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OCTOBER, 1937

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Henry W. Hobson

Bishop of Southern Ohio

General Convention — October 6-20

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THE REV. G. WARFIELD HOBBS, D.D., Editor
WILLIAM E. LEIDT, Associate Editor

Vol. CII

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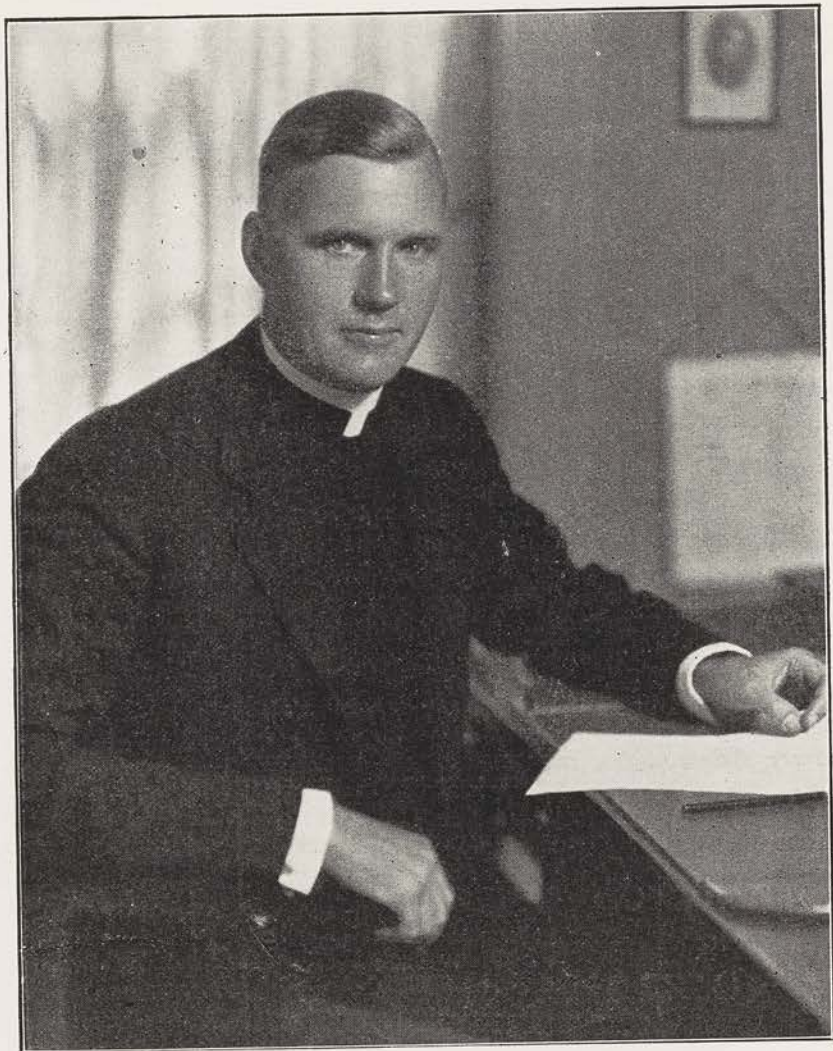
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The Rt. Rev. Henry Wise Hobson, Bishop of Southern Ohio, whose diocese this month will entertain the fifty-second General Convention in Cincinnati

The Spirit of Missions

VOL. CII, No. 10

OCTOBER, 1937



The Conflict in the Orient *Its Effect on the Church's Missions in China*

THE CONFLICT IN the Orient greatly affects the work of the Episcopal Church in China, which is located in the great valley of the Yangtze River from Shanghai on the coast to beyond Hankow and Wuchang six hundred miles away. The Dioceses of Shanghai, Anking, and Hankow cover this area.

When hostilities opened in the Shanghai area St. John's University and other Church schools were closed for the summer and many of our missionaries were on vacation at seaside or mountain resorts such as Tsingtao, Kuling, and Mokanshan.

Early in September cables were sent to the several dioceses advising that all married women with children should be evacuated from China as soon as possible and leaving further evacuations to the discretion of the Mission authorities. It also was suggested that no missionaries attached to the Shanghai diocese and not in the area, should return. When this has been borne out there will be left in the field:

Shanghai

The medical staff at normal strength
American clergy at almost normal strength

Teachers, very few

Assistant Treasurer of the Mission

Normal staff of Chinese clerical and lay workers

Anking and Hankow

While these areas are not out of the danger zone our missionaries are planning

to continue their labors as usual and normal staffs will be at work unless there is a marked change in the situation.

Much of the Church's work in the Shanghai area is halted. There is little probability of St. John's University, or any of the schools in or near Shanghai opening prior to the fall of 1938. St. Luke's Hospital has evacuated its buildings in the Hongkew area and reopened in temporary quarters at St. John's University about six miles away (see pages 483-4 for an account of some phases of this hospital's normal work). St. Elizabeth's Hospital, further removed from the immediate battle area, is functioning as usual. Some parish churches are in the line of fire and may have been destroyed but there is no doubt that our clergy, both American and Chinese, are hard at work in whatever circumstances they may find themselves.

While work in the Anking and Hankow dioceses is not yet interrupted any long continuance of hostilities is likely to affect our schools, while a wide extension of the battle area might bring to them tragic experiences such as those which Shanghai has suffered.

The extent of the Church's property loss is yet unknown but in mid-September our churches, schools, and hospitals in the International Settlement of Shanghai had escaped and St. Mary's Hall and St. John's University, just beyond the Settlement limits were safe. The latter institution is within the area occupied by

THE SPIRIT OF MISSIONS

the international force but St. Mary's is without military protection. Some of the other churches are probably destroyed. An almost certain and immediate loss is that from the rentals of business property owned by the Church in the Hongkew district, now practically evacuated. In balancing the 1937 budget and in preparing the budget for 1938 these rentals were counted on to the extent of \$26,954 per annum.

It would be natural to assume that if St. John's University and our schools in the Shanghai area are closed there would be a large saving in expense but this is not the case. Aside from fire insurance and the salaries of foreign (American) missionaries, the 1937 appropriations to the three leading institutions in the City of Shanghai are:

St. John's University.....	\$1,300
St. Elizabeth's Hospital.....	100
St. Luke's Hospital.....	100

The balance of their large budgets are provided from fees. The hospitals are in operation and expenses continue as usual but fees from private patients have been seriously curtailed by war conditions. Even if St. John's University cannot open for the present the Chinese teachers are under contract for the coming year and it would be a disaster to disband this staff of trained leaders while any hope of reopening in the near future remains.

The total of the appropriations to St. Mary's Hall, Mahan School, Soochow Academy, and the smaller schools in the Shanghai diocese is \$28,096. Many of these schools are located at considerable distances from the City of Shanghai and some of them may be able to cooperate. As in the case of St. John's University, the trained staffs of these schools must be retained.

The balance of the appropriation to the Shanghai diocese is largely for the salaries of the Chinese clergy. Here both our duty and the needs of the Christian cause determine our course without a doubt.

At present no great changes in the work are likely in Anking and Hankow. In case of a wide spread of the war area conditions like those in the Shanghai area might be produced elsewhere.

One factor which will mean an immediate increase in expenditures is the large amount of emergency travel incident to the evacuation of married women and their children. The item in the budget for such travel is already taxed to the limit to care for the minimum normal movement of missionaries. Under conditions prevailing at this time it is estimated that new items which must be added to the budget can probably be offset by items which will be dropped, that extra travel money must be provided and at least a part of the loss of rentals of Chinese property must be reimbursed by additional appropriations.

The replacement of destroyed property and the alleviation of the sufferings of those of our Chinese Churchmen who have lost everything is another matter. We may be sure that any appeal which may be made for such purposes will meet with a ready and generous response.

In the meantime our brethren of the Christian Churches of Japan, while not involved in the actual conflict, are nevertheless victims of the turmoil and difficulties of the present situation. As never before they need our prayers and gifts to uphold them as a continuing force toward the conquest, not only of the Orient but of all the world in the name of the Prince of Peace.

Churchmen can relieve their perplexities concerning the Sino-Japanese conflict in the Far East in an hour or two spent with two recent books: World Tides in the Far East by Basil Mathews (New York, Friendship Press, \$1) and Christianity in the Eastern Conflicts by William Paton (Chicago, Willett, Clark, \$1.50). Churchmen should read these books today: events, both in general and as they affect the Church, will take on a new interest and vitality.

Church Has Vitality, Solidarity, Solidity

Christians everywhere urged to seek ways of manifesting that unity of spirit which was feature of Oxford and Edinburgh Conferences

By Francis Cho-Min Wei

President, Hua Chung College, Wuchang, China

This is one of several special articles on the two ecumenical conferences held this past summer in Oxford and Edinburgh. Readers who make a habit of preserving their copies of THE SPIRIT OF MISSIONS may wish to refer to the earlier articles: April, p. 189; May, pp. 218 and 219; and September, p. 405. Further reports of these gatherings will be made this month in Cincinnati at a Joint Session of the General Convention on October 7 at two-thirty p.m., and at the Woman's Auxiliary Triennial on October 13 and October 14, both at ten-thirty a.m.

1 1 1

THE TWO ECUMENICAL conferences held in Oxford and Edinburgh this summer supplement each other. The World Conference on Life and Work at Oxford dealt with applied Christianity; while the one on Faith and Order at Edinburgh was devoted to basic theological and ecclesiastical problems, the right solutions to which must be found before the Churches "may all be one that the world may believe." The one shows the vitality of the Church; the other its solidarity and solidity.

Vitality, for the Church, faced with a world that is oppressed with perplexity and fear and groaning under sin and suffering, is courageous enough to come to grips with the most complicated questions in education and in economics, in politics and in war, in international and interracial relationships, and yet ends with a note of good cheer and faith. "We are troubled yet we do not despair."

The solidarity and solidity of the Church as manifested in Edinburgh is equally remarkable. From the opening

service to the service of thanksgiving, the conference was dominated by a sense of fellowship and a profound feeling of unity, unity that "is not the consenting movement of men's wills" but from Jesus Christ himself "whose one life flows through the Body and subdues the many wills to His."

Approximately four hundred official delegates representing practically all the Churches, with the regrettable exception of the Church of Rome, and from all the continents, were present in each of the conferences, with an equal number of associates at Oxford and alternates at Edinburgh. A fortnight was devoted to each conference. After a day of preliminary meetings for organization the conference in each case broke up into sections which met *in camera* for a week to consider the separate subjects before presenting their reports to the conference during the second half of the period. Much of the spade work and solid thinking were naturally done in the sectional meetings where there was a smaller group more akin in interest and the field of study was more limited. But the plenary sessions witnessed a genuine ecumenical spirit and often brought new light to the various topics under consideration.

IN OXFORD THE topics considered were:

1. The Church and the Community.
2. The Church and the State.
3. The Church and Economics.
4. The Church and Education.
5. The Church and the World of Nations, under which War was a subsection.

The present-day revival of loyalty to the community presents serious problems

THE SPIRIT OF MISSIONS



FRANCIS CHO-MIN WEI
President, Hua Chung College, Wuchang, at-
tended both the Oxford and Edinburgh meetings

to the Church. The community (*volk*) has even in some parts of the civilized world come to claim the allegiance of the individual as it has never done since the days of simpler culture when the community was all in all as a political and religious as well as a social organization. Oxford concludes that

The Christian sees distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts. He therefore rejoices in the reality of race, but sets his face implacably against racial pride or race antagonisms, as rebellion against God. Every man is called of God to serve his fellows in the community to which he belongs. But national egotism, tending to the suppression of other nationalities, is no less than individual egotism, a sin against the creator of all peoples and races. The deification of nation, race, or class is idolatry.

Nation or race or class are natural expressions of men's organized life for the achievement of common purposes and as a basis of fellowship.

But (Oxford proclaims) because community is sought on a wrong basis, the intensity of the search for it issues in conflict and disintegration. In such a world the Church is called to be in its own life

that fellowship which binds men together in their own dependence on God and overleaps all barriers of social status, race, or nationality.

Only those who have experienced such true fellowship in the Church, particularly in Oxford, crave the same privilege for this war-ridden and sin-sick world!

Meeting in a time when war was harassing mankind in more than one part of the world, when a hideous undeclared war had just broken out in the Far East to end only heaven knows when after untold amount of destruction and suffering with hatred sown in hundreds of millions of human souls, humanly speaking not to be eradicated for generations to come, the conference was naturally conscious of the seriousness of the question of war. It is not an easy question. It becomes more difficult when agreement has to be reached among four hundred people with various backgrounds and diverging ideas about the Christian attitude towards war. The conference, however, feels in unison that it "must pronounce a condemnation of war unqualified and unrestricted." It does not rule out war as a possibility in our world as it is; but says:

If war breaks out, then preëminently the Church must manifestly be the Church, still united as the only one Body of Christ, though the nations wherein it is planted fight each other, consciously offering the same prayers that God's Name may be hallowed, His Kingdom come, and His will be done in both, or all, the warring nations. This fellowship of prayer must at all costs remain unbroken.

No more serious problem confronted the conference at Oxford than that of the Church and the State. The new totalitarian State claims the whole life of the individual and demands his exclusive and supreme loyalty, which is due only to God. While the Christian recognizes the State as having authority from God for its own function, he maintains that it stands under His judgment. "God is the source of justice, of which the State is not lord but servant." This the totalitarian State may not acknowledge, at least in its aggressions upon the sphere of

CHURCH HAS VITALITY, SOLIDARITY, SOLIDITY

activity of the Church. But there is no other stand for the Christian to take.

Under circumstances where the Church is confronted with a State which makes totalitarian claims, the stand of the Church as agreed at Oxford is that

The Church has duties laid upon it by God which at all cost it must perform, among which the chief is to proclaim the Word of God and to make disciples, and to order its own life in the power of the Spirit dwelling in it.

This it must do, whether or not the State consents.

Concerning the economic sphere, it is recognized that the existence of economic classes has set up in Western society barriers to human fellowship. But the conference believes that no outward ordering of life can touch the roots of social evil and cannot surrender itself to the Utopian hopes of the new social movements in some of which the hope or progress is coupled with a repudiation of all religious faith. It is further recognized that "the forces of evil against which Christians have to contend are found not only in the hearts of men and in their relations with one another, but have entered into and infected the structure of society and must be combated there also." The fundamental principle proclaimed is: "Human wealth does not consist in the multitude of possessions; it consists in fellowship with God and in Him with our brethren."

To carry out this and other great Christian principles in our everyday life, the laity is called upon to exert its Christian influence and to adhere to its Christian convictions in the daily conduct of industry, administration, and public life. The youth of the Church is recognized as having to shoulder the responsibility of achieving the task to which the Church is called today. In their brave witness already manifested by them individually or in Christian youth movements the Church has a right to rejoice.

The conference condemns inequality of educational opportunity "as a main obstacle to fullness of fellowship in the life of the community." It proclaims that

the true meaning and end of education lies in the relation of life to God. "In education, as elsewhere, if God is not recognized He is ignored."

Thus seriously and courageously this ecumenical conference at Oxford faced all the great problems of applied Christianity. The unanimity reached in its deliberation, the unity of spirit in its search for God's will, the fearlessness with which it makes its pronouncements, and the keen interest in all the outstanding problems of the world, demonstrate the vitality of the Church. In many points the conference was baffled but it was always hopeful. "Our hope is anchored in the living God, because Christ has overcome the world."

THE CONFERENCE in Edinburgh was different in nature but not in spirit. It dealt with problems which may seem at first entirely theoretical and remote from reality.

The subjects discussed in the sections were:

1. The Grace of Our Lord Jesus Christ.
2. The Church of Christ and the Word of God.
3. The Communion of Saints.
4. Ministry and Sacraments.
5. Church's Unity in Life and Work.

The official title of the conference was the World Conference on Faith and Order. Faith and order were examined, however, to find our way back to Church unity. It was with this in view that the other topics were studied in order to ascertain what the agreements and differences between the Churches were as a preliminary step towards Church union.

In reviewing the progress towards unity during the decade after the first great Conference on Faith and Order held in Lausanne in 1927, the conference was thrilled and thankful to hear about the impressive number of active unity movements on all the continents. The forms of union achieved so far are varied and the stages reached in different places are different. The majority of the unions which have taken place have occurred between Churches not previously sun-

The Oxford and Edinburgh Conferences

A Statement by the Presiding Bishop

The message from the Oxford Conference and the affirmation of unity from the Edinburgh Conference now have become the responsibility of the Churches represented.

Aside from any decisions or agreements reached, the event itself of each conference is the fact of chief significance. At Oxford there gathered a company of men and women officially representing all communions, except one, and as many more whose expert knowledge of education, economics, and social science gave value to their presence and their counsel. The deliberations and utterances were inspired by one object, the application to community and State of Christian principles. At the opening session we were reminded repeatedly that the result of the conference would be measured not by "findings" but by the enlightened mind, the roused conscience, and the quickened will of Christendom. Time and again trusted leaders warned us in wise words that our Lord's purpose for the salvation of the world is confused by talk about "Christianizing the social order;" that the Gospel of Christ is preached to human souls; that His Kingdom is concerned not with systems and institutions but with personal relationships; that communion with God proceeding from faith in Christ, issuing in fellowship of the Holy Spirit is the evangel of the Church.

Inevitably the considerations of these subjects opened questions of theology, touching the doctrine of God, the nature of man, the function of the Church. Thus the discussions at Oxford pointed to the conference two weeks later at Edinburgh. There delegates, many of them chosen for their theological knowledge, continued the inquiry begun in 1927 at Lausanne: What differences in the faith and order of the Churches necessarily divide them? What agreement in essential points offers common ground for the union of Christendom? The preliminary reports give only partial answer to the question. These contain, however, statements of substantial agreement concerning the doctrine of the grace of God; the word of God and Christ's intention for His Church; certain essential aspects of the sacraments. Regarding the ministry, there was frank disagreement, though even here the conference arrived at a fuller measure of understanding than had been first expected. Adjournment prevented adequate discussion. Two weeks had been insufficient for complete statements, but the spirit pervading the conference found complete expression.

The hopes and fears which made the conference ten years ago an uncertain venture had changed to confidence and expectation. There was a manifest desire on the part of every group for clear and sympathetic understanding of the position held by every other. Beneath all disagreements there was united conviction that the destiny of Christendom should be realized, as described by the Lambeth appeal of 1920, in "a Church genuinely Catholic, loyal to all truth, gathering into its fellowship 'all who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order bequeathed as a heritage by the past to the present, shall be possessed in common and made serviceable to the whole Body of Christ."

CHURCH HAS VITALITY, SOLIDARITY, SOLIDITY

dered by the profounder differences of theological or cultural tradition. No union has thus far been consummated between a Church of radically Catholic tradition and one of radically Protestant tradition. Nevertheless the review reveals in an unmistakable manner that "the trend towards unity is marked both in magnitude and in character," and "it is widespread throughout the world."

The section on the Grace of our Lord Jesus Christ was able to report that "there is in connection with the subject committed to our section no ground for maintaining division between Churches." The meaning of grace, justification, and sanctification were examined. Careful consideration was given to the doctrine of the sovereignty of God and man's response. The report adopted says that "in this difficult matter we have been able to speak with a united voice."

The conference revealed differences between the Churches in minor points concerning the Word of God and the concept of the Church. Particularly the problem of the tradition of the Church and its relation to Holy Scripture brought out lengthy discussion. But "we are one in confessing belief in the Holy Catholic Church," although "different Churches differ in their use of the term Church" and "hold different views as to the basis of Church membership."

Divergent views were the most manifest on the subject of Ministry and Sacraments. While the Churches "are agreed that in all sacramental doctrine and practice the supreme authority is our Lord Jesus Christ Himself," and "all Church tradition regarding the sacraments ought to be controlled and tested by Scripture," views differ as to the number of the sacraments. There is difficulty particularly with regard to the question of the validity of the sacraments administered by any Church. The principle agreed upon however shows a real attitude of Christian charity. "In so far as Christians find themselves obliged by loyalty to Christ and to His Church to judge that the sacraments practiced by other Christians are invalid, or doubtfully valid, they

should, in the cause of Christian truth and charity do all in their power to see that the precise meaning of their judgment and the grounds on which they are obliged to make it are clearly understood." The basis of Church union as far as Ministry and Sacraments are concerned is stated:

We believe that every sacrament should be so ordered that all may recognize in it an act performed on behalf of the universal Church. To this end there is need of an ordained ministry recognized by all to act on behalf of the universal Church in the administration of the sacraments.

Coming to the question of Church union itself, the difficulty lies not so much in principle but in practical politics. It is unanimously recognized that the Church is one but in fact we are separate and the road to unity is strewn with obstacles. The goal in our efforts back to unity is not just confederation, or even mutual recognition and intercommunion, which are only intermediate steps, but corporate union itself. In studying the basis for this union it is agreed that unity in faith or confession, reconciliation of the differences between Churches holding various views regarding the sacraments as well as regarding the ministry and the conception of the Church are essential. There are, of course, also obstacles which are theological, ecclesiastical, historical, and cultural in character. But these are of distinctly secondary importance. In face of these difficulties it is premature to expect Church union by a stroke of Church statesmanship. After centuries of separation the Church cannot leap out of history. There is need for the Churches to have closer intercourse, to learn to respect each other by mutual understanding and to allow the spirit of ecumenicity to spread and to take root in the different communions. Holding on to a few essentials to safeguard the future for the comprehensive union of all the Churches of Christ, no uniform plan needs to work everywhere. Under the guidance of the Holy Spirit bold schemes may have to be tried in different places under different circumstances. Problems arising from such enterprises will be legion. One

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of these which we can anticipate is the necessity in some cases for a Church to choose between, on the one hand, entering into a unity with other communions within the same national boundary, and, on the other hand, maintaining connections with other Churches of its own order throughout the world. There is much to be said for each alternative. But even in the nationally constituted Churches a sense of ecumenical relationship is imperative, or else it would be fraught with real dangers to the cause of true ecumenicity. Wise provision and a due sense of historical continuity may make such a disjunction only apparent.

Edinburgh discussed many problems and faced courageously many issues, some of which were delicate and permitted no summary dismissal. Remarkable as were

the agreements which the Churches could reach, it was even more remarkable that the four hundred delegates could sit side by side and in the course of the conference discover they had already possessed so large a degree of real Christian unity and traveled together so near to the goal of Church unity. At the close of the conference, the Archbishop of York led the delegates in this prayer:

We give thanks that we have been brought into a fellowship of thought and prayer; for all that we have learned in our fellowship; for prejudices overcome; misunderstanding removed; sympathies enlarged; insight deepened; and for all advance that has been made towards a common mind. We pray that Christians everywhere may be led to seek diligently for ways of manifesting in outward and visible form the unity of heart and spirit which has been granted to us.

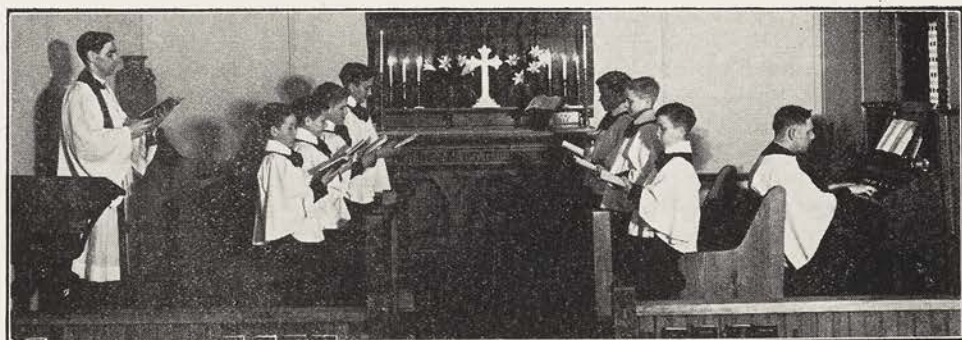
Japanese Church Thanks Church in America

ON BEHALF of the Nippon Sei Ko Kwai, which on April 28-30 celebrated the fiftieth anniversary of its foundation as an autonomous branch of the Anglican Communion (see July issue), I have been charged to send you our heartfelt thanks for the many years of help and support which has made possible the building up and establishment of our Church in Japan. The loving care which the American Church has always shown in the growth and strengthening of the Japanese Church, the splendid men and women who have come from America to live our life and share our trials, and the material support which has never failed in times of prosperity and in times of trouble are not things which can be lightly spoken of or adequately acknowledged. They are visible signs of the spirit of Christ which more than words teaches us the meaning of the Kingdom of God in which all men are one family.

The Nippon Sei Ko Kwai thanks you also for the many messages of good will sent to it on its fiftieth anniversary, and above all for the personal delegates, Bishop Tucker, who has such intimate ties with us, the Rev. S. Yamasaki, and the presence of the Rev. Granville Williams, S.S.J.E.

We know how useless it is to try to find any way in which to thank you for all you have done. But as a small token of what we feel, it was decided to divide the offerings at festival services marking the fifty years of our existence between the missionary societies through whose efforts our Church today has come to such vigorous growth.

Under God's gracious hand you have been inspired to share with us the message of the Gospel of Christ. Our hearts tremble with gratitude, but we are strong enough to dare hope that the years to come will be full of adventure for Christ, and that we shall go from strength to strength till His Kingdom shall stretch over all the world "as the waters cover the sea."—P. C. DATTO, *Chairman, Central Committee, Fiftieth Anniversary Celebration, Nippon Sei Ko Kwai.*



CHANCEL DURING SERVICE, ST. MARK'S CHURCH, BLACKWELL, OKLAHOMA

Ice House Is Converted into a Church

Enterprising group of Episcopalians in Blackwell, Oklahoma, change abandoned building into warm cozy church. Communicants increase

By the Rev. Gordon V. Smith
Rector, Grace Church, Ponca City, Oklahoma

THERE IS A common saying that if a dog bites a man it is not news, but if a man bites a dog that is news. Likewise, the common saying that the Episcopal Church is cold, is not news, but when an ice house is converted into a warm, cozy, attractive Episcopal Church, that is news.

And that is what has been done in Blackwell, Oklahoma, where a small enthusiastic group of Church people have constructed a beautiful chapel by revamping a former ice house.

About two years ago a handful of Church people met in the home of an Episcopalian in Blackwell and decided to have a weekly service. Long ago services had been held in Blackwell but twenty years had elapsed since the last service. No one knew who the Church people were, but a canvass of the town showed that there were about fifteen Episcopalians. Some of them had not attended a Church service for thirty years and it was a question whether these long lost folk would respond. This could only be determined by trying, so in November, 1935, the first

service was held in the women's club room of the local community building; not a very churchly place, but the best that could be secured. Attendance and interest began to grow and by the following June something had to be done. A church building had to be secured if this fine start was not to be lost. The resources of this small group were limited, but nevertheless a search was begun for a place.

After consideration of several available sites it was found that a very dilapidated building was available near the center of the town. This building had originally been an ice house. The location was ideal, but could the ice house, an almost hopeless building, be converted into a church? After careful planning it was decided to purchase the property and alter the building. A new roof, a coat of paint, and some masonry worked wonders. In place of an ugly eyesore there appeared an attractive little chapel.

The building itself being completed, interior furnishings were needed. The purchase and remodeling of the property had

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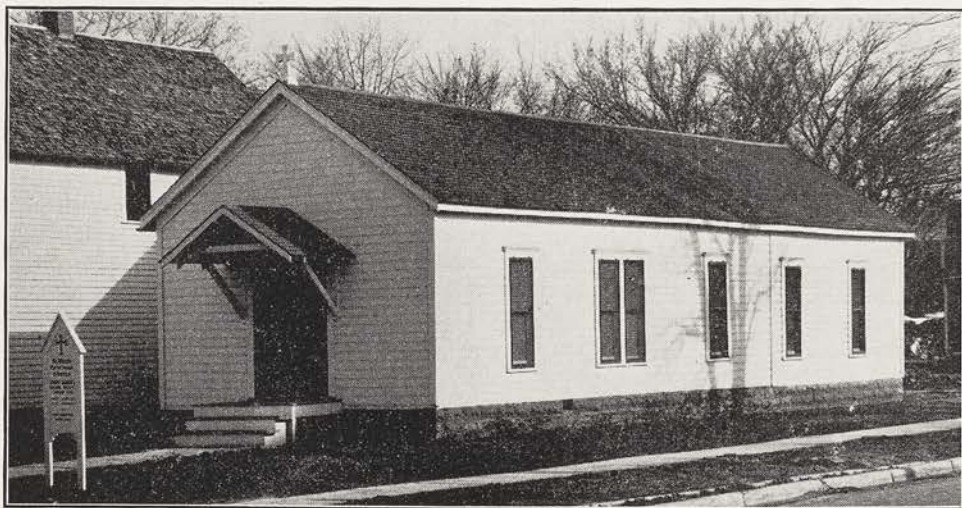
cost only about a thousand dollars; a considerable sum for this small congregation. After looking around, I found an altar, altar rail, lectern, and a few other odds and ends in the back of a cream station in a town about fifteen miles from Blackwell. About twenty years ago, these had been removed from a church and had been forgotten except by the man who was storing them. These were taken to Blackwell for the chancel. An abandoned church about sixty miles away had pews which were still in fair condition. Here again a truck and a little energy placed them in Blackwell. A good scrubbing and a coat of varnish restored them to a presentable appearance, and St. Mark's Church was ready for occupancy. The only thing lacking was an organ, which a good friend secured.

The first service was held on October 4, 1936. After two or three services another problem arose. What was to be done about a choir? The adult choir from Ponca City had led the music the first two Sundays, but they could not be expected to drive forty miles every Sunday to be the choir. In Blackwell there is an orphans' home with six boys between the ages of eight and twelve. Mr. Allan

Stone, the Ponca City organist, who was placed in charge of the music, asked the matron of the home if these six boys could be the choir. Two boys from families in the congregation were added to these six, and a boys' choir was organized, the only boy choir in Oklahoma. The boys have sung every Sunday since. There may be boy choirs with better training and ability, but what St. Mark's choir lacks in this regard it more than makes up in enthusiasm and eagerness to do its best.

When the difficulties which confronted this little band of Churchmen are considered, they have every reason to be proud of their beautiful little chapel, their choir, and the fact that this is the first mission to provide a church building in Oklahoma for many years without outside help. Much remains to be done, but enthusiastic support and interest will provide this.

And so the new mission has moved forward. Attendance at the services has taxed the capacity of the building and the communicant strength has increased fifty per cent. Everything indicates that St. Mark's Church, Blackwell, Oklahoma, will do its part to make the kingdoms of this world into the Kingdom of our Lord.



THE CHURCH THAT WAS AN ICE HOUSE

St. Mark's Church, Blackwell, Oklahoma, converted from an abandoned ice house by a group of enthusiastic Church people under the leadership of the Rev. Gordon V. Smith

Negro Health is Major Problem Today

East Carolina is erecting at New Bern a small hospital of thirty beds for colored people as its contribution toward relieving a crying need

By the Rev. Robert I. Johnson

St. Cyprian's Mission, New Bern, North Carolina

MOST PEOPLE even casually acquainted with social conditions in America, are aware that living conditions among Negroes are bad and that provisions for their care in times of sickness and accident are inadequate. The recent Church-wide study of the Negro undoubtedly increased the number of people who are now very definitely conscious of the concrete realities in this situation. This larger group has learned that Negro health is one of the major national social problems of our day; that death rates among Negroes are ninety per cent higher than among whites in urban centers, and fifty per cent higher in rural areas; that among young people the tuberculosis rate for the former is six times that of the latter; that 440,000 are ill with this disease all the time; and that the Negro's economic condition has much to do with susceptibilities to various diseases and delay in seeking institutional correction and care where they may be had.

A noted white North Carolina surgeon once said that it was very often quite difficult to treat Negroes in his hospital because by the time they could get together enough money to meet their expenses and overcome their fears, it was usually too late to help them. The stern fact confronts us that these conditions are of vital concern to both races in all parts of the country; for we stand in the presence of the striking paradox that no two races living side by side could be so far apart and yet so close together as the white and colored peoples.

Of fundamental importance in meeting these conditions is the provision of hospital care, as nearly as possible, within

reach of the meager resources of the people who need it.

Fifteen years ago this was realized by the Bishop of East Carolina and his diocesan family. It was brought forcefully to their attention by an appalling catastrophe. In the year 1922, Thanksgiving fell on St. Andrew's Day, November 30. On that day the late Bishop Delaney preached at St. Cyprian's Church, New Bern. Before he left for the train the next morning, the largest lumber mill in town caught fire and in burning destroyed the livelihood of a thousand men, mostly colored. The Bishop, after leaving the rectory, returned to bestow his blessing on the house and its inmates for, as he said afterwards, he had a feeling of impending disaster. Several hours later another fire broke out uptown and by nightfall forty blocks in the heart of the colored community lay in ashes. The fire had been halted on the corner opposite the Church's property.

In the distressing days that followed, with 3,500 homeless and increasing numbers daily falling ill there was a great demand for hospitalization which could not be met. So we took the pews out of St. Cyprian's Church and turned it into an emergency hospital. There early in December in the south transept which had been curtained off for a maternity ward the young fellow who just dashed by my window on one roller skate, was born. At Easter, he was baptized Cyprian.

The Bishop and annual convention of the Diocese of East Carolina heard with sympathy those who sought to impress them with the possibility of providing some hospitalization for colored people and appointed a committee. By 1928, the

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movement was well under way. Throughout the diocese with its three hundred thousand Negroes, the problem was acute. It is said that there is one bed for every 150 of the white population in this country and one for every two thousand Negroes. In East Carolina there is one colored hospital with thirty beds or one bed for every ten thousand. A limited number receive treatment in white hospitals.

In 1930, the hospital became a national Church project and the Diocese of Pennsylvania accepted twenty-five thousand dollars of the cost as its Advance Work Program in 1930-31. I shall always remember with pride and gratitude the response of the people of that great diocese and the interest of Bishops Garland and Taitt, Dean Bird of the Convocation of Chester, and scores of others in the parishes and the Woman's Auxiliary who piloted me through a maze of speaking engagements.

The coming of the depression destroyed our hope of aid from two of the Foundations which had favorably considered our plan. We stood alone with only the twenty-five thousand dollars from Pennsylvania, and waited painfully for the depression to pass. Early this year, East Carolina which never faltered in its loyalty to the plan, and the Duke Endowment made available another twenty-five thousand dollars, with the result that we are engaged in the erection of a fifty thousand dollar plant of thirty beds' capacity. The hospital is called The Good Shepherd and is a memorial to the late Dean Bird, who since our itinerary in Pennsylvania has passed into the Great Beyond. I shall remember always that calm, dignified, Christian gentleman at whose parish in Bala Cynwyd I spoke twice, and treasure very highly the beautiful altar book at St. Cyprian's which was his gracious gift.

In charge of the erection of the hospital is a committee composed of distinguished and public spirited white and colored citizens, among them the Mayor of New Bern. The Rev. W. R. Noe, Executive Secretary of East Carolina is chairman;

Mr. E. K. Bishop, senior warden of Christ Church, New Bern, is chairman of the building committee of which I am executive vice-chairman.

The hospital will be staffed by all the members of the local medical fraternity, white and colored, among whom are members of the American College of Surgeons, and as far as its limited facilities will permit, it will do general hospital work and cooperate with Federal, State, and county health programs. The spacious site in the heart of the colored community affords ample room for expansion whenever the need arises and resources permit. Not the least of the satisfactions of this enterprise is the interest and appreciation of white and colored citizens without regard to religious affiliation who realize what the hospital will mean. While it is being erected we are trying to raise ten thousand dollars as an initial operating fund for the first year. Thereafter, we shall get on with what the patients can pay, contributions from the City of New Bern, Craven and adjoining counties, and the annual per capita donation from the Duke Endowment, which more than any other agency is making hospitalization possible for the poor in the Carolinas; always hoping that the modest amount needed to endow the hospital and perpetuate its usefulness may some day come to us.

The Good Shepherd Hospital is a missionary enterprise. This approach to the Negro people in the name of the Master and His Church is along an open highway. A leading editor of a Negro religious journal said sometime ago, "the Negro Church has no social program." To supply such a program is the God-given opportunity of this Church. Not only will this center of social ministries at New Bern serve those who need that form of service, it will also command the appreciation and allegiance of the colored people, people who in their critical appraisal of the forces that play upon their lives, are ready to give their loyalty to that religious body which will enter this and other fields of crying need and touch their lives with healing love.

St. James', Besao, is a Happy School

Overcrowded, without luxuries and lacking many necessities, it seeks to give a Christian education to promising Igorot boys and girls

By the Rev. Vincent H. Gowen

St. Anne's Mission, Besao, Philippine Islands

The Rev. Vincent H. Gowen, missionary in China and the Philippine Islands since 1913 and son of the Rev. H. H. Gowen, eminent Orientalist of the University of Washington, is well known to THE SPIRIT OF MISSIONS Family. Many will recall his article on Why Missions? in the September issue, page 448. In the accompanying article Mr. Gowen describes a school which should be better known among American Church people. Mr. Gowen has been stationed at Besao for the past decade.

TODAY (July 12, 1937) was the opening of school at St. James' at Besao, far up in the Mountain Province of the Philippine Islands. For six weeks the boys and girls have been plodding barefoot through the terraces that scale the mountain ravines like giant stairways. First, these children joined their parents in cutting the stalks of rice one by one with their bolos, tying them into bundles, sunning them, between thundershowers, on the bamboo platforms in front of their granaries; then, while the boys, knee-deep in mud, helped their fathers guide a wooden plough behind the straining back of a carabao, the girls pulled up the seedlings that have been enameling the hillsides with patches of living emerald and, in hours of deft work, spread them like a thin veil of green across the terraces which, two months ago, were yellow. So they prepare for the year's second harvest, which they will reap in their next six weeks of vacation at Christmas-time; and meanwhile they come back to school.

But it is not only those we dismissed in May who come back. Today they

brought fifty other applicants with them. For four solid hours, as principal of St. James', I have been sitting with the three Igorot teachers who compose our staff, puzzling over names, puzzling over villages: Sabian, Banguitan, Agawa, places we confront across ravines sixteen hundred feet deep; Malleng, dim, mysterious, eight hours' walking through unexplored forest and jungle, the abode, our boys tell us, of savages, who poison those of their number who show uncomfortable enterprise; Tambuan, to reach which last December, I spent nearly a day winding round our immense valley, Tambuan and Dandanak, feared for witchcraft and spells, yet memorable as I saw them for the verdure of mango trees and upspringing bamboo clumps, innocent-looking, picturesque villages in the light of the full moon and next morning's hot sun. All these places send us boys, and some of them, Tambuan and Agawa, send girls, who must find what lodging they can in our neighborhood. Our problem is how to fit them in.

Ten years ago, St. James' had twenty students; it was difficult to attract more, difficult to keep in school a whole term those we had. Today we registered ninety, fifteen more than we had any intention of taking; we are gambling on the knowledge that some will leave. The majority, of course, are day pupils, who come from their homes, grass-roofed huts, with open walls and clay floors. Some have an hour's walk to school; for three months they face the daily certainty of going back before dark through rains which in America would be called cloudbursts. Almost surely every afternoon until mid-October it will rain, perhaps

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TEACHERS AND STUDENTS, ST. JAMES' SCHOOL, BESAO

Ninety boys and girls from Sabian, Banguitan, Agawa, Tambuan and Dandanak are this year enjoying the benefits of the Church's schooling in Besao

till late November. In a typhoon, of which we may expect four or five each rainy season, we have had as much as twenty-six inches in one day; a sharp thunderstorm will give us three inches in an hour, which means these pupils will have to clamber over slides and dodge falling rocks to get home.

Others are sustaining pupils, who live at the school, but provide their own food, going to their villages twice a month to pound and fetch the rice which is the chief, and often the sole, item of their daily menu.

Finally, the mission can support thirty-two boarders; pupils on scholarship. Today, gambling again, we enrolled forty. These it costs fifteen dollars a year to feed, \$1.50 a month for ten months, with some money saved for their books. They pay the only fees they can, in labor, raising vegetables to sell at half-price to the school, getting fuel, utilizing their mornings on Saturdays and holidays in permanent improvements, building stone steps, wooden fences, planting trees, digging a cistern, making a road, performing such extra jobs as tearing off a roof of rotted shingles and replacing it with iron.

All our applicants, of course, would like to obtain these scholarships. Today's most vexing problem was to whom we should give them. Equitable distribution had to be made among the several groups to which Besao's twenty-six villages belong, villages scattered over seventy to a hundred square miles of deeply cleft mountains. We must maintain a balance in our enrollment so that every part of our district is fairly represented. Not only does that allay local jealousies (so persistent in a country where people for generations have been shut in to the eternal monotony of a stagnant world); this careful distribution of our enrollment promotes our influence as a Mission. But we had again to make sure we were taking in none who could provide their own food, and at the same time that we were admitting the best.

For, while the one mastering desire of these boys and girls is for an education, our intention, of which we never lose sight, is to give them a Christian education. A sudden collapse of the public school system in this region, due, some say, to the costly military program in the Philippines, has thrown the monopoly of intermediate education into our hands.

ST. JAMES', BESAO, IS A HAPPY SCHOOL

In its four schools which cater to this great district, the Government undertakes now to teach only the first four grades. For the next three, which bridge the gap to high school, these pupils must come to St. James', or go to towns miles away. Even before this happened, we were turning students away; this year we are overwhelmed.

Naturally we cannot provide a school system for Besao. This is not our object. If we wished merely to provide a school system for neglected pupils, we could choose a hundred places nearer home than the Cordilleras of Luzon. We are trying to build a Christian community, based on ancient teaching of freedom, right thinking, and justice, a community which can join hand and heart and mind with all other Christian communities throughout the world until this fellowship becomes so strong that it can be effective, and peace, tolerance, mutual help, love need no longer be looked at as qualities proper for individuals, but impossible for nations.

In Besao we have the nucleus of such a community, nearly two thousand people who call themselves Christian. For this community, many of its members unable

to read, most of them superstitious and fearful, hundreds isolated beyond trails that for weeks are impassable, we have one appointed missionary. No one missionary by direct, personal contact can influence so many. He can hold services for them, but, when the echoes of the service fade, the congregation, which took but a passive part in its worship, will relapse into their age-old practices of fear. It is not the living God of love whom they venerate, the God who says, "Do," but the evil spirits of the dead, waiting to snare them the moment they grow unwary and transgress the old intricate taboos which command, "Don't."

A crow, a snake, a rat crosses his path, and the farmer turns back from his trip to the fields; the voice of the kolling, a bird of rare ill omen, is heard, he pulls down the house he is building; his child falls sick of dysentery, he does not consult a physician, but a seeress to learn who is troubling the child so that he can propitiate the offended spirit by slaughtering a pig. That is his only medicine—killing a pig. People envy the noble simplicity of the savage: his is the most hidebound society in the world, a life



IGOROT MEN SAWING BOARDS AT BESAO

This wood is for use of the mission. Less strenuous work is done by the pupils of St. James' School in payment of some of their tuition charges

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endured in discomfort and filth, under conditions of racking toil, ill-nurtured, monotonous, tied and warped by unreasonable practices to evade the fear which haunts his day almost as terribly as his night.

To build a Christian Church in such conditions we appoint one missionary. His only economical recourse is a school. Our Lord spent much of His ministry escaping the crowds, seeking leisure to train the few He found partially ready to receive His teaching. The example is inevitable. The missionary cannot deal in crowds; he must deal in disciples. In St. James' School we aim to make disciples; we encourage them to think, to question, even to doubt, not to accept our personal idiosyncrasies nor to swallow our biased statements, like small birds gulping a worm, but to find their own way to certainty of belief by the steady, difficult processes of thought and prayer.

For that end we need a small school, daily worship, daily religious instruction, frequent occasions of spiritual retreat. These we have now; by personal knowledge of each boy and girl we try to make them vital. We do not want Bible incidents idly memorized, nor services chattered. The Igorot mind does not respond swiftly to training. Back of it lie too many generations of ignorance, a vocabulary that could express twenty-two phases in the process of boiling rice yet find no words for even one of the stages in the growth of the human soul. What we teach today is forgotten tomorrow unless we can enforce it by daily teaching, daily practice and example, regularly impressed over a period of years. And in contrast to the inherited religion of fear which paralyzed an Igorot's every timid step outside the ruts trod by his fathers, we must implant positive belief in a God whose love can make sacramental each act of the day, and bless, without condescension, even the simplest occasions of

happiness, the dances through which the children stumble bare-footed, and the ball games they play with home-hewn bat and stones for bases.

Such a school is not luxurious. The boys sleep on the floor of their dormitory, each wrapped in his cotton blanket. They make their own desks, at which they sit, two and two. Pencils and notebooks they welcome as the best of Christmas gifts. Their wardrobe is a shirt and a g-string. They cook their own meals of rice and cabbage, and often we are hard-pressed to secure even the cabbage, and they eat with their fingers. They begin the day at half-past six kneeling on the bare floor of a church which has no pews, no prayer-desks, no hassocks, a church which has a curtain to be drawn before the altar so that its space can be used for a ping-pong table, for dances, and home-written plays, for study hall and classroom, for the bouts of genial disorder that characterize a rainy afternoon.

Yet it is a happy school. I have known several schools, American, Chinese, but never known any happier. And the school is the living core of an extending Christian work. It is the center not only of school worship, but of a much larger congregation, of a congregation which on great days we cannot crowd within our doors. These children, from several years' persistent shaping as disciples, have become apostles. We do not preach the twentieth century; we preach the first, and leave them to apply it as they may to customs that belonged to the dim past even nineteen hundred years ago. It is not overdrawing the picture to say that they take back to their villages new hope, new confidence, and a serenity of conduct which the sporadic visitations of an alien priest, no matter how devoted, how untiring, could never make even half so convincing. Through their lips the message of the Spirit is best translated, and through their instructed zeal the work we begin will endure.

To make vivid your study of the Moslem World there is now available at Church Missions House Book Store a special Moslem World Map in color, price twenty-five cents

St. Luke's, Shanghai, Has Thrilling Record*

Hospital in crowded Hongkew district, now evacuated to Jessfield, a pioneer of Western medicine, has had influence all over China

AMONG THE THOUSANDS of patients passing through St. Luke's Hospital, Shanghai, each year, none are more pathetically in need of physical help than the youthful apprentices who fall sick or are injured in the numerous factories and industries in the Hongkew and Yangtsepo districts. These lads are practically slaves. It is seldom that their owners will pay anything for the care of these boys as they frankly say that they can get plenty more if the little fellows die.

During the past year, with the assistance of the Shanghai Municipal Council Industrial Section, a number of Shanghai industries where these little apprentices work were visited by a group from St. Luke's Hospital to see where the patients come from and to find the causes of their diseases. Conditions were worse than was thought possible.

From ninety to ninety-five per cent of the work in these industries is done by children between the ages of ten and fifteen years. The girls are paid a small sum and do not live in the plants. They seem better off than the boys, who receive only their food and a space in a loft in which to sleep. Most of the food is contracted to the lowest bidder and is insufficient to prevent beri-beri. They sleep on the floor of the lofts above the shops so thick that the feet of one are in the face of the next child. Of course, these lofts are well supplied with rats, bed bugs, and lice. The doctors found that a very large percentage were developing beri-beri, that where they were working with lead, they were contracting lead poisoning; with brass, brass poisoning.

The Shanghai Municipal Council In-

dustrial Section is doing what it can by trying to educate factory owners and persuade them to improve these conditions. Its coöperation with St. Luke's Hospital is a great help, but the Section has little power to force an improvement. It is not only going to take education and persuasion with these owners, but laws and laws with "teeth" in them.

Fortunately it is not true that all industries in Shanghai underpay and mistreat their laborers. Many industries, Chinese and foreign, are concerned about the health and welfare of their employees and also gladly donate to this hospital, or other hospitals in Shanghai regularly. The names of quite a number of them are shown in St. Luke's subscribers' list. The pity of it is that often these industries have to compete in price with those who live on the life blood of these little helpless apprentices.

During the seventy years that St. Luke's Hospital has ministered to the people of Shanghai, it has given between one and two million hospital days' care to in-patients and between four and five million treatments to out-patients.

St. Luke's has been one of the pioneers of Western medicine in Shanghai. It serves as the teaching hospital for the Medical School of St. John's University. Many of the leading doctors of Shanghai and other places in China have been trained at St. John's and St. Luke's. In this way the hospital has not only served Shanghai, but also has had a large part in extending its healing work all over China.

The work of making known the love and teaching of our Lord and visiting in the wards, conducting the chapel services, giving religious instruction, and preparing classes for baptism and confirmation is done by the Chaplain's staff. This con-

*This article, based on the latest annual report of St. Luke's Hospital, was prepared especially for THE SPIRIT OF MISSIONS by the Executive Secretary of the Department of Foreign Missions.

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sists of the Rev. Cameron F. MacRae, the Rev. S. E. Shen, and Catechist Tseu. They have the assistance of medical and other members of the hospital staff and of friends from outside the hospital. The Chaplain and his aides try to keep track of such of the ex-patients as have seemed to welcome their ministrations while in the hospital. That this work is effective is shown by the fact that one of the newer Chinese congregations in Shanghai, All Saints', already a self-supporting parish, had its origin in the impression made upon Chinese people who came to the hospital as patients without knowing anything of the Christian Gospel. Every year, some of the student nurses and other members of the staff are baptized and confirmed.

If one could only persuade the doctors, Chinese and foreign, on the St. Luke's staff to tell more frequently of the work they do, a thrilling record of fine service would be the result. Here are just three instances of what St. Luke's did for boys:

A boy five years of age complained of chronic running of right ear for almost five months and was treated by a physician outside, but there was no improvement. On careful examination and cleansing a small piece of stone was discovered and removed. The patient made a good recovery in a few days.

Another boy, five years old, complained of swelling of the nose, nasal obstruction, and foul discharge for about six months, with a history of a fall and injury to his

nose. He was examined by a specialist in town and was diagnosed as suffering from some sequestrum in the nose. An operation was advised. Upon careful examination and cleaning a Chinese penhead was discovered, surrounded by sloughing tissue which bled easily. The foreign body was removed and the patient was relieved in a few days.

Still another boy of ten years of age was sent in as an accident case, with dyspnea and loud whistling sound when he breathed, which attracted a large crowd when he arrived at the hospital. The accident took place when the patient was trying to blow a whistling balloon. Suddenly the head piece got loose and was aspirated into the air passage. Through immediate bronchoscopy a piece of bamboo whistle was removed and patient was relieved at once.

In its last fiscal year, St. Luke's	
Hospital earned	\$130,965 c.c.
Contributions in China amount-	
ed to	45,678 c.c.
Appropriations from the Church	
in the United States amounted	
to	300 c.c.

Even after taking into account the aid received in the support of American doctors and nurses, the amount earned by St. Luke's was several times the amount of help given from the United States. Is it any wonder that Bishop Graves asks, "Does not the Church at home think that a hospital doing such real work to relieve suffering deserves more generous support?"

DURING THE TRIENNium now drawing to a close, Church schools throughout the country have made their Birthday Thank Offerings for the children's ward in the new hospital that the Church hopes to build in Shanghai to replace the present over-crowded and utterly inadequate St. Luke's and St. Elizabeth's Hospitals. Offerings for this purpose received by the Treasurer of National Council up to October 11 will be presented at the Religious Education Mass Meeting that evening.

Since the triennium beginning in 1920 the Birthday Thank Offerings of the Church schools have provided \$8,126 to build a boat for Bishop Rowe; \$22,426 for a school in Liberia; \$34,153 for a school in Mexico; \$34,675 for the children's ward in St. Luke's International Medical Center, Tokyo; and \$23,265 for Iolani School Chapel, Honolulu.

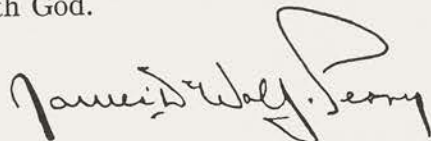
The Spirit of Missions

PICTORIAL SECTION

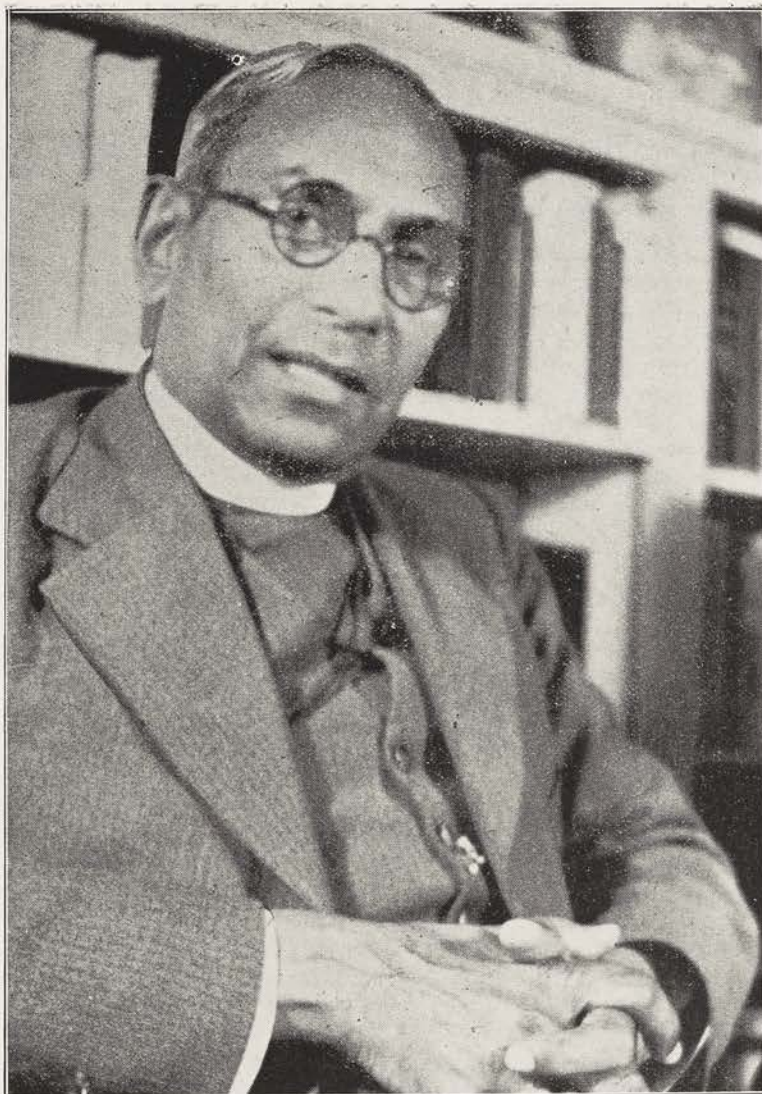
“I Give Them Greeting”

OUR CHURCH approaches the coming session of General Convention facing unprecedented possibilities and opportunities. Most important of these will be found in our mission fields. Every Christian Convention from the first one in Jerusalem until now has been missionary in its purpose. Legislation, organization, administration—all have as their aim the winning of the world for Christ.

In a spirit of expectation our people will gather from far and near. I give them greeting, and I pray that the Convention will bring stronger faith, closer fellowship, and deeper devotion in the life of communion with God.



Presiding Bishop.



THE RT. REV. V. S. AZARIAH, Bishop of Dornakal, now making his first visit to the Church in America, will be the speaker at the Foreign Missions Mass Meeting, October 8



THE RT. REV. E. L. PARSONS, Bishop of California, recently returned from World Conferences, has been invited by Presiding Bishop to preach opening Convention sermon.

U. C. Stadium is Setting for Convention Opening Service on October 6

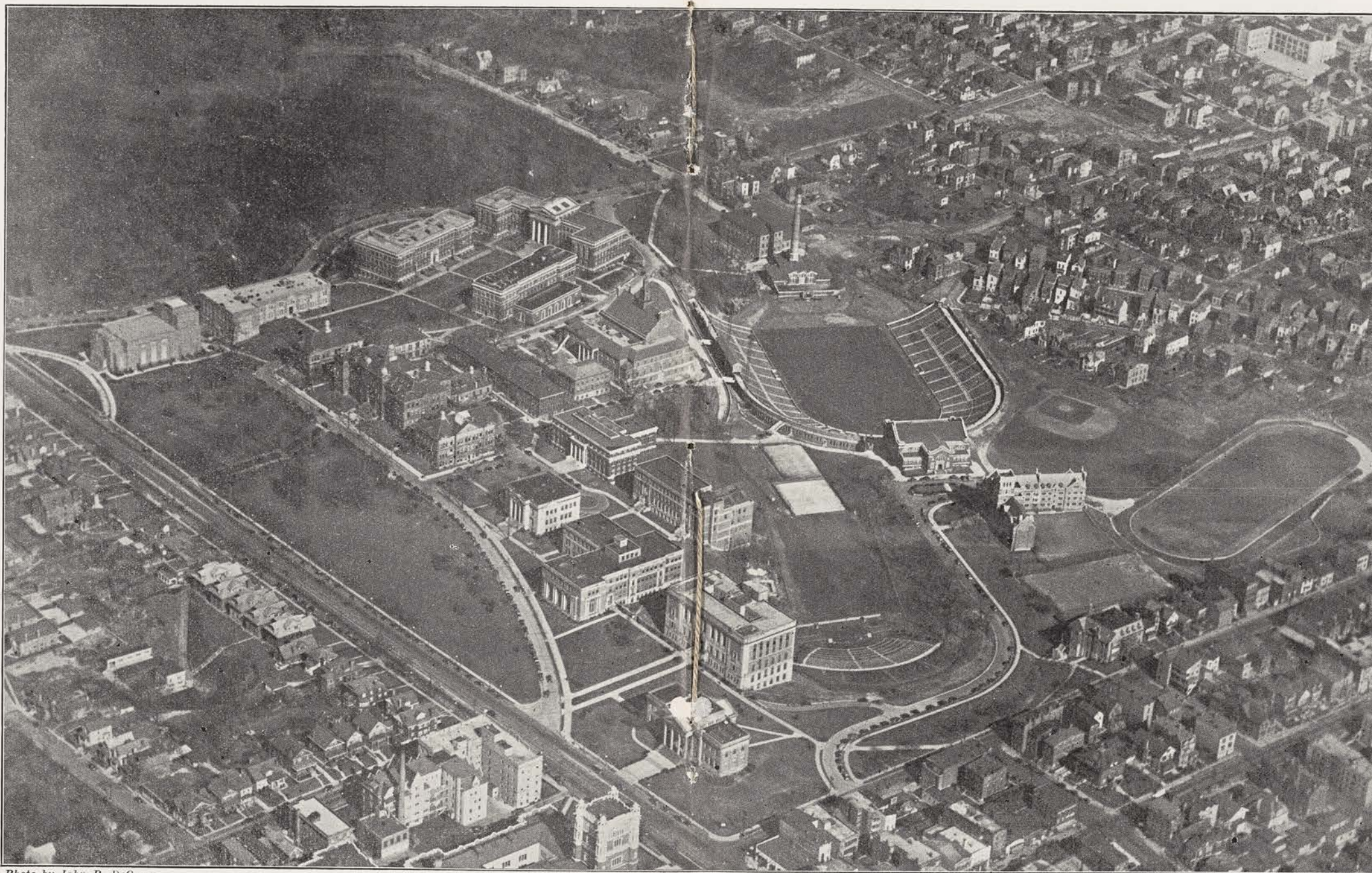


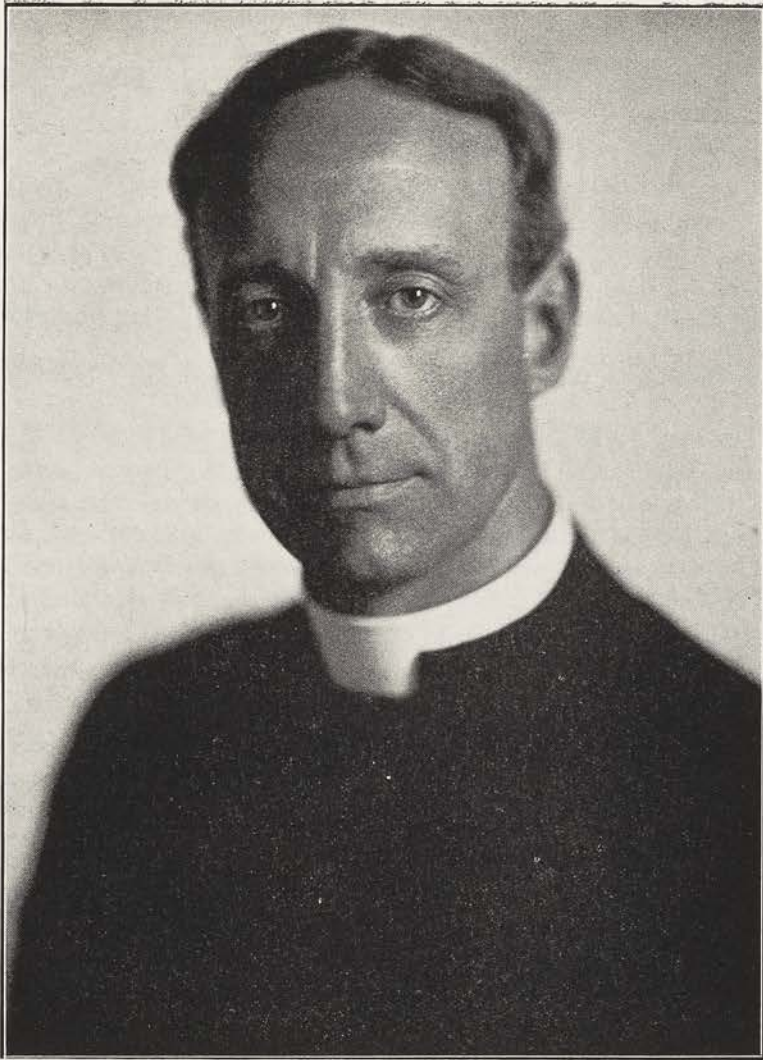
Photo by John P. DeCamp

The stadium in the right center of this airplane view of the main campus of the University of Cincinnati will be thronged by thousands upon thousands of Churchmen and women from all parts of the world on the morning of Wednesday, October 6, for the opening service of the fifty-second General

Convention of the Episcopal Church; that is, if the day is fair. In case of rain the opening service will be held in the Music Hall at 1243 Elm Street, Cincinnati where admission will be by ticket only. In either case the sermon will be preached by the Bishop of California, the Rt. Rev. Edward L. Parsons



THE RT. REV. EFRAIN SALINAS Y VELASCO, Bishop of Mexico since 1934, will address the Woman's Auxiliary Triennial Meeting, Monday morning, October 11



THE REV. ZEB. T. PHILLIPS, Rector, Epiphany Church, Washington, D. C.; President, House of Deputies since 1928, will speak on Church of the Air from Cincinnati, Oct. 10

SANCTUARY

The Philippine Islands

"As Jesus Christ passes through the earth, even though it be by the instrumentality of very imperfect disciples, race after race pauses in its work and worship, looks up, sees Him, draws nearer, listens, worships, and turns from all the past to follow Him."

IN THE PHILIPPINE ISLANDS eighteen thousand baptized members of the Episcopal Church, Filipinos and Moros and more primitive people of many tribes, look to the staff of eighteen clergy for pastoral care. Eighteen or twenty women serve as teachers, nurses or evangelistic workers. Most of the staff, men and women, are each carrying more than one person's work because the staff has been so cut down in recent years. Meanwhile the work and the opportunities to extend it have increased everywhere.

Bishop Mosher lists as the greatest need of his field additional missionaries to fill vacancies, especially some younger recruits "to do some of the very heavy work that is required in traveling about from one outstation to another and in living in mountain places far away from civilization."

Other needs are: to pay off the loan on Brent School; to build a new St. Luke's Hospital; to increase all appropriations; to provide for the training of native workers, young women to be teachers and nurses, men to be teachers and catechists and eventually clergy.

Among subjects listed for thanksgiving are: the staff of devoted workers; the return of the Sisters of St. Mary and the beginning of a native sisterhood; the success of the first young people's conference.

OTHOU WHOSE Spirit moved upon the face of the waters, whose righteousness standeth like the strong mountains and whose judgments are like the great deep, we pray thee to behold and bless thy people throughout these Islands; strengthen every work done for them in thy Name, and lead them forth to serve thee among the nations of the earth; through Jesus Christ, thy Son, our Lord. Amen.

American Woman Inspects St. Luke's, Tokyo

Long interested in medical center, Mrs. Choate returns from visit filled with "tremendous pride." Reality far exceeded expectations

By Anne Hyde Choate

Chairman, Woman's Division, American Council, St. Luke's International Medical Center

EVER SINCE MY school days, when Dr. Rudolf Teusler came to St. Timothy's about 1904 and described his work in Tokyo, Japan, and his hopes for a modern hospital which should go to the Japanese as a gift from American Christians in witness of our faith in Him who said, "Go ye into all the world, preach the gospel and heal the sick," I, like so many others, have been interested in St. Luke's International Medical Center, Tokyo. With increasing interest, I heard of its development, after three successive destructions by earthquake and fire, from a small cottage housing ten patients into a great modern medical center.

Therefore it was with keen enthusiasm that I found myself sailing for Japan last February, knowing that I would see the institution of which I had heard so long. The sight far exceeded my expectation and I have returned with a feeling of tremendous pride in St. Luke's. All who have ever been in any way connected with the work—the Board of Directors of the American Council, the members of the Woman's Division, those who have subscribed or helped in any way—may well feel grateful for the privilege of being connected with such a magnificent hospital and Christian mission. The buildings are beautiful, the appointments and equipment are the last word in modern efficiency; altogether it is as fine a hospital as I have ever been in, a great monument to the Christian doctor who conceived it and to all who helped him. The American Ambassador to Japan made a strong statement to me of St. Luke's importance, not only as a well-run hos-

pital, but also as a psychological factor in developing and maintaining international friendship. He especially emphasized the able management of the hospital under its acting president, Bishop Binsted.

The steamer was delayed so I could have only an hour at the medical center on my first arrival in Tokyo, but upon my return from China, late in April, I began the day at the hospital with a seven o'clock morning service in Japanese in the new chapel. The sun streamed through the tall windows on some eighty young nurses and doctors; those in authority were in white, those in training in blue and white striped uniforms, and the new candidates were not yet in uniform—a Korean costume among them. At seven-thirty came the weekly celebration of the Holy Communion in English for the English-speaking staff. Miss Helen R. Lade, who had been Dr. Teusler's secretary for many years, and is now Bishop Binsted's, took us to breakfast in the sweet little house in the River Block where she and the dietician, Miss Helen M. Pond, live.

Then followed an inspection of the whole hospital: the roof gardens for convalescents; the visitor's restaurant on the top floor just under the great tower; the sunny wards, all fully occupied (here I was told that just as in our American hospitals the two-bed rooms were least in demand, the patients preferring either the large wards or private rooms); one private room, the only one vacant, and that for only a few hours, during my visits; the babies' wards seen through great glass windows and the children's corri-

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dors full of gay pictures and glass screens; the operating and delivery rooms, idle at that moment; the physical therapy and new social service departments; the nurses' delightful Japanese recreation room adjoining the charming bedrooms for the older Japanese nurses who are making a life career of their work at St. Luke's—which accommodations were a special plan of Dr. Teusler's; the staff dining rooms; the attractive kitchens with their many machines for cooking all varieties of rice, the gay picture labels over the storerooms of commodities, the array of enticing trays set for the next meal. My lasting impression is of bright light and sunshine pouring through the many windows, competent management, spotless cleanliness, and an all-pervading cheerful, friendly spirit.

Mrs. Alice St. John, the principal of the College of Nursing, showed me the work of the college and I was interested to learn that she has associated with her on the teaching staff twenty-odd non-Japanese assistants whose salaries are provided by the Church in America through the National Council. Mrs. St. John explained that the enrollment of the students was steadily increasing due to the demand for trained workers made by the enlarged program for public health work, and the important relationship St. Luke's will have with the Japanese Government and the Rockefeller Foundation in working out the plans.

Bishop Binsted took me through the temporary buildings on the middle block where I saw the congested out-patient department, city maternity and foundling wards, and the architect's office where work was in progress on the final revision of the plans for the west wing. It was very evident how much the construction of this new wing with its adequate facilities for out-patient and X-ray work,

wards, library, and administrative offices will mean to the efficiency of the hospital.

After seeing the situation of the medical center, I am more than ever convinced of the necessity of retaining the River Block land as hospital property, not only for the protection of the medical center against any undesirable use by an outside owner and as a safeguard for unrestricted light and air for the hospital, but also for its value in affording recreational space for the staff in the midst of crowded city surroundings.

The Japanese Advisory Council of the medical center had invited our party to a luncheon at the Tokyo Kaikan. Mr. Katsuji Debuchi, former Ambassador to the United States, came in the absence, because of illness, of Baron Yoshio Sakatani, who nevertheless sent a most charming speech of welcome which was read by Mr. Obata, Secretary of Japanese American Relations Committee. Dr. Kubo presided and introduced Bishop Tucker of Virginia, who spoke delightfully, emphasizing the power of international goodwill and friendship. Bishop Binsted announced the completion of the building fund, this welcome news having just been received from New York, and the fact that in consequence the building of the west wing will start shortly. I tried to describe the real interest of the American Council in St. Luke's and the serious thought and attention which its president and members give month after month to its affairs, the pride of the Woman's Division in the hospital and our sense of privilege in being able to back up in some small measure the work done by the devoted doctors, nurses and management, also the gratitude we in America bear to the Japanese Council for their help, advice and interest. We carried away the deepened conviction of the positive value of St. Luke's.

Next Month—THE SPIRIT OF MISSIONS will bring to its readers the story of General Convention as it relates to missionary problems and policies. In order to present a complete picture, the November issue will appear about a week later than usual

A Visit to St. Lioba's Compound, Wuhu

Sisters of the Transfiguration and their Chinese assistants, through their ministry of mercy, bring life to poverty-stricken folk in Wuhu

By Mary Welles

Editorial Correspondent, THE SPIRIT OF MISSIONS

A FEW DAYS AGO I ran into Mother Beatrice and Sister Constance at St. John's Pro-Cathedral in Shanghai. Since I was baptized, long years ago, in their chapel at Bethany Home, in Glendale, Ohio, I felt I must pay my respects. Before I could catch my breath they had invited me to Wuhu, Sister Constance and I had seen Mother Beatrice safely aboard her boat for Japan, and ourselves entrained for St. Lioba's. Sister Constance and Laura Clark and I are the only foreigners in the compound. Everyone else has left because of the heat. But I am finding so much to interest me that I have scarcely noticed the weather.

Take Wang Si Fu, for instance. You would like his looks: tall, wirily built, quietly smiling brown face, and spick-and-spanness of blue coat and trousers. When you see him running his laundry with infinite efficiency, you have a feeling that the American Church Mission could not get along without him.

He has been Sister Constance's servant for fourteen years. One of the most vivid episodes in his history is concerned with the 1931 flood. Most of Wuhu was a large lake from July to October. Dysentery was not the only tragic result of the flood but it was one of the worst. The mission stayed dry but every morning at five o'clock Sister Constance went down to the foot of the garden, climbed into a small boat and started on her rounds.

Wang Si Fu went along as her invaluable assistant. The boatman would paddle them up to a house. From an upper window a leg or an arm would be thrust. The boatman would keep the boat as steady as possible. Wang Si Fu would hold up the tray of a dozen-odd hypodermics, which he kept refilling, and Sister Constance would give her rather uniquely disposed patient a shot of emetine.

As you wander about St. Lioba's cool, airy courtyards you find groups of women busily sewing. They are wearing the customary long black trousers and neat white jackets. And who are they and what are they doing? They are the busy fingers behind the success of the



Anna, adopted by Chinese Christian as thank offering for release of Chiang Kai-shek

True Light Industrial Work.

Back in 1921 Sister Constance, new to China, saw a real need for women to have work to do. Some had lazy husbands, some were widowed with children to support, others had been turned out onto the streets by crowded families. Whatever the reason, the result was an empty rice bowl. The sensible solution was a job; but where to secure the money to start?

But St. Lioba's compound is a fine lesson of faith in God's providence. Sister Constance's entire work seems to have been based on faith and prayer and the precept that "the Lord will provide." He always has here at Wuhu, and He did when she wanted to start her industrial

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SISTER CONSTANCE AND TWO OF HER CHINESE FRIENDS

Wang Si Fu (left) is the efficient laundryman at St. Lioba's. Once called "too dumb", William (next to Sister Constance) was number one boy in his class at school and is one of the most intelligent people on the compound today

work. One morning at two o'clock an American Churchman and his wife got off a Yangtze River boat, stayed until six the next morning, and left behind a gift of \$150. By eight o'clock ground had already been broken for the first building where twenty women could get busy at their needlework.

They make embroidered luncheon sets, handkerchiefs, toys, place cards, men's shirts, pyjama sets, vestments, doll clothes, finger tip towels, stuffed animals, and scores of other items, which all sell like hot cakes, not only in America and at the annual summer sales in Kuling, but locally. Young men from the American and British gunboats often climb the hill to St. Lioba's to do their shopping. Recently two chaps turned up and practically exhausted the supply of luncheon sets to take home to their mothers, sisters, and sweethearts.

You drift into the tailoring room and see a nice-looking kid in cool striped shorts and shirt open at the neck, pedaling away at the sewing machine. He says "Good morning, how are you this morning?" to you, and you are delighted to

find someone who speaks English. So you ask Sister Constance about him. His name is William. He is eighteen years old and has been at St. Lioba's since he was ten.

When he was brought up the hill eight years ago, he had a deep abscess in his back and a right arm so badly burned that it was permanently raised parallel with his shoulder. In spite of these handicaps he had been doing heavy carrying jobs around town. After a series of six operations, William started life anew with a clean slate. His abscess was gone and his arm was as fit as anyone's after inches and inches of new skin had been grafted onto it. Next to find work for him. Sister Constance decided to make him a tailor's apprentice. "Too dumb" was the tailor's laconic answer to that suggestion. But she stuck to her guns. William went to school mornings, worked with the tailor afternoons, and did more lessons at night. He finished first in his class, this lad who was once called "too dumb," and is one of the most intelligent people in the compound today. And he's happy as a lark.

A VISIT TO ST. LIOBA'S COMPOUND, WUHU

The babies in the nursery are naturally everyone's pets. Where did they come from? As often as not they are found by the gatekeeper whimpering in a dirty rag bundle when he goes to open the gate in the morning. The nurses burn the rags, keep the infants isolated for a bit to check on possible infectious diseases, and then begin fattening them up until in a few short weeks they are quite unrecognizable. After that adoption into a Christian home usually follows. Small Anna, one of the gatekeeper's foundlings, was recently adopted by a Chinese Christian, Hudson Chang of Anking, along with David, a little boy baby, as his thank offering for the release of Generalissimo Chiang Kai-shek.

If you want to see a picture of happiness and gratitude personified, walk through the sick ward with Mary, one of the Chinese nurses, when she is distributing oranges. These patients, by the way, lie in the ward beds or make visits to the dispensary without paying a copper. They are literally too poor to afford sick care, and one hesitates to think what the poverty-stricken ill people of Wuhu would do if it were not for the generosity of the American Churchwoman

who built the Stanley Memorial which houses all the work I have described.

To get back to those oranges. Most of the patients have never owned an orange in their lives. They first hold it in their hands, simply to feel the pleasure of possession and round, orange beauty. And then ever so slowly they proceed to the climax of peeling and citrus tang of smell and sweet, juicy taste.

People who have never been to China do not realize how far a small sum will go there. Nothing is wasted. An American dollar bill arriving with the postman at St. Lioba's gate could accomplish any of these things: a can of Klim for the babies to help them fatten up; a length of dress material for Shu-lan, the little girl with only one leg, who has not much chance of adoption; a warm suit of clothes for Ti-ti (pronounced Deedee) who was a beggar on the streets and is now about to be graduated from the sick ward and become a second William; needful bottles of medicine for the line of sick at the dispensary every morning; perhaps a necessary repair job on the tailor's sewing machine; spools of thread for the industrial sewing work; or simply a large basket of oranges.

Publicity at the General Convention

THE DEPARTMENT OF PUBLICITY'S Press Room at General Convention will be located under the stage in the Taft Auditorium. From this busy center will radiate every possible means to acquaint the Convention itself, the throngs in Cincinnati, readers of the Church and secular press everywhere of the significant activities which make up the program. Beyond responsibility for the printed word, the Department will direct a considerable radio activity, will deal with a score of miscellaneous groups interested in photography, and render a score of services demanded by the exactions of twentieth century publicity.

More than one hundred men and women, a score of them religious editors of notable newspapers, together with about one hundred members of Convention itself, will be served almost hourly in the Press Room with detailed running stories of the proceedings of both Houses of Convention and the Woman's Auxiliary Triennial.

The object of this enterprise is to inform the Church. Other agencies, notably the Church press, contribute to this end. The Department of Publicity earnestly urges subscriptions to and the reading of *THE SPIRIT OF MISSIONS*, *The Living Church*, *The Churchman*, *The Southern Churchman*, and *The Witness*.

Read a Book

Recommended by Hugh Ross, F.R.C.O.

Our guest commentator this month is Hugh Ross, Fellow of the Royal College of Organists, London, organist and choirmaster of the Church of St. James the Less, in Scarsdale, New York, and conductor of the Schola Cantorum of New York. He is also conductor of the Westchester May Music Festival and of the National Choral Union in Washington, D. C. A devoted Churchman and a competent musician, he discusses here for the readers of THE SPIRIT OF MISSIONS, a book which deserves widespread attention.

THE ACTUAL PRACTICE of our Church music is a recurrent topic of discussion, whether at vestry meetings, diocesan assemblies, or organists' conventions. Nothing so readily arouses the sensibility of the average Churchman as a real or fancied infringement of the musical ceremonies to which he is accustomed. Witness the comments one hears at the end of a Sunday morning service!

One person wonders what became of his favorite hymn; another wants more vitality in the singing (in modern parlance, "swing it!"); a third quite reasonably objects to being blown out of church by the organ! On the other hand, every organists' conclave is punctuated by jeremiads anent the failure of the clergy to elevate the taste of their congregations, or their supposed interference in what is held to be a musician's business.

All this illustrates how we are confused by a lack of principle to direct our judgments. And now at last comes a book to which we can refer confidently for a solution of these problems. I should like to have every priest, organist, and layman ponder the first chapter of the Rev. Winfred Douglas's new book, *Church Music in History and Practice* (New York, Scribner's, \$3). Here is the ringing call to remember that "worship is the primary

and eternal activity of redeemed mankind," and that Church music is the earthly, the organic form of this activity. Furthermore, music is not merely an entertainment: and Church music a means of self-expression or a "sensuous pleasure for the listeners." Thus at the outset that self-regarding attitude is stigmatized, and the discussion is elevated on to the plane of selfless devotion, where it properly belongs.

The eminence of Canon Douglas as an authority on the history and practice of Church music is probably unrivaled in the Anglican Communion. He is that *rara avis*, the musician whose devotional leanings led him to join the ministry. He worked with the Benedictine communities in England and France, whose researches have restored the Gregorian liturgy. He has assisted in the preparation of important American hymnals and psalters; has edited and translated Russian canticles and anthems for American use; and is a religious poet and composer in his own right. For years, Provincial Chaplain of St. Mary's Community at Peekskill, he has also preserved his contact with the concert world in his capacity as a guiding director of the policies of the New York Schola Cantorum. During all that time his teaching and lecturing have advanced the cause of the best in Church music, and his labors are now crowned by the publication of this authoritative study.

I have already quoted the exordium of the book, which proceeds to define the nature of worship, and traces its original blend of Hebrew, Greek, and Latin elements. The first half of the work is then devoted to the liturgy of the Communion and other services: how they were first established by Gregory the Great and the Roman Schola Cantorum; how they have since changed and developed until our own times. The second half of the book is occupied with the great body of

READ A BOOK

our hymnology, its varied sources are disclosed, and the work concludes with an account of the improvements which have taken place since the days of the Oxford Movement, and which lead us to hope for greater progress in the near future.

The underlying idea is that all the ages of the faith have contributed their quota to the corpus of our music: and that while we should verify the form of our observances by reference to the original uses of the Early Church, we can nevertheless, and should, incorporate the beauties of succeeding eras, as long as they do not distort the fundamental elements of worship.

By this criterion Canon Douglas easily recognizes the true value of the changes wrought by the great reformers and evangelists. He shows that the Reformation brought about a much needed simplification equally in the Roman and non-Roman Communions. The number of festivals was reduced and the everyday services were restored to the common people—and serious abuses were uprooted—composers used to write complicated masses on themes taken from popular and even ribald songs, and the congregation amused themselves by singing the ribald words of the original songs where they could fit them in.

But Canon Douglas equally rejects the tawdriness into which popular worship has sometimes fallen since the Reformation. German ballads like "Tannenbaum, O Tannenbaum" have provided tunes for American hymnals, and ditties such as

"Like as the hart doth breathe and bray
The well springs to obtain"

were popularized by the old version of

Day's Psalter. Certainly this "scandalous doggerel" (as Wesley called it) should have no place in our devotions.

But also Canon Douglas rules out of the proper Church service even great religious masterworks like the masses of Bach, Mozart, and Schubert—these belong in the concert hall, not in the church. As for the trivialities of Gounod and his ilk, do we need them anywhere? On the contrary, this book contains splendid catalogues of valuable Church music, and names the phonograph discs which record it. Thus we are offered a wealth of treasures, some from the Roman Catholic and Greek Orthodox sources, while Lutheran and evangelical contributions are included when they are appropriate in spirit. Nor does Canon Douglas find it necessary to advocate any pet theories of his own. He is solely concerned to reestablish the truth in these matters. And throughout he insists most wholesomely on the proper place of all participants in the Church's rites. Clergy, choir, people, each have their special function, which springs from their correct liturgical rôle in the order of service. And no one can take precedence to the deprivation of the other.

Of course there are sections of the book that must appeal primarily to the professional, whether cleric or musician; sections that are necessary to buttress the main outline of Church practice, which the author sets before us. All the same, this fascinating story of twenty centuries of our art, "in service of that idealistic faith in an esoteric glory," makes this book not only required reading for all loyal Church people, but a real pleasure in addition.

1 1 1

The first in the new season's Church of the Air series, directed by the Department of Publicity, will be a General Convention broadcast from Cincinnati on Sunday, October 10, at ten a.m., E.S.T. The Rev. ZeB. T. Phillips (see p. 491) will speak. Originating over WKRC, the broadcast will be heard, as usual, over the Columbia network

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*
223 West Seventh Street, Cincinnati, Ohio

WE BELIEVE you will like *Prayers Old and New*, our latest publication. The prayers you have grown to love in the issues of *Forward—day by day* during the past two years are here with many others; prayers for almost every need and every mood, prayers for family use and for personal aspiration, intercessions for the world's needs and the Church's opportunity are assembled, printed in clear type, in this little book which slips into your pocket or handbag. Uniform in size with *Forward—day by day*, it contains 128 pages. The price has been kept low for widespread distribution—five cents a copy for the edition with heavy paper cover. Another edition at twenty-five cents a copy has a blue washable cloth binding. This is especially appropriate for placing in church pews. As the book contains special offices and litanies it will find its way into many churches. One parish has already ordered a thousand copies to be placed in the pews. There is also a gift edition bound in genuine blue morocco leather for \$1.00.

THE PRESIDING BISHOP in a letter to all the active clergy in the Church, says:

It is certain that the chief concern of the coming General Convention will be the Church's Mission to the world. The theme of our discussion, the substance of our legislation, and the purpose of our task shall be judged by one test, their consistency with the declaration of Christ's Gospel to mankind. That this prevailing thought shall be shared by all our people, I ask the clergy of the Church to take for the topic of their preaching throughout the month of October the missionary work of the Church, especially in foreign lands. Often as the story has been told and written, most of it remains unknown. Much of it is lost in the confusion of organization and finance. Let Christ's appeal to go, teach all nations be heard with fresh power in our

parish pulpits everywhere; let the needs of our mission fields be known by those who are ready but have not seen the opportunity to help; let the Church in its world-wide extent appear in the sight of our people. Thus the way will be prepared for fulfillment of the prayers which are asking God's blessing upon General Convention.

In connection with the above, and the whole missionary emphasis of the General Convention, there is help given in the pictorial published by the Forward Movement entitled *Go*. This is in large magazine form, nine by twelve inches, and consists almost entirely of reproductions of large and effective photographs showing the Church at its work throughout the world. There is just enough text to explain the pictures. Large quantity production makes possible the low price of five cents for twenty or more copies. The single copies are ten cents.

THE USE OF *Forward—day by day* in parishes depends to a considerable extent on the way announcement is made from the chancel as each new edition appears. The Late Trinity issue begins on October 3. Instead of a sermon on that day one rector will instruct his congregation in the fuller use of *Forward—day by day*.

The rector and congregation first will read responsively the Litany of the Disciples' Way. Then they will read in unison prayers from the manual, the rector emphasizing the importance of such daily prayers, the family grace at meals, and reading the Bible together.

GUIDE No. 5 will be available early in October. It is entitled, *For Those Who Mourn*. Its message will be of great help to all who wish to place something in the hands of sorrowing friends to guide them forward even through bereavement.

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

WE OFTEN refer to THE SPIRIT OF MISSIONS Family. As a matter of fact the whole missionary personnel from the Presiding Bishop to the humblest worker in the farthest station is a member of the Family. Relatives and friends at home swell the great group. This has been evident in recent weeks since the conflict in China has seemed to threaten our workers and our institutions. Dr. John W. Wood, head of the Foreign Missions Department, has once more endeared himself to this whole Family by the swift comprehensive bulletins which have poured steadily from Church Missions House to the Family, to the Church Press, and to all interested. They have been reassuring. Considering the extent of the conflict, interference with our establishment as evidenced in the bulletins has been almost inconsequential. Nevertheless liabilities are mounting and as the distressing story unfolds it may presently become necessary for the members of this Family and all who are interested in it to appeal for aid and for rehabilitation. Here is a truly mighty problem for the attention of General Convention.

IN VIEW OF the tragic situation which develops day by day in China, the consequent danger and distress suffered by the missionaries for whom the Episcopal Church in this country is responsible,

the officers of National Council met at the call of the Presiding Bishop to determine what instructions should be sent to the authorities of the American Church Mission and what provision should be made for missionaries in the war areas. They cabled to the Diocese of Shanghai

that the few remaining American representatives of the Church in that district were at liberty to leave at the expense of the home Church and that missionaries now outside that area should not return to the Shanghai district. The Church meanwhile will become responsible also for Chinese workers continuing at

their posts. Further instructions have been sent to the missionaries in the interior that married women and their children be evacuated at once and that unmarried teachers and nurses be moved at the discretion of the Bishops.

The Church in this country has for a century sponsored and fostered the work of fellow Christians in China. It will feel the responsibility of the present crisis and will be expected to respond to appeals for immediate relief and for some rehabilitation of the inevitable damages and losses incurred. To give assurance of this attitude the Church has accompanied its instructions with a message that it has deeply at heart the sufferings and anxieties of Chinese fellow Christians and that it will make every effort in support of the sister Church of China.

Greetings

TO members of General Convention and Woman's Auxiliary from the President of National Council:

The officers of headquarters hope and expect this General Convention will prove itself a great missionary gathering, ready to consider and act upon reorganized plans, quick to respond to the perils which threaten the spread of the Kingdom, and eager to lead the whole Church to higher levels of spiritual life.—PHILIP COOK, President, National Council.

Domestic Missions

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

"Please God, Make Me Read"

IN 1933, five-year-old Freddie, a Navajo, was taken from the San Juan Mission Hospital, Farmington, New Mexico, to the hospital ward of St. Anne's Mission at El Paso, Texas, in order that he might have special treatment which the hospital at Farmington was not equipped to give.

He was a pitiful little creature physically, suffering from tuberculosis of the spine, but, spiritually, joyous and appreciative of the affection that was bestowed upon him. He spent many months on a Bradford frame in almost constant pain, rarely uttering a complaint except during the severe paroxysms when his screams were horrible to hear.

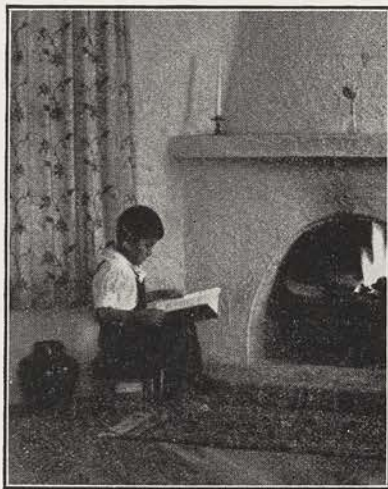
During the first two years at St. Anne's he had several relapses, and it seemed as though he could not live. Since then he has shown steady improvement. In 1935, Miss Aline M. Conrad wrote:

With the teachers away I have taken over the reading lessons of my Navajo, and never have I had a more trying undertaking. I have listened for about eighteen months to various teachers trying to teach him to read, and I rather thought they were not so good at their job. Now, I almost feel like apologizing to them. I wonder if all Navajos have the same difficulty. We have now resorted to prayer as a last resort, and each night he faithfully recites "Please, God, make me read." So far, the prayer is entirely unanswered. You see I am planning to send him to Kent and to Harvard and then to the General Theological Seminary, and reading does seem to be a necessity for the ministry.

Freddie is now eight years old, able to walk a little, and the doctors give hope of complete recovery in another year. Judging from the accompanying picture the reading prayers have been answered, although we cannot vouch for that.

THE NEW Niobrara Service Book, made possible by the Bishop White Prayer Book Society of Philadelphia, is now published. Except the Epistles and Gospels for Sundays and Holy Days, which are in Dakota only, the book is bilingual, English and Dakota. The Rt. Rev. W. Blair Roberts feels that it is the best book the Indians have ever had, and is deeply grateful to the committee which compiled it and to the Bishop White Prayer Book Society.

FIRE AGAIN HAS visited a domestic mission, St. Mark's at Moscow in Northern Idaho (Missionary District of Spokane). The church, parish house, and old rectory were completely destroyed. The buildings were so old that only a limited amount of insurance could be carried upon them, but Bishop Cross hopes to find sufficient means to erect a brick or stucco church building, with parish house facilities in the basement, at an early date. Fortunately, the fire did not reach the new rectory which is in course of construction. Moscow is a college center where the Church has an important work among the students.



Freddie, after four years' treatment at St. Anne's Mission, El Paso, will soon be completely cured

Foreign Missions

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

Across the Secretary's Desk

THIS STATEMENT adopted by the World Conference on Faith and Order, meeting in Edinburgh, on August 18, is commended to the consideration of all who foregather about the Secretary's Desk:

We have met at a time of great strain and distress alike in Europe and in the Far East. We watch with sympathy and sorrow the menace and the horrors of war. We are persuaded that war never occurs except as a result and expression of that sin from which Christ came to redeem the world. We therefore call all men, and ourselves before all others, to pray that God may give to us and to all men the love of justice, the readiness to forgive, the knowledge of His will, and the courage to obey it. For all who bear rule in their nations we ask the abundant bestowal of these gifts, and we pray that, despite all earthly causes of estrangement, Christians in all lands may be united in the fellowship of prayer and obedience.

OUT FROM the heart of Alaska comes a message from Bishop Rowe informing the Department of Foreign Missions of his success in visiting Point Hope and other points on the Arctic Coast. His farthest north was Point Barrow. His money gave out and he could not afford to fly further at seventy-five dollars an hour. As the Bishop remarks, "One might as well buy a plane." The airplane journey enabled him to do in two or three days what it would have required three or four weeks to do with ground travel. Leaving Point Hope, the Bishop brought Archdeacon Goodman with him to Fairbanks after seven years of solitary service at our most north-westerly station. The Archdeacon will be Alaska's clerical deputy to General Convention in Cincinnati. From Fairbanks, Bishop Rowe was planning to go to Anchorage, Seward, and Cordova and thence to Seattle before starting for Cincinnati.

MISS ANNE LAMBERTON of St. Luke's Hospital, Shanghai, China, tells me of a man who took a room in a Chinese hotel, and tried to commit suicide by taking poison. He wanted to leave his family's name and address, but he was afraid that a note would be lost, so he carefully wrote his sister's name and address on the bottom of each foot in neat Chinese characters! The bell-boy in the hotel heard him groaning and he was brought to St. Luke's. Then Miss Lambertton tells me of another problem:

I am hunting at present for a home for a Chinese boy of fourteen. He originally lived in Changchow, about a hundred miles from Shanghai. His father and mother were both dead, so he came to Shanghai with someone who left the child high and dry after he reached the city. He managed to get something to eat for a while by helping to pull rickshaws up the hilly bridges. —His pay was one or two coppers a pull.— Then he was injured by a motor car and brought to St. Luke's. He first came to us with a broken leg, was discharged some-time later and came back again with another fracture. This time, for some strange reason, he is loath to start life on the street again! We are trying to get him into the Child Welfare Association Home, but he is a bit old for any home of that kind. But I am afraid they are our only hope. If they cannot take him, all we can do is to give him clothes and let him try again on his own.

THE WORLD'S SUNDAY School Association at its recent convention in Oslo, Norway, sent a message of good will and sympathy to General and Madam Chiang Kai-shek. In their reply, as they say, "from the heart of China beset by grave trials and menaces," the Generalissimo and Madam Chiang expressed the conviction that in the practical application of Christian ideals lies the surest and swiftest way toward world peace. Without the acceptance and application of Christian teaching the de-

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velopment of international friendship and coöperation will be retarded if not rendered impossible of achievement. "We recognize all that Christianity has given and is giving to the people of China, and we believe that the Christian Church in China will increase a thousandfold its contribution to the enrichment of world Christian fellowship."

CYNICS HAVE frequently flung gibes at the quality of gratitude as expressed in human relations. One Sunday morning a few weeks ago, a Japanese gentleman came to our St. Barnabas' Hospital, Osaka, with some flowers. He asked that they be given to the patient in room No. 25. In order to make sure that the flowers reached the right person, Miss Anna S. Van Kirk, the head nurse, asked

the patient's name. The reply was, "I do not know. These flowers are a thank offering which our family sends to St. Barnabas' Hospital every year in memory of one of the members of the family who was a patient in Room No. 25 ten years ago." Further inquiry developed the fact that on the same day of the same month each year, someone had brought flowers for Room No. 25. In the home from which the bearer of the flowers came, there is a child ten years old whose mother died in the room. Such an incident is quite in line with the action of the Japanese taxi driver who came to St. Luke's Hospital in Tokyo because he had heard that a donor was wanted for a blood transfusion. The life of his wife had been saved some months before through a blood transfusion and now he was ready to give his blood to a stranger.

With Our Missionaries

BRAZIL

The Rt. Rev. and Mrs. W. M. M. Thomas sailed August 5 from Brazil on the *Northern Prince*, and arrived August 19 in New York, to attend General Convention.

CHINA—ANKING

The Rev. and Mrs. Henri B. Pickens, new appointees, sailed August 20 from Genoa on the *Conte Biancamano* for Shanghai.

CHINA—HANKOW

The Rt. Rev. A. A. Gilman sailed August 31 from Shanghai on the *President McKinley*, and arrived in Seattle September 15, to attend General Convention.

The Rev. Robert E. Wood sailed September 4 from Vancouver on the *Empress of Japan*, after regular furlough.

CUBA

Miss Noreen Quern, a new appointee, sailed September 2 from New York on the *Veragua* and arrived September 7 in Havana.

HONOLULU

Mr. and Mrs. Donald Roberts and children sailed August 28 from San Francisco for Honolulu. Due to the present situation in China they will be at Iolani School, for one academic year.

JAPAN—KYOTO

Miss Mary Houle, a new appointee, sailed August 7 from England on the *Empress of Britain*, and arrived August 14 in Canada. She sailed August 19 from Vancouver on the *Empress of Russia*, and arrived September 3 in Yokohama.

The Rev. and Mrs. J. Kenneth Morris and

children sailed September 23 from San Francisco on the *President Hoover*, after furlough.

JAPAN—NORTH TOKYO

Miss Elizabeth Rogers, a new appointee, sailed September 10 from San Francisco, on the *Tatsuta Maru*.

Miss Ruth Burnside sailed June 26 from Yokohama on the *Bergeland*, via Europe, and arrived September 13 in New York on the *Franconia*.

Miss E. W. Gardiner sailed August 16 from Yokohama on the *General Lee*, and arrived September 1 in San Francisco, on regular furlough.

Miss Marion Humphreys sailed September 4 from Vancouver on the *Empress of Japan*, after regular furlough.

JAPAN—TOHOKU

The Rt. Rev. and Mrs. N. S. Binsted sailed September 15 from Yokohama on the *Asama Maru*, on furlough and to attend Convention.

PHILIPPINE ISLANDS

The Rev. William H. Wolfe arrived August 27 in Manila, on the *Penrith Castle*, after regular furlough.

The Rev. Leopold Damrosch, a new appointee, arrived August 30 in Manila on the *Empress of Canada*.

Miss Marion Davis and Miss Blanche Moxley, new appointees, sailed September 13 from Vancouver on the *President Jefferson*.

Mr. and Mrs. Harold Shaffer sailed September 16 from San Francisco on the *Tai Yin*, after regular furlough.

Mr. and Mrs. Bayard Stewart sailed September 23 from San Francisco on the *President Hoover*, after regular furlough.

Religious Education

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

Religious Education at General Convention

THOSE WHO attend General Convention in Cincinnati this month will have many opportunities to learn what is happening in the field of religious education. The Departments of Religious Education of the National Council and of the Diocese of Southern Ohio have been busy planning to use this occasion to gain and give the utmost help in the presentation of the work and in thinking out its problems.

The Religious Education Mass Meeting on Monday evening, October 11, will be the occasion of the presentation of the three great missionary gifts, the Church School Lenten Offering, the Birthday Thank Offering, and the Little Helpers' Offering. Addresses will be delivered at this mass meeting by the Rev. T. O. Wedel on What Shall We Teach? and by the Rev. D. A. McGregor on How Shall We Teach? Announcement will be made by the Rev. Vernon McMaster of the amounts of the offerings during the past triennium and of the objectives for the coming three years.

Young people's work will have special recognition during the first week-end of the Convention, October 8, 9, and 10. On Saturday morning there will be a public discussion between two young people and one adult on the question, What Are the Problems Young People Are Facing Today? At later sessions during the day an effort will be made to state the resources available to Christians in meeting these problems. There also will be a discussion as to the effectiveness of our resources for our problems.

The Church Training Institute is always an important activity at General Convention and this year will be no exception. Eighteen courses have been arranged and these classes will meet on Tuesday to Friday, October 12-15.

In addition to the Church Training Institute two important seminars are

being organized. The Religious Education Seminar will devote itself to the problem of Rethinking Religious Education. Admission to this seminar is limited to those who have been delegated by departments of religious education of the various dioceses and missionary districts. Already about 150 persons have registered in this seminar and because of these large numbers it will be impossible to throw it open to the public.

The exhibit room, which will be in the basement of the Masonic Temple, will repay a careful visit. The various young people's organizations of the Church are cooperating in one joint exhibit dealing with young people's work. The Department will have a large exhibit dealing with methods of work in all fields. One should not forget the many missionary exhibits which will be on display.

The headquarters of the Department will be in the exhibit booth.

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A FASCINATING account of the way in which a group of high school girls and boys studied about China is told in a new book, *Adventuring with Kwo Ying*, by William A. J. Myers and Deborah Locke Vaill (Church Missions House Book Store, fifty cents). A class in the Church school of Trinity Church, Hartford, Connecticut, became interested in China through the visit of a young Chinese girl to the group. Under the guidance of the class leaders, the group found itself discussing and seeking light on the history and geography of China, on the life of dinosaurs, and on the meaning of Jesus Christ. This book should be valuable and suggestive to high school classes and young people's groups, to all teachers concerned about missionary education, and in training classes as an illustration of a most living method of teaching.

College Work

The Rev. T. O. Wedel, P.H.D. *Secretary*

ACROSS MY DESK at Church Missions House runs a stream of publications concerning religious work with students—bulletins from the boards of education of other communions, Y.M.C.A. pamphlets, propaganda articles from the innumerable youth organizations now clamoring for attention. Many of these are of ephemeral value. There is one publication, however, which is of unquestioned importance.

This is *The Student World*, a quarterly publication (\$1.50 a year) issued by the World's Student Christian Federation, 13 Rue Calvin, Geneva, Switzerland, edited by the General Secretary of the Federation, W. A. Visser't Hooft.

The American student world has, as a rule, little conception of the maturity of outlook of our European brethren. It is a rare publication in our American student scene which would challenge the attention of a theologian or of the college professor. Scarcely a number of *The Student World* fails to do just this. The most noted theologians of Europe write for it. Since it represents the thinking of young people who are living under the stress of a seething social scene, it suggests prophecies of the future. Each quarterly number centers about a significant topic: Our attitude to the Next War; The Call to Revolution; Missions Tomorrow; The Significance of Jesus Christ; Christianity and Other Faiths.

The number for the first quarter of the current year bore the title *The End of the Christian Era*. The tone of the article is not pessimistic, as the title might imply. But it looks at the conflict between Church and World with prophetic realism. The whole issue of Catholic vs. Protestant is discussed without taboos. Those of us who love the Anglican Communion and who wish to see it take its place in the larger service of Christendom could learn much from the "oecumenism" (it is a favorite word with Dr. Visser't Hooft) of the European student

movements. There, Eastern Orthodox, Barthian Evangelicals, Anglicans, and even Roman Catholics are sitting down together and sharing their differences. No quick solutions of unity are expected. The student world of Europe has become wise enough to see that unless we dig down to theology, we shall never achieve more than a superficial sharing. Yet it is precisely in the world of student sharing that many of the superficial barriers between communions drop away.

In his address at the Birmingham Quadrennial, William Paton said that no institution had done more to make the universality of the Christian Church a reality than the World's Student Christian Federation.

AFRANK COMMENT on student attitudes toward the Church comes from an English visitor to America, the Rev. Harold Ellis, of the Community of the Resurrection. He held a mission for students at Toronto University last spring. His comments, though they apply directly to the Canadian undergraduate, can be imported with profit:

The Mission made one's heart very heavy. Here were the future leaders of the country who, in most cases, had no use for religious bodies, and whose conception of the Christian faith was a gross caricature. Many of them were reacting from a die-hard fundamentalism in which they had been brought up. Others had been attracted by crude Marxism and regarded Christianity as the enemy of all true social progress. Yet at bottom they are all seeking for some ideal on which they can build their lives.

Further I found them amazingly receptive to religion, if only they can be convinced that it has some kind of rational basis. The great stumbling block is the divinity of our Lord, to which it seemed to me that many professing Christian bodies sat very loose. I can best illustrate this difficulty by recounting one very illuminating incident. The undergraduates run their own daily paper, and during the week that I was giving the Mission addresses a reporter was in attendance. On the morning after I had given an address on the divinity of our Lord, the paper appeared with the following headline: "Ellis Unites Jesus with God." The significance of this speaks for itself. Their next difficulty is prayer. They can see no need for it, nor do they believe that it can have any effect.

Christian Social Service

THE REV. ALMON R. PEPPER, *Executive Secretary*

Social Service at General Convention

THE DETAILED program of the Department is given in the program issued from Cincinnati. Our booth and exhibit will be in the hall below Taft Auditorium. A representative of the Department will be in attendance during each day and appointments can be made for special conferences. The staff hopes to see many of their old friends and to welcome new ones.

At the Social Service Mass Meeting on October 15, Mr. Seebom Rowntree of England will be the chief speaker with the Rt. Rev. W. Appleton Lawrence presiding. Mr. Rowntree is chairman of the Board of the Rowntree Chocolate Company, Ltd., and has long been interested in the better relationship between Capital and Labor.

In coöperation with the Cincinnati School of Applied Religion the Department is presenting a series of lectures and clinical sessions as part of the Church Training Institute. Five of these series of lectures, namely, those on: Marital Relations, Mental Hygiene and Psychiatry, Family Case Work, Labor Relations, and Delinquency and Crime, are intended primarily for the clergy. The other, on Child Welfare and Children's Institutions, was organized for board and staff members of children's institutions, chairmen of social service departments, and others interested in this subject. All these courses will be held at the Gibson Hotel, October 12-15, inclusive. Printed programs may be secured at this office. Registrations are requested early.

The Department is also offering two general courses. Mr. Spencer Miller, Jr., will discuss Youth Movements—An Opportunity for the Church, on the basis of his study of youth movements in England and the Continent this spring. A course on The Problems of Youth is offered by the Executive Secretary.

We welcome the clergy and laity of the

Church to participate in these activities. Please come to our booth and make yourself known.

ALFRED NEWBERY

IN THE TRAGIC death on August 17, of Alfred Newbery the social service program of the Church lost one of its great leaders. Christian social service was not an isolated interest of his. It was part of the fabric of his whole ministry and contributed much to his success.

When Mr. Newbery came to the Department of Social Service in 1923 he was a layman. He had been doing some special work for the Field Department when the Rev. C. N. Lathrop recognized his zeal and ability. While with the Department he prepared for Orders and thus his two interests became amalgamated into a philosophy and practice which made him the great parish priest that he was. He carried the eternal truths of the Christian religion out into general community life and he brought the science and practice of social work into parish life. This was always one mark of his ability. In Church Missions House his counsel and advice were valued in all Departments.

Alfred Newbery was a prophet and a spiritual and social engineer. He made a great contribution to his Church and to the communities where he worked. In these days when clear spiritual and practical thinking is so necessary his life will be missed.

Episcopal Social Work, 1937, now available at Church Missions House Book Store at fifty cents a copy, discusses various problems of youth today, the relationship between Church and secular social work, the illegitimate family, chaplaincies in modern prisons, and the Church's interest in social service.

Department of Publicity

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

A *Publicity Writer's Guide* in mimeographed form, has been issued by the Daughters of the King. It tells what to write, and how, and aims to stimulate the use of publicity by the Order.

NEWSPAPER ADVERTISING has been a sound investment rather than an expense, in the opinion of the Rev. James W. Fifield, pastor of the First Congregational Church of Los Angeles, who has announced that during the past year he increased the advertising appropriation of the church three hundred per cent.

In commenting on the subject of church advertising in newspapers, Dr. Fifield said, according to *The Living Church*, "The first thing in connection with a church is the development of a worthy program. After working out such a program the next step is to get people talking about it." The response to his advertising has gratified the pastor beyond his expectations and he attributes the satisfactory status of his church at the close of its fiscal year in no small measure to the church advertising campaign.

The advertising covered a wide range, including church programs, weekly papers, magazines, and even full pages in the daily metropolitan press.

The Department of Publicity would like to know how many parishes of the Episcopal Church are advertising in the secular press. Information about such advertising, with samples of copy used, will be received gratefully.

GOOD MIMEOGRAPHED publicity is distributed by the Young People's Missionary Society of St. Mary's Church, Manhattanville, New York City, for the purposes of informing its members of forthcoming events and spreading missionary information. The society itself is unusual, and the intelligent use of publicity by these young people is especially commendable.

SOME PARISH papers have second class mailing privileges, and many of them, it appears, are violating the postal regulations pertaining to such mailing. The law requires that at least fifty per cent of the material printed shall be of general interest, and a recent statement by the Post Office Department says:

The publications of individual churches which consist mainly or wholly of announcements relating to the affairs past, present, or future of the churches or their auxiliaries, and information about the doings of the members, do not meet the requirements of the law.

The easy and safe plan for parish papers mailed at the second class rate, is to use the Partly Printed Parish Paper, which provides the required fifty per cent of general matter, and leaves two pages for the local material.

THE PARTLY PRINTED Parish Paper is getting around. A recent order is from Church Army Captain W. A. Roberts, who intends to use the papers to stimulate his work at St. John's-by-the-Sea, Waiahole, Hawaii. This suggests the timely announcement that the Christmas number of the paper is under way; it will be particularly good, interesting, and attractive. Orders for the Christmas number should be sent especially early. Many parishes use it as a bulletin of Christmas services, and regular users sometimes forget to send orders for increased quantities until too late. For the past four years the Christmas number has been exhausted before too-late orders could be filled.

A FEW FARSIGHTED rectors are booking the Department's Visual Units for fall showing. Inasmuch as last year the demand far exceeded the supply, there is wisdom in early orders for these new-type lantern slide lectures on the Church's various missionary activities.

The Woman's Auxiliary

GRACE LINDLEY, LITT.D., *Executive Secretary*

If You Do Not Go to Cincinnati—Read This

THIS PAGE IS intended especially for those who will not be at the Triennial Meeting in Cincinnati, October 6-20.

The theme of the Triennial Meeting, Fellowship in Faith and Work, will be developed by addresses on the faith by which the Church lives and on the contribution the Church in East and West has made to the world-wide fellowship. Means of deepening and extending the Christian faith and fellowship will be studied in the light of present world conditions.

In order that delegates and alternates may have an opportunity for full and free participation in the discussion, the Triennial will meet four times in conference groups; once before the addresses; twice to discuss the Mission of the Church, following the addresses; and finally to outline plans for the program for the next triennium, which shall serve as a guide to action.

Among the questions for consideration are:

1. As we look back over the past triennium, what activities have we engaged in which mark a significant advance in thinking and action? What made these achievements possible? What made them difficult?

2. How far have our activities promoted fellowship? To what extent is it true that growth in fellowship is stunted by "our unwillingness to pay the price"?

3. What are the basic principles which must characterize the Christian world fellowship?

4. In the light of these principles, what should be the Mission of the Church around the world as the following issues confront it: Evangelism, Christian Unity and Coöperation, War and Peace, Church

and State, Social and Economic Life?

5. How can an adequate leadership for the work of the Church at home and abroad be called forth and trained? What are the problems involved in choosing and training workers? How can the missionary be best equipped for his work?

6. How shall we work out a program for the (parish) Woman's Auxiliary which will deepen and extend fellowship in faith and work?—*Program of the Triennial Meeting.*

THE ACTING CHAIRMAN of the Program Committee in her report, says:

We have reached different levels in our Christian life. We have become very conscious of this fact as we have meditated on the vision and the task. Your committee has thought of our work as members of the Woman's Auxiliary as a pilgrimage, some on the heights, many following up the long path, and some just starting at the bottom of the hill. Wherever we are we have our place, our contribution to make, and the duty and opportunity to climb. We come from different parts of the country, from different kinds of parishes. We may have had the benefit of intimate experience with our neighbors or of broad opportunities in large groups. Whatever our background has been, God has given it to us for a purpose and we can make that purpose a living thing in our time. But in order to do this we must put aside prejudices and preconceived ideas and be willing to think through the problems of the present day to their ultimate answer, and there we shall find, if we have used the God-given gifts of mind and thought under the guidance of the Holy Spirit, that we have approached the mind of Christ.

. . . . Our meeting will close with a Commissioning Service where we can if we will rededicate ourselves to His service and go out prepared to give ourselves wholly to the task of doing our share in making this troubled world Christian. We know that Christianity is the Way, the Truth, and the Life, and that in it lies the only hope of saving the world—the only hope, but a hope that is possible of fulfillment.

THE SPIRIT OF MISSIONS

THE FOLLOWING prayers are from the meditation which will be used at the Corporate Communion, October 7:

O Lord, show thy servants thy work: and their children thy glory.

O Christ who art the image of the invisible God, the first-born of all creation: Who hast brought us into fellowship with the Father by the blood of thy

Cross; Christ in us the hope of glory;

We beseech thee to keep us steadfast in this faith, that we may be gathered all together into the fellowship of the mystery, even into the Kingdom prepared from the foundation of the world; wherein thou reignest and shalt reign for ever with God the Father and the Holy Spirit, one God, world without end. Amen.

American Church Institute for Negroes

Auxiliary to the National Council

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

THE REV. C. R. BROOKS, principal of St. Mark's School, Birmingham, Alabama, for more than thirty years, suffered a nervous breakdown this summer and it was feared he would not be able to carry on his work this coming school year. But a good rest this summer coupled with medical care, give promise that Mr. Brooks will be able to resume his duties at St. Mark's when school opens.

During the summer, the St. Mark's Board of Trustees, the chairman of which is the Rev. R. Bland Mitchell, rector of St. Mary's Church, Birmingham, made many necessary repairs to the school.

THREE-REEL 16 mm. motion picture film describing the activities in all nine of the Institute schools was completed this summer. Parishes desiring to show this film entitled, *Down Where the Need is Greatest*, should write the Publicity Department of the National Council at Church Missions House, 281 Fourth Avenue, New York, N. Y., for further information. The Institute hopes to produce other films from time to time not only showing the work of its schools but descriptive of the life, handicaps, and struggles of the Negro in America. It will welcome any suggestions as to the content of such films from clergy and parishes.

MISS ORELIA W. HARRIS, registered nurse in charge of the Florence J. Hunt Infirmary at the Fort Valley Normal and Industrial School, Fort Valley,

Georgia, reports that during the past year 2,533 persons, in both school and community, received treatment and care. Miss Harris also teaches classes in Home Hygiene, the successful completion of which leads to the award of Red Cross Certificates in Home Nursing. This past year eighteen high school girls received certificates. There is a tremendous need among Negroes for health programs of this sort and all the larger institute schools are rendering this service.

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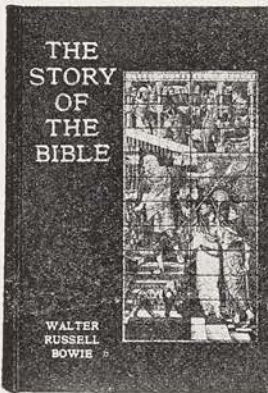
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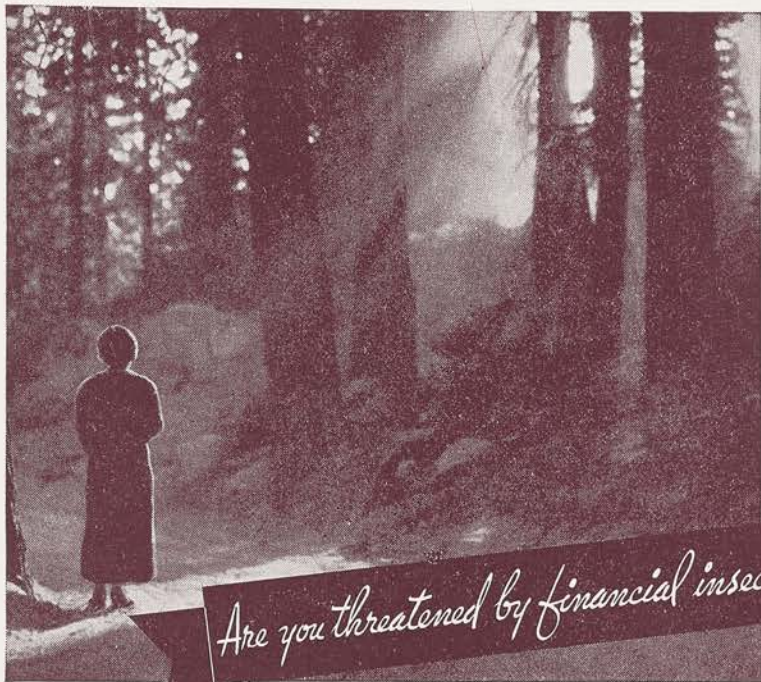
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