovery (and they have such doubts) they have recovered their belief in themselves as religious leaders. There is a power and an optimism developing out of this belief that is not an economic optimism. It bears every indication of being the real thing.

It is hard to define, but it is the mood which welcomed the Presiding Bishop's Call and Message for the Church-Wide Endeavor, and which now insists that that movement shall not be permitted to lapse, but that it shall be fostered until it is established firmly in the thought and action of the Church.

There has been a very vivid impression that the Call and Message opened a door of great opportunity for which we were hardly prepared and of which we have not as yet taken advantage. The response which the Call received opened the way for something in the nature of what was undertaken in the Bishops' Crusade. There has been a real opportunity to follow the Call by a declaration of what it contained and what it embodied. It was a magnificent opportunity to recruit and prepare a corps of missionaries of the Purpose of God and march a cordon of them through the Church from coast to coast in the sheer preaching of the Purpose of God. The Call opened that opportunity!

This new religious morale is to be reckoned with in planning for the missionary work of the Church.

The third impression produced by the

THE SPIRIT OF MISSIONS

conferences has to do with the evidences of economic recovery. There was sectional variation in this that would seem to indicate that recovery is coming more rapidly in those sectors where the economic life of the people is least engaged with the capital structure of the country.

If this thesis is true then it will account for the fact that in the conferences the Church leaders who were the least optimistic were those from the Church where its support is mostly engaged with the capital structure, and those most optimistic were those from sections of the country freest from this involvement. It would appear that these are not conflicting points of view, but valid clues as to what we may expect in the two sections.

There was a very definite sentiment that the Every Member Canvass conducted last November in the midst of the uncertainty and hesitation which prevailed prior to the opening of Congress, was not representative. The belief was voiced that if the Canvass had been made any time after the first of January, the acceptances that were reported at the February meeting of National Council would have told a very different story. There was a very general feeling in the groups attending the conferences that this recovery must be taken into account in making the plans for the new triennium, at least that the schedule of acceptances reported in January, 1934 was not the sole and only index that should guide the judgment of the Council in making its plans; that it was fair and safe to take into consideration the change that has taken place in the economic morale and spiritual morale of the country.

The conferences also supplied additional evidences that the base of giving for parochial and missionary support has been permanently altered so that even with the restoration of general prosperity we shall not find the several dioceses occupying the same positions in the amount of contributions as before the depression.

The next impression left by the con-

ferences has to do with the several classes of leaders which attended.

First as to the Bishops. It had been said in the past that it would be impossible ever to get them as a group to sit through two days' conference devoted to the rethinking and discussion of the details in the promotion and administration of the Church's work. But this sixty-two of them did with a remarkable degree of patience and good will and there is a new assurance that we have built up a bond of common understanding which heretofore had not existed.

The laymen who participated in the conferences were interesting and significant. They were clearly less conditioned by the Church's difficulties than the Bishops and parish clergy and definitely more hopeful about the recovery of the Church support.

It is hard to be self-controlled in recording the contribution which they made. Wherever in the Church one picks up a handful of laymen he is thrilled by their enthusiasm, by the discovery of the latent power there is in them and not realized in the Church at the present time. Laymen expressed amazement that they were not informed about the organization and operation of the Church. Elected deputies to General Convention said they were hearing these things for the first time—things about the program and the problems of the Church. They expressed amazement that so few of the facts about the organization and operation of the Church actually got to the laity, and registered confidence that the laymen as a whole would make a much more adequate response if Church leaders succeeded better in getting the facts to them.

Fifty-eight parish clergy responded to the call for enlistment as Department aides. Most of them were younger men who have risen to positions of leadership and influence since 1919. They believe with their whole hearts in the partnership of parochial and missionary work. In them we have a new force that can be used effectively in the Canvass this autumn and throughout the triennium.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Meeting of the Executive Board

THE EXECUTIVE BOARD at its meeting April 20-23 gave consideration to the program for the Triennial Meeting beginning October 10 in Atlantic City. The special business of this meeting centered in the theme "If we be His disciples . . ." will be the discussion of such tremendous ideas as world conditions and the resources of the Church to deal with them, Christian citizenship, missions in this new age, and personal religion or the life of the spirit. Following the addresses on these subjects by the Rev. Frank Gavin, the Rev. Howard C. Robins, Vida D. Scudder, and others, the meeting will be divided into small groups to consider their practical application to the everyday programs of the Woman's Auxiliary in parish, diocese, and missionary district.

Mrs. Franklin S. Chambers, President of the New Jersey Branch, again met with the Executive Board. Miss Elizabeth Matthews of Glendale, Ohio, who has been nominated presiding officer for the Triennial, was also present. Arrangements are well under way for the great Corporate Communion at which the United Thank Offering is presented, the mass meeting at which the amount of the offering is announced, the many necessary business sessions, the missionary luncheons, noon-day meditations, and many special meetings. The final program is rapidly nearing completion and will be published in an early issue of *THE SPIRIT OF MISSIONS*.

Together with all the other hospitality groups now hard at work in New Jersey, the Negro Church people are preparing with enthusiasm to welcome the members of their race. Atlantic City has a Negro parish, St. Augustine's.

The desirability of having additional funds for U.T.O. salaries led to a resolution which the Board will bring before

the Triennial, suggesting that a larger proportion of future offerings be used for workers and a correspondingly smaller proportion for buildings. This would mean that a larger offering would have to be assured before any amount is set aside for buildings.

The whole subject of field work, its policies and programs was discussed. The Auxiliary's experience in field work has now continued long enough and has been varied enough to be of increasing value as a guide to future work.

Another subject on which thoughtful discussion took place was the need of training candidates as compared with the need of funds for other more immediate purposes. It was felt that even the acute needs of the present time must not be allowed to hinder the supply of missionaries in the future.

Following requests and expressions of keen interest from many sources, it was decided to observe again a Quiet Day for Prayer on Monday, November 12, 1934. Further word about this will come later in the year.

In spite of much coöperation from branches of the Auxiliary, the Supply Secretary reported that requests for personal missionary boxes have not been completely filled. Such boxes are all the more needed this year, of course, because of difficult conditions in the mission field. Four hospital assignments have scarcely been touched.

The plan of having two treasurers in every parish, one for missionary funds and one for parish funds, and a similar arrangement in dioceses, was urged in a resolution sent to the Board by the Pennsylvania Auxiliary, adopted by the Board and sent to the Field Department. This plan already operates in some parishes and its desirability is increasingly recognized.

American Church Institute for Negroes

Auxiliary to the National Council

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

STUDENTS CONFIRMED at St. Augustine's College, Raleigh, North Carolina, during the past twenty years were personally invited by the Rev. Edgar H. Goold, President, to attend a Corporate Communion on Passion Sunday (March 18) in the college chapel to renew their Confirmation vows. Students unable to return to Raleigh for this service were urged to attend the Holy Communion in their own parishes on that day.

The Lenten Offering presented on Easter Day at St. Augustine's amounted to \$250. The offering included gifts from several graduates and a number of workmen on the campus in addition to those of the faculty and students.

THE VOORHEES SCHOOL, Denmark, South Carolina, has been busy farming and now rejoices that with seventy-five acres of grain growing well there probably will be enough flour produced to feed the student body throughout the coming winter.

Voorhees has been commended by the State for its reforestation work. The most recent feature of this program was the planting in January of an additional three thousand long leaf pines.

AN ALABAMAN and a Mississippian both now living in the Diocese of Newark, recently rented the East Orange High School auditorium for a performance of the Institute Quintet. This meeting was one of the winter series which took the Institute into the Dioceses of Newark, New Hampshire, Florida, and South Florida in an effort to make known the work which the Church is doing for Negroes through the nine Institute schools. The East Orange meeting (as well as others in the Diocese of Newark) was arranged by the Rev. George Plaskett. The large audience included a high percentage of Negroes.

THE GENERAL Education Board has contributed \$12,500 to add to the \$25,000 appropriated by the Woman's Auxiliary from the United Thank Offering of 1931 for a Girls' Trades Building at the Fort Valley Normal and Industrial School. These gifts will cover the entire cost of the building, work on which will begin soon. As is usual at Institute schools it will be erected by students of the school taking trade courses.

A SALARY SCALE below the minimum approved by the Southern Association of Schools and Colleges was the major reason why St. Augustine's College, Raleigh, North Carolina, Voorhees School, Denmark, South Carolina, and the Fort Valley School, Georgia, recently failed to receive the Class A rating of the Association. The schools were awarded Class B ratings, which it is hoped will be changed as soon as the Institute's income permits an increase of the salary scale.

The trustees of St. Mark's School, Birmingham, Alabama, found they could not pay teachers to teach the elementary grades this year. Two young women, well qualified to teach, are carrying on this work, depending entirely for compensation on the small tuition payments the children are able to make. In the same school a young woman graduate of West Virginia State College is teaching for maintenance only.

THE RT. REV. GEORGE CRAIG STEWART, Bishop of Chicago, who will make the main address on Institute Night at General Convention, recently made a tour of the four larger Institute schools: St. Paul's, St. Augustine's, Voorhees, and Fort Valley. The Diocese of Chicago raised most of the money for The Chicago Building at St. Paul's School and Bishop Stewart's interest in the Institute's work has always been keen.

Commission on Ecclesiastical Relations

Functions Directly under the Presiding Bishop

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

JOHN R. MOTT in a recent article (*The Living Church*, March 24, page 661) presents some interesting facts bearing on the future of Orthodox Christianity among the Russian people within and outside of Soviet borders.

There are almost forty seminaries in Russia today, with an enrollment of over thirty thousand students. But these are "anti-religious" seminaries and their graduates are equipped to preach atheism. On the other hand there is only one Russian theological seminary, the Academy of St. Sergius, located in Paris. This school Dr. Mott considers one of the "indispensable institutions of Christendom."

The Academy is fortunate in having an unusually gifted faculty. The professors "represent in the highest degree learning, saintliness, fidelity to the eternal truths of the Fathers, and awareness of the currents moving in the modern world bearing upon the life of the spirit."

But these leaders of young men aspiring to the Orthodox priesthood are provided for on a scale below the margin necessary for the protection of health. The student dormitory and refectory are primitive. Ten cots to a room is the average. A corner of the furnace room is partitioned off for a shower, the sole bathing establishment for professors and students. One hook or two per student do duty for wardrobes and are ample for the clothing he possesses. Instead of complaints there is a spirit of thankfulness to God for the privileges given.

Some of the students escaped from Russia recently to enroll in St. Sergius' Academy. Others have come from Poland, Czechoslovakia, and Estonia. The Russian parishes in Europe eagerly welcome the graduates, priests who have been given the best of modern theological and practical training.

From this center there streams in all

directions a constantly increasing influence upon the other Orthodox Churches, notably in Greece, Bulgaria, Yugo-Slavia, Rumania, and Palestine, through the Student Christian Movement, the religious press, the Religious Education Bureau, and in other ways. There has just been received in America the first of a series of Church school leaflets for young Russian people, published by the Religious Tract Society of London and distributed by the Y.M.C.A.

The Church of England and, to a small extent, our own Church have contributed to the support of this Academy. At present it is in desperate financial straits. It is the Y.M.C.A. which, through men such as Dr. Mott, Paul Anderson, Darius Davis, Ethan Colton, and Donald Lowrie, is keeping the needs of this "indispensable institution of Christendom" before us.

MORE CHURCH SCHOOLS

IN THE MARCH SPIRIT OF MISSIONS (page 157) the Rev. C. T. Bridgeman referred briefly to the work of Levon N. Zenian in whose labors on behalf of the Armenian Apostolic Church our own Church has a large interest and a small share. During the recent Christmas and New Year vacation Mr. Zenian visited the Aleppo Diocese (Syria), saw all the Sunday schools, and helped in making plans for 1934. Four more Sunday schools were organized during this visit.

Through correspondence he has laid the foundation of a Sunday school in Alexandria, Egypt, with one hundred pupils and ten teachers. As an outcome of the Daily Vacation Bible School at Kirkuk, Iraq, a Sunday school has been organized in that city with an enrollment of 125 and a staff of four. Through correspondence, Mr. Zenian is keeping in touch with the Armenian work in Greece and helping there in every way possible.

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