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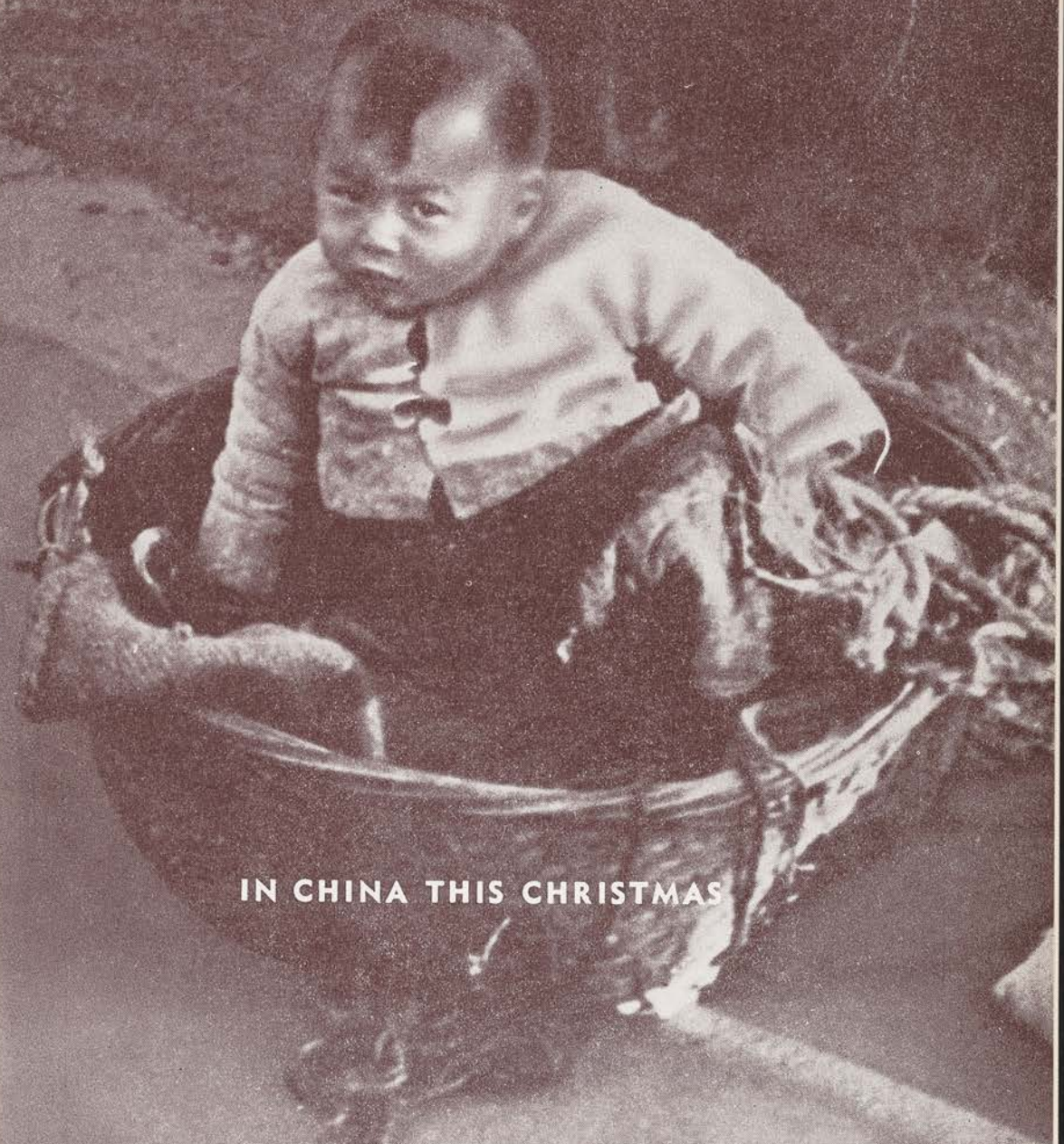
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THE SPIRIT OF MISSIONS

CHRISTMAS, 1937



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The Spirit of Missions

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

Vol. CII

December, 1937

No. 12

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May the Gift be Yours

My last Christmas message as Presiding Bishop bears affectionate greeting to the people of our Church. Once more we join in an act of sacred remembrance. As the passage of time is measured by the years since our Lord's birth, so for the Christian every year is closed and blest by the supreme event of Christmas Day. May the gift so lovingly bestowed in this Holy Season be yours to receive and to impart, and may the peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God and of His Son Jesus Christ our Lord.

Presiding Bishop.

The Spirit of Missions

Vol. CII, No. 12

December, 1937



A Story of the First Christmas

Retold by the Rev. C. T. Bridgeman

A FEW MILES southeast of the little town of Bethlehem of Judea on the edge of the desert of Tekoe stands today a curious flat-topped hill like a truncated cone which the Arabs call *Faradeis*, and the learned know as *Herodium*. Here it was in the days of Herod the Great that this ambitious builder and terrible tyrant created a summer palace and fortress. He crowned the natural hill with a strong wall, set within a sumptuous building filled with every luxury at the command of a mighty king, and around the house created a garden watered with living streams carefully brought from distant springs. The Arabic name *Faradeis* is but a corruption of the Greek for the encircling garden in which we recognize the familiar word Paradise. In this beautiful place Herod was finally laid to rest when his ruthless career ended in a manner worthy of the Greek tragedies he loved to read.

While Herod's reign had yet a few years to run (tradition says) he determined one day to leave his palace in ever-troubled Jerusalem for a short respite in this charming retreat. He ordered his body guard to prepare, summoned his favored concubines, and set out one afternoon in all the grandeur he affected to ride the bare eight miles to Paradise. As the cavalcade passed along the road to Bethlehem and the humbled peasants stood respectfully by to salute the ruler whom they feared and hated, the King barely noticed beside a roadside well a peasant of advanced years leading a tired donkey upon which sat a weary-looking young woman; travelers both whose dress showed that they were from Galilee where Herod had begun his career of blood. The royal party pushed on gaily and before the quick cloak of night had fallen on the Judean hills was settled for the night in the delightful surroundings of the country house. Though cold winter rains were near, the garden was

THE SPIRIT OF MISSIONS

still filled with flowers; and within the spacious halls carpeted couches were drawn about the braziers which soften the chill night air. Herod was taking his ease with his favorites, and enjoying that magnificence which befitted so greatly an earthly king, the friend of Cæsar, and founder of what he felt would be an enduring dynasty outrivaling that of legendary Solomon. Here was a picture of kingly greatness.

Meantime the two travel-weary folk whom he had passed so indifferently plodded the few remaining miles to Bethlehem seeking shelter for the night. They were obscure descendants of the family of David, returning to their ancestral town for the imperial census-taking. But try as they might they could find no place in the little town, overcrowded with more illustrious homecomers than they. Every house was filled, and even the *khan* was packed with merry folk till not an inch was free for additional guests. True the young woman was almost fainting on the donkey's back, and needed instant care, but these people were too self-engrossed, too keen to keep their hardly won places in the inn to care about that.

Nothing remained as the night chill followed so quickly the fading of the winter sun but to seek the place where were stabled the animals. It was a poor place, only a natural cave in the hillside, crudely enlarged to house the donkeys and camels of travelers. But within it was at least warm, warmed with the ever-restless bodies of stabled beasts, and sheltered from the west wind. Here the man made as best he could a couch for his young wife, and here as the new day dawned and the stars began to pale over the purple hills of Moab, a little Child was born, and laid lovingly in a crude stone manger from which the cattle fed. All unnoticed as this was by the people in the town, and still less by Herod feasting in his nearby palace, some shepherds early came to the cave seeking the young Child of whom they had heard strange things in a heavenly vision.

Today Herod's Paradise, the symbol of earthly splendor and kingly majesty lies a forlorn ruin. Its garden has disappeared, timid lizards crawl over the broken pillars of its once great halls, and the streams which fed the garden have sunk into the desert earth. Herod is gone, his dynastic dreams shattered and his own name only remembered because it was in his time that the Child was born in Bethlehem.

And where the Child, the King of kings, true heir of David's line, was humbly brought forth, today stands a great basilican church, hoary with age, to which on Christmas might come pilgrims from all parts of the world, Greeks and Russians, French and English, Americans and Chinese, New Zealanders and newly converted Negroes from Africa. The grotto under the sanctuary is still close and warm, but gone are the walls of stone, hidden behind rich hangings; a hundred lamps and tapers flicker on all sides, and where a silver star marks the place of the Nativity, kneels devoutly an endless procession of praying folk, humbled before the mystery of God's Infinite Love for man, God's loving descent to share man's lot and raise men to the heavens.

And round the world as the Christmas sun wakens in turn each continent a glad people rise to worship Him who was born so long ago in Bethlehem, and to sing once again the angels' song,

“Peace on Earth, Good Will toward Men.”

Swift Aid Needed for Church in China

Thousands hungry, naked, and homeless; buildings damaged; work maintained under precarious conditions — all emphasize appeal for loyal support

By John Wilson Wood, D.C.L.

Executive Secretary, Department of Foreign Missions

RECENT military developments in the Shanghai area have a direct bearing upon the missionary situation. By the retirement of Chinese forces to what is hoped will be a stronger defense line to the west, Shanghai city itself becomes less important as a military objective. That means increasing safety for Shanghai residents, both Chinese and foreign. Bishop Graves has cabled for the return to Shanghai of Dr. Ellen Fullerton and Miss Laura Wells of St. Elizabeth's Hospital, and Miss Anne Groff of St. Luke's Hospital.

Soochow, Wusih, Chinkiang, and Nanking, on the other hand, are exposed to greater danger as immediate objectives. As THE SPIRIT OF MISSIONS goes to press Americans are evacuating Soochow. On November 12, Japanese planes dropped bombs on St. Andrew's Hospital and the Church of the Holy Cross, Wusih. The hospital was full of patients. Apparently the only lives lost were those of two Chinese orderlies. Three days later (November 15) further bombing at Wusih damaged

one of the missionary residences. The Wusih staff is safe in Nanking. This consists of the Rev. and Mrs. Edward R. Dyer; Dr. Claude M. Lee, the senior physician; Dr. John E. Roberts, his assistant; and Miss Laura Lenhart, the American nurse.

It has been impossible to reopen schools in any of the cities to the west of Shanghai or even in Yangchow, some miles north of the Yangtze River. All the region north of Shanghai, as far as the river, has suffered heavily. Several small churches undoubtedly have been destroyed, but, thus far, no report has been received. St. Bartholomew's Church, Changshu, the best church building in that region, has been damaged. The Sungkiang mission, twenty miles southwest of Shanghai, has been destroyed, evidently as a result of the resistance offered to the Japanese column which landed on the north shore of Hangchow Bay early in November. No foreigners were resident at this station, which has a congregation of more than one hundred Chinese in charge of the Rev. Fok-kyi Woo. The

Bombs Over Shanghai

ARMED conflict in the Far East brings the Church in China and in America anxieties and responsibilities unprecedented in recent times. THE SPIRIT OF MISSIONS already has presented accounts of the early effects of this catastrophe (September, p. 427; October, p. 467; November, p. 529). In the present issue Dr. Wood summarizes the effects to date of the military operations in the Shanghai area on the Church's work; Mr. P. C. Gilmore, assistant treasurer of the China Mission, describes the events of those mid-August days when the first shells fell (p. 567), and the Rev. Henry A. McNulty tells of the bombing in September of Soochow (p. 573). All these narratives reflect the stalwart character of the Chinese Christians and the devotion with which missionaries are carrying on. Forthcoming issues of THE SPIRIT OF MISSIONS will continue to report events as photographs and eye-witness accounts come from China.

In the meantime the Editors echo the call of General Convention and National Council to all Churchmen to pray and give for this tremendous need.

Sungkiang Church property is valued at about four thousand dollars (U. S.)

In Shanghai, St. John's University and Middle School are operating in an office building in the International Settlement with an enrollment of 750 students; about three-fourths of the normal number. Early in November some of the St. John's buildings were damaged by shell fire.

St. Mary's Hall, with about one hundred girls, is also carrying on in the same downtown building as St. John's. There is reason to fear that the buildings of the school, about a mile and a half from the western boundary of the International Settlement, have been looted.

St. Luke's Hospital is still operating in a borrowed building, ordinarily used by the British Cathedral School for Girls, in the French Concession. The old build-

ings in the Hongkew section, in which St. Luke's Hospital has carried on for many years, have been damaged by shell fire.

St. Elizabeth's Hospital for women and children in the Sinza district, just to the south of Soochow Creek, has not ceased its work for an hour. The services rendered by Dr. Walter Pott, Dr. Lulu M. Disosway, Dr. Margaret Richey, and Miss Gladys Ross with their Chinese staff have been invaluable.

Late in October, Bishop Graves was able to return to Shanghai from Tsingtao. Acting under the authorization of the Presiding Bishop of the Church in America and in consultation with the Presiding Bishop of the Church in China, he arranged for the consecration on St. Andrew's Day, November 30, of the Rev. William Payne Roberts as his successor.

Clipper Airmail Brings News from Up River

IN THE HONGKEW section of the City of Shanghai, the Church owns certain land once used for mission purposes, but now rented under favorable terms to Chinese business men. In recent years these rentals have been used to maintain work in the Dioceses of Shanghai, Hankow, and Anking, seriously affected by the reduced appropriations.

In the fighting in Hongkew, buildings on this land were seriously damaged and business halted, with the result that lessees are unable to pay their rent. Thus the three dioceses are deprived of an income of about \$17,000 (U.S.). The resulting difficulties in the Diocese of Anking, are illustrated in an airmail letter from the Rev. Lloyd R. Craighill:

Our city schools, with the exception of St. James', Wuhu, and St. Paul's, Anking, are hard hit by evacuations of women and children from the air-raided cities. Here are this term's losses in school fees as compared to the fall term of 1936:

Wuhu, St. James' Primary and Girls' Middle	\$3,999.00
Anking, Cathedral Primary and St. Agnes' Girls' Middle.....	405.
Anking, Grace Kindergarten.....	50.
Kiukiang, Primary school.....	200.
Nanchang, St. Matthew's Primary....	650.

\$5,304.00

This is approximately \$1,800 in United States currency.

We need this amount in order to balance this term's school budgets. A like amount for next term will be needed unless the war situation changes. It would be tragic to have to close these schools; although the children are fewer in number they stand in especial need of schooling and regular occupation to keep their minds off the terror that may drop upon them from the sky at any hour.

War relief work among wounded soldiers and refugees has been organized in all these cities by churches and institutions. Special services are being held in churches and hospitals, literature distributed, and letters written for wounded; first aid corps organized in schools and hospitals, winter clothing and bandages made by Churchwomen. We desperately need relief funds. Already there are more than thirty thousand wounded in Wuhu, Anking, Kiukiang, and Nanchang looking to us for help.

Air raids have been frequent on Nanchang, Anking, and Wuhu the past month, but no harm has come to any of our staff of Church members. The last raid on Nanchang broke by concussion three hundred tiles on the Pure in Heart Church, broke a number of window panes in the hostel and residences on that compound, and brought down some plaster, though the bombs landed two hundred yards away. This is the nearest that bombs have come to any of the Church's property in the Diocese of Anking.

Ten Tense August Days in Shanghai

Letters of Assistant Treasurer of the China Mission record in vivid detail the events at outbreak of the current Sino-Japanese conflict

By Patrick C. Gilmore

Assistant Treasurer, The China Mission

The letters from which these excerpts are taken were written to Mrs. Gilmore while her husband was carrying on the business of the Church in Shanghai in the midst of the confusion incident to the outbreak of hostilities. At the urgent insistence of his colleagues he has consented to their publication. During the absence on furlough in the United States of the treasurer, Mr. M. P. Walker, Mr. Gilmore has been acting treasurer of the mission.

ON THE AFTERNOON of Thursday, August 12, the situation here was tense, but none of us thought that we should be hearing real guns within a few hours. While at dinner I learned that the Defence Forces were partially manning the Settlement lines. I hurried out to St. John's University to find no sign of troops; after warning Mr. Sung I went on to interview the officer-in-charge of the British troops at Jessfield where I obtained an assurance that the University campus would be within the lines. As I drove home I passed numbers of soldiers busy erecting barbed wire barricades and filling sandbags.

The next morning seemed peaceful enough but at midday I learned that there had been clashes between Chinese and Japanese in Chapei. I attended a meeting of the St. Luke's Hospital Council in the morning where it was decided that in the event of hostilities evacuation should be started in good time to avoid the dangers attendant on the move in 1932. The whole lunch hour and the early part of the afternoon I spent frantically filling two packing cases with all

the valuable documents from my office vault. Then I got those and numerous boxes and packages left by mission people for safekeeping into the bank vault. All day the stream of refugees up Seward Road and Broadway was very heavy and it was with the greatest difficulty that we obtained a wheelbarrow to take the cases to the bank; I took all the smaller pieces in my car. It was very late before I cleared up my work and left for home more convinced than ever that the white man is not constructed for manual labor in a very humid ninety-five degree temperature. I learned from Dr. J. C. McCracken that it had been decided to move the hospital out to St. John's University the first thing next morning. We both agreed that we wished it could have been arranged for that night but the situation did not seem to justify such an inconvenient haste. . . .

I went down to the office early on the fourteenth to see about the evacuation of St. Luke's which we started shortly after eight o'clock. Then I went to the office where all my time was taken up in trying to get through on the telephone to various people: the American Consulate about Misses M. Althea Bremer, Laura E. Lenhart, and Margaret C. Richey, to Miss Florence E. Moore at St. Elizabeth's Hospital to tell her to try to get money to Miss Bremer who had no cash. The refugeeing was very intense; but everything seemed peaceful. I was quite annoyed on the telephone by the husband of my temporary secretary for refusing to let her come to the office as I needed someone badly.

Later Miss W. E. Steward came in and I set her to work writing a letter to the

THE SPIRIT OF MISSIONS

American Consulate for a proclamation to put up on the office saying it was to be respected as American property. The typewriter with the letter half written is here in my house as I write, for suddenly about ten o'clock there were one or two bursts of machine gun fire within a few hundred yards of us. Thousands of people started running for their lives up Seward Road and Broadway towards the Garden Bridge. Within half a minute the streets were a seething mass of people fighting their panic-stricken way regardless of anything and everyone but themselves. I told Miss Steward to make for the Garden Bridge instantly, as fast as she could and told the clerks to close up the vault and get out at once. I could only assume that fighting of some sort was taking place right around us. I had not heard the bomb which had fallen on the Hunt's Wharf go-down in an attempt by a Chinese plane to bomb the Japanese cruiser alongside the N.Y.K. wharf beside the Japanese Consulate, nor had I heard any plane overhead. The machine gun firing must have been anti-aircraft from the cruiser. I stopped to gather up the office cash and one or two important papers, saw everything closed up and got out my car with the intention of going to the hospital to pick up any one who needed assistance.

I drove into Seward Road but could not turn toward the hospital for the crowd covered the whole street. I turned down a side street and tried to double back on Broadway but that was equally impossible and I had driven two hundred yards before I could get the car to the side of the road and park. Some half-dozen Chinese were on my running boards and others begging to be allowed inside but it was, of course, useless for me to try to help them as I was only trying to stop. I made my way on foot back to the hospital as fast as I could but I had literally to fight my way through the crowd. Rickshas, wheelbarrows, and all kinds of goods belonging to people were strewn about everywhere where they had been overturned by the crowds. All kinds of traffic, including several busses, were

jammed up, trying to make their way south. Several trams were standing deserted on the street. As I made my way along Broadway there was another burst of machine gun fire very close indeed and one could not avoid the most uncomfortable feeling that it was directed up the street. My inclinations were all for bolting to the nearest doorway and flattening myself against the wall but as I could see no one fall I went on my way.

At the hospital, I found the evacuation proceeding with the most commendable calmness. Dr. Floyd J. O'Hara, Dr. McCracken, and Misses Elizabeth H. Falck and Mary Lamberton were all there, directing. I stayed about fifteen minutes but as I was not needed, I made my way back to the office to collect some more things. One of my clerks who was still there helped me to carry the things to my car and we went on out west. I stopped at St. Elizabeth's Hospital to do some telephoning but could get no one.

I went on to St. Mary's Hall to which Miss Rachel Walker had insisted returning the previous night after one night at St. John's. As the Consul had told me I had better get her out of there as soon as possible, I asked her to go to St. John's at once. Then I went on there to see how the hospital evacuation was going on. It was proceeding, but all the foreigners were still in Hongkew, so back there I went again. I found things a good deal quieter as all the people were out of Hongkew, except along Broadway which was still a seething mass. Everything was all right at the hospital and Dr. McCracken said they were nearly through and that the women would very shortly be going out to St. John's. I went back to the office, collected the current cash books, ledgers, and the more important things for running the office at my house.

With my car full of office stuff I made my way home, where I dumped all the stuff and then set off again for the office via All Saints' Church where I picked up my Chinese clerk. We had to break into the office as something had gone wrong with the lock. We took out typewriters, necessary station-

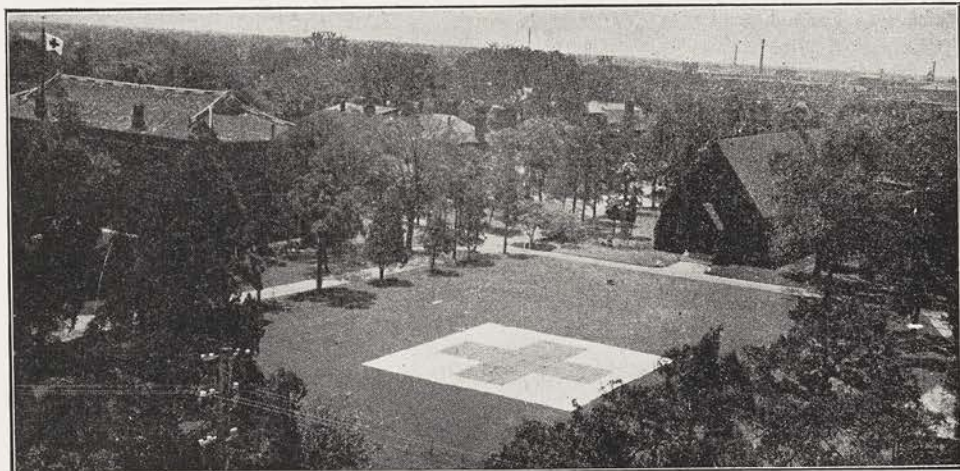
TEN TENSE AUGUST DAYS IN SHANGHAI

ery, and office supplies and put all the Board's correspondence and other important papers in the vault. We again filled up the back of the car and left at about three-forty as a policeman informed me that the Settlement authorities were closing a barricade on the Garden Bridge at that hour and would let no one through later. On our way back I warned Miss Lamberton, who was still at St. Luke's. Everything was quiet; the whole place was patrolled by armed Japanese civilians with occasional soldiers and marines.

Planes were flying about. There were frequent explosions and much anti-aircraft fire. I stopped at the cable office to telegraph Bishop Graves and the National Council that we were all safe. While I was there there was much machine gun firing very close and a plane right overhead. There was another panic-stricken rush and I heard someone say that several had been killed or wounded on that street (Jinkee Road) but saw none. Back to All Saints' and all the way home there were numbers of planes overhead, much anti-aircraft firing (one could see the puffs of smoke all around), and a number of very heavy explosions. Nothing happened anywhere around us but when I stopped for some tea, I

learned (news was coming in at frequent intervals over the radio) that bombs had fallen on the Palace Hotel, on the Bund opposite the Cathay Hotel, on the New World, and in various other places. Had I not made a mistake in the roads we should have been right by the New World within three minutes on one side or the other of the time the bomb dropped killing and wounding all around. Things have been so fast and so hectic that it did not occur to me until hours after that, when I saw the Rev. H. S. Wei at two o'clock and he told me that he had almost been killed, a man having been killed just beside him, I had merely remarked casually "Oh, were you?" and gone on to something else.

I was settling the rest of the office things in my house after tea when Miss Walker 'phoned me to come to St. John's at once to spend the night as they had all been told to be ready to move to a concentration point at any time ordered, and they needed me to transport them in the car. Parts of St. John's were lighted up as if for the Coronation so I first went round and darkened everything. I had a little food at the Walker house and then spread myself on a mattress beside the telephone. Heavy firing continued all through the earlier part of the night.



NOTICE TO AIRMEN: HERE IS A HOSPITAL

During the days that St. Luke's Hospital was temporarily housed in Schereschewsky Hall, St. John's University, this huge Red Cross flag was displayed. Later when the hospital was moved the American flag was substituted for the Red Cross

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REFUGEES

Flock to St. Peter's Church, Shanghai, where 300, mostly Churchmen, are now being cared for

This morning things seemed much quieter in the Settlement. I rang up St. Elizabeth's and ascertained that they were all right.

Wednesday, August 18. This is the first moment since Sunday morning that I have had to continue. Most of Sunday there was heavy anti-aircraft firing, often over the Settlement. After lunching with friends, I came home to get some sleep but every time I was about to drop off either the telephone rang or a new bombardment started so the afternoon was not a success. At five p.m. two telegrams came from Bishop Graves telling me that J. Randall Norton and James and Walter Pott were coming down from Tsingtao in one boat, and the Rev. Hollis Smith in another. (I have since heard that the boat came south with her first stop at Hongkong where the three of them presumably are!) After confirmation of my views by the American Consulate I sent an urgent wire to the Bishop to hold all our missionaries in Tsingtao but it could only have reached him in time if the boats were held up by the typhoon. Smith has not appeared anyway. The Rev. Ernest H. Forster is supposed to be trying to reach Yangchow by rail ac-

ording to the Bishop's telegram but the consulate said he had little hope of ever getting there. I sent off telegrams to Misses Lenhart and Bremer asking them to report all movements but have had no word as yet. Dr. Richey I ordered to Wusih from Zangzok last Friday morning so hope she has joined Miss Lenhart. Sunday night was, or seemed, quieter.

Monday was a fairly uneventful day. I spent the morning with my clerks fixing up my drawing and dining rooms as offices and getting work started that would enable me to have all essential figures to start up again, on a few statements, should all our books be lost. In the afternoon I had again to go down to the radio office in Jinkee Road to send off telegrams—one to the Rev. M. H. Throop, J. M. Wilson, and P. B. Sullivan who wished to know if they were to return; I told them to stay in Japan. I also went to the Dollar Company to try to arrange passages to Manila for Miss Walker, Mrs. Ancell, Miss Reid, and Miss Moore but could not get near anything for the rush. I tried again this afternoon and they all now have passages on the *President Hoover* for Saturday, as have the Perrys and Miss V. C. Coles who arrived from Japan today. Miss Steward goes to Hongkong on Friday, but Dr. Lulu M. Disosway, Miss Gladys Ross, Miss Falck and Miss Lamberton must—as indeed they desire—stay here as long as possible.

Dr. McCracken and Miss Lamberton were at St. Luke's Hospital in the morning getting things out when a bomb burst on the corner of Nanziang Road and Broadway and several more quite near them but none of them was hurt.

Tuesday was a similar day with lots of small jobs which take up any amount of time without giving one the feeling of much accomplished. I supplied every one of our mission here with their September salary in Express checks in case they had to leave in a hurry; that took a long time. I have paid several visits to Mrs. Ancell to cheer her up. . . . I slept like a log as I was dead tired so do not really know whether there was much firing.

TEN TENSE AUGUST DAYS IN SHANGHAI

Today (August 18) there have been Japanese planes around all the morning and part of the afternoon but no Chinese planes so no anti-aircraft fire which is our greatest danger as shells and bits of shell and shrapnel fall in all sorts of odd places. At the moment (eight p.m.) there is either bombing or heavy firing going on somewhere. Dr. O'Hara is sleeping at St. John's so I am peacefully at home; it will be a relief to get my clothes off to sleep again.

The H. and S. Bank (Bund and Sub-Agency) is open at the manager's house on the B'Well Road. At 10:15 Sung sz Liang and I went with Dzung and a coolie to draw some twelve thousand dollars in cash for the various mission institutions. We all stood, old ladies, coolies, and everything in between, in a close packed queue until twelve-fifteen absolutely unsheltered from the broiling sun; then it took another half hour inside the building.

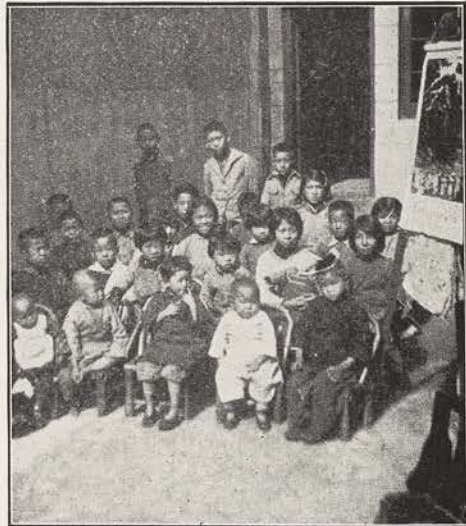
Friday, August 20, 10 P.M.—After a quick tiffin (on Wednesday) I went out to St. John's with the money. Then I dashed into the city to the American Express Company with drafts for Express checks sold, on to the office with my Chinese clerk to get out more things which we may need. I took Miss Walker, Miss Moore, and Charles Perry into town to book passages. All was very quiet and peaceful across the creek, hardly any sound of firing. I returned about five p.m.; airplanes around, bombs dropping, considerable anti-aircraft fire but nowhere near us.

I cannot remember what I did Thursday morning but know I had to spend some time out of the office. A telegram (dated August 15) came from Bishop Graves saying they were all short of cash and asking me to telegraph two thousand dollars. I went down to the bank (open for restricted business in the Bund office) and did this, got Miss Lamberton a draft for her sister in Manila, and did some other business there. I returned about four p.m. to learn that the *President Hoover* is to leave early Friday morning

instead of Saturday and had a frightful rush finishing business. I was still hard at it at eight p.m. when I went to see Mrs. Ancell where I stayed nearly an hour. At last, home to bed, dead tired.

There were a number of riots in different parts of the Settlement due to the numbers of destitute refugees trying to get food. They were all quelled before assuming serious proportions but that is, I think, our great danger. Food for the foreigners is dear but obtainable. A skeleton bus and tram service was running today for the first time since Saturday. Things seemed a little easier on the whole but reliable news of the fighting is almost impossible to obtain.

On Friday (August 20) I was up at six. Shortly afterwards the medical bus arrived and I gave some Express checks to Miss Elizabeth Coles. She, Mrs. Perry, Mrs. Ancell, Miss Walker, Miss Reid, and Miss Moore all left by the *President Hoover* this morning. At seven-thirty I left to pick up Miss Steward to take her into town on her way to Hongkong. There were Chinese planes up and much anti-aircraft fire but we got in quite safely. A little later a number of Japanese planes were up and there has been heavy bombing off and on all day.



RELIGIOUS INSTRUCTION
Is given to refugee children at St. Peter's Church, Shanghai. Note the chart at the right

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We fear trouble later from retreating soldiers and (or) mobs. From there I went to confer with the American Consul who would not commit himself in any way but seemed to fancy getting people out. He told me he had a wire from Wusih announcing that Dr. Claude Lee was there and that Dr. Richey was at the hospital which was a relief to me to hear. The Rev. H. A. McNulty wired, at least the wire reached me yesterday, asking for instructions to be sent to Nagasaki for himself, Mrs. McNulty, and Miss Hurst. I sent off a wire this morning telling them to remain, which I hope will get there in time as I had another wire from him saying that he was coming on to Shanghai on the twenty-third.

I got back to the office about eleven—to find that a piece of shrapnel had broken a tile on the corner of the gate-man's house during the anti-aircraft firing this morning. St. Elizabeth's residence has been hit twice on the roof.

While at the bank today the sub-agent told me he was not allowed to go to the sub-agency this morning by the Japanese. There were several big fires in the northern area and they looked so far south that we were both wondering whether they would not spread to our respective offices. One, burning very fiercely, appeared to be the Nanyang Tobacco Factory not far down Broadway; other fires on the Pootung side. The sub-agent told me they are expecting big trouble after the Chinese request foreign warships to move away. He said the Japanese were very nervous and that this was likely to be a very critical forty-eight hours. He said that they had all been ordered to be out of the bank building by five p.m. The police and volunteers were making every effort to keep people off the Bund, ostensibly on principle as a precautionary measure but probably for fear of some special danger, and generally, town was very quiet though there were lots of hushed and anxious looking Chinese gazing towards the river.

As I was leaving the Bund in my car at four p.m. a bomb burst with a terrific explosion right across the river at Poo-

tung and set fire to a cotton mill causing dense smoke which, joined with that from Hongkew made a heavy black cloud all across the horizon. A lot of anti-aircraft firing as I came home. I went out to St. John's after a few minutes to get rid of my money to different people and had some tea with the nurses. They said bombs had fallen so close to them about two-thirty that they went around looking to see which building had been hit but the bombs had fallen across the creek apparently being aimed at the bridge a few yards beyond where one turns off the station road coming to St. John's. They all seemed a little shaken. There were planes up and more bombs while I was there and a British soldier near the compound was slightly wounded, the sergeant said by a fragment of the bomb.

Practically every shop in the city is all boarded up though most of them are open. The city presents a very weird appearance as one cannot hear any firing most of the time and it looks uncanny. Business is at a standstill and firms are just doing essentials. As I came back this evening they were filling up a shell hole on the corner of Avenue Edward VII and the Bund.

Sunday (August 22). They often fire from Pootung side at the warships and that is why they are so carefully keeping people away from the Bund. I slept so soundly on Friday night that I do not know whether or not there was much firing. On Saturday morning I had less of a rush so went down to St. Peter's Church to see the Rev. E. S. Yu about the refugee question. He has 319 there, of whom almost all are our own Church members. About twenty per cent are already destitute and more are becoming so every day. At present the church is able to finance them but very shortly Mr. Yu is going to have to spend anything up to fifty dollars a day. I think it is a definite responsibility of the mission but where we are to find money I really do not know.

I did various small odd jobs and then to St. John's for tiffin. On my way home

“I PLAN TO STAY: WE ARE WANTED AND NEEDED”

I left the car for a much delayed oiling and greasing. What on earth I should have done without the car I cannot think as hired cars are almost impossible to get and I have traveled nearly three hundred miles in the past eight days—and none of it for pleasure!

There have been huge fires visible in the sky in the northern area these last few nights. I gather the Japanese are systematically burning out Hongkew and hear the machine guns or, more probably small quickfiring guns, and hear the big guns from the ship very plainly though we do not seem to hear the Chinese howitzers.

Sunday morning I spent quietly at home. Volunteers were all over the western district and at first I thought there must be rioting but I learn from the radio that it was because the prisoners from the Ward Road Jail were being handed over to the Chinese authorities at the western boundary. There was very heavy anti-aircraft firing for a while when I was returning. I went to the evening service at B'Well Chapel; there were

only about fourteen there but about six thousand British and Americans have been evacuated and any number more must be absent on holiday. It is amazing how full of foreigners Shanghai looks. The Rev. E. J. Ottewell told me that he had an extraordinary escape a week ago when he was crossing the Broadway Bridge over the Hongkew Creek when the shell burst which killed all the greyhounds being brought into the Settlement in a truck. He said people were killed right in front and right behind his car which was not touched. Two or three days later he and his wife were almost killed in the car by the reckless driving of a private bus which took off his fenders and both doors on one side without hurting either of them. There is plenty of reckless driving now there are fewer police on traffic duty.

We just cannot get any reliable news of the fighting and do not know just where it is or how it goes. The Mission Office and St. Luke's are both standing, but you now have to have all sorts of passes to cross the Garden Bridge.

“I Plan to Stay: We are Wanted and Needed”

By the Rev. Henry A. McNulty

Missionary in China since 1909

The Rev. Henry A. McNulty of Grace Church and Soochow Academy, Soochow, China, was on a summer holiday in Korea when the incidents of mid-August occurred in Shanghai. Leaving his family in Japan he started back to Soochow and after a number of vicissitudes arrived at the Bing Mung Gate, the city gate nearest our compound. His arrival there was totally unexpected for telephone and telegraphic communications had been suspended. After straightening out the financial difficulties in which the Chinese members of the staff found themselves because of general misapprehension with regard to money matters—checks on even the soundest banks being questioned—he made an effort to reopen Soochow Academy but found it could not be done.

A DAY AFTER some of the teachers and pupils had been brought together the second bombing of Soochow took place. This scattered everybody who could get away. It was five o'clock Sunday afternoon and we were about to have a service. I was in the vestry putting on my vestments. A fair congregation was waiting when the siren blew. It blew more ominously than it had been doing: up high and then wavering and ending on its lowest notes. Then nine bombers came flying from the northeast, directly toward us and over the station, where they dropped bombs that shook the church. Then they flew directly over our heads. It was exciting because we did not know whether or not we were to be favored. They circled back and forth, four times

THE SPIRIT OF MISSIONS

in all. After bombing the railroad station and its vicinity, they left. When the siren blew "safety" we had a service of thanksgiving and prayer for protection and went to our several homes.

The next day, at almost the same hour the same thing happened only this time they killed more than one hundred refugees whose camp the Rev. K. T. Mau and I had visited one hour before. It was perfectly terrible; the most horrible thing I ever experienced for it was so utterly brutal and determined. We could plainly see the bombs as they dropped like a flash of silver dashing down.

On September 28, five bombers flew over the city, quite close several times using machine guns but no bombs. Bombing is as sure as fate here before things end and so everybody is making bomb-shelters. We have one against the east wall opposite my house. Another is near the Cox's tennis court. Every ten families are supposed to have one.

I am here still and, if God wills, I plan to stay. I cannot see the point of full grown men leaving their missionary field and their people in times of danger when they are needed and when the Chinese clergy stay. The situation now is far and away different from that of previous wars through which most of us have passed. This time we are wanted and needed. We have not always been wanted as any older missionary can tell you. There are in Soochow today ten missionaries from various communions, four doctors and two women nurses, and four who have other work. You cannot begin to realize the "joy"—I was going to say if it did not sound so melodramatic—of being able to do something for these refugees.

Members of various missionary societies have organized, in coöperation with Chinese citizens, an International Relief Committee consisting of American, British and Chinese. It has a Chinese and a foreign chairman. As I happened to be president of the local missionary society this year, they made me foreign chair-

man. I have been all around the refugee camps, situated outside the city gates in a circle, each with its superintendent. We are doing our best to keep all the camps so clean as to make an epidemic improbable. There is a fairly large cholera epidemic just now. Near our compound there have been five cholera deaths within ten days. We have instituted a center for anti-cholera injections, but as many refugees simply pass on through the city it is not practicable to inoculate all. In one camp we visited Saturday there were 1,300 refugees. From this large number they go down to small groups and in many the refugees simply come for one night and are sent on. We are working hard on problems of sanitation and on clothes and bedding for none of these poor people have anything but the clothes on their backs. The most pitiable sight I have seen was that of a very decent family, father and mother and four children, all completely destitute when presumably they had been fairly well-to-do farmers. They just sit and sit and brood. They do smile when you speak to them and ask you if there is any hope. It is all so pitiful. You see why I must stay!

We are organizing places for exercise and recreation and getting as many to work as we can but that is a terrible problem now for nobody wants any extra hands now! quite the other way. Also we are planning a special hospital for the refugees for the regular and extra hospitals are full to overflowing with wounded soldiers; a problem we are not touching as this is Red Cross work. We are working towards cleanliness of the refugee camps and cleanliness of persons; for opening little schools, if possible; for talks to be given by outsiders—doctors and nurses and teachers; and especially from our Christian standpoint, for work among them by various clergymen and ministers. This latter I first broached with great wonder as to how the idea would be received. It was received not only gladly but enthusiastically.

Give to the China Emergency Fund

Send checks to Lewis B. Franklin, 281 Fourth Ave., New York.

A Next Step in the Church's Negro Work*

Racial Missionary District urged as way to meet present opportunity among colored people and to give them an adequate part in the Church

By the Rev. Robert I. Johnson

Rector, St. Cyprian's Church, New Bern, North Carolina

ANY ONE WHO has thought about the Church and the Negro in America, must realize that the part they have in the Church is an inadequate part. To make this statement does not mean that her work among them has been a failure. One needs to think only of the Rev. Robert W. Patton and the American Church Institute for Negroes to experience gratitude for the outstanding devotion of a great Christian spirit and the generous contributions of understanding Churchmen all over the country. The building of the Good Shepherd Hospital by the Diocese of East Carolina (see *THE SPIRIT OF MISSIONS*, October, p. 477) with the assistance of the great Diocese of Pennsylvania and the Duke Endowment, the third such Church hospital in the State of North Carolina, bespeaks the sympathy of Churchmen for a condition of need in Negro life that is of serious and nation-wide importance.

Nor have we failed in the field of pure evangelism, the proclamation of the Gospel and the gathering in of souls. There are more Church members and Church school pupils today than at any time in the past. Into the record of the gathering of these fifty thousand members it would be difficult to recount the wealth

of hopeful and courageous labors of godly Bishops, devoted clergy, and consecrated laymen and women, Northerners and Southerners of both races who have found in this unlimited field a stirring challenge to their Christian zeal and undaunted faith.



THE REV. R. I. JOHNSON

It is my conviction that this first fifty thousand will prove to have been the hardest. Never again will the Church have to face the difficulties of ignorance, poverty, and religious prejudice that had to be surmounted to win this modest following. There are new difficulties having to do with the tempers of the times, but against them the Church is peculiarly fitted to prevail. There are more and better trained clergy than ever before; the laity are more understanding and generous than at any time before. As humble as the givings of the colored people may be, the Church has never known a generation of Negro Churchmen more generous than the present. In the North and East the labors of colored workers have been marked by signal evangelistic successes. The same is true of the extreme South where large ingatherings of souls have arrested the attention of the whole Church. In the Midsouth where population movements go in all directions, North, South, and West, tremendous difficulties have beset the work; but although there are many missions standing still or falling behind, in an area where

*This article is abridged from Mr. Johnson's address to the Domestic Missions Mass Meeting held Sunday, October 17 during the General Convention in Cincinnati.

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poverty makes larger numbers necessary to finance the work, yet even there there are many inspiring colored congregations. More than at any time in her history the whole Church is giving thoughtful study to the Negro field. Looking at the Church from within as her borders have been painfully and laboriously pushed outward, I should say that her labors have not been in vain.

But if we look beyond her borders out on the twelve millions who make up the mass of the race in America we shall discover that we have not touched the fringe of the task that awaits us if it is our purpose to make the Church influence definitely and largely the whole life of the race in this country.

To me the key to our future progress is this matter of evangelism.

Let us consider the nature of the Church's present opportunity among colored people. It is said that the colored people are very religious. Where they are religious at all they are very religious; but the fact remains that fully seven million of them in this country are without any religion at all, and this, in the face of the fact that almost every Negro in America has grown up under the influence of some kind of religion, thanks to Baptists and Methodists who have met them at every crossroad. But among the five million Church members there has been a great falling away in recent years. They have had experiences that have alienated them from their Churches. Nevertheless, they want religion; they want it in a Church that will keep faith with them and meet their spiritual and social needs.

The traditional evangelism of the Churches, the old time appeal, no longer makes chills creep up the sinner's spine; the unrepentant are inclined to be defiant. The young intelligentsia, fully aware of the great contribution of the Negro Church in the past, today views it as futile, hysterical, other worldly, and lacking in social vision. Again, alien forces such as the doctrinaire proponents of the Sickles and Hammers are fascinating brilliant young Negro minds with the

teaching that of all the other peoples to whom religion has been an opiate, the Negro is undoubtedly the chief. All this means that there is a trend away from religion as he has known it, on the part of the Negro. In the presence of this religious defection and spiritual need, this perplexity and spiritual unrest, stands this Episcopal Church with its pitiful fifty thousand colored members and expression of religion as the Negro has not largely known it.

Whole vast areas of the race are blissfully unaware of the very existence of the Church. No field in the Church suffers more from lack of publicity than the work among Negroes, what that work is, its personnel, and its objectives. On the other hand the consciousness of the whole race is constantly bombarded with the doings of every other religious body in America. There must be many thousands who are like large numbers I meet from time to time to whom the finding of the Church is a joyous discovery revealing as it does the Church whose business is religion, the proclamation of the Truth that sets men free, the administration of the sacraments that give men power, the making of fine character in the men and the women who are to do the work of the world.

The nature of the Church's present opportunity is not further to deplete the other religious bodies around her but to bring into the field in a larger and more telling way the ideals of this Church as a means of helping to meet the needs of the hour for which she is especially fitted, thereby vindicating the efficacy of her own mission and strengthening the arms of every authentic religious agency.

What then, is the next step? First, we must abate the question of race in the Church. Few will ever know the courage and hope and peace that have been taken out of colored Churchmen by the continual recurrence of that question. The question of race, aggravated by the question of slavery shackled the freedom of the Church as early as the days at Jamestown when she waited on the decision of the Bishop of London that evan-

A NEXT STEP IN THE CHURCH'S NEGRO WORK

gelization did not result in manumission. Have we not been halted in our progress ever since by this question of race? It is a very real question to those who come to grips with it; but the resourcefulness of the Church has been equal to so many hard tasks in the past and surely can be equal to the demands of this.

Secondly, we must take out of the consciousness of the Negro that he is a problem in the Church. In contemplation of that status many people who love us and our ways pass us by for less desirable fellowship where the question has no significance.

What is meant by the "problem" of the Negro in the Church? Does it not mean such a disposition of the Negro as will make his presence in the Church not a problem to white people? To the Negro the problem is quite another thing: It is to be so disposed of the Church that he will not be a problem to his own people, and be set in a favorable light in the estimation of the great American Negro public from which memberships are to be recruited, from which financial support is to come. In the presence of the quickening race consciousness of our day this is a consideration of great moment. It is Negroes we are to win and the Church must not permit us to be discredited in the eyes of our prospects and then expect us to win them.

I contend that we can get rid of all this. In doing so, I believe that the next step for the Church in this colored work is to create a broad framework in which Negroes can be given responsibility of administering the Church to their own people, in which they can share all that the Church is and has, shoulder their share of the responsibilities, build up a tradition of the colored field that can be passed on, and perfect a technique of achievement for that field. In this way they can make a contribution that will be their very own and feel more at home in the Church which they love. Can Negroes be entrusted with all this? They are doing it every day in thousands of fields of endeavor, religious and secular, all over the country. The Church says she is

proud of the high character of her Negro clergy and laity. She should give them such an opportunity as this to learn by doing and to grow into strength and self-reliance by self-direction.

To me, and to many others this broad frame work is the Racial Missionary District.

The next step which I suggest is not a new step. Men talked about it in the year that I was born, more than half a century ago. Great minds in the Church, great minds in the General Convention, have believed that the establishment of such districts is the only thing to do, that the Church would not prosper in its work among colored people until that is done. Within the past few months representative groups of Negro leaders in the Church have expressed it as their considered judgment that this is an arrangement that will solve many problems at once.

Some man will say that this will create segregation in the Church. But we can not create segregation in the Church; we have it already. As long as the normal parish life of New Bern, North Carolina, or Cincinnati, Ohio, does not absorb the colored communicants of the Church we have segregation in the very root and ground of the Church. This is a condition that will not change tomorrow, North or South. The Racial Missionary District would:

1. Create aggregations of colored Churchmen sufficiently large to impress the American Negro public and give to Churchmen the sense of power and esteem. If the Church is going to win Negroes she must meet them where they are with a mind to their psychological reactions.
2. Provide training in responsibility for Negro leadership.
3. Give representation by clergy and laity in the highest councils of the Church and an opportunity to share all that the Church is and has, and offer to the Church all that they are and have.
4. Make possible the publication of a Church paper to inspire colored Churchmen with what their successful brothers are doing.
5. Call out the powers of able leaders in organization and finance, who would like to serve their Church in a large way.

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6. Set before a large number of our Negro women tasks of sufficient magnitude to enlist their fine powers in the interest of the Church's Program.

7. Make possible the training of Negro experts in religious education, Christian social service, and evangelism, possessed with the genius of adaptation.

8. Build up a tradition of the colored field to be passed on, and perfect a technique of achievement for the characteristics of that field.

9. Abate the question of race and problem, lessen the likelihood of racial incidents from which the critical mind of the race outside the Church does not quickly recover, and make the problem simply one of how the Negro can apply his genius to the solution of his own difficulties.

10. Make the appointment of Negroes to office in the Church, not a racial gesture in response to the clamor of interested groups but a normal feature of the inclusive life of the Church.

If the leaders of the Church can put themselves in the Negro's place and try to see his task with his eyes and understanding of it, I think there will be large agreement that unless these ten important considerations are incorporated in the Church's work among Negroes there can be little hope of large gains among them in the future.

And now, I ask, why I of all men should want any such arrangement as this. No Negro priest in the South has had a happier ministry than mine, although I have spent twenty-seven years of it within sixty miles of my present charge at New Bern. No one anywhere has a finer Bishop than mine, more ready to encourage honest strivings, and faithfully shepherd all his flock without regard to race. No one has received more courtesy and commendation from white Southern Church people than I. For many years I have been on committees and commissions of the diocese. I have repeatedly addressed the annual convention in which Negroes have equal rights with all others, and have spoken on anni-

versary and memorial occasions. I have spoken in white Southern pulpits. I have administered Holy Communion to sick members of white parishes in the absence of the rector. It was what our Bishop and diocesan officials were kind enough to say about me that greatly encouraged Bishop Creighton to nominate me to be an additional member of the Department of Domestic Missions. I have never experienced a racial incident. I could go on for the rest of the years that remain to me thrilled with the joy of my work and come to the end in peace happy in the confidence and esteem of these my friends and the love of my people and feel that I had not failed. But since the sixth century B. C. when Gautama the Buddha got down from his milk white charger, laid aside his jewelled turban, his golden sword, and his dazzling robes and turned his face to the jungle and sat down beneath the banyan tree to ponder the mystery of God and life and destiny, and the miseries that haunt the hearts of the millions, men have known that they who are born to privilege, they who achieve it, and they who have it thrust upon them have had to be willing to forego much in order to bring the greater good to the larger number. And so, believing profoundly in the Church and the treasures of God's grace which she has in her holy keeping for all people, some of us are willing to sacrifice much to see her come into her own in the life of the colored race in this country and help to make her colored membership a creative contributor to the fullness and enrichment of her spiritual life; to make them the force that they ought to be in molding through the power of the Lord the life of the race. The riches of the Church's spiritual treasures will not be completed until the Negro brings the offering of his deep spirituality, joyous ardor, and simple faith unto her holy altars in larger measure.

The Presiding Bishop-elect, the Rt. Rev. H. St. George Tucker will broadcast a New Year's Message to the Church on January 2, his first Sunday as Presiding Bishop, at ten a.m. over the Columbia network from WABC

In the Eyes of the Church

Experiment in the Church's use of motion pictures demonstrates rich possibilities of method, especially when more material is available

By the Very Rev. Charles E. McAllister, D.D.

Dean, Cathedral of St. John the Evangelist, Spokane

AN EXPERIMENT in the use of motion pictures in connection with the work of the Church was made during General Convention in Cincinnati on five afternoons in the Mayfair Theater, Masonic Temple, and on one Sunday evening in the Church of the Advent, Cincinnati. The persons present at these experiments who signed statements expressing interest in the continuation of further work in religious motion pictures came from forty States, eight extra-continental missionary jurisdictions, and Canada. A resolution expressing sympathetic interest in the experiment was passed by the Woman's Auxiliary and a resolution to the same effect was adopted by both houses of General Convention.

This showing of motion pictures in Cincinnati was the outgrowth of an experiment at the Cathedral of St. John the Evangelist in Spokane, Washington. With the permission of Bishop Cross, who is enthusiastic about the idea, I conducted a series of Sunday evening services in the cathedral itself in which the sermon was replaced by a film followed by suitable comment as to the religious significance of the subjects considered. The plan calls for the use of pictures in adult discussion groups in parish houses as well as their possible use in connection with the Church's services.

The experiment was conducted to determine whether motion pictures have a place in the Church as a valuable teaching instrument. A leading newsreel company generously permitted the use of its film library for this experiment with the consent of its distributor. This marked the first occasion when an opportunity

has been offered to discuss the religious meaning of newsreel material. The average newsreel commentator simply describes the action of the picture without any attention to its significance, especially from a religious point of view.

Ten thousand feet of material was made available; films portraying outstanding occurrences in contemporary life. The religious significance of this needed to be stressed. Special titles and trailer material were prepared and among the subjects presented both in Spokane and at General Convention, under the general heading, *In the Eyes of the Church*, were: *The Church and the Economic Situation*, *Can Strikebreakers be Christians?* *Can Other Churches Accomplish what the Mormons have as to the Unemployed?* *Will Munition Makers go to Heaven?* *Has the League of Nations Broken Down?* *Are All Americans Neutral Today?* *Mexico and Atheism*, *Should the State Support the Church?* *The Church's Opportunity with Reference to Working Girls in the Great Cities*, *The Church and Child Labor*, *Does Santo Domingo need Christianity?* and *The Opportunity for Christianity in Hawaii*.

In the Cathedral of St. John the Evangelist, Spokane, Evening Prayer was said and familiar hymns were sung. After the hymn before the sermon the cathedral was darkened and as the pictures were presented the voice of the commentator described the events as they appeared upon the screen. For twenty minutes pictures were shown revealing events actually happening in the world today. The picture over, the screen disappeared, the cathedral was flooded with

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light, and the choir sang the offertory anthem. Immediately after the offertory the commentator devoted about fifteen minutes to presenting the Christian significance of the picture just shown. Owing to the large congregation present, it was impossible to carry on group discussion. Then came the closing prayers, the benediction, and the recessional hymn.

Attracted to these services were not only Episcopalians, but Roman Catholics, Jews, and Protestants of all names. A Roman Catholic layman said, "What impressed me most was that I was conscious of being at a service in church every moment." A Churchman, "I would like you to know how much we approve and desire information on present-day problems interpreted from a Christian standpoint."

The power of the motion picture to affect human behavior is unquestioned, but too often, suitable material is not available. This material can be secured if there is sufficient demand for it. Attendance at public worship becomes a graver problem constantly in the minds of conscientious Churchmen. Thousands of churches, unable to attract people to more than a morning service, have discontinued the night service and the influence of the Church as a factor in molding public opinion has been correspondingly affected.

The Spokane-Cincinnati experiment was the first effort to utilize in the service of the Church the type of material ordinarily presented in newsreels. The accompanying comment stressing the religious significance of current events was especially effective in showing the Church's concern in every day events and the practical application of Christians to them. In the presentation, silent films were used for several reasons: first, to preserve the atmosphere of worship; secondly, to give the commentator a chance to discuss the significance of the films

presented; thirdly, to avoid mechanical effects within the building; and fourthly, the cost of equipping a church for silent film is sufficiently low that the average church could purchase such equipment. Undoubtedly, if the plan succeeds the Church will enter the sound field, but for the introduction of the idea silent films are preferable.

The success of the experiment in Spokane and at General Convention is beyond question. If the plan can win the support that it has by its use at an evening service, its possibilities for adult discussion groups in parish houses are equally assured. The eagerness of non-Episcopalians to share in the prayer book service has been noticeable. The reverence and devotion of the congregations evoked favorable comment. No other arrangement is possible today whereby the religious significance of contemporary events can be emphasized.

The possibilities of the plan are unlimited. The opportunity is here and now. Already the motion picture is a vital factor in modern secular education. The Church must not fail to take advantage of this medium. The pursuance of the type of plan suggested is the greatest insurance against the use of the motion picture to substitute entertainment for worship and for applied Christian teaching. The experiment also demonstrates the possibility of preserving the spirit of worship, along with the use of visual aids. If the Church does not work out some satisfactory plan in this field, others may take advantage of the opportunity to the Church's detriment.

The pictures were shown at General Convention with the cooperation of the National Council's Department of Publicity. An effort is now being made to interest one of the philanthropic foundations to provide funds for the continuance of the experiments and to make suitable material available at a price churches can afford.

*The Perfect Gift—to give, to receive—a subscription to THE SPIRIT OF MISSIONS.
This year let the enclosed order form do your Christmas shopping.*

The Spirit of Missions

PICTORIAL SECTION



CHINESE FLEE BURNING CHAPEI

Thousands of men, women, and children besieged the gates of the International Settlement when the Chapei district of the Greater City of Shanghai went up in flames and the Chinese defenders withdrew to land west of the city



TINGUIAN MEMBERS, ST. PAUL'S MISSION, BALBALASANG, PHILIPPINE ISLANDS

The Church's most northerly station in the Mountain Province is the center for work in four outstations. But a dozen years old St. Paul's reports more than six hundred baptized members. The Rev. A. L. Griffiths is in charge

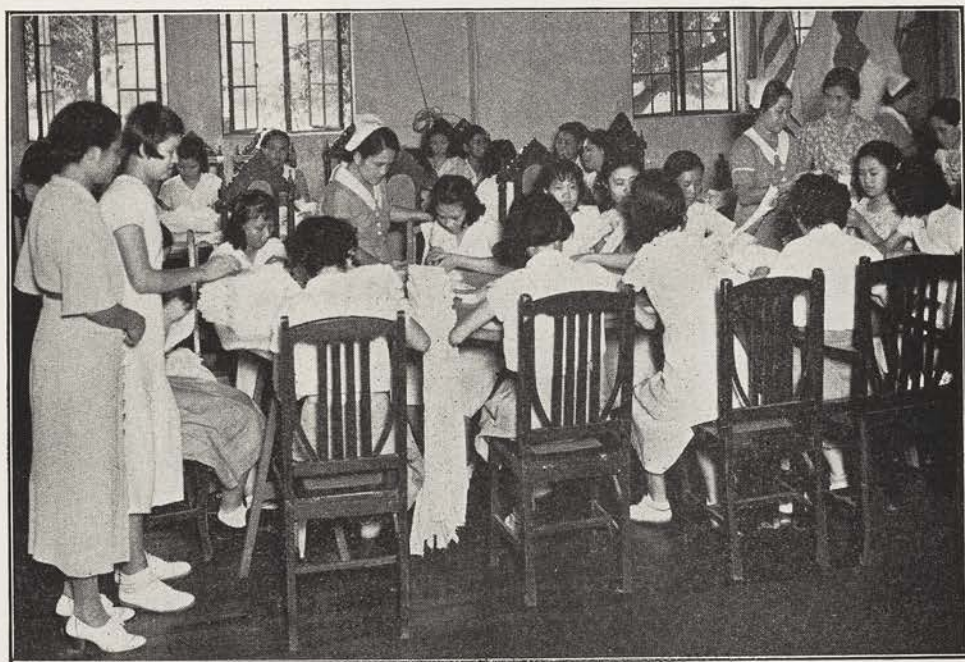


AN ILONGOT FAMILY IN THE PHILIPPINE ISLANDS

These semi-nomadic people have not yet heard the Good News of Christ. They represent the thousands in the Philippines, whether in Mountain Province or in southern Mindanao, who are waiting for the Church's messengers



WORKERS, ST. ANDREW'S CRAFT SHOP, MAYAGUEZ, PUERTO RICO
 Many visitors to General Convention saw the beautiful handwork produced in this twenty-year-old mission industry about which its head, Miss Mildred B. Hayes, wrote in *THE SPIRIT OF MISSIONS* for September, 1937, page 441

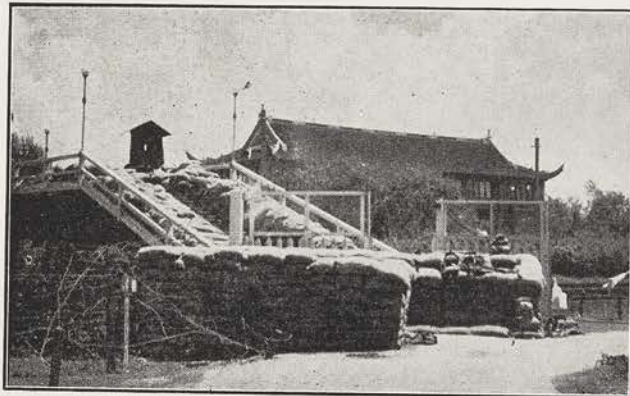


CHINESE IN MANILA AID THEIR BRETHERN IN THE HOMELAND
 Girls of St. Stephen's Mission go regularly to the Hall of Service in Manila's Red Cross headquarters to make, under the direction of nurses, surgical dressings for Chinese wounded in Shanghai

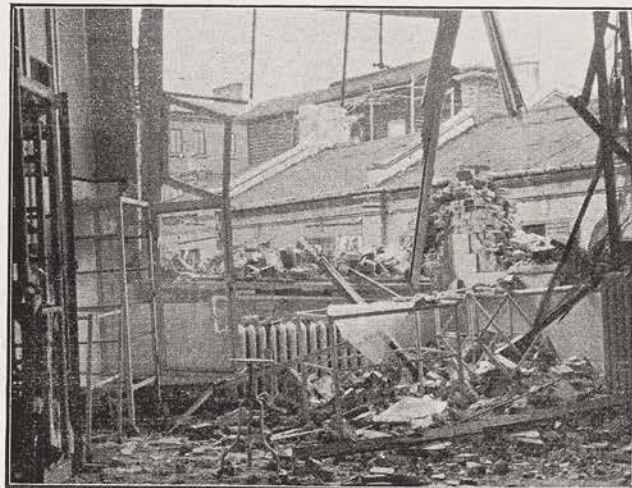
China's Sorrow Emphasizes Need of the World for the Prince of Peace



St. Luke's Hospital moves from Hongkew to safer quarters



Sandbags (above) protect bridge across Soochow Creek leading to St. John's University. At St. John's, St. Luke's found a quiet haven (see page 569). Operating room at St. Luke's (below) after being hit by a bomb. Hospital's damaged exterior (right)



St. Peter's Church, Shanghai, besieged by refugees cares for about three hundred, mostly members of the Church, during the hostilities. (Above) Refugees making winter clothing. Note cotton in background for padding. (Below) St. Elizabeth's Hospital nurses vaccinate refugees. Refugee meal time (left)



This month Christians throughout the world commemorate again the nativity of the Christ Child at whose birth the heavenly Host sang "Peace on Earth, Good Will toward Men." But throughout the world there is strife and dissension. In the Orient, warfare rages. Shanghai, the commercial capital of the East, besieged for eighty-nine days is devastated—large areas are destroyed, half a million people are dead, and thousands are hungry, naked, and homeless in that city alone. And now war marches up the Yangtze Valley—bombing and destroying cities and villages with their peaceful populations. In this whole area the Church is established; but war has interfered with its business of proclaiming to Chinese men and women and children the Good News of Christ. Some of the effects of this warfare are shown on these pages; more is told elsewhere in this issue. Despite all these tribulations the Church must go on mediating Christ to all men everywhere.



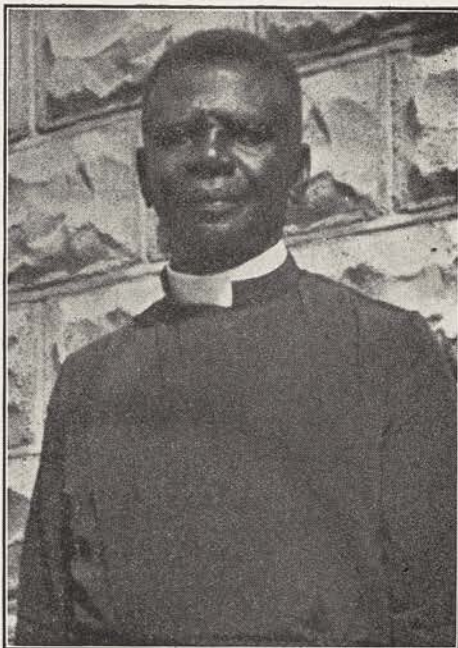
NEW YORK WOMAN'S AUXILIARY HAS GREAT MISSIONARY POST-CONVENTION LUNCHEON

More than nine hundred Churchmen attended this fourth triennial event arranged by the Auxiliary's Committee on Missions. Guests included ten Bishops and twenty missionaries, several of whom spoke. The luncheon was in New York's Hotel Astor on October 30



DORNAKAL CHRISTIANS

The father (right) upon his conversion returned all lands he had previously foreclosed. The son is studying to be a teacher



THE REV. DAVID A. OSBORNE

Recently was advanced to the priesthood by Bishop Beal in the Canal Zone's first ordination in nearly ten years



DEACONESS RANSOM

Finds this jinricksha a convenient way to get around Isoyama, Japan, where she has built up a flourishing Christian work



FRIENDS

The Rt. Rev. Leopold Kroll, Bishop of Liberia, talks with a young catechumen—a Christian leader of the future

SANCTUARY

I believe . . . in one Lord Jesus Christ . . . who for us men and for our salvation came down from heaven . . .

He hath made with me an everlasting covenant, ordered in all things and sure: this is all my salvation, and all my desire.

AN ACT OF ADORATION*

For thy divine glory wherewith the heavens and the earth are filled,

We give thee praise, O God.

For Jesus Christ thy Son our Lord, for his holy Nativity, his Cross and Passion, his glorious Resurrection and Ascension,

We give thee praise.

For the Holy Spirit, shedding abroad thy love in our hearts, empowering saints and martyrs, and upholding us in thy service,

We give thee praise.

For the wonder of our calling to be fellow-workers with thee, and of our fellowship with thee and with thy Son Jesus Christ,

We give thee praise.

For the hope of thy Kingdom both here and in the world to come,

We give thee praise.

For calling us in our generation to new enterprises and new sacrifice,

We give thee praise.

For the infinite Majesty of thine eternal glory,

We give thee praise.

We pray that all men everywhere, in a world distracted and divided, may turn to Christ, who makes us one in spite of our divisions; that he may bind in one those whom many worldly claims set at variance; and that the world may at last find peace and unity in him; to whom be glory for ever. Amen.

*From *Common Acts of Worship*, Conference on Faith and Order, Edinburgh, 1937.

The Church's Obligation to Rural America

Analysis of trends in rural and urban life indicates quite clearly that the Church must have a guiding hand in the shaping of the new era

By Roy J. Colbert, Ph.D.

Author, *Our Nearest Neighbor*

IF ONE TURNS to the *United States Census of Religious Bodies*, and glances at those few pages of data regarding the Episcopal Church, he is likely to conclude that Episcopalians are urbanites. Perhaps this conclusion would be further confirmed by a tabulation of the deputies to General Convention; certainly an overwhelming majority of them are from city parishes. And yet, I am sure, if we were to step up to these city people and ask them, pointblank, "Has the Episcopal Church an obligation to rural America?" the answer would be, "Why, yes, of course."

When I first became interested in what might be called national sociology, I was repeatedly told by many well-meaning people that "the Church has no distinctly rural problems that call for any special attention." They would argue that "the city is the radiating cultural center of the nation, and our wonderful improvements in communication and transportation have made it possible for country people to share this urban culture; there is no reason why they should not attend the city churches, enjoy good music, and hear the Gospel preached by our scholarly city ministers." These arguments

seemed to them both plausible and logical. Their mistake was in assuming that all cultural patterns are designed in the city and radiated from it. This is true of

many aspects of national life, but it is seldom ever the case in matters of religion. The religion of a people is much like the food supply; it may be processed, polished, refined, and marketed wholesale in the city; but the raw materials, the basic ideas, the elemental values, come from the country. It has always been so; it seems to be in the very nature of things.

To be sure, town and country people do have much in common. The man in the factory and the man on the farm

alike look with mingled awe and dread at the machine which has at the same time multiplied the productive powers and diminished the security of both. Both stand bewildered at the complex whirl of change that has been ushered in by the enormous developments of technology and modern business organization. Modern civilization is reorganizing life and is forcing new ways of living on both. Each needs the other if the gigantic maladjustments of both city and country are to be adequately and fairly met. Both must

THE SPIRIT OF MISSIONS again operates in the current Church-wide educational effort by presenting a special series of articles on the topic selected for study—*The Church in Rural America*. The first article, printed here, is slightly abridged from an address by Dr. Colbert, distinguished rural sociologist of the University of Wisconsin, before the Domestic Missions Mass Meeting at the recent General Convention. In succeeding issues distinguished leaders in the rural work of the Church will discuss such subjects as *The Debt of the City Parish to the Country Church*, *The Woman's Auxiliary in the Country Church*, *Reaching the Isolated*, *Adult Education in Little Towns*, and *Post-depression Trends in the Rural Community*.

Materials now available to assist you in your study of *The Church in Rural America* are described on page 591.

THE SPIRIT OF MISSIONS

share, and share alike, the responsibilities of the common national life.

Notwithstanding these common views and responsibilities there are some very significant differences between city and country, which must be fully understood if the Church's real obligation to rural America is to be comprehended.

MOST OF THE major differences between city and country are to be noted in what is called *urbanization*—the growth of city dominance. Looking back over the 140 years of our national history as it is reflected in the U. S. Census reports, we see that the rural population grew from 3.7 millions to 53.8 millions, and that the urban population expanded from a mere quarter of a million to 68.9 millions. It is evident that a change has taken place in the national status. With a swiftness that is without precedent, the nation has changed from one that was predominantly rural to one that is predominantly urban. The number of urban centers in the United States increased from a mere half dozen in 1790 to 3,165 in 1930. From decade to decade the change gathered momentum: in 1790 only three per cent of the nation's population lived in cities; in the forty years to 1830 there was an increase to seven per cent; at the end of fifty more years, 1880, the ratio was twenty-six per cent; by the opening of the century, the ratio had jumped to forty per cent; in another twenty years the urban population had gone beyond the half-way mark, and today well over fifty-six per cent of the nation's population lives in cities.

Now what has been the source of this phenomenal city growth? The answer is well known: in the period from 1880 to the outbreak of the World War a large part of the growth of industrial cities was from immigration. Since 1920 immigration has practically stopped, and now the growth is mainly the migrations from rural communities. Undoubtedly, too, this internal migration will continue to be of greater significance than foreign immigration in the shaping of the character of the cities in the future.

During the decade from 1920 to 1930 about two-thirds of the States suffered losses in the farm population; there was a net movement of more than six million people from the farms to the cities, the greatest numbers leaving the Southern and Midwestern farm areas. Thus far in the present decade it is estimated that the net migration from the country to the city is about six hundred thousand, and it is believed that the total net migration from 1930 to 1940 will not be more than half that of the previous decade.

It is apparent that the city is not only a consumer of the resources of farm, forest, and mines, but it is the principal consumer of man. As expressed in a recent study of the National Resources Committee:

The rôle of the city in the national economy in its broadest sense, therefore, centers around utilization of human resources. . . . A precondition for the emergence and growth of cities is a level of agricultural production sufficiently high to release a substantial part of the population from agricultural labor, and to permit the concentration in cities of people engaged in non-agricultural enterprises formerly performed on the farm and in the village.

ANOTHER SIGNIFICANT and extraordinary fact about the urban population is its failure to reproduce itself. Even as late as the beginning of the nineteenth century urban deaths regularly exceeded births, and although medical science made a phenomenal reduction in the death rates, the city must still depend upon rural communities and immigration for its population growth. Even in spite of better health facilities, the death rates of cities are generally somewhat higher than in rural communities. But it is chiefly the lower birth rate of the modern city that accounts for its failure to grow by natural increase. City women, whether American or foreign born, white or colored, uniformly have fewer children than do the women of the rural communities. The number of children born in cities is below what is required to maintain even a stationary population, and the birth rate shrinks as the city increases in size.

THE CHURCH'S OBLIGATION TO RURAL AMERICA

The mathematical measurement of this trend in the city population is reflected in the 1930 census of cities. In terms of an index number of 100 that indicates a birth rate just sufficient to maintain the present population without increase or decrease, the index for cities of more than 100,000 population is 76; for cities of 25,000 to 100,000 the index is 88; cities of 10,000 to 25,000 have an index of 97; the smallest cities, between 2,000 and 10,000 have an index of 104. On the other hand, the rural communities have an average index of 154! Whereas the cities of the past were constantly reduced by high death rates, the modern city fails to reproduce itself because of low birth rates.

THIS FAILURE of the city to maintain its population by native increase is of greater significance now than formerly, since the city is dominant in the nation's population. Its growth increasingly depends upon attracting its manpower from rural America. But already rural America has considerably less than half of the total population, and there,

too, the birth rate is beginning to decline. Obviously a marked slowing down of city growth is imminent.

Another trend in this connection is already evident; already cities are recruiting workers from the economically and culturally least favorable rural areas where birth rates are still high. Already the effect of such recruiting is to be seen in the added burdens upon urban institutions and agencies. In the past cities received their rural recruits mainly from the cream of the rural population, and the city's "Who's Who" looks like a roll call of the country districts! To sustain even a slower growth, the city will have to bid high if it is to continue to get the quality of rural migrant it has attracted in the past.

A much larger proportion of the city's population is in the old-age group than is characteristic of the rural population. With the slower growth and lessened migration, the proportion of the urban population in the old-age group will tend to increase, consequently the power and interests of older people will no doubt bulk larger in the future. There will be less

Forward Into Rural America

Material indispensable in the current study of The Church in Rural America, recommended by National Council and available at Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y., includes:

Forward Into Rural America by Margaret W. Teague.....25c

This 112-page pamphlet contains outlines for the conduct of a six-session course together with all the essential source material. Groups wishing to enrich their study will find of especial value *Rebuilding Rural America* by Mark A. Dawber (price 60 cents) and the pamphlets listed here.

The Church and Rural America by William Mercer Green.....Free

Report of the Commission on Rural Work, 1934-37.....Free

Our Nearest Neighbor: A Guide to Reading by Roy J. Colbert.....15c

A Picture Map of the Church in America with special reference to small places.....*In preparation*

A Pilgrimage to Rural America: Illustrated lecture. *Ready in January.*

Rental, a use\$1

THE SPIRIT OF MISSIONS

need for increasing the educational facilities for children; but more need for facilities for creative education for adults. Private industry or public works may be compelled to adjust themselves to using the older worker, else the city will have to shoulder the responsibility for support of its aged.

In the city, single life is more prevalent and families are smaller and frequently childless; just the opposite to what is characteristic of the rural community. This suggests that the city is not conducive to the type of family life to which our civilization is accustomed. Consequently, while the rural population is less than forty-four per cent of the total population, it has much more than half of the nation's children and youths.

THE RELIGIOUS life in city and country displays significant differences. Approximately sixty per cent of the city adults are listed as Church members, whereas only about fifty per cent of the adults of rural communities are so listed. Of course, there is wide variation among cities in matters of Churchmanship and, too, religion plays a varying rôle in the different rural areas of the United States. Old cities, as a rule, seem to have the church-going habit to a greater extent than the newer and more rapidly growing cities; Protestant membership decreases as the cities get larger; Roman Catholic and Jewish membership (large because of immigration) increase with the size of the city. The natives and older immigrants, whose ratio is greater in the country, belong largely to the Protestant groups whose Church affiliation is more voluntary.

The Church map of the United States presents an odd and bewildering situation. Only about one-seventh of the 211,000 church edifices in the United States are located in cities, but they represent more than half of the total of four billion dollars invested in church property. The average annual expenditure per city church is \$14,000—four times that of the total United States average. But the average expenditure per adult member in the

city churches is only slightly more than the national average.

The rural communities have produced more than their proportionate share of the total number of clergy, yet two-thirds of the rural and small town churches are without resident ministers; something not yet typical of the city church. Urban clergy are, generally, better trained than the clergy in the rural fields, but it is interesting to note that nine-tenths of all ministers have been, at some time in their careers, pastors of rural churches. From this we may infer that the country people provide a sort of proving ground, again illustrating that the country furnishes the raw materials!

An examination of parish communicant lists discloses that city churches not only get most of their ministers from the country, but the bulk of their membership is recruited by transfer from rural America—"the increment of the city church is by transfer eighty per cent!" Some serious adjustments already face many city churches; they flourished during the twenty's, while the six million rural migrants were flocking to the cities. Now that this migration has been suddenly reduced, there has been a noticeable slowing down of membership recruiting. Many a city pastor is having increasing difficulty in finding "inspired Church school teachers" because of this reduction in migration.

There are two reasons why the city church may well expect fewer and fewer recruits from rural America. First, as already noted, the rate of migration to the city can scarcely be expected to continue at the peak rate of the twenty's, and, secondly, religious life in the country seems definitely to be on the decline over a very large portion of the United States. As already noted, barely half of the adults of rural communities are Church members. Even with migration to the city greatly reduced, church attendance in rural communities, 1930 to 1936, fell off more than a fifth. The decline was at a rate three times as rapid as was noted in 1924. The city as a consumer of human resources must learn a lesson in

THE CHURCH'S OBLIGATION TO RURAL AMERICA

conservation. The city churches can scarcely expect to reap continual plenty where they have sown so sparingly.

NOW HOW DOES all this analysis of the trends in American rural and urban life relate to the question of the Church's obligation to rural America? One thing seems quite clear: the conditions of country life today are the preconditions of the urban life tomorrow. This applies to matters of religion with no less force than it applies to the other departments of life. We cannot expect to win America to the Christlike way of living by placing so much of our support and effort in the city and leaving the "crumbs" for rural work. We might as well expect the nation to prosper by placing almost all governmental attention on city industry, business, and commerce and letting agriculture develop its own prosperity. We know now that there must be a sound balance between the conditions of agriculture and the conditions of urban life, else both suffer. Consequently, whatever obligation the Church assumes for rural America is, in fact, in the interests of urban America; it is in fact an obligation to America as a whole.

Certainly the Church has a primary obligation actively to prosecute a carefully devised and comprehensive nationwide program for the conservation and improvement of the religious life in the rural and small town population of America. Vast and sweeping changes are taking place in rural life; to no small extent America is being resettled and replanned. The Church must have a hand, I would say a guiding hand, in the shaping of the new era. We cannot expect such a program to be left to the parishes, dioceses, and missionary districts to work out as best they can. Many of them could and should do much more than they have done in the past; many

are now doing all that their physical and human resources will permit, but their work seems futile. The problem is much like the problem of flood control and soil erosion control; the States and the communities must do their part, but there must be coördination, planning, and intelligent research on a nation-wide scale in order to make the State and local efforts count for most.

A number of years ago General Convention created a Joint Commission on Rural Work to study the problem and to advise ways and means of meeting it. That commission has functioned. In cooperation with the Department of Christian Social Service and the Department of Domestic Missions, a secretariate of rural work was provided. Several very able men took their turn at this important post, until it was discontinued some two years ago. I believe that careful students of American religious life will all candidly agree that these men, in the short time and with the meager resources with which they worked, made one of the most worthwhile contributions to the improvement of the religious life of the nation that has been made by any Church body in the past twenty-five years.

Only a beginning was made. Every parish, diocese, missionary district, and every theological seminary must be made conscious of this great obligation of the Church. They must have an active part in carrying out the program; their efforts must be coördinated. There are many phases of the work about which there is at present inadequate information to shape policies and guide programs. These facts must be gathered and sifted and disseminated. Lines of active coöperation with many organizations working in the interests of a fuller life need to be made and strengthened. There is, indeed, a great work to be done.

The Presiding Bishop's Book for Lent, 1938, will be issued under the joint sponsorship of Bishop Perry and Bishop Tucker. Other contributors include Bishops Mikell, Stevens, and Wilson, the Rev. ZeB. T. Phillips, the Rev. John Crocker, and the Rev. T. S. Will

"God So Loved the World that He Gave"

Friends of Bishop Lloyd are expressing their love for the great missionary leader by giving a memorial fund to endow Kuling School

By William H. Jefferys, M.D.

Superintendent, Philadelphia Protestant Episcopal City Mission

Last spring the friends of Bishop Lloyd proposed the establishment of a memorial in his honor at the School for American Children in Kuling, China (see May issue, p. 213). Since this movement began hostilities seriously affecting the Church's work have broken out in China (see pages 565-74) but up to going to press, Kuling has been unharmed. In late October, Mr. Roy Allgood, headmaster of Kuling School, wrote, "the general situation in Kuling continues good. The school is going along quietly with satisfactory work. . . . It appears that we shall be able to continue throughout the year." The accompanying article in behalf of the Bishop Lloyd Memorial is by a former missionary in China.

OF ALL THE men whom I have ever known, Arthur Selden Lloyd was the easiest to love. No doubt many will echo that sentiment spontaneously. The Bishop was a wise leader and a great lover of God and men; and we have thought that we loved him. No doubt many of us think so still. We are now given an opportunity to express this love in action; and it has almost become one of my principles in life to feel the feeblest regard for sentiments expressed in mere words.

The fact of the matter is that the Church has, from time to time, used this general argument for doing things: that we must not allow our emotions to die as such, but must do something about them or injure our own moral nature. There is a lot more to it than that. Progress into the Kingdom of Reality, where words become life, is dependent as Christ says on the translation of our words into action.

According to Christ the truth, or the reality of life, which is the life in His Kingdom, is in the sphere which is the mind of God and the thought of God. Only that exists in reality which is God's thought. When God thinks, He creates; and it is based on this experience that some deeply religious minds say that if God should stop thinking us, we should stop being.

This same thing is true of us in this sense that when thinking stops short of creating, it stops short of reality. All complete thought processes end only as they are projected into action. "God so loved the world that He gave." Even God's thought becomes life at the critical point of action. When we talk "Lord, Lord" and do not do the will, it is sounding brass and tinkling cymbals. St. Paul says that love is the thing that lasts on; in a lesser degree he includes faith and hope; they are all spiritual pressures, but Jesus says that the test of love is action: "Did you do it?" or "Did you not?"

There was one objective of supreme interest to Bishop Lloyd in his vast missionary knowledge and keen judgment, and that was provision for the children of the missionaries in China—a place where they could be sent, not half way around the world from their parents, a place where they would be able to associate with other white children, learn to be Americans, or British; learn to know the thought of their own kind; and get a good education until those years should arrive when they might be sent home to college. Many not only thought this, but many crave its fulfillment.

As one of these long time missionaries in China, who brought up children there, I would say that the agony of sending a

“GOD SO LOVED THE WORLD THAT HE GAVE”

child of ten or eleven years of age to this country and losing sight of that child for three, five, or seven years, is almost unbearable; the Church has no right to ask its missionaries to do that thing, and make no provision for anything else. The Kuling School was intended to be such a provision. Bishop Lloyd saw the picture perfectly and he committed his heart to the job of endowing this school to ensure its permanence.

The proposed Bishop Lloyd Memorial at the School for American Children, Kuling, China, has been set as the mark of appreciation by those of the Episcopal Church who loved Bishop Lloyd. An endowment fund for this school of \$100,000.00 can be used advantageously to insure an adequate teaching staff.

The question will be raised whether this is not a most unfortunate time to press this objective. The matter has been considered with the utmost care by the trustees of the school and they have wisely decided that this is the time to act, because this is the time not only to show our faith in the future of Christian missions in China, but the only time to commemorate the Bishop's life; and it has

been provided that, in the event of anything occurring in the future to do away with Kuling and its school, or change the school's character, the income from the Bishop Lloyd Fund may be devoted to some other similar purpose. To this I would add that of all the possible places in China to which the war might reach, Kuling is the least likely of which I know.

What we who love Bishop Lloyd are proposing is that we make now an offering in thanksgiving for the gracious life which was given us in leadership and as an example of unique service to the Church; and to say that the committee has picked this particular objective because it was this about which, personally, the Bishop cared most and in which he expressed the most heartfelt and personal interest. Whether China and Japan finally succeed in ruining each other, and whether or not the rest of the world goes crazy, a destiny for which it seems to be headed at the present time, we, you and I, will at least have had the satisfaction of expressing ourselves as appreciative of one of the sweetest and most lovable men of modern times. We will; or we will not!

A Blessed Christmas

THE EDITORS extend a personal greeting to all friends of the magazine, particularly to the Bishops and other clergy of the Church at home and abroad, to our parish representatives, and to all those who during the past twelve months have contributed articles, pictures, or other material. Without the continuing cordial help of these many men and women, the magazine could not exist and to them and to the whole family of THE SPIRIT OF MISSIONS, we now say—“*A Blessed Christmas.*”

Read a Book

Recommended by Virginia Huntington

This month our guest contributor is Mrs. D. T. Huntington, the talented wife of the Bishop of Anking. Readers who recall her recent article, "Sore Let and Hindered, but Undismayed" in THE SPIRIT OF MISSIONS (June, page 264) will welcome this further contribution from her pen. The Rev. James A. Muller of whose book on Bishop Schereschewsky, Mrs. Huntington writes, is a professor in the Episcopal Theological School, Cambridge, and was formerly a professor in Boone (now Central China) College in Wuchang, China. The present conflict in the Orient gives an especial timeliness and interest to this biography of a great missionary pioneer and Bishop who numbered among his accomplishments the founding of St. John's University, Shanghai, recently reported damaged by shell fire (see page 565).

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TO THOSE missionaries who have lived in the Orient for a mere quarter of a century, Bishop Schereschewsky has been a legendary figure. Always mentioned with reverent admiration, he was remote and unreal on the pedestal of his immense reputation. The nature of his long illness a quarter of a century before his death in 1906 accentuated this sense of unreality, for the paralysis which made him almost completely helpless cut him off from the normal human contacts, while his miraculous industry and inflexible will seemed more than human.

James A. Muller in his *Apostle of China* (Milwaukee, Morehouse, 1937, \$2.50) has given the legend animation and has brought to life a man who was very human, very gifted, faulty, and lovable. He has done a service not only to the Church, but also to the world, for a man of Bishop Schereschewsky's intellectual and spiritual stature transcends his immediate circle by a certain splendor of magnificence that cannot be ignored. Time has a way of dimming even such splendors unless a discerning and patient mind revives them for us. Dr. Muller is to be thanked for combining historical accuracy with a breathless element of crisis and triumph. It would be

an imperceptive biographer who failed to be swept by the great gifts of the Bishop: gifts of a large patience underlying the surface irascibility; of an amazing memory; a linguistic ability that enabled him to speak thirteen languages and to read twenty; an indomitable will that kept him to a strict schedule of eight hours daily even when harried by illness, poverty, and by the discouraging disbelief of Mission Board and Bible Society. The book is admirably objective in treatment and is not an interpretation. The person of the biography moves, speaks, works, and the facts move us by their sheer vitality.

Samuel Isaac Joseph Schereschewsky was born of Jewish parents and Hebrew was the language he knew best. Yiddish, Polish, Russian, German, and later English, were the tongues that he knew from his earlier years. He acquired a speaking knowledge of eight more and was able to read the literature of twenty languages. It was an interesting road which led him into the Church by devious ways, but the book must tell of that. He brought the unique equipment of his deep learning to the great task of his life, the translation of the Old Testament from Hebrew into Mandarin; as also one of the New Testament from Hebrews to Revelation; the Prayer Book in Mandarin and Wenli (the classical Chinese); as later the entire Bible in Wenli. His final work was a reference Bible in Mandarin and Wenli.

Unforgettable incidents in his life are his seven hundred mile walk from Peking to Shanghai to ask his future wife to marry him, although they had never met; and the patient labor at the old typewriter as he pounded out with one finger the entire literary work of twenty-nine years after he was paralyzed. Such was the temper of the man.

But before the cloistered triumphs of his study and before his severe illness,

CHURCH IN LATIN AMERICA LOSES WORKERS

he had reluctantly entered upon an episcopate which was able and creative beyond the average. Assuming the responsibilities of a Bishop, for which he thought himself peculiarly unfitted, he justified all the belief of those who had urged and urged his acceptance. Due to his foresight was the purchase of property at Jessfield Farm, five miles in the country from the mission center at Hongkew, Shanghai; and the consequent development of St. John's University, outstanding among many fine universities in China. The National Council wrote of it in 1932, "No wiser piece of work was ever done in the mission field." Bishop Schereschewsky was the first to appoint a layman, Dr. Boone, and a Chinese priest, the Rev. Y. K. Yen, as members of his Standing Committee. His active work as Bishop was terminated by severe prostration resulting from sunstroke after

only four years, but in this brief time the entire mission was revived by his vigor and drive. The Dean of the English Church in Shanghai said of him at the time, "However he may have felt that the translating of the Bible was his special vocation, his genius is just as surely shown in the force with which he carries forward the work here."

Dr. Muller has brought to his work the ardor of a skilled detective in following down faint clues over two continents. His foreword, *Research in the Cellar*, is sheer fun. Dusty and dishevelled we join him in the hunt for old letters and stories and sit breathless while he sorts and discards and brings to light for us "the body" of a real man. Do not fail to read this book. Beg, borrow, or steal it; and better, buy copies of it for all your friends who think that missions are dull and missionaries duller.

Church in Latin America Loses Veteran Workers

A HEAVY LOSS has come to the Church in Brazil through the death, on October 18, of the Ven. Americo V. Cabral, Archdeacon for the mountain missions in the Northeastern part of the State of Rio Grande do Sul. Archdeacon Cabral was one of the first Brazilians who rallied to the aid of Lucien Lee Kinsolving and James W. Morris when they began their work as pioneers in Brazil in 1889. Of him Bishop Thomas writes:

Mr. Cabral's life as one of our clergy was always characterized by a staunch adherence to whatever he believed to be right. He was a great speaker and was always recognized as such throughout the State of Rio Grande. I could, and often did depend on him for wise advice on many matters. For many years he was a member of the Standing Committee. He was archdeacon and missionary to the chain of stations about two hundred miles in extent from Viamao through Passo Grande, Santo Antonio, Praia Grande, Sombrio, Casinhas, Cedro, and San Francisco de Paul, with other smaller stations en route. These stations he cared for with love and genuine interest and great sacrifice. Under him five catechists worked and were guided and taught by him. It will be hard to fill his place.

THE CUBAN Government paid an unusual tribute to a missionary of the Church, Miss Sarah W. Ashhurst, when it presented a Cuban flag for use at her funeral on October 29. The Cuban Consul and Vice-Consul also served as pallbearers. In commenting on this honor paid by a foreign Government to an American woman missionary, the Rev. Charles Breck Ackley, sometime Archdeacon of Oriente Province, Cuba, said:

During twenty-odd years Miss Ashhurst served the Church and built up a school that was recognized as one of the outstanding educational institutions in Cuba. It is not an easy thing, in most foreign countries to adjust a mission school to the requirements of the government Department of Education but Miss Ashhurst did this so perfectly that the officials gave her and the school their cordial support and approval. At the same time the school never lost any of its Christian character. It was her broad sympathy with people of other Church affiliations and her beautiful Christian spirit that endeared her to the Cuban people. Her sympathy and personal service to the sick and the poor extended far beyond the circle of the school and bridged all Church divisions. Ill health finally forced her to return to the United States.

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*
412 Sycamore Street, Cincinnati, Ohio

THE GENERAL CONVENTION has expressed its conviction that the work of the Forward Movement must go on. The Bishops' Pastoral referred to its work in these words:

We have reason to thank God and to feel encouraged. There is evidence of new vitality in the Church. The call of our Forward Movement has been heard in its farthest outposts. Zeal has been quickened, hearts have been touched, and minds have been enriched by printed and spoken words of Christian truth presented in new and compelling forms. We give thanks for this manifestation of new power and rejoice that the work of the Forward Movement will continue. Already it has borne fruit in a fresh allegiance to the Church's Program.

That this has been true is due to the cooperation of the Church in the plans and work of the Commission. Wherever there has been the spirit of "forward together" there has been new life, new courage, and new wisdom in the work of the Church. But while we do thank God for what has been done, none of us can feel that we have turned the corner into a new era of an aroused and awakened Church. We dare think of the Forward Movement only as the beginning of a revival of personal and social religion throughout the Church. The purpose of the Forward Movement will not be accomplished until the missionary spirit breaks forth with new creative energy and new spiritual power. We have the Divine and human resources for this, and such a revival is long overdue.

Only the highest quality of Christian living and thinking and service is adequate in this crisis of our nation's and the world's history. We in the Episcopal Church are resolved to join in creating an irresistible Christian movement. A Forward Movement Commission has been appointed to help us find the way, but no

Forward Movement worthy of the name is possible unless we individually resolve to be part of it.

The literature of the Forward Movement includes some thirty titles in addition to the daily Bible-reading manuals; courses of study, programs for parish planning, material for clergy and lay conferences, for prayer groups, youth and children. The Forward Movement has had to use the printed word but even more gladly does it use the personal touch employed by numberless co-workers in home, parish, and diocese to deepen personal religion, arouse corporate loyalty and fellowship, awaken the missionary motive and extend knowledge and zeal through conferences, quiet days, schools of prayer, and missions on revived parish life and upon the missionary motive. The Commission calls for more co-workers upon this line. The end in view is a united Church, conscious of its task, with a vision as wide as the world and with a membership whose self-sacrificing zeal for the Kingdom of God is not to be equalled by the adherents of any of the other movements sweeping the world today. Another crusade calls us of which we know "God wills it."

The membership of the new Commission is: the Rt. Rev. Charles Clingman, the Rt. Rev. Benjamin D. Dagwell, the Rt. Rev. Henry W. Hobson, the Rt. Rev. Clinton S. Quin, the Rt. Rev. Harwood Sturtevant, the Rev. Donald B. Aldrich, the Rev. James P. DeWolfe, the Rev. A. L. Kinsolving, the Rev. A. R. McKinstry, the Rev. A. C. Zabriskie, and Messrs. Raymond O. Bleyer, John I. Hartman, Walter Hullihan, Coleman Jennings, Keith Kane, Austin J. Lindstrom, Clifford P. Morehouse, John H. Myers, Z. C. Patten and John J. Rowe.

This new Commission will hold its first meeting in Cincinnati, December 15-17.

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

Introducing New Council Members

GENERAL CONVENTION elected for a term of six years a completely new group of members of National Council to take the places of those whose terms expire at the close of the present year. In addition, one new member was elected to fill the unexpired term of the Bishop of Ohio who had resigned because of ill health. Among the women members of National Council three were re-elected and one was elected for the first time. Thus when the National Council meets on February 8, 1938, ten of its thirty members will be new: three Bishops, two priests, four laymen, and one woman. This month we introduce the new Bishops and priests; next month the lay members.

THE RT. REV. CAMERON J. DAVIS, Bishop of Western New York since 1931, long has been associated with the larger aspects of the Church's work. A deputy to seven General Conventions prior to his elevation to the episcopate, Bishop Davis for the past two Conventions has been an active member of the Committee on Budget and Program. To this committee he brought the experience and knowledge gained through previous service as a member of committees to evaluate the National Council and its work. Born at Watkins, New York, in 1873, and educated at Trinity College and the General Theological Seminary, Bishop Davis has spent his entire ministry in Western New York, where for thirty years he was rector of Trinity Church, Buffalo. He is also a vice-president of the Church Pension Fund, and author of *Talks on the Episcopal Church*.

THE RT. REV. C. S. QUIN, Bishop of Texas since 1928, was born in Louis-

ville, Kentucky, in 1883, where he resided until beginning his theological studies. His original intention was to be a lawyer but work with boys stimulated his interest in the Church and he entered the Virginia Theological Seminary. In the decade 1908-1918, between his ordination and consecration as Bishop Coadjutor of Texas, he served several Kentucky parishes and Trinity Church, Houston, Texas. He succeeded to full diocesan responsibility in 1928 upon the death of the Rt. Rev. George Herbert Kinsolving.

THE RT. REV. HENRY WISE HOBSON, Bishop of Southern Ohio since 1931, was elected to serve out the unexpired term of his neighbor, the Bishop of Ohio, or until December, 1940. Known throughout the Church as the chairman, during the past three years, of the Forward Movement Commission, Bishop Hobson was born in Denver, Colorado, in 1891, educated at Yale, and the Episcopal Theological School, and was ordained to the priesthood in 1920. After a two-year assistantship in Waterbury, Connecticut, he became rector of All Saints' Church, Worcester, Massachusetts, where he remained until his election as Bishop Coadjutor of Southern Ohio in 1930. He succeeded to the bishopric the next year. During the World War he served with the A.E.F. in France where he was twice wounded and was awarded the D.S.C. for "bravery under fire in action."

THE REV. FREDERIC S. FLEMING, rector of Trinity Church, New York, since 1932, was born in Middletown, Maine, in 1886. Prior to coming to New York he served parishes in the Dioceses of Chicago and Rhode Island. At the time

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of his election as rector of Trinity, he was vicar of the Chapel of the Intercession of Trinity Parish, New York. He is a member of the Standing Committee of the Diocese of New York and a trustee of the General Theological Seminary, Bard College, Columbia University, St. Dunstan's College, and the College of Preachers. His wide interests include the Church Mission of Help, New York City Mission Society, American Church Building Fund Commission, Sailor's Snug Harbor, and the Leake and Watts Orphan Home. He has been a deputy to General Convention since 1922.

THE REV. MALCOLM E. PEABODY, rector of St. Paul's Church, Chestnut Hill,

Philadelphia, since 1925, was born in Danvers, Massachusetts, and educated at Groton, Harvard College, Trinity College, Cambridge, England, and the Episcopal Theological Seminary. Mr. Peabody's great interest in the Church's Mission grew out of his service in the Philippine Islands where he served in the Mountain Province as a general missionary and a master in Brent School, Baguio. After service in the World War, Mr. Peabody served at Grace Church, Lawrence, Massachusetts, from which post he went to Chestnut Hill. Under his leadership St. Paul's Church has shown marked growth in religious education and in allegiance to the Church's Program.

The Woman's Auxiliary

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

A QUESTION which raised much discussion at the Triennial Meeting in Cincinnati was the future policy of the Supply Department in regard to the personal boxes which are sent to certain of our missionary clergy for the use of their families and themselves. As a preparation for this discussion, we had written the Bishops, Auxiliary branches, and missionaries asking their attitude toward a change from personal clothing boxes to money for the purchase of clothing and, if money were sent, it should be designated for this purpose or should go as a free gift. As a result, these resolutions were passed:

WHEREAS, The Executive Board has made a detailed study of the Supply Department and has received from many missionaries requests for changes in the method of conducting this department; and

WHEREAS, The majority of the missionaries who have been heard from in regard to personal boxes, prefer to receive money; and

WHEREAS, In view of the fact that according to the replies received from the Auxiliary branches, it will be difficult at the present time to secure this money, further

education in this form of giving being necessary; therefore be it

RESOLVED: That when the letters of inquiry to ascertain the needs for clothing are sent to the missionaries, they be asked to indicate whether they prefer clothing or *designated* money, and if they prefer money, every effort be made to procure the same, with the understanding that if the money cannot be procured the clothing will be sent as heretofore; and

FURTHER BE IT RESOLVED: That each Auxiliary branch be urged to obtain full information concerning the missionary, so that the entire group may have a personal and sympathetic understanding of his work; and

FURTHER BE IT RESOLVED: That we look forward to discontinuing the sending of the personal boxes by the Supply Department after the Triennial of 1943, if conditions warrant.

Attention must be drawn to the fact that these resolutions in no way affect this winter's work (1937-38). The letters of inquiry mentioned in the resolution will be sent to the missionaries this spring and the answers received will determine the method of helping them during the coming winter of 1938-39.—T. K. W.

The Program Building Map which attracted such great attention in the Woman's Auxiliary exhibit in Cincinnati is now available, size 37 x 53 inches, at twenty-five cents a copy from Church Missions House Book Store

Foreign Missions

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

Across the Secretary's Desk

HERE IS WHAT one of our lay missionaries in China says to his friends in America who ask, "Why don't you get out of China without delay instead of running all kinds of risks?"

We out here represent a huge investment, not only of money, but also of service, influence, Christian character; in fact all that Christianity stands for. Is it brotherly love to turn and run when dire trouble comes to those with whom we are working? If you could see the spirit of appreciation among those with whom we are working, you would realize that we are doing the right thing. When I met one of the boys' school teachers the other day, he asked: "When are you leaving for America?" I replied, "I have no intention of leaving." "Oh! That is good news for we do need you here." People may call us all the names they wish, but I know that the majority of missionaries would rather be called all those names than to be called "cowards" and "yellow" to the great interest which they represent. We have work to do and doing it we are. So do not blame us too much. It would be easier to go, that is, physically, but what about our consciences and hearts?

ONE OF MY China missionary friends, writing about the *Annual Report* for 1936, calls it "a fine missionary document. The clergy and mission study classes should find it a valuable source book." It would be a pleasure to see that any person desiring a copy receives it, if he thinks that an investment of ten cents for postage is worth while. It contains a broad picture of the Church's work in the mission field at home and abroad, in religious education, and social service. It is the one publication that year by year tells, within the covers of a single volume, what the Church is trying to do and how far it is succeeding. The contributors to the *Report* include forty-two Bishops within the United States and sixteen overseas Bishops. There is a general introduction by the President of the Na-

tional Council and departmental surveys by Secretaries of the various Departments, together with a review of the work of the American Church Institute for Negroes.

RECENTLY THE Woman's Auxiliary of the Diocese of Tennessee, through a special gift, made possible the publication in Braille of the Service for the Administration of the Holy Communion. One of our blind communicants, in expressing her thanks for a copy, writes:

For years I have been wishing for a copy of the Communion Service. I love the Episcopal Church, because it knows our needs and does not leave us sitting in the dark.

I also want to say thank you for *The Church Herald* that has been coming to me so faithfully for the past eight or nine years. *The Church Herald* fills a real need in my life. It is not always easy for me to get to church, and that is why I appreciate *The Church Herald* so much.

A few more thanks: One for the helpful books the Committee on Literature puts into Braille and which I borrow from the library. Another for the lovely greeting cards I receive every Christmas and Easter. How I look forward to those cards. I appreciate them because they are the only Braille greeting cards I ever receive.

Recently I met a West Indian girl who confessed to me that she is very lonesome for the Church. She hasn't been blind long. When she had her sight she never missed a service. Now that she is blind and quite alone in this country she does not get to church often. Her need for the message of the Church is greater than ever. She was very glad when I told her that the Church publishes a lot of literature for the blind. Will you please see that her name gets on the mailing list for *The Church Herald*?

So the good work grows. It is made possible by the continuance of gifts, most of them of modest amount, coming from a large number of people in many parts of the country. Any of the friends around the Secretary's Desk who have not

THE SPIRIT OF MISSIONS

already enlisted, will be heartily welcomed to this company of those who think of our blind friends of our own communion and others.

NO ONE WHO was at the General Convention in Cincinnati and attended the Foreign Missions Mass Meeting on October 8, will forget the address made by the Rt. Rev. P. L. Tsen, Bishop of Honan, China. On the eve of returning to his diocese, Bishop Tsen expresses his regret at his inability to visit the United States again. After referring to his first visit to this country in 1910 as a young theological student, Bishop Tsen says:

I am deeply conscious of my debt of gratitude to the American Church Mission. All my education and all the opportunities for me to serve the Church in China came from the American Church. I can never do anything to pay this debt. May God help me to continue my humble service to His Church in China. The need for emergency funds will be very urgent. I hope and pray that you will soon succeed in raising the \$300,000 for the China Mission. I may not

be able to land in Shanghai when the ship reaches the Orient and, if so, I shall go down to Hongkong and find some way to get to Honan. I shall not be able to see my family in Shanghai, but I hope to be with the larger family of my diocese. Please remember me in your prayers.

EVEN HOSPITAL work in Shanghai is not without its hazards these days. Miss Gladys Ross of St. Elizabeth's Hospital, Shanghai, writing early in October, says:

We are all well and safe so far, in spite of pieces of shrapnel and shells falling around us. One went through the roof of our Chinese doctors' house, one fell outside their door, and another outside the nursery window. Everything we buy still has to be paid for in cash and the banks will not accept Chinese checks, *i. e.*, checks drawn on Chinese banks. For a few days we felt rather cut off but Mr. Gilmore never missed a day that he did not either call us up or come to see how we were. At one time when all the stores were closed, there was a shortage of food and when you realize that we feed an average of 550 Chinese a day, you can get some idea of the strain. But our faith was rewarded and that emergency has passed. Just now our problem is coal.

With Our Missionaries

ALASKA

The Rev. and Mrs. Henry H. Chapman and daughter, Laura, arrived October 20 in New York, on regular furlough.

Dr. and Mrs. Grafton Burke sailed November 13 from Seattle on the *Yukon* after regular furlough.

CHINA—HANKOW

The Rev. Charles E. Higgins, a new appointee, arrived October 12 in Hankow, on the *Chastine Maersk*.

The Rev. Edmund L. Souder sailed October 18 from Hongkong on the *Tai Ping* and arrived November 14 in Los Angeles.

CHINA—SHANGHAI

Miss Hazel MacNair sailed October 1 from Shanghai on the *Empress of Japan* and arrived October 19 in Vancouver for a year's leave of absence.

Ellis N. Tucker sailed September 30 from Shanghai on the *President Jackson*, and arrived in Seattle October 13 on regular furlough.

Mrs. W. P. Roberts and children arrived October 8 in Manila, after having been evacuated from Shanghai.

LIBERIA

The Rev. and Mrs. Harvey A. Simmonds sailed November 11 from New York on the *Hamburg*, for Hamburg, whence on November 27 they sailed on the *Amsterkerk*.

PHILIPPINE ISLANDS

Mr. and Mrs. Harold Shaffer arrived October 8 in Manila on the *Tai Yin*, after furlough.

Miss Marion Davis and Miss Blanche Moxley, new appointees, arrived October 8 in Manila on the *President Jefferson*.

Mr. and Mrs. Bayard Stewart sailed September 28 from San Francisco on the *President Hoover* and arrived October 20 in Manila, after regular furlough.

Deaconess Kate S. Shaw, the Rev. and Mrs. Sydney Waddington and daughter, Clare, sailed October 30 from Vancouver on the *Empress of Japan*, and arrived November 21 in Manila after regular furlough.

The Rt. Rev. and Mrs. G. F. Mosher sailed November 27 from Vancouver on the *Empress of Canada*, after attending General Convention.

Mr. and Mrs. Ezra S. Diman and son, Ezra, Jr., sailed November 27 from Vancouver on the *Empress of Canada*, after regular furlough.

Religious Education

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

Dr. Wedel Visits Ruge Hall at Tallahassee

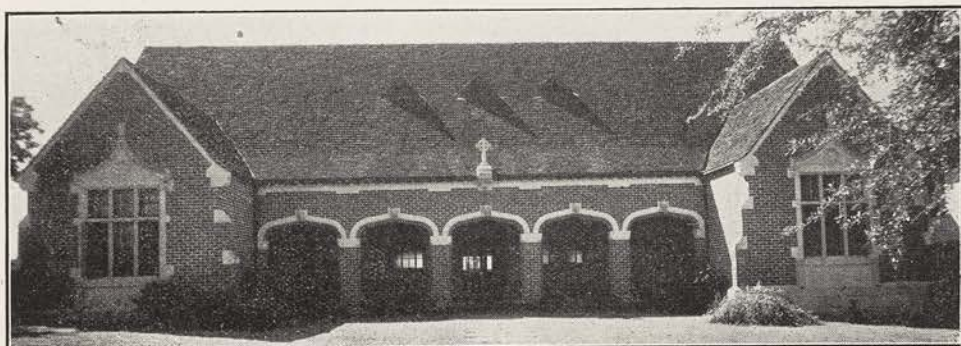
RUGE HALL, the Episcopal student center at the Florida State College for Women, Tallahassee, where I recently spent some days, is undoubtedly one of the garden spots in the college work of the Church. Not all "student centers," technically so-called, have proved successful in the Church's college work. It has been a wise policy, on the whole, to work through church and rectory rather than mere social hall. Yet there are a large number of colleges where the Church must be taken to the campus itself, if it is to be represented at all. In Tallahassee, for example, the parish church is a mile or more from the college. The rector, the Rev. W. J. Alfriend, with a large parish on his hands, can devote only a limited amount of time to his student constituency. Furthermore, auxiliary help in the form of a woman worker is an inestimable benefit.

In other words, there are places where the Church must move to the campus. Ruge Hall represents such a migration. It stands across the street from the college library and is visited by scores of young women at all hours of the day—or of the night. The student body of the college numbers 2,000; some 250 are members of the Episcopal Church. The ministry of Ruge Hall, however, extends far beyond

the confines of the Episcopal group as such. Miss Julia Gehan is in her third year as student worker—a beloved counsellor known to the entire campus, since she was formerly college dietitian. Mrs. T. M. Dozier is housemother.

A visit to Ruge Hall can be a revelation as to what Church students can do for themselves by way of religious development. On Sundays they share in the services of the city church. But the auxiliary activities are in their own hands: a daily "morning watch" in the chapel, a weekly Woman's Auxiliary meeting, mid-week communion services, confirmation instruction (shared between Miss Gehan and the rector), choir training, an Every Member Canvass, study classes, student calling, and the countless personal services which a Christian group on a campus can undertake. A "student vestry" handles these activities with an efficiency which could put many a parish to shame.

Ruge Hall itself was the result of a generous benefaction. Its activities, however, are supported by the two Florida dioceses. Indeed, the manner in which these two dioceses cooperate could serve as a model for other cooperative ventures in such State schools as draw students from more than one diocesan constituency. —T. O. WEDEL.



RUGE HALL, EPISCOPAL STUDENT CENTER, FLORIDA STATE WOMEN'S COLLEGE

Christian Social Service

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

Social Service Resolutions at Convention

RESOLUTIONS OF vital importance to social welfare sponsored by the Department were passed by General Convention. They are printed here for information and reference. Shortly the Department will organize a program to bring these resolutions to the more careful attention of the Church.

RETIREMENT CONTRACTS

WHEREAS, The Church Pension Fund, under its charter, provides benefits only for ordained clergymen; and

WHEREAS, The Federal Social Security Act does not include in its benefits provision for the lay workers of the Church; and

WHEREAS, Many dioceses of the Church have gone on record in favor of providing such benefits for their lay workers; and

WHEREAS, A committee of the Department of Christian Social Service of the National Council has been giving careful study to this subject; therefore be it

RESOLVED: That General Convention strongly recommends to the dioceses, parishes, missions, institutions, and other organizations of the Church that immediate consideration be given by such units of the Church to the purchase of retirement contracts to provide benefits for all lay employees, and calls attention to retirement policies available for this purpose with the Church Life Insurance Corporation, a subsidiary of the Church Pension Fund, and with other insurance companies; and be it

FURTHER RESOLVED: That the Department of Christian Social Service of the National Council shall promote this recommendation in the above mentioned units of the Church.

CAMPAIGN AGAINST SYPHILIS

WHEREAS, Syphilis is one of the most prevalent and serious of communicable diseases; and

WHEREAS, Federal, State, and local departments of health and medical societies require the coöperation and assistance of voluntary agencies in the development of control measures directed against this disease; therefore be it

RESOLVED: That the General Convention of the Protestant Episcopal Church in the United States of America endorses the campaign against syphilis now being conducted by the Federal, State, and local departments

of health and by the medical societies, and urges the members of this Church to cooperate effectively with these organizations, especially in the dissemination of knowledge pertaining to the control of this disease; and be it

FURTHER RESOLVED: That the Secretary of the House of Deputies be directed to send a copy of these resolutions to the social service department of each diocese and missionary district in this country.

PRE-MARITAL EXAMINATIONS

RESOLVED: That the General Convention recommend to the Legislature of every State in the United States the passage of a law, where such does not already exist, requiring that before a marriage license is issued both the man and woman applying for such license shall have presented to the proper civil authority duly certified negative reports for syphilis and gonorrhœa from such microscopic and blood tests and physical examinations as shall be at that time approved by the recognized public health authorities. And the General Convention further recommends that the conventions of the several dioceses shall urge the Legislatures of their respective States to pass a law covering the above recommendation.

LAY SOCIAL INSURANCE

RESOLVED: That a joint committee of six consisting of two Bishops, two presbyters, and two laymen, be appointed to study the matter of social insurance for lay employees of the Church in collaboration with the authorities of the Church Pension Fund, and to take such steps as may be feasible to effect the ends set forth in the resolution presented by the Department of Social Service of the National Council.

SOCIAL SERVICE SUNDAY

THE TRADITION of observing Social Service Sunday on the Third Sunday after the Epiphany (January 23, 1938) will be continued. Many diocesan departments and parishes have special services or sermons on this day. Some parishes arrange teas or supper meetings to which the social workers of the Church and community are invited. Plan to observe Social Service Sunday.

American Church Institute for Negroes

Auxiliary to the National Council

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

Patton Hall Completed at Fort Valley

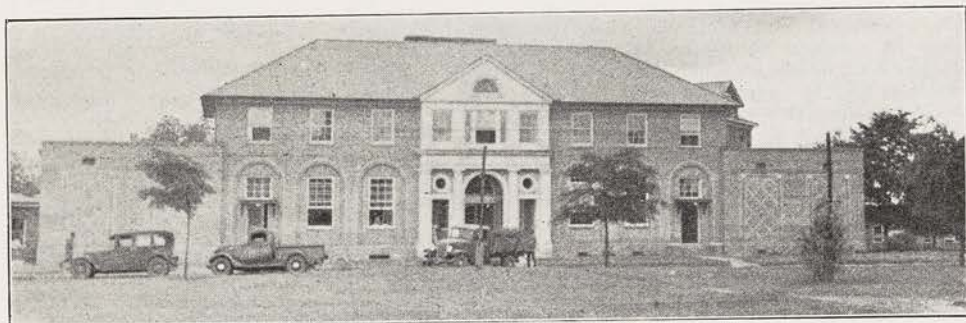
ROBERT W. PATTON HALL, recently completed by the students in the building trades courses at the Fort Valley Normal and Industrial School, Fort Valley, Georgia, is the first building on the campus of any Institute school to be named for the Director of the Institute.

A substantial and beautiful building, Patton Hall will house the girls' industries and broaden Fort Valley's ability to provide those thoroughly trained Negro women needed in domestic service and as teachers of the household arts in small-town and rural schools. A feature of this latest addition to the school plant is an apartment for guests visiting the school. Located on the second floor, the apartment, containing bedrooms, kitchen, dining room, and living room, gives the girls an opportunity to learn from practical actual experience how to cook, serve, manage, and take care of an apartment or a well-regulated home. The school is now seeking funds to provide new equipment for Patton Hall and for additional instructors. The building itself was made possible by a United Thank Offering gift of twenty-five thousand dollars, and assistance from the General Education Board (Rockefeller Foundation), the Institute, and other friends of the school.

THE NEW FARMERS OF AMERICA, an organization for Negro youth fostered by the Federal Board of Vocational Education, held its annual meeting at Fort Valley this past summer. Among the events was an oratorical contest, in which J. C. Crawford, a student in the tenth grade at the Fort Valley School, competing against boys from all over Georgia, won the State championship. This victory entitled Crawford to represent Georgia in the national contest held at the State College for Negroes, Prairie View, Texas. Here, speaking with boys from eighteen States to win the coveted gold medal, Crawford was again victorious.

This boy, making his way through school by working in the dairy, is another example of the value of the educational opportunities which Institute schools each year are bringing to hundreds of Negroes.

This service could be extended if more scholarship aid were available. Each scholarship of seventy-five dollars would give the schools an opportunity to add one more deserving youth to their student body, give one more Crawford a chance to better his condition and find a useful place in life.



NEW FORT VALLEY BUILDING HONORS INSTITUTE'S DIRECTOR
Recently completed structure to house girls' industries courses is the first on any Institute campus to be named for the Rev. Robert W. Patton

General Convention Journal and Amended Canons

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The Total Need is \$300,000 says General Convention

General Convention at Cincinnati accepted an estimate of immediate need. The Church is asked for food, housing, and every necessary care of our missionaries and their converts who are targets for terror and misfortune.

Our fellow Churchmen in China count on you to give it; to come immediately and generously to their aid. Pray and give—*promptly*.

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