

Title: *The Spirit of Missions*, 1938

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The Spirit of Missions

THE MISSIONARY MAGAZINE
OF THE EPISCOPAL CHURCH
OFFICIALLY REPRESENTING
THE NATIONAL COUNCIL

VOLUME CIII
1938

ONE DOLLAR A YEAR

Published monthly since 1836 by the

DOMESTIC AND FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
281 FOURTH AVENUE, NEW YORK

The Spirit of Missions

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THE SPIRIT OF MISSIONS, February, 1938. Vol. 103. No. 2. Published monthly by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Publication office, 100 Liberty St., Utica, N. Y. Editorial, subscription and executive offices, Church Missions House, 281 Fourth Avenue, New York, N. Y. Ten cents a copy. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925.

THE SPIRIT OF MISSIONS

Vol. CIII

February, 1938

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William E. Leidt, Associate Editor

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The Cover, reproduced from an Associated Press photo, shows a Chinese farmer leading his blind mother to safety after an aerial attack upon Soochow. The man carries his sleeping mat.

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"ALAS FOR CHINA'S refugees and wounded soldiers, who suffer the fate of destruction! Pray, philanthropists the world over, kindly loosen your purse and make a donation"—is the translation of a Chinese couplet published with this picture on a calendar issued in Shanghai

The Spirit of Missions

VOL. CIII, No. 2



FEBRUARY, 1938

CHRISTIANS SUCCOR CHINA'S REFUGEEES—*Dr. W. H. Pott directs health work among refugees in camp established by Shanghai Christian Federation*

By THE REV. E. R. DYER
Holy Cross Church, Wusih, China

IT IS DIFFICULT to comprehend the vastness of the catastrophe that has overtaken the people of the Province of Kiangsu, China.

Kiangsu Province in which Shanghai is situated, with an area of 38,610 square miles, is somewhat smaller than the State of Ohio (41,040 square miles) but its population (34,600,000) is nearly equal to the combined populations of Ohio (6,707,000), Illinois (7,817,000), New York (12,889,000), and Pennsylvania (10,066,000). About seventy per cent of these people live in the area south of the Yangtze River, which has been most seriously affected by the catastrophe. Thus about twenty-four million people are crowded into a space about the size of the State of Maryland. Maryland's population in 1935 was 1,669,000.

This area contains several cities that would be accounted large the world over. According to the estimates at hand, based on such censuses as have been taken, Shanghai, outside of the foreign concessions, had a population of 1,600,000; Wusih, two hundred fifty thousand; Sungkiang, one hundred thousand; Chin-kiang, two hundred thousand. Besides these, there are many others that would be considered large cities in America, the

names of which would be known to the whole country on account of their size.

The present warfare has forced the inhabitants of these cities and large towns to evacuate them. This evacuation began early in August, 1937, from the thickly populated region in the peninsula between the mouths of the Yangtze and Whangpoo Rivers, north of Shanghai, and from the northerly end of Shanghai itself into that part of the International Settlement lying south of Soochow Creek and from there into the French Settlement, still further south. No one knows just how many people fled into the Settlement and Concession during those first few weeks, but an estimate of a million would certainly be conservative. Millions altogether must have fled at that time.

For days the bridges across Soochow Creek were crowded with people bringing their bedding and their other little belongings. The press was so great on all streets that when on the afternoon of August 14 a Chinese bombing plane injured in some way by anti-aircraft fire from beyond the Settlement while flying over the Settlement, dropped a bomb in the middle of a street crossing, more than one thousand Chinese were killed and many injured. The same would have been true had the bomb fallen at any one of several crossings.

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HANDICRAFTS occupy time of refugees in camp conducted by the Shanghai Federation which hopes to market the products

This all began to happen in August. Since then as the fighting has moved westward, other cities and towns have been abandoned by their inhabitants. These later evacuees in their turn have moved farther west if they were able to afford the move at all; if not, they have simply fled to places in the country away from the main roads and canals. Almost all these people would be in the latter class; they had almost no funds when they left their homes.

All this has created a situation which is impossible to describe, much less to deal with adequately, especially since the tide of war has been moving westward and overtaken most of the people who moved in that direction and has added many times the original number of homeless people to them. For reasons which it is impossible to explain here, it is utterly impossible to aid the people in the areas distant from Shanghai and little could be done for them, even if they could be reached, except by institutions having tremendous resources. But something can be done for those who fled into the Settlement and French Concession and remained there. Many people have seen

their responsibilities in this matter and much is being done to feed and to keep warm the hundreds of thousands here.

Among those who saw their responsibility was the Shanghai Christian Federation. When it was foreseen that war was about to break out, the Federation immediately formed an Emergency Committee to take care of Christian refugees. This committee includes in its membership several prominent Chinese Christians, some of whom have held high office in the national Government. The committee made inquiry at each church and mission compound to discover how many refugees each place could take in. Word was also sent to churches in the endangered area, advising where their people should go when the time came to flee.

Altogether eighteen premises have been used by the Federation for taking care of these refugees. These include church properties, school buildings, and borrowed and rented buildings. People quartered in churches removed their bedding at the times for services. Five thousand people have been cared for in this way at a total cost of \$12,350 U. S. for the first three months. This money was obtained from Chinese and Occidental sources. Some of the refugees were able to pay something for their food. Rents in Shanghai have become enormous.

The committee decided after some weeks' experience that it would be necessary to put refugees who could pay nothing at all for their food into a special separate camp which it would try to make a model camp. For this purpose the committee borrowed from our Mission the vacant property purchased as a site for the new church hospital. Nine large huts were built of woven split bamboo and mud, with wooden floors. Each of these huts accommodates 120 adults with their children. As there are no beds, the bedding is put on the floor each night. The camp has a capacity of 1,080 adults with whatever number of children they have. In addition there is a large hut in which church services, meetings, and school classes are held.

The refugees are fed two meals a day

CHRISTIANS SUCCOR CHINA'S REFUGEES

at 10:30 a.m. and 4:30 p.m., which include rice with some fresh vegetables and bean curd. The last has some protein content. The camp is well organized and is managed by volunteer workers from the Federation and by headmen appointed from among the refugees themselves.

Schools for children and adults are conducted. Handicrafts have also been organized so that the people can make things which the Emergency Committee hopes to market for them. Services with hymn singing are held twice a day as well as on Sundays, and Bible classes are conducted.

Perhaps the most noteworthy feature of the camp, as compared to other camps, is the good medical attention its refugees receive. When the refugees were first brought to this camp, many were already ill. Much of this illness, *e. g.*, scurvy and beri-beri, had its roots in dietary deficiencies.

Dr. Walter H. Pott of St. Elizabeth's Hospital has undertaken the medical care of these refugees and has established a dispensary in the camp grounds. He is assisted by Dr. Lulu Disosway and Dr. Margaret Richey, also of St. Elizabeth's. These doctors come by turns each afternoon and Dr. Pott also is on call for emergencies. This camp work is in addition to the ordinary duties of these doctors at St. Elizabeth's Hospital, which now cares for almost double the number of patients of normal times.

The work of these doctors at the camp is made possible by the fact that Miss Gertrude Selzer, who founded the excellent nurses' training school at St. Andrew's Hospital, Wusih, and was the head of it for ten years, has undertaken to take charge and see that the directions are carried out. This kind of thing takes a great deal of time and expert care. Miss Selzer, being an evacuee from Wusih, is able to give her whole day to this work. She is assisted by Miss Yau Ding-ying, a graduate of St. Elizabeth's Hospital, who is now a refugee from Changshu where she had been working in our mission.

The health of the refugees in this camp has very greatly improved since the dis-



AP Wirephoto

WAR'S TERRORS are reflected in the faces of these children forced with many thousands to seek safety in the International Settlement

pensary was begun and Miss Selzer assumed the supervision of treatments and the oversight of the food supply. Reports show that whereas in many other camps of about the same size the death rate has been as high as one person each day, there have been only three deaths in this camp during the two weeks after the dispensary was established, and these were of people already gravely ill when they arrived.

As an illustration of the reason for this general improvement in health, we can take the matter of scurvy. Those who had scurvy on arrival were each given a daily dose of about two ounces of strained tomatoes, cases of canned tomatoes having been donated for this purpose. The response of scurvy to this treatment has been so immediate as to seem almost miraculous to the sufferers. There are many cases of malnutrition, especially among the nursing mothers and children. Supplies of canned milk and Klim have been given for those requiring extra nourishment. Cod liver oil also plays its part where needed, and much is needed.

Many of the refugees in this camp are members of Sheng Kung Hui parishes.

War Makes China a Land of Refugees



MOTHER FLEES. Her home gone and her husband missing, this Chinese mother gathered all her belongings in one bag, placed her baby in another and fled



CHINESE MOTHER and child with their few possessions after a bomb shattered the North Station, Chapei



UTTER DESPAIR fills this Chinese mother as she sits amid the wreckage which was once her home in Nantao, the most congested district of Shanghai



WEARY AND FRIGHTENED this little Chinese girl (above) turns to her mother during their terror-stricken flight when war came to Shanghai. The mother carries the few possessions she was able to gather before the hasty escape. Also weary is the Chinese (left) asleep on his two baskets in a Shanghai street. All photographs on this page are from Pictures, Inc.

WAR COMES TO CHANGSHU—*Amid heavy rain and fog and frequent aerial fire missionary shepherds his colleagues and visits all his country stations*

By THE REV. HOLLIS S. SMITH
Changshu, China

ON OCTOBER 17, 1937, I left Shanghai for Changshu by motor bus. It was necessary to go up country to take money to the Chinese staff and to visit all country outstations to make arrangements for future emergency measures as to mission property and staff. Despite the hopeful attitude of many missionaries, in regard to the possibility of continuing to carry on our work, I was quite sure that it was only a matter of time before all work would be impossible and we should have to evacuate again. Later events have proved this to be more than true.

The trip to Changshu *via* Sungkiang, Kashing, and Soochow, was very jittery and uncomfortable. The bus was crowded. Japanese planes were active in bombing and machine-gunning all roads. We arrived at Kashing twenty minutes after a very severe raid on the city. The road ran a few yards from the railroad station, where freight cars were still burning fiercely from direct hits. We had to detour around the city, for the road was blocked with debris of several large houses just bombed. Two hours from Kashing we met the Shanghai-bound bus drawn up beside the road. It had just been machine-gunned from the air and one of the passengers killed. At Wukiang the road had been bombed and we had difficulty in getting by a large bomb crater. For a time it looked as if we all would have to walk the remaining fifteen miles into Soochow. But with care, we managed to inch by in the soft mud, and went on to Soochow without further incident. Nine hours to Soochow! Ordinarily it is two and one-half hours on the railroad.

At Soochow I found there was no chance to get to Changshu by ordinary

means, either road or canal. So I went over to our Mission compound to get something to eat and to try to get a small boat to row me to Changshu. I found the Rev. H. A. McNulty there, had a good meal, and through his influence secured a very small boat willing to row me to Changshu. It was just what I wanted, for although it was uncomfortable it was faster and less conspicuous than a bigger boat.

I set off at dusk and rowed all night, arriving at six a.m. at the village of Mo-Ba-So, about five miles from the city, where the staff had been living since we had been bombed out of Changshu in September. A very small place, off the main canals, and some distance from the motor roads, hence less likely to be bombed, it is an ideal refuge. Here I made my headquarters. One of our Christian families lives there, a young farmer of means, and he had made us welcome.

All the Changshu staff, the Rev. Y. C. Wu, two Biblewomen, a catechist, and nurse, were very glad to see me, for they had given up hope of my being able to get back up country again. My houseboat had returned home, so I sent for it but without much hope of seeing it; the Chinese military were impressing all boats in sight for military use. But the boat and boatman showed up at noon. I set off at once for Changshu, taking several of the staff with me, to get out clothes and medicines and other articles for use in the country work. Japanese planes were very active, so we made slow progress, drawing up to the bank and hiding under trees each time the planes showed up. We reached Changshu at dusk, rowed around the city and in the North Gate in front of our compound.

We set to work at once and worked until three a. m. getting out clothes and supplies. Not an easy job for Japanese

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planes were very active, it being a bright moonlight night! Every time the alarm sounded we dropped everything, ran inside the lower floor of my house, and waited until "all-clear" sounded. After three or four alarms we all had the jitters. But at last we were finished, got on the boat with all our stuff, and moved out of the city with a sigh of relief. We reached Mo-Ba-So just before noon. I was completely fagged out after two days and a half of hard travel and two nights without a wink of sleep.

The next night at midnight I started again for Changshu. I had to go to the bank for money the next morning, and the Biblewomen had also forgotten to get some things they wanted. It was still bright moonlight all night but we were fortunate in having only two alarms while in the city. At daylight I sent the Biblewomen with the boat to wait for me outside the South Gate while I went to the bank outside the East Gate, where I had to wait until nearly ten o'clock for the manager, a friend of mine. It was through his courtesy that I was able to cash a draft for a large sum. The banks at this time were paying out only a maximum of \$100 a month to each depositor. The next day I paid the arrears in salaries and two months in advance to all the city staff and servants.

On Monday, October 25, I set off for St. Andrew's Chapel at east Zi-Z outstation, rowing all night. This outstation is east of the city and near the Yangtze River. The whole countryside was full of soldiers manning fortifications along the river. They were not Central Government troops, but units from Western Provinces, and had not been treating the people very well and were using opium. All this news made me very uneasy, and anxious to get my work done there and move on to the other outstations in the western and northern part of the country.

There had been heavy gun-fire from the Japanese fleet on the river all day. We were only six miles from the river, and should the Japanese attempt to land there I was sure these troops would not hold. I spent two days in the district holding services and visiting all families.

On October 27, I started back to Mo-Ba-So, rowing all night, arriving there about eight o'clock in the morning.

Japanese planes were very active all day, bombing the district which kept us all under cover. Late in the afternoon the city was bombed again by six planes, both inside and outside the West Gate. There was a good deal of damage done, but small loss of life, for the city was empty of civilians and no soldiers at all in or around the city. The next day was rainy and misty, so I rowed to the South Gate and walked through the city to our compound to see if we had been hit. I found the place intact, no bombs having dropped in the northern section of the city. But I had to wait until late in the afternoon to get out. For in spite of poor visibility, Japanese planes were over again, flying low, making it very unsafe to leave shelter.

The next day was very rainy with a heavy mist, so I decided to row by day to St. Paul's Chapel at Ku San in the western part of the country. I started off early and arrived in Ku San after dark, not having seen a single plane all day. The Rev. C. S. Ku, our Chinese priest and his family there, and the Biblewoman, Mrs. Wu, were all glad to see me. It rained hard every day for the week I was there, so there were no Japanese planes over, except an occasional lone machine. That was a fine rest for nerves, but the rain made the going in the country very difficult, and I was unable to get around as much as I would have normally.

On November 5, I returned to Mo-Ba-So, again traveling by day in heavy rain. The next four or five days were still rainy and misty with but little air activity; a great help to us in carrying on our services and other activities in the country. Then came a day bright and clear on which I set out for the village of Li Dong, hoping to find a radio on the village street to listen to the news broadcast in English at one p. m. There was little air activity, but arriving at the village I found it without electricity; it was turned off at the power house. I was quite disappointed for I had had no

WAR COMES TO CHANGSHU

news of outside events except from Chinese news sheets. All letters and newspapers from Shanghai were from seven to eleven days on the way, if they came through at all.

The next day air activity started in again with greater violence than we had heretofore seen. Large numbers of planes: six or eight or twelve heavy bombers hovered over the district all day. I had started for the village of Yang Z Yer four miles away, walking with two other Christians, when three planes came over, machine-gunning the countryside. The three of us took to gravemounds, hiding in the bushes, while the planes circled around, peppering the countryside for nearly half an hour. So far as I could find out there were no casualties, but the whole countryside was badly scared. We hurried on to the village to buy supplies; then back to Mo-Ba-So.

Very heavy bombing went on all day around us. Mostly confined to villages around the motor roads to Wusih and Soochow and the bridges on the road. Li Dong, where I had been yesterday, was badly hit. Casualties were few, however, for the roads near the village had been bombed in the morning and all the villagers had evacuated then. The next day was a repetition of the day before, only worse. Bombing and machine-gunning all over this section. The Japanese did not confine their activities to the motor roads or other objects of military value, there were no troops here, but bombed and machine-gunned fields and small hamlets indiscriminately. Mr. Wu sent word that he and the catechist were moving out of the village to a place farther away on the edge of Changshu West Lake. I sent word that I was going to our outstation in Dong Jaw the next night, but that I would be back in four days at the latest, sure.

The next day turned out to be one of very heavy rain and fog. I decided to start at once and to row by daylight to Dong Jaw, a village northwest of Changshu, about fifteen miles east of the Kiangyin forts, and four miles inland from the river. On the way I stopped at the village of Zau-Ka-Wei, two miles

outside of the West Gate of the city, to see the Rev. Wesley Smith of the Southern Methodist mission. He and some of his Christians had been refugeeing in this village after having been bombed out of Changshu. He was in a bad state of nerves, very anxious to get out. People were fast moving out of the village, and most of his Christians had gone. I told him that I was on my way to Dong Jaw, but that I would return in four days and pick him up. Then we would move out of the district together. I invited him to go with me on my boat then, but he said he would wait for me there. I further told him to move to Mo-Ba-So if things got too hot in his place, and to await me there. He said he would; I moved off in the fog and arrived in Dong Jaw that evening without having seen a single plane all day.

At Dong Jaw, Mr. Chang, the catechist, and Mrs. Chang, his mother the Bible-woman, were very glad to see me. Seven or eight country families of new converts were waiting for me to come for the cleansing service of induction into the Church. This village had been considered a very safe place to stay and was crowded with refugees. Shops were doing a rushing business and all was happy and quiet in the village. The next morning there was very heavy bombing to the south, east, and west of the village. A great many planes were flying in all directions but only once or twice over the village. Each time planes came over the village Mrs. Chang, Miss Yao, and myself were the only ones to move out of the village, much to the amusement of the people: but we had had a taste of bombing and were taking no chances. Mrs. Chang had been stationed in Foh San, ten miles north of Changshu. Two weeks before when Foh San was bombed one bomb just missed Mrs. Chang as she was marketing on the street. She was covered with blood from a man standing next to her who was hit. So she had moved out, along with the rest of the villagers, going to Dong Jaw, six miles away.

About ten o'clock in the morning, just as I was starting to walk out in the

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DINING ROOM in Mr. Gilmore's house is now general office of the China Mission treasurer in Shanghai. Note the makeshift chair

country, a plane showed up, flew over the village, turned back and started machine-gunning the farmers in the fields, then came along and machine-gunned the village. Everybody rushed for cover, but there was little excitement, and nobody killed or wounded. I was busy in the country all that day with services, but there was a great deal of air activity, and almost continual heavy bombing in the direction of Changshu and to the south of us. I began to be very uneasy, and later, on my return to the village, word came that Changshu city had been severely bombed again.

The next day, Sunday, November 14, we had a congregation of about fifty for service. The afternoon I spent in the country having services. On my return to the village that evening, I learned that Changshu had been hit hard again, this time burning out the whole center of the city. Word also came that the village of Zia-Ka-Jaw a few miles north of the city had been bombed and completely destroyed with the loss of between two and three hundred civilian lives, mostly women and children. There were no troops in or around the village, and it certainly was of no military value. I had

been planning to go over to Foh San to have a look at our property there, a chapel and living quarters for workers, but word came late in the afternoon that the property had been destroyed from the air and that the Japanese fleet was shelling the village. I had heard gun-fire all day, both from the west in the direction of the Kiangyin forts and from the east in the direction of Foh San and Bang-Ka-Jaw. This, with the continual and increasingly heavy bombing and air activity all over the district, increased my uneasiness. I said nothing, but made up my mind to move away from the river by the next afternoon at the latest.

The next morning there was great excitement in the village: rumors of the Japanese having landed in the district had come in; all shops closed; people started moving out. I started out again for the country. I had three services and a wedding scheduled for that day. Japanese air activity and bombing were worse than the day before. It was most difficult to carry on the services. Planes were over us every few minutes and all, including myself, were very jittery. In the middle of the afternoon, just after the wedding service, when we were sitting down to the wedding feast, we were startled to see crowds of people hurry by, some walking, others on wheelbarrows, all carrying small bundles and moving west as fast as they could. They said that the Japanese had landed at Foh San.

Shortly after, people from the Foh San vicinity came hurrying by. There was then no doubt in the matter. I hastily started for the village, arriving about dark. All shops were closed and there was great excitement. Everybody was moving out as fast as possible. My boatmen were urging me to move off at once, but I had one more service scheduled for a family on the street. They begged me to have the service before I left, so hasty preparations were made and I went ahead with the service. Then I went to the office of the local sub-magistrate to get what news they had. They were packing up, so I did not need to ask. When they learned that I was starting for the city at once, they told me it could not be done.

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The sub-magistrate came rushing in just then in great excitement. He told me that it was true, the Japanese had landed in force at Foh San and that Chinese troops were retreating in disorder. He said that a barrier had been thrown across the canal at Du-Z-Jaw and that no boat could pass. As I had to pass this place to get to the city, this was upsetting news. But I decided to move off at once and worry about the barrier when I got there. I had told the Rev. Wesley Smith and my own staff in the city that I would return and pick them up and I intended to do so. Catechist Chang and his mother had already made arrangements to go into the country.

I started off for Changshu just at nightfall in my houseboat with two boatmen rowing furiously. Miss Yao was with me. She had been holding a clinic every day for our Christians in the catechist's house, and going out with Mrs. Chang to visit the sick in their homes. The boatmen put all they had into rowing, so we moved along at a good rate. We had a motor road bridge to pass at Kong Ker, three hours from Dong Jaw, and I was worried lest it had been blown up and we could not get by. Arriving at Kong Ker, I found the bridge still standing, but not a soul in the village. We pushed on for Du-Z-Jaw, and the barrier three hours further on, with a good deal of trepidation. For if there was a barrier, it meant no chance whatever of getting back to Changshu. By this time it had begun to rain very hard with no visibility at all; inky-black darkness. As we neared Du-Z-Jaw I was undecided whether to leave the boat and go ahead and investigate on foot, or stick to the boat and risk holding it. I had not told the boatmen the news about the barrier for fear they would refuse to row. I finally decided to stick to the boat; to flounder about on shore in the darkness and mud, hunting for a boom across the canal would be asking for trouble. The Japanese having landed, the Chinese would be sure to shoot first and ask questions afterward. So we pushed on very quietly with no sign of a barrier. But we could hear troops moving across a recently built

wooden bridge. We passed under this without trouble and I was just heaving a sigh of relief when a small boat with three soldiers in it crashed into us. We were as surprised as they were, but before they had time to do anything, we had pushed on some little distance. They called us to stop, but I yelled something in Chinese and called on the boatmen to row. They needed no urging, and although the soldiers followed us for some distance, they could not catch up, nor did they fire at us.

We were now three hours from Changshu, but the going became increasingly bad. Rain harder than ever and a high wind against us. An hour later, as we were pushing into the canal leading into the city, the wind caught us, blew the matting roof on the back of the boat off, and all but upset the boat. The boatmen lost control and we were blown into the opposite bank with a crash. No serious damage was done, and after rescuing the roof matting we pushed off again.

Once inside the small canal the going was easier. The path alongside the canal was full of people carrying bundles and children all hurrying west through the rain and mud. They told us that, the



MR. P. C. GILMORE, acting treasurer of the China Mission, confers with Dr. Claude M. Lee and Dr. John E. Roberts of Wushih

Japanese were only a short distance from the East Gate of Changshu, and that Chinese soldiers were retreating in disorder. We pushed on, and arrived at Zau-Ka-Wei at three a. m. to pick up the Rev. Wesley Smith. I went ashore, found Mr. Smith's house and knocked and called but no answer. I then discovered the door was locked and there was not a soul in the village; not even a dog. I was then sure that things were very bad. In the meantime the boatman had gone to his village nearby, and found only one old woman in the village, just shoving off in a small boat. She told him that his whole family had gone to Mo-Ba-So and would wait for him there. I had told Mr. Smith to go and wait for me there if things got too hot for him, so we moved off with hopes of meeting everybody there. As we had one more water road bridge to pass under before reaching the canal to Mo-Ba-So, I was fearful that it had been blown up. If so, it meant a long detour. As we neared the bridge, still raining hard and inky black, a terrible crash with a bright flash went off just a short distance behind us on our right. Nobody knew what happened. The boat shook, the boatman nearly lost the oar, and we all stood speechless. Then

we heard the drone of an airplane motor and knew that a bomb had dropped. It was most astonishing and frightening, for it was inky dark, raining hard, and none of us had heard a sound until the crash. But the bridge was intact and we passed under safely.

At four-thirty in the morning we turned into the small canal leading to the village of Mo-Ba-So and ran right into a boom placed across the canal by the villagers. The boat was not hurt, but there was nothing to do but turn around and try another entrance. In the meantime, we had been hailed several times by soldiers from the bank of the canal, but each time I had refused to come ashore. We were not fired on. Finally the boatmen found an entrance to the village and just at daylight we tied up.

When Mr. Smith tied up at Mo-Ba-So he hoped that his journey about the Changshu countryside was near its end but when he entered the village he found it deserted and his Christian friends and colleagues gone. Next month Mr. Smith will continue the story of his further efforts to get his Christian friends to safe havens and of his final safe arrival on the eve of Thanksgiving Day in Shanghai.

Swift Aid for China

Gifts to the China Emergency Fund reached a total of \$104,683.99 on January 21, as THE SPIRIT OF MISSIONS went to press. Pictures and articles in each of our issues tell how dire is the need of all our brethren in China for swift aid and the early completion of the \$300,000 Fund urged upon all Churchmen by the Cincinnati General Convention. Checks marked *For China Emergency Fund* may be sent to Lewis B. Franklin, Church Missions House, 281 Fourth Ave., New York.

DRAMATIZE YOUR LENTEN OFFERING—*Selection of vivid picturesque objects coupled with plans carefully carried out will increase any offering*

By THE REV. VERNON C. McMASTER
Dept. of Religious Education, National Council

EVERY CHURCH school is interested in the size of its Lenten Offering. Many, however, do not realize that a little imagination plus some careful planning would result in bigger offerings; offerings that would bring great encouragement to the Church's missionaries all over the world.

The average giving through the Lenten Offering is about fifty cents a pupil. And yet the gifts of some parishes, without any special advantages are as much as five dollars a pupil. What causes this difference?

Large offerings year after year are the result of carefully planned efforts to inform and to interest the boys and girls. The Lenten Offering enterprise is so carried on that members of the Church school become vitally interested in the Church's world-wide work; their offerings, the real expression of that interest. In such Church schools the offering is a definite part of the school program; never a mere drive for money.

Interest is aroused by translating the offering into appealing and picturesque projects.

In one diocese such a plan has achieved fine results. When the special theme was The Church and the Negro, a diocesan Lenten Offering Secretary, in a letter sent to each school in the diocese, said: "The average salary of a teacher in schools of the American Church Institute for Negroes is \$735. Will some of our schools underwrite a teacher?"

Another school decided to give an automobile to be used by a missionary in this country. One class accepted the responsibility of providing the engine, another a wheel, another the seats, another the gasoline and oil. As each class ac-

cepted and gave its share, the auto was built out of cardboard in the school. By Easter the auto was completely built and was running.

From one parish this report came:

The Lenten study program for our parish was The Church and Her Missions. Each class chose the mission in which it was most interested. My class chose Japan, as the offering was for St. Luke's Hospital, Tokyo.

How could we, *our class* help the Japanese people? We found that it would cost twelve dollars to operate and remove cataracts from the eyes of a person. This became our goal. A large picture of a Japanese woman was brought to class and mounted. Then a bandage was placed on her eyes to be removed on Easter Day, if our plans materialized.

A detailed study of Japanese life was made using reference work and discussion. Each pupil worked at the activities in which he was most interested. Group scrapbooks, posters, maps, and individual notebooks were made. A Japanese home and garden scene were built and placed on the sand table. Stories were told. One child secured some miniature hospital equipment and doctor's instruments. We designed and furnished a room, studying its size, color, furnishings, cost so that the pupils could really see what their money was doing.

Easter Day the offering was counted to see if the bandage could be removed immediately. We had a total of sixteen dollars! The removal of the bandage was quite a solemn occasion in itself as the superintendent, minister, and entire Church school were invited to see what had been accomplished this season. It was so realistic that several asked the name of the Japanese woman who could be cured now. To them it was not just a picture but a real live person. The remaining four dollars was set aside to help furnish one of the hospital rooms. This class had a thorough knowledge of Japan, and what our Church was doing there. They saw their offering doing Christ's work. It was the application of their teaching in everyday life.

Similar enterprises can be planned about medical work in China, Liberia, Puerto Rico, or wherever the Church takes the healing ministry of our Lord.

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In some Church schools it is a tradition for various classes to plan ways and means of raising money to supplement what is placed in the offering boxes. The boys and girls want to work hard and give generously for missions.

Two sentences from a diocesan paper gave the clue to this striking illustration, "There are some examples of good work done by schools during Lent: one extra fine class of three girls gave \$54.25 to the offering." To make their offering the three girls gave a children's play developed out of Mother Goose rhymes and children's stories. Upon inquiry it was discovered that that Church school had the largest per capita offering among the seven or eight parishes and missions in the community. Another class made twenty-eight dollars in an amateur show; another thirty dollars on a Mardi Gras party; another eighteen dollars selling candy. Two classes of boys planned an evening of games for boys and cleared thirty dollars. Another class sold party favors. The Primary Department had an Easter Egg Hunt which brought in thirty-six dollars. These activities were planned by the children; they were not adult schemes adopted by the children.

Other Church schools raise money for the offering by selling the Lenten number of *THE SPIRIT OF MISSIONS*. For each copy sold five cents may be retained for the offering. In some cases the children take yearly subscriptions and receive twenty-five cents out of each paid subscription for their offering.

THE SPIRIT OF competition is educationally commendable when classes strive to surpass their own former records; when they are endeavoring to improve themselves rather than to beat some other class. In such contests no bitter feeling ever arises.

One Church school discovered that a chart helped to stimulate interest. The school council of boys and girls representing the older classes discussed plans for Lent. They determined to make the offering more real to the school. Questions which came up were: How much money did we raise last year? What sum

shall we try to give this year? How shall we keep a record? The study committee was requested to work out a schedule of what the school ought to know. The worship committee was to write a special prayer for use each Sunday after the presentation of the offering. The boys and girls were to bring their offering each week and place it in a special class envelope marked Lenten Offering, instead of keeping it till Easter. Each class set a goal for itself. A chart in the hall showed each class's goal and the progress made week by week. Interest ran high as the weeks passed; the study and the worship made the offering mean more than just money to the pupils.

In another school much the same plan was used. The offering was presented each Sunday by a member of the class, and prayers written by different classes were used. A thermometer marked this school's progress toward its goal.

Another school indicated its progress on a large chart painted black to represent a blackboard. There were several columns and a line for each class. Each class took the name of a missionary and had a definite money goal. The secret of success was in the posting every Sunday of the total amount the class had on hand. As soon as any class reached or passed its goal, a gold seal was placed by its name. On Sundays in the school service in the church, representatives of two or more classes addressed the school on the particular field in which their missionary was working. Sometimes this plan of education about the missions of the Church was varied by having members of the school either tell or dramatize the story prepared by the Department of Religious Education.

Sometimes interest is aroused by sending radio messages to the mission fields. Each class is a broadcasting station, designated by the first three letters of the name of the Missionary Bishop to whose field the message is sent. The message is a Scripture passage of the same number of letters as the amount of dollars in the class goal. In the case of large goals each letter represents a unit of five dollars or more. Illustrations are:

DRAMATIZE YOUR LENTEN OFFERING

R-E-I (North Tokyo)

Go ye into all the world. 19 letters—\$19

H-U-L (Cuba)

I am the way. 9 letters—\$45

The messages are sent on taut wires stretched along the wall near a large map of the world. As a unit of one or five dollars is raised a letter is attached to the wire. The whole message appears only after the whole goal has been reached. Then a streamer is run from the end of the wire to the point on the world map at which the mission field is located.

In one school, where the cross was sent around the world, the offering was increased more than five hundred per cent in three years. On a background of blue cardboard, 6 x 12 feet, a large red cross is painted. Red lines extend to outlined mission fields. The length of lines is equivalent in inches to the amounts in dollars that the classes have taken as their goals. In order to get an artistic effect a varying scale may be adopted. Gold paper is pasted over the red lines as the class goals are raised and the cross is covered with gold as the total school objective is attained. When a class has raised its full amount, the ray of golden light from the cross reaches the mission field assigned to the class; this is indicated by placing a gold star in the center of the outline map of the field. Small cut-outs from *THE SPIRIT OF MISSIONS* are placed near the outline maps in order to add a sense of reality to the scheme.

In another school nine classes decided to make a window of nine scenes portraying the Church's work among Negroes. Each of the scenes or panes was completed and then cut up into six sections like a jig-saw puzzle. As each class raised one-sixth of its quota, it pasted a section of its picture on the window. Only after all the classes had reached their quotas was the window complete.

MANY SCHOOLS dramatize the offering and increase interest in that way. In addition to the following examples there are plenty of missionary stories which lend themselves to simple dramatization.

This is the description of a type of

dramatization which may be used when the boxes are either given out or returned. Make a large replica of the offering box with cardboard or crepe paper fastened to a light wooden frame. Leave the back open and cut a door in the side. Let certain members of the school be dressed in costume to represent the children pictured on the offering box. Give each representative an appropriate name. Let them be concealed behind the box so that they can enter the back of the box without being seen. When the person in charge of the service rubs the side of the box, let one of the representatives step out of the side door, walk out in front of the box and tell briefly of some of the needful things the Lenten Offering will help to provide in his or her mission field. When all the "children of the box" have told their stories, let each one distribute a certain number of the Lenten boxes to the members of the school as they come forward. This may be done from a large wooden cross or from some other receptacle for the boxes.

Sometimes a cross is used for distribution and presentation. A large wooden cross is made with the edges forming a box about two inches deep and of a size sufficient to hold the number of offering boxes used in the school. This is shown at the school service on Quinquagesima, filled with empty boxes. Each child comes to the cross and receives a box; his name is fastened in the empty space. When the offering is presented, each box is returned to its proper place. Some schools ask each child to stick a flower in the slit in the box so that the cross also becomes a cross of flowers. The fact is stressed throughout Lent that the cross will be incomplete if any boxes are missing.

This article is abridged from the pamphlet, Making the Most of the Lenten Offering, illustrated with sketches in color by Jessie Gillespie Willing. Copies have been sent to Church school leaders; others to whom they will be of service may secure copies upon request to the Department of Religious Education, 281 Fourth Avenue, New York, N. Y.

WINNING MOROS TO CHRIST—*Church's Dormitory for Mohammedan girls has demonstrated that the same method must be used to reach the sons of Islam*

By ANITA YOUNG

Moro Settlement, Zamboanga, P. I.

The Moslem World, one of the subjects especially recommended for study during the current year, is touched by the Episcopal Church in only four places: Central China, the southern Philippine Islands, Liberia, and the Holy Land. As its contribution to this study THE SPIRIT OF MISSIONS presents in this issue two features on phases of the Church's contact with Islam: Miss Young's article, printed here, on the Moros, and The Missionary Camera (pages 69-75) devoted exclusively to photographs by the Rev. Claude L. Pickens, Jr. on Moslems in China. Elsewhere in this issue (page 72) materials useful in a study of the World of Islam are listed.

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HALF-WAY AROUND the world from New York is Zamboanga in the Philippine Islands, the one spot on American soil where the Church meets the World of Islam. In these southernmost islands of the archipelago lives a loosely-knit group of tribes of Malay origin, to whom the Spaniards gave the names of Moros—Spanish for Moors. Variousy reckoned as from three to five hundred thousand in number, they are predominantly Mohammedan, although a few of the tribes are pagan.

According to the meager records available, before the coming of the Spaniards, about the end of the fifteenth century, there arrived from the Malay peninsula a descendant of the prophet Mohammed, half-Arabian and half-Malay, accompanied by a group of Samals. He brought into subjection the majority of the tribes of Mindanao and induced them to accept the faith of Islam. The few groups which did not conform retired to the remote and mountainous regions of the southern islands.

The coming of Mohammedanism brought with it education and art (there is no record of a written language here previous to that era), and the Moros were soon recognized as the superior of their neighbors who remained pagan. The Arabic characters were applied to the native language; education and learning were fostered; translations into the vernacular of the Koran and other sacred books were made; the Mohammedan code of laws and system of administration, with certain adaptations to existing customs and tribal peculiarities, were introduced; and Islam was permanently established in the Philippine Islands.

The Moros have been erroneously labeled as a savage and fierce race. True, they had a well-deserved reputation for piracy and their raids threw terror into the hearts of the surrounding peoples as far north as Luzon and as far south as the Celebes. But one must beware of generalizing about the Moros. There are many different tribes, differing one from another, as much so as the Igorots differ from the Visayans. And they followed different pursuits. Some were agricultural, some sea-roving, some fisher folk. But they were all a sturdy and courageous race, with many admirable qualities, and successfully resisted subjection by a foreign power until the coming of the Americans.

Steadfast in their religion, they resisted all attempts to convert them by peaceful means or otherwise. The Spaniards tried for several hundred years to establish Christianity among them but without success. To our Church belongs the satisfaction of making a beginning, small though it is, in breaking down the prejudice against Christianity and in introducing some of them to that fuller life which is to be found only in the Gospel of Christ.

Zamboanga with its twenty thousand

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inhabitants situated out on the tip of a peninsula off Mindanao, the second largest island of the archipelago, is one of the most colorful spots in the picturesque Orient. On the streets—and in the tropics, it seems as if everyone were always on the street—one sees Samals from Campo Islam, Yakans from Basilan, Filipinos from all over the Islands, mestizos, Spaniards, Americans, Englishmen and other Europeans, Chinese, Japanese, and East Indians. By far the most numerous are the Moros, for this is the heart of the Moro country. It is also important as an administrative and shipping center.

It was natural to select Zamboanga as the base for the Church's work among the Moros. The Church has been established here since the early days of the American occupation. In 1905, Holy Trinity Church, built principally for the American army officers and civilians, was consecrated by Bishop Brent. Active work among the Moros was started a little later.

Miss Frances Bartter began the work among the Moro children at a time when

education among Moros was a negligible quantity and, as far as girls were concerned, non-existent. Beginning on a very small scale and under tremendous difficulties, Miss Bartter succeeded in persuading a few of the parents to send their children to her. About ten boys and girls came to receive very elementary instruction in English. The porch of the swali shack in which Miss Bartter lived alone was used by the mothers for their weaving. The materials were furnished by Miss Bartter, who also paid the mothers for their work. Then the finished product was sold at a small profit to help with the running expenses of the school.

By much patient work among the families Miss Bartter succeeded in winning their confidence and by 1923 a dormitory for the girls was established in connection with the school. Two years earlier Salud Nixon, one of the girls from the House of the Holy Child in Manila, had come to assist Miss Bartter. The first year of the dormitory there were twelve girls in residence. There were many problems in those early days. The girls came dressed in long dresses with their



GIRLS' DORMITORY at Zamboanga erected with gifts from the Girls' Friendly Society, has been the chief factor in the conversion to Christianity of many young Moro women and in making a beginning in breaking down prejudice against Christianity

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hair well-oiled and done up in topknots on top of their heads in true Moro fashion, while the boys, many of them, appeared in no clothes at all. One of the first tasks therefore was to make clothes for them. Classes were temporarily dismissed while both Miss Bartter and Salud Nixon sewed furiously and cut hair.

Naturally, these children who had never known restraint or a systematic life did not take heartily to a life of routine and discipline. Many were the times when they would run away or hide in order not to have to attend classes. Then they would have to be coaxed back or searched out, the parents themselves sometimes being called on for coöperation, which they usually gave—at times with the aid of a stick!

Gradually, a complete elementary school was built up, the graduates of these first years being sent to the normal school for further study. Then in 1933, a complete registered high school was added from which our graduates could enter the university or college.

During this period a small appropriation was made by the Church in America to carry on the work and additional missionaries sent to help Miss Bartter. In 1927 the Girls' Friendly Society gave funds for the erection of a dormitory. Previously, the girls had been sleeping in the one-room swali building, spreading their mats on the floor at night, rolling them up in the morning in order that the room might be used for classes, eating and working there, cooking and washing on the ground outside. It would be hard to imagine carrying on under greater difficulties than did Miss Bartter; and with so little encouragement and seemingly so little progress.

But slowly and surely a foundation was built and it was a happy day when the new dormitory was opened. A housewarming to which the entire Moro community came inaugurated the new building. Although the new building could care for more girls, it was soon full to overflowing. In a short time, too, the day school was far too crowded for the facilities and equipment.

Then came the Depression with its resultant drastic cut in appropriations and a decrease in the American staff (never more than four in the school, but now reduced to two). For a time it was attempted to carry on the work in full but finally, in 1936, this was recognized to be impossible with the meager funds available. So, to reduce expenses as much as possible, the primary department was temporarily discontinued. This was to the great regret of the parents, as well as teachers, for it eliminated many of the children who are anxious to attend this school in preference to the overcrowded public schools which they have never entered to any great number. But it is hoped that this curtailment of the work will be only temporary and that soon funds and equipment will be available to reopen the primary department.

As one encouraging factor, we have this year constructed a new school building, the gift of the Diocese of Lexington, which will accommodate all the high school classes and leave the other small building for intermediate grades.

One is always interested in results, but results in this kind of work are more or less intangible. They are not to be measured in figures, neither can they be expressed in any concrete achievements. We ourselves may never know to what extent this work has contributed to the uplifting of lives that were smothered in superstition and poverty, held down by a religion which forbids any mingling with other religions, other races. But certain facts are outstanding and of interest in throwing light on what has been accomplished.

The Moros, it must be remembered, were an almost wholly uneducated race; what little education they received being in the Koran, *i. e.*, learning to read the Arabic script in which the Koran was written. Now, they are interested in getting an education; they are attending school willingly and gladly. They are anxious to fit themselves for some work that will give them an assured place in the community. In all that, this work has played an important part.

Quite a number of our own girl gradu-

WINNING MOROS TO CHRIST

ates have gone to St. Luke's Hospital in Manila for the nurse's training course and are now occupying responsible positions. A girl who graduated last year is studying in the University of the Philippines to become a doctor or chemist. Some of the girls have prepared themselves to teach and now have posts in the public schools. Of the boys, some are in the nautical and technical schools, studying to be engineers, foresters, etc.

An even greater miracle has been achieved in the changed status of living. One needs but to compare the life in the native Moro villages in all its slovenliness and lack of cleanliness and health with the life of the girls here in the dormitory and of the ones who have gone forth from here and made something of themselves, to appraise the value of the work from that standpoint alone.

But above all, we are concerned with what Christianity has to offer these people. Has it changed their lives? What is the result of the impact of Christianity on the Moslem faith?

One who knows anything at all about the faith of Islam knows that converts to Christianity are not easily made. From the beginning, Mohammedanism has considered Christianity its bitterest enemy. The Mohammedanism of the Moros, although superficial in many respects and greatly mixed with tribal customs and superstition, nevertheless manifests some of the fanaticism which is associated with the purer form. The fact that the Moros are great fighters and that, under that stress of emotion, they show great courage and fearlessness, has earned them a reputation for fierceness which still influences the attitude of the Christian Filipinos today.

One of the most deplorable of their practices is the *juramentado*—somewhat akin to running amuck but done under religious sanction. The real thing occurs under some such circumstances as these. The man who is to run amuck may wish to do so because of a desire for death, probably because of some disappointment or frustration, or it may be for the express purpose of killing Christians. At any

rate, he makes his vow before the priest and goes through a period of religious preparation. At the appointed time he starts out, usually in a place where many people are congregated, and attempts to kill every living thing which crosses his path until he himself is killed, in accordance with his vow. Of course, it is to his credit to kill as many Christians as he can in the process, because that insures greater glory for him and untold delights in the hereafter. Laboring under an intense frenzy, he is usually possessed of supernatural strength and may slaughter many people before he can be killed. Nothing short of complete and thorough death will stop him.

Fortunately, today such occurrences are rare, but in the time of the American attempt to bring the Moros into subjection, *juramentados* happened with considerable frequency. And even today, the mere rumor of an intended *juramentado* is sufficient to throw the entire populace into a state of panic and subject them to the most abject fear.

Another characteristic of the Moros and of Mohammedanism which makes harmonious relations difficult is their exclusiveness. With their more or less strongly antagonistic feeling towards all Christians, any coöperation, and even association with them, has its difficulties. The Moros have always held themselves apart to a great extent, although some intermarriage does take place. This attitude has proved to be to their own disadvantage as well as to that of the Christian Filipinos who are at present especially anxious to weld these many tribes and racial groups into one whole and self-governing unit. Many Moros still continue to refuse jobs which will place them in contact with, or under, Christian Filipinos. Naturally, this limits the opportunities which are open to the Moros and limits them more or less to their time-honored pursuits of fishing and farming.

Gradually, of course, this attitude is being weakened and that is where the work of the Church may make a signal contribution, not only in the lives of the people themselves, but in the life of a

THE SPIRIT OF MISSIONS

nation as well. Teaching them to live harmoniously with their neighbors, regardless of race or religion, is one objective of our school. And that is why we have accepted some Christian Filipinos in our day school—in order that they may work together, play together, study together, and come to accept naturally, as many of the younger ones do today, this intermingling with the Christians.

Although one might expect to work for years among these people without much in the way of conversions as a result, as indeed was true in the time of the Spaniards, the amazing thing is that we can point to a number of our students who have accepted Christianity. That gratifying result is due to our dormitory system. Under the love and guidance of Miss Bartter, with her careful teaching and her own example, a number of Moro girls were baptized and confirmed. The daily routine of worship and regular instruction had their almost inevitable effect. Never has any pressure or undue persuasion been used, but these girls accept Christianity because they want to, because they themselves see what its value is, what it means in their own lives. In many cases, it has been necessary because of family opposition to wait until the girls become of age and have the right to decide for themselves before they can be baptized. To take such a step has been, in some cases, under the severe condemnation of the families and it speaks much for the courage and earnestness of a girl who goes ahead and accepts Christianity regardless of the consequences which may be disinheritance.

One striking and one inspiring instance is that of Sister Estrella, a novice in the recently established Sisterhood of St. Mary the Virgin (see January, 1937, issue, p. 41). Coming from a devout and even fanatical Mohammedan family of part Arabian blood (which among the Moros constitutes aristocracy), she graduated from this school after a number of years spent in the dormitory, then went to St. Luke's, Manila, to study social work. There she met one of the Sisters of St. Mary, became interested in the sister-

hood, and asked to be taken to the convent at Sagada. She was not yet baptized and had, in fact, in her earlier years in the dormitory made light of Christianity. But in October, 1936, she was clothed as a novice. Her family have been bitter in their opposition—although her father finally gave his consent to her baptism, other members of the family have been praying for her death, have indeed pronounced her dead to them, have made many threats, and probably will always remain unrepentant. Their attitude may seem extreme, yet, in the light of their own beliefs, it is understandable. The idea of the hereafter plays a strong part in their religion and to them she is forever lost.

If this and the many other examples of Christians who have gone out from this dormitory to live changed and useful lives can be the result of daily Christian living we have the answer to the one effective way of presenting Christianity to these people. How important it is, therefore, that we have a dormitory not only for girls but for boys as well. And that is one of the crying needs of this work today. It is very significant that all our conversions to Christianity have been among the girls and not one among the boys. And herein is another difficulty. What is going to become of those who have already accepted Christianity when it comes to the question of marriage? There are only two possibilities: marriage with a Christian Filipino or marriage with a Mohammedan Moro. In the former case, which, of course, is rarer, it usually means rebaptism in the Roman Church if the husband is a Roman Catholic, as he likely will be. In the latter case, it will mean a Mohammedan ceremony and a possible reversion to the old ways.

All this argues for a strong work among the boys as well as among the girls, if we are going to hope for the establishment of Christian homes among the Moros. So far we have not been able to do much work with the boys because of the lack of a boys' dormitory and a man to work with them.

The Missionary Camera

Invites and Brings You Pictures
of the Church Throughout the World



STUDENT AHUNGS are proud of their white turbans. Ahungs with reputations for learning gather around them students from all over China and teach them the sacred Moslem canons in Arabic. The Rev. C. L. Pickens, Jr., (without turban) whose ministry in Central China is among Moslems contributed the photographs shown on this and the following pages

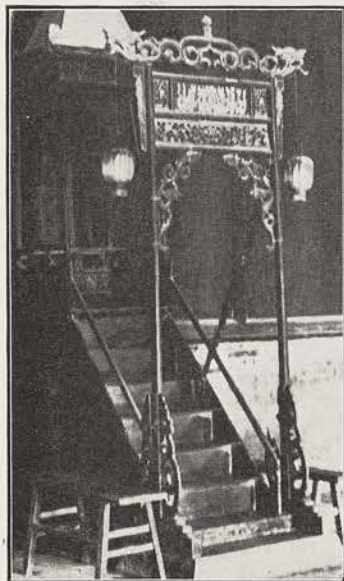
The Missionary Camera—Where Moslems Worship in Central China



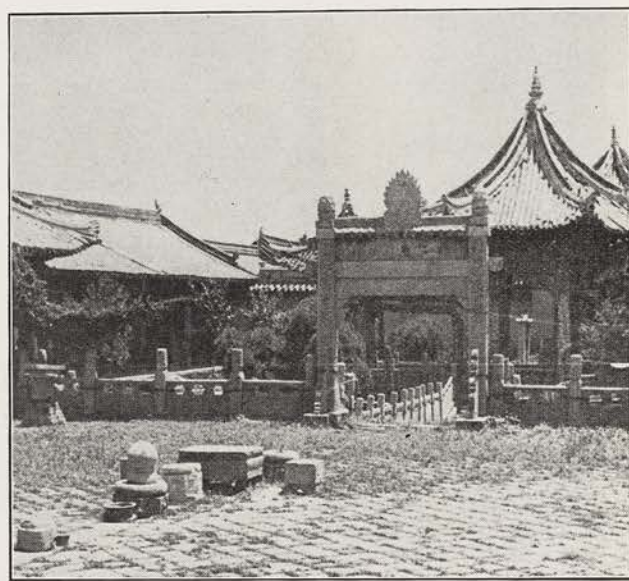
DRUM TOWER, Sian, Shensi, once the glory of the T'ang Emperors is the main gateway into Mohammedan quarter of the city where at least 40,000 Moslems live, and the approach to largest of the city's ten mosques. At right is a memorial tablet in a mosque courtyard



PRAYER NICHE (left) in an old mosque near St. Michael's Church, Wuchang. Ancient Moslem graves (above) are found in many parts of China and are often the object of pilgrimages. These are in a mosque in Yangchow, where the Church has Mahan and St. Faith's Schools

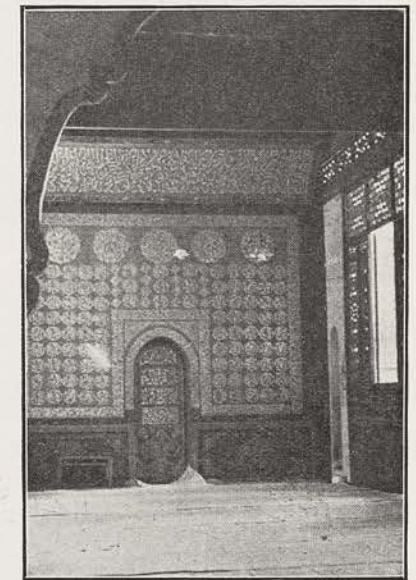


PULPIT of Sian's Great Eastern Mosque is more ornate than is usual among mosques in China



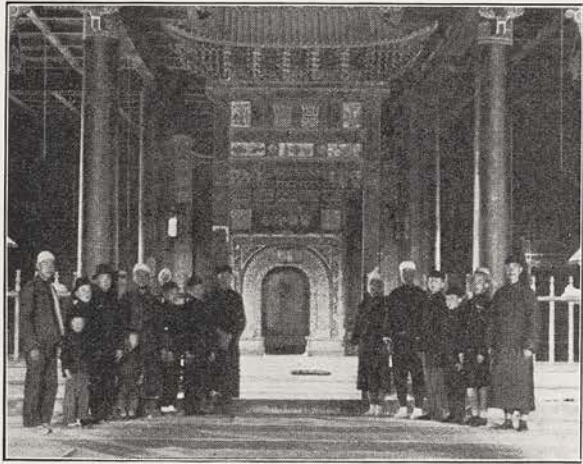
SACRED PRECINCT of Great Eastern Mosque. In the pavilions are tablets telling of Islam's long history in Sian. Stones of the building are from a T'ang Dynasty palace

The coming of Mohammedanism to China coincides with the authentic introduction of Christianity into China at the beginning of the T'ang Dynasty in the seventh century. Their history has been parallel for thirteen centuries, enjoying the patronage of and suffering the persecution of innumerable emperors, until today when they stand side by side in that war-torn land. These pictures portray the Moslems of China, more than ten million strong (at least four times the number of Christians). Many of their ancestors were Christians of the Eastern Church (erroneously called Nestorian) before the persecutions of six hundred years ago under the first Ming Emperor. Their history, so linked up with Christianity, makes us conscious of our responsibility toward them. As Moslems they challenge us and our faith; as former Christians of a Church that once covered Asia our obligations are deepened and made more urgent. How is the Episcopal Church to answer this challenge?



MOTHER MOSQUE of Nanking is one of twenty-seven which minister to the city's large Moslem population

The Missionary Camera Sees the Cross Meet the Crescent in China



HUANG CHI CH'IAO'S Mosque and Minaret (right) is characteristic of northwest China. The interior of a neighboring mosque (above) is unsurpassed for its beauty



A LA TURKISH is this mosque on the Ningsia Plain, a tribute to the influence exerted by the pilgrimage to Mecca. The ahung in charge has been to the Near East three times

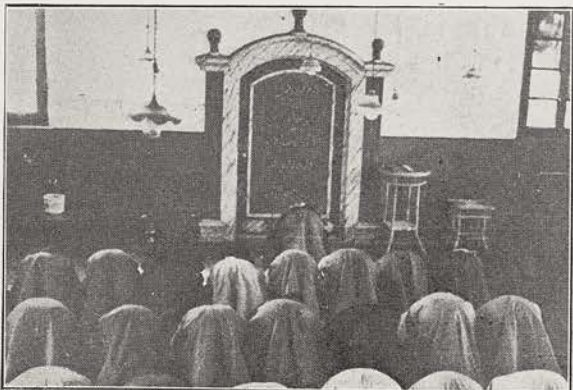


CHRISTIAN POSTERS for Moslems are hung in East Gate of Sining

Among the books which Churchmen are now reading on Islam are *What's This Moslem World?* by Charles R. Watson (60 cents), *The Way of Partnership* by Samuel A. Morrison (40 cents), and *Christianity and Islam* by W. Wilson Cash (\$2). Further reading is suggested by James Thayer Addison in his *The World of Islam* (15 cents). These books together with an intercession leaflet (2 cents), guide for leaders of adult groups (25 cents), and maps, may be ordered from the Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y.



CROSS copied from Nestorian tablet surmounts gateway to Sian Church



FRIDAY PRAYERS in a Hankow mosque. The congregation, all men, are bowing to the West, towards Mecca



PRAYER IS EXERCISE. The white turban indicates students of Arabic who are either future or present Ahungs. They must pray with their heads covered



DR. S. M. ZWEMER, noted Islamic scholar, discusses in Arabic the merits of the Gospel with Chinese Moslems

The Missionary Camera—How Chinese Moslems Live and Work



CAMEL CARAVANS set forth from San Yuan, Kansu, a predominately Moslem province, in the early afternoon



OLD SILK ROAD is used today by many Moslem carters trading between Central Asia and the Lunghai railhead



MOHAMMEDAN MULETEERS stop at a wayside inn for lunch, *ta chien*. The caravan goes on ahead

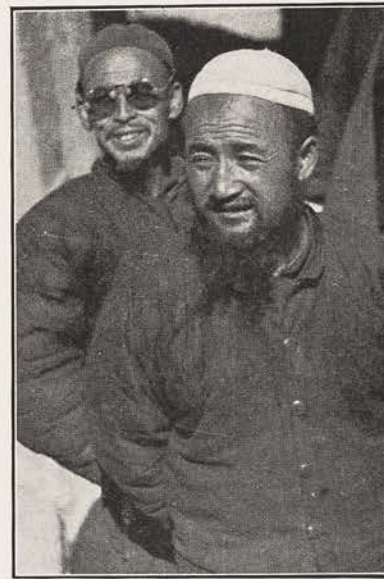
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KANSU BREAD merchants sell their merchandise by the ounce, crochet Moslem hats while waiting for customers



MOSLEM LASSIE. The innkeeper's daughter's friendliness typifies treatment accorded visitors by Chinese Moslems



PROUD OF HIS BEARD as all good Moslems should be, this Ningsian son of Islam is friendly and courteous



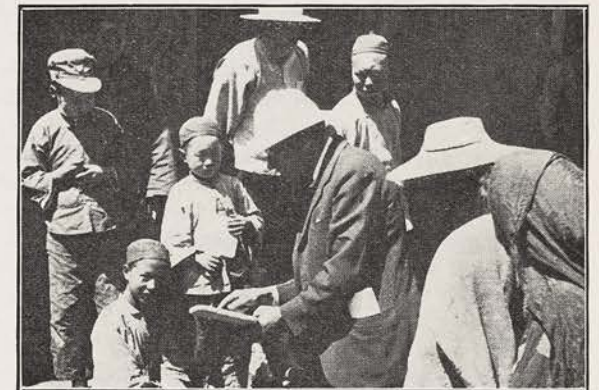
SALAAM ALEIKUM—peace be unto you—is the greeting of this Chinese Moslem resting by the wayside



POSTER WITNESSES to Christ (on wall at left) among the pots and pans in this wayside inn in Kansu Province



MOSLEM COUNTRY HOME in a sparsely settled section of western China. Note veils which do not cover faces



HORN BOOKS made from shoulder blades of camel or ox are used by boys when they first begin to study Arabic

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* The Sanctuary

It must be terribly difficult to be a missionary in Japan this year.—A letter from China.

WE SHALL HAVE to endure, perhaps, a time of reticence, a curtain of unspoken thoughts, between the missionaries in Japan and ourselves while they are not wholly free to write or speak, but no such curtain hinders the free access of our prayers. This month let us remember especially the missionaries and people of Japan, and the Japanese clergy and missions in the United States.

The Bishops in the three American districts which form part of the Japanese Church are: Bishop Reifsnider, North Tokyo, suffragan, 1924, diocesan, 1935; Bishop Nichols, Kyoto, 1926; Bishop Binsted, Tohoku, 1928.

Of the other foreign clergy, North Tokyo has three under National Council appointment: Charles Evans, in Japan since 1894; Harold Spackman, at St. Paul's University; Lawrence Rose, Central Theological School; also in this district are Fathers Morse and Viall, S.S.J.E. Kyoto has: James J. Chapman, 1899; Hubard Lloyd, returning in February after furlough; Kenneth Morris and Reynolds Shaw; working under Bishop Naide in Osaka is P. A. Smith, 1912. For the Tohoku there are three young clergy, William Draper of Sendai, Hunter Lewis, Koriyama, and Frank Moss, Jr., Yonezawa, the two latter now on furlough.

Especially in one's sympathies at this time are the Japanese clergy; some are with the army in China. There are eighty on the staff of the three dioceses, some of whom have had long years of service. There are also many Japanese lay workers, physicians, nurses, teachers.

The foreign laymen are teachers at St. Paul's University: Karl Branstad, Ernest Foote, J. E. Fowler, Douglas Overton, Paul Rusch, Walker Scott. Dr. Frank Jones is at St. Barnabas' Hospital, Osaka.

Dr. Mabel Elliott is at St. Luke's Medical Center, Tokyo. Others at St. Luke's are Ruth Barbour, Ella Foerstel, Ernestine Gardiner, Jeannette Hubbard, Christine Nuno, Augusta Peters, Helen Pond, Mabel Schaeffer, Helen Shipps, Mrs. David St. John, Sarah White, Eleanor Heckelman. Anna Van Kirk and Mabel Houle are at St. Barnabas' Hospital, Osaka. Gertrude Wellington is in Tokyo, and Mary Nettleton at Kusatsu.

Evangelistic workers: Louisa Boyd, Kawagoe; Elizabeth Dickson, Nara; Deaconess Ranson, Isoyama; Helen Skiles, Kyoto; Gladys Spencer, Aomori.

Teachers: Gladys Gray, Dorothy Hittle, Bernice Jansen, Sendai; Gertrude Heywood, Edna Murray, Elizabeth Rogers, Tokyo; Thora Johnson, Gertrude Sumners, Hallie Williams, Kyoto; Margaret Hester, Nara; Nellie McKim, Tochigi.

Treasurers and secretaries: Helen Boyle, Sendai; Edith Foote, Mrs. J. M. Oglesby, Kyoto; Ruth Burnside, Helen Lade, Tokyo.

Each one has, beyond her profession and the special responsibility that Church work bestows, the added burden of situations determined by war.

We beseech thee, O Lord our God, to set the peace of heaven within the hearts of men, that it may bind the nations also in a covenant which cannot be broken; through Jesus Christ our Lord. Amen.

KAH-O-SED SCHOOL TRAINS LEADERS — *Chippewa* *clergymen to minister to their own people in northern Minnesota* *is aim of school named for Indian priest*

By THE RT. REV. B. T. KEMERER, D.D.

Bishop of Duluth

THE DIOCESE of Duluth includes an extensive Chippewa territory in which some twelve thousand members of this fine Indian tribe have their lowly homes. In years gone by the faith of the Church was carried to the Chippewas of northern Minnesota by heroic missionaries—Gilfillan, Breck, Kah-o-Sed, and their comrades. They brought to the Chippewas the light and joy of the Christian religion. It is today the happiest possession in the lives of a race bitterly acquainted with poverty and distresses of every kind.

The past two decades, in addition to the handicap of a very thin missionary purse, the work of the Church among the Minnesota Chippewas has been sorely hindered by lack of trained and competent workers. With sad swiftness, one by one priests and deacons have passed away, until two years ago there remained but one Indian priest and two deacons to minister to many hundreds scattered far and wide. The one remaining Chippewa priest was the Ven. Wellington K. Boyle who has served his own people the whole of his ministry. For a time it appeared that due to shortage of funds and shortage of men the fruits of the labors and sacrifices of past years would be lost. Missionary stations were vacant and there was none to send to them. With prayer meetings the faithful Chippewas carried on, waiting patiently until the Bishop could send a leader to them.

The isolation and physical hardships are such that white clergymen could not be found for the work; and even had such men been available there were no funds to pay them. Further, Chippewa psychology is such that a Chippewa best finds his way to the heart of a Chippewa. The Arabs have a saying: "None but Al-

lah and I know what is in my heart." And of the inarticulate Chippewa with his daily burden of poverty, misery, sickness, it may be said that only the Great Spirit and a brother Chippewa knows what is in his heart. So, there was the problem of seeking out a few Chippewa young men of superior intelligence and training them for work among their own people.

Two years ago a white priest was appointed to take charge of the historic mission of St. Columba's at White Earth. He received two young Chippewas into his rectory and lived with them as friend and instructor. The Woman's Auxiliary of Duluth contributed twenty dollars a month to help in the cost of their education and maintenance. This was the beginning of what is known as the Kah-o-Sed School, so named in honor of a noble Chippewa priest who served his people for many years. Those two young men are now in charge of missions and are doing acceptable work under the direction of Archdeacon Boyle. It was found necessary to move this little and unique school from White Earth to Cass Lake which is more accessible than White Earth. Two other young men are now to receive instruction, and in a year they also will be prepared for service among their own people. The director of the school regularly sends sermons and addresses to the workers. He also directs the young men in their studies. In turns the men come to Cass Lake where the school is now located, one week each month for review work. For two weeks in the spring and in the fall all the workers assemble for a period of intensive training. When one or two more young men are admitted we shall have enough men to man the present mission stations. This accomplished, the diocese will be in a position to begin some real advance work, opening up new missions in places where missionaries are much wanted.

THE W. A. AND THE RURAL CHURCH—*Participation in larger diocesan and national groups gives women a broader vision and enriches all areas of life*

BY ALBA C. LUCAS

Former President, Texas W.A.

This is the second in a special series of articles on The Church and Rural America which THE SPIRIT OF MISSIONS is publishing as its contribution to the current church-wide study of that topic. Among materials available at the Church Missions House Book Store for this study are Forward Into Rural America by Margaret W. Teague (25 cents), Our Nearest Neighbor by Roy J. Colbert (15 cents), and The Church and Rural Life by Bishop Green (free). The third article will appear in an early issue.

1 1 1

EVERY SMALL-TOWN parish should have a branch of the Woman's Auxiliary. I state this unqualifiedly after many years' contact with women and churches in small places in many parts of the country. Bishop Green in his *The Church and Rural Life* quotes a rural sociologist who says:

The problem of the rural church, as is the problem of all institutions, is to keep itself alive to the best thought of its time, to adjust its program, enlarge its vision, develop human values, and deepen and enlighten men's convictions concerning those things by which men should measure life's activities and by means of which they can obtain the ultimate purposes of life.

The Woman's Auxiliary, with its world-wide vision, its various emphases, its program of worship, study, and work, is the organization best adapted to enlarge the vision and to keep Churchwomen in touch with the best thought of the time. One has but to consider the themes of the past three trienniums fully to realize this, The Kingdoms of Our Lord, If We Be His Disciples, and Fellowship in Faith and Work.

All women need the world-wide vision of the W.A., but small-town women need

it especially. They do not have the ample opportunities of women in a big city parish to hear inspiring speakers, returned missionaries, or other leaders of the Church. Bishop Fenner's remark in *The Episcopal Church in Town and Country* that "the rural minister lacks opportunity for outside spiritual and intellectual stimulation; he must find it for himself," is equally true of the rural Churchwoman but it is much more difficult for her to find it for herself. She needs the stimulation afforded by definite affiliation with a diocesan and national organization with its opportunities for personal contacts at annual meetings, its visits by diocesan officers and other leaders, and the constant stimulation from Headquarters of suggestions for study and devotional exercises, based on a world-wide vision. She needs the feeling of being a part of the great body of the womanhood of the Church working together and that the efforts of her group, however small, are great when joined with that of many others. She needs the information of the part the Church is taking in bringing about that for which she, together with all Christians everywhere, pray daily, "Thy Kingdom come on earth." In other words, she needs participation in the whole program of the W.A. and the personal associations and stimulus that participation brings.

Often it is said, "We have all we can do to keep our church going here in —."

I am not going to attempt to answer that in this article, except to state most emphatically from personal experience that the sure way to make a local, struggling church grow is to become interested in "others," in the General Church Program, and obversely, the sure way to kill a parish is to limit its activities to its own local interests.

My own parish, St. John's Church in Brownwood, Texas, is a graphic illustra-

THE W. A. AND THE RURAL CHURCH

tion of this principle. Although Brownwood with a population of about twelve thousand inhabitants is not technically a rural community, actually it is. And it is in the midst of a rural area. About fifteen years ago the parish was very weak, sharing a priest with several other towns. There was a strong guild, but neither it nor the church took any interest in the Church's Program, nor contributed anything except through the Lenten Offering.

But some of the women decided they wanted to do something for the Church's Mission, and wanted to unite with other Churchwomen in the Woman's Auxiliary. Several attended the annual diocesan meeting. This experience increased their enthusiasm and on their return they insisted that the guild become a Woman's Auxiliary branch with a well-rounded program including some educational work. Of course there were objectors who said that study should be done entirely separately; that no one was interested in it, anyway; or that a study program would only tend to break up a fine organization. The women with the broader point of view, however, were not to be deterred and they finally succeeded in presenting, twice a month, short interesting programs at the guild meetings. One early program in the form of questions and answers on the United Thank Offering was based on the *U.T.O. Catechism*. Another time, a simple dramatic sketch, *Count Your Blessings*, was given.

The next step was to conduct an Every Member Canvass. General opinion was that it could not be done; it had been tried before and failed. But these women had learned about quotas and ways of meeting them at the Annual Meeting; they had been embarrassed when the name of their parish had been read out as among the delinquent. Three of them volunteered to make the Canvass and to do the necessary follow-up work. One hundred per cent of the communicants pledged. Since that first effort the parish has been in the one-hundred-per-cent class of the diocese. The men too have become interested in sharing in the program of the whole Church.

Not only has the parish been led by the Auxiliary to give to the whole Church's Program, but the parish itself has gone steadily forward. It was not long before sufficient funds were subscribed to pay for the whole time of a rector, to build a fine brick parish house, to install a new organ, to pay off the debt on the rectory, and to provide many improvements in the church furnishings. Today St. John's is one of the few parishes in the diocese which are free of debt.

The attitude towards study, too, has greatly changed. One of the women who attended an early diocesan summer conference learned so well from Mrs. D. D. Taber how to conduct a discussion course on missions, that the regular mission study for the year is always taken up, most of the women purchasing a book on the subject, and taking active part in the discussion.

The Auxiliary branch now includes practically all the women of the parish, and it has been wise to divide it into groups. All the women meet twice a month in general meetings for program and business, and the other weeks in groups according to individual interests, thus preserving the value of a large organization in which a certain enthusiasm is engendered by numbers, and at the same time taking advantage of the feeling of personal individual responsibility that comes of being one of a small group.

Contrast with St. John's a parish in another town of approximately the same size in the diocese. The people of this latter town, in general, are in better financial condition than in Brownwood. Several years ago the women decided that they no longer could have an Auxiliary branch, but that a local guild, concentrating all efforts on the parish, was what they needed. Church conditions there have grown steadily worse, until now they have only occasional services by the Bishop or visiting clergyman.

When the Woman's Auxiliary is understood, there is not only ample opportunity to include parish work in its program, but it is expected to be an important part. Financial obligations are

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the usual stumbling block, but it is usual for the diocesan branch to make dues and assessments small, and sometimes payments made through the Auxiliary treasurer count on the "parish quota" so that really the women may not be giving more "to others" or "the red side of the envelope" than before. Each diocese, however, manages this and all items of administration according to local conditions. There is no overhead organization which seeks to impose hard and fast requirements, the national Executive Board and staff officers serve rather as an advisory and coordinating agency.

The national Board has often said that the Woman's Auxiliary has no program of its own; its program is the Program of the Church, it is auxiliary to the National Council and all its Departments. Thus the Auxiliary is just a channel for more effective service by the women for the Church.

What then is necessary for Auxiliary membership? The Auxiliary prayer says: "To pray fervently, labor diligently, and give liberally to make Him known to all nations as their Saviour and their King." The particular way in which this is to be done is left to the parochial and diocesan branches.

There are, however, two national undertakings in which each branch is usually expected to cooperate; the Supply Work, and the United Thank Offering. Experience shows that there is a wide interest in both these, and many so-called guilds that are not at all Auxiliaries, have a share in them. The ideal of the U.T.O. is that it be a united thank offering of the women of the Church, not of the Auxiliary only; though the Auxiliary has necessarily been the medium through which it is promoted. Much might here be said on the appeal of both these projects to the imagination and interest of Churchwomen generally, but they are big subjects and are adequately covered elsewhere.*

The Woman's Auxiliary also has several

*Leaflets on the United Thank Offering and other aspects of women's work in the Church may be secured from the Woman's Auxiliary, 281 Fourth Avenue, New York.

national devotional projects which can be undertaken wherever there is a group of Churchwomen, organized or not, in town or country. These projects are the Prayer Partnership Plan, the Quiet Day for Prayer on Armistice Day, and the World Day of Prayer on the First Friday in Lent. The observance of these days of prayer creates a favorable impression in the community, and the use of the literature prepared for the occasion helps broaden the vision of all participating.

Dublin, Texas, with its church of about thirty communicants and a strong guild with traditions going far back is an instance. A member in answer to a letter soliciting cooperation on the first two devotional projects wrote:

We are so glad you thought of us and told us of the plan for Armistice Day. It is indeed the thing to do for more things are wrought by prayer than this old world dreams. We decided to keep the church open all day and each member will 'phone her friends of our plan. In regard to the Prayer Partnership Plan, we shall write our missionary, pray for her at each guild meeting, collectively, and at our homes, individually.

The study or informational program is an important phase of Auxiliary work. Although subjects to be studied and methods used are left to the needs of the particular group, the national and diocesan offices are always ready with helpful suggestions and desired assistance. They can be of great help in planning a well-rounded program. Very often the women do not know what they want to study, or if they do know in general, they do not know how to go about planning a program or what materials are available. So the direction of one who keeps up with conditions of the day and is familiar with all kinds of available material, is invaluable. For those who prefer definite direction, the National Council each year provides two courses of study on special phases of the Church's Mission, which by following from year to year, a group may gain a good knowledge of the scope of the Church's work. Another point in favor of following the recommended course of study, and one not to be mini-

THE W. A. AND THE RURAL CHURCH

mized, is the feeling of unity with the great body of the Church that comes from thinking about and praying for the same things at the same time. This feeling of "oneness" extends to our sister communions, for through the Missionary Education Movement, members of other Churches usually follow the same study. Sometimes it is found profitable, especially in a small community, to join with the organizations of other communions in the town in this mission study, having a few supplementary programs on what our own Church is doing in the field studied. This is in line with the thought of all Christians of today, and with the pronouncements of General Convention.

ALTHOUGH REPORTING according to the "five fields of service" is no longer stressed by the Woman's Auxiliary, this idea underlies all its work: that its work embraces the parish, the community, the diocese, the nation, and the world. Our Lord said, just before His Ascension, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." He said this to men who were living at the time in Jerusalem, but we certainly believe He meant it for all disciples at all times and in all places. Interpreted for today, Jerusalem, the place where the disciples were then, corresponds to our parish and community; Judaea, the province in which Jerusalem was located, is for us, the diocese; Samaria, the adjoining country, our nation; and the world, the same for all.

Examined further, this saying embraces the whole work of the Woman's Auxiliary. "Ye shall be witnesses." What does the word "witness" imply? First, a personal knowledge, no hearsay. So in order to "know Jesus," the Woman's Auxiliary stresses the devotional life, both individual and corporate. It is active in cooperating with the Forward Movement Commission in every way possible, it

stresses the prayer life and Bible study of the individual, it plans regular corporate communions, quiet days and hours, days of intercession, planned devotionals at meetings, prayer groups. And what are we to "witness" about Him? That He went about preaching, teaching, healing the sick, and doing good. So the Woman's Auxiliary helps promote evangelization, education, medical missionary work; it helps to build and support churches, schools, hospitals, dispensaries, and those who work therein, the missionaries, Bishops, clergy, doctors, nurses, Biblewomen, catechists, teachers, and other workers.

He also went about "doing good," and in St. Matthew XXV gave definite instructions about helping the needy and unfortunate. Hence a very important phase of Woman's Auxiliary work is that which comes under the term Christian Social Service. At the Denver Triennial, the W.A. went on record as favoring cooperation with established agencies of welfare and relief. The Woman's Auxiliary has a share in all civic moves for the betterment of the local community, as well as in the great national and international movements towards social justice and peace. The Woman's Auxiliary believes with the Church, and works on the belief, that the Kingdom of God should extend into all areas of life. This latter phase, that of the Christian Social Service, usually makes a strong appeal to the younger women, who by their interest in an organization which does this, and also does missionary work, can be led to a devotion to the whole Church's Program.

To recapitulate the Woman's Auxiliary works for the whole program of the whole Church, and so merits the affiliation and active support of the whole womanhood of the Church. It puts "first things first," emphasizing the spiritual life; it carries out the great commission of going to all the world.

In an early issue—The consecration, in picture and story, of Robert F. Wilner on St. Paul's Day in the Cathedral of St. Mary and St. John, Manila

CITY SUBURBS: A NEW HOME MISSION—*New York and Long Island, among dioceses with large metropolitan areas, take steps to meet opportunity presented by shifting populations*

THE SUBURBAN PROBLEM, new in the missionary annals of the Christian Church, is being faced aggressively by certain dioceses having great metropolitan areas, notably New York and Long Island.

One of the characteristics of the present time is the great shift in population from congested city areas to suburban communities. In the Diocese of New York, for example, the population of Manhattan decreased about half a million in the decade 1910-1920, and another four hundred thousand in the decade 1920-1930. In the same periods the population of Westchester County, immediately north of Manhattan, increased seventy-five thousand and 180,000 respectively. Even greater population growths took place on Long Island where in the decade 1920-1930 the Counties of Queens and Nassau increased by more than 750,000 inhabitants and is estimated now to be at the rate of 100,000 a year.

Aware of these shifting populations the Council of Westchester Archdeaconry (embracing Westchester County) some ten months ago, with the approval of the Bishop of New York, appointed a committee to study the location of mission stations in Westchester with their relation to population changes and growth. The first report of this committee made in the autumn of 1937, revealed such facts as these: While in the twenty-five years, 1910-1936, the number of communicants connected with Manhattan parishes decreased from 53,990 to 45,406, the number connected with Westchester parishes increased from 11,942 to 24,165, and while the number of children in Manhattan Church schools decreased from 19,127 to 11,802, the number in Westchester Church schools increased from 5,075 to 7,396. In the light of these and other facts the committee made certain recommendations regarding

the relocation of mission stations, and the establishment of new chapels or missions.

The Diocese of Long Island aware of the population growth in Queens and Nassau (noted above) has sought to meet the challenge of the growing population. In reporting a communicant growth from 8,789 in 1910 to 28,478 in 1936, and of Church school children from 6,930 to 15,442 in the same period, Mr. Raymond F. Barnes, treasurer of the Diocese of Long Island, remarks:

The growth of the Diocese of Long Island has been remarkable. Its population has increased from 2,723,764 in 1920, to 4,103,638 in 1930. According to the census of 1930, 33 3-5 per cent of the population of Long Island was located within the boundaries of the Archdeaconry of Queens and Nassau.

Eighty-seven churches have been established within the Archdeaconry of Queens and Nassau, of which one is a cathedral and forty are missions. Six of the latter are expected to assume the status of parishes within the year.

The area of the Diocese of Long Island is 1373 square miles. The population in 1930 was 2989 per square mile, while the area of the Archdeaconry of Queens and Nassau is 382 square miles, and the inhabitants per square mile in 1930 were 3618. In 1936 it was believed to be 4356. This compares with an average of forty-one persons per square mile in the United States, and 258 in the State of New York.

A growth such as has taken place in the Archdeaconry of Queens and Nassau of more than 1,000,000 people in the past fifteen years, is probably unknown in the history of this country in any area of 382 square miles, and most of the increase in inhabitants has been in the latter part of these fifteen years. This situation presents a missionary problem to cope with that is no doubt without parallel in the history of the Church.

The rapidity of this growth in the number of souls to be ministered to, presents an opportunity which is tremendously increasing the need for a greater number of clergymen, and the erection of more church buildings.

Read a Book

Recommended by THE REV. L. B. YOUNG

Our guest contributor this month is the Rev. L. Bradford Young, associate rector of Holy Trinity Church, Brooklyn, New York. One of the younger clergy, Mr. Young throughout his ministry has taken an active interest in contemporary social and economic problems and the relation of the Christian Gospel to them.

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PART OF THE work of a missionary is to return home and tell us about the way of life of those he has evangelized. By so doing he not only increases our understanding of the faith of other lands but also of our own. The strength and weakness of Christianity as we practice it can be appreciated only as our missionaries help us to appreciate the strength and weakness of the rivals of Christianity as practiced in foreign parts. In this sense *Unholy Pilgrimage* (New York, Round Table, \$2) the recently published story of Tom Harris' trip to Russia last summer is extremely important for thoughtful students of missions. Mr. Harris went to Russia, he says, to find out how well the Russians were living without God. Whether you like what he found or not, you can hardly be indifferent to what he found, if God means anything to you.

Many authors have visited Russia, but none has gone so well equipped as he to answer this question. Mr. Harris is a graduate of Oxford, for several years religious adviser at Harvard, now rector of St. Luke's and the Epiphany, Philadelphia. He has exceptional gifts for helping people with their personal problems, knows how to listen to them, how to interpret what they say. He acquired a Russian vocabulary of 1500 words, which extended dialogues in his book show he used to good advantage.

There is not a statistic in the book! That alone puts it in a special class of commentaries on Russia. But there are scores of live conversations, deft portraits, wise humor, discerning contrasts of

Russian with American ways and values. In warmth, color, and a sense for the significant idea revealed in a particular person or happening, this book equals the best of Maurice Hindus, who has painted the living Russia better than anyone else. Moreover, Mr. Harris is a priest, and an intelligent priest can understand Marxist dogmatics, communist politics, morals, and rituals better than any secular reporter.

Not that Mr. Harris repeats the common verdict that Communism is a religion (although I think it is at least half a religion). He thinks it is a social technique which is producing in Russia a new man who excels the young men and women of America in character. The new Russian is more ready to face facts; more courageous, physically, intellectually, morally; a better father, lover, husband; he is contributing something more worthwhile to the world before he leaves it. But Mr. Harris thinks the new Russian shows no trace of holiness nor for the desire for it. "Everything I admired in Russia, everything I feared in Russia drove me back to the Pauline, Augustinian, Catholic doctrine of the relation that exists between the earthly city and the City of God." He never met any young Russian consumed by the fire of a divine discontent that such a relation sets up. "There seemed no room there for a St. Francis, a St. Theresa, a St. Thomas Aquinas, for a George Herbert or a John Donne." A serious lack, but such people have a way of creating room for themselves.

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NEW HAMPSHIRE Churchmen and that large company of other Churchmen who spend a part of each year in New Hampshire will welcome the latest publication of the Church Missions Publishing Company, *The Church of England in Colonial New Hampshire* by Edgar Legare Pennington (fifteen cents). Mr. Pennington has summarized the early records in this brief twelve-page pamphlet.

Forward Movement

THE RT. REV. HENRY ST. GEORGE TUCKER, *Chairman*
THE RT. REV. H. W. HOBSON, *Chairman, Executive Com.*
412 Sycamore Street, Cincinnati, Ohio

THE NEW Forward Movement Commission held its first meeting in Cincinnati, December 14-16, 1937.

The Presiding Bishop, the Rt. Rev. H. St. George Tucker, was elected chairman of the new Commission. It was the conviction of the retiring chairman, Bishop Hobson, that thus placing the responsibility for the leadership of the Forward Movement under the same head as the National Council would make for the best interest of the work of the whole Church. Bishop Hobson consented to serve as chairman of the Executive Committee for one year until the new chairman of the Commission, and the new members, can become familiar with the program. Other members of the Executive Committee are the Presiding Bishop, the Rev. A. C. Zabriskie, and Mr. Clifford P. Morehouse. Mr. John J. Rowe was elected treasurer and the Rev. A. R. McKinstry, secretary.

The Commission on Evangelism, discontinued at its own request at the General Convention in Cincinnati, had asked that its responsibilities be referred to the Forward Movement Commission. Diocesan committees on evangelism will receive full coöperation from the Forward Movement Commission in carrying on their work. Evangelism considered as witnessing for Christ, recalling strayed and indifferent members, winning and welcoming new lives, will be a large factor in the next three years' program. The Easter number of *Forward—day by day* will be given over to the theme, The Church Seeks New Lives for Christ's Kingdom.

The Oxford and Edinburgh Conferences will be emphasized in forthcoming Forward Movement conferences and literature. The Commission is eager to help the whole Church understand the deep significance of these gatherings. One

of the first steps is the preparation of an introductory course of study on the messages of Oxford and Edinburgh suitable for parish groups and summer conferences. It is hoped to have this ready by April first and that it will be widely used in the summer conferences.

The method of gathering small groups for conferences will be continued. This will include conferences for clergy and lay people on the Forward Movement, the missionary motive, Church unity, the layman's task in the Church, and method of active evangelism. In addition, regional conferences for training conference leaders are planned. Individual dioceses will be aided in planning teaching missions.

Missionary education is to continue. Conferences, study courses, and literature will be used to promote a better understanding and support of missions.

Greater use of the radio and visual education in reaching Church members and the unchurched is urged by the Commission. *Forward—day by day* readily lends itself to daily or weekly radio programs. The Missionary District of Eastern Oregon, for instance, has a diocesan-wide hook-up that enables the Forward Movement message to reach every home in the district.

The Commission has been providing its literature to the Church at less than cost. The more literature sold the greater has been the loss. The price paid covered only the cost of printing and not of wrapping or mailing. Henceforth the bare cost of production and distribution must be covered and accordingly the price of the literature will be raised slightly. *Forward—day by day* will be available at three cents a copy in bulk, postpaid when remittance accompanies orders. The *Guides* will continue to retail at five cents each in small quantities, and four cents a copy in bulk.

National Council

Conducts Church's General Work between Sessions
of General Convention and is Board of Directors
of The Domestic and Foreign Missionary Society

Bishop Tucker's First Monthly Message

WE ARE TOLD in the Book of Acts that when Paul and Barnabas returned to the Church in Antioch which had sent them out on the first missionary expedition that they gathered the Church together and "rehearsed all that God had done with them."

The Editors of *THE SPIRIT OF MISSIONS* have asked me to write from month to month a brief message for its readers. The primary purpose of *THE SPIRIT OF MISSIONS* is to do for the members of our Church what Paul and Barnabas did for the Christians at Antioch; that is, to rehearse unto them what God has done with the missionaries whom they have sent forth.

Looked at merely as human achievements, the events recorded in a missionary magazine sometimes may seem rather trivial as compared with the news that is published in our daily papers. The secular records of the events of the first century contained no reference to what was done by the two men, Paul and Barnabas. Yet we now understand that nothing that took place during the period of that first missionary journey compared in importance to their labors. They were starting a movement which was destined to change the whole subsequent course of human history.

The explanation of the tremendous results that grew out of the work of these two men is that through them God was working. They were planting and watering, but it was God who was giving the increase. Through them a divine seed was being sown in human life which in the beginning seemed perhaps the smallest of all the seeds that were sown in that age, but in it were mighty potentialities. If our own missionary work is truly a working of God through the men whom we send forth, may we not similarly expect that achievements which humanly seem trivial and sometimes uninteresting may turn out to be the most important events in our age?

Shall we not then read *THE SPIRIT OF MISSIONS* with the same eager interest with which the Christians of Antioch listened to the report of Paul and Barnabas, expecting to find in it not as much an exciting account of human achievement as some clear indication that God has begun a work through our missionaries in human lives. Its beginning may seem small in size, but who can measure the possibilities that may develop from this diminutive seed?


Presiding Bishop.

Domestic Missions

THE RT. REV. F. B. BARTLETT

Oregon Trail to Have Memorial Church

THE OREGON TRAIL, the nation's most historic highway, is to have a very appropriate memorial. In November, 1937, the Governor of Wyoming purchased from the University of Wyoming an acre of land, with its water right, and donated it to The Trustees of Church Property of the Protestant Episcopal Church in Wyoming as the site for a church "to be a house of prayer for all people" in memory of the pioneers who faced the unexplored and deadly wilderness and gave all, suffered all, and died that Christianity and American civilization should occupy the Pacific Coast and its intermountain region. This memorial church is now being erected at the southwest corner of the Wyoming University Experimental Farm near the post office at Eden.

The Oregon Trail was not a road nor a highway in the limited sense of these words, but rather a route, and a wide one, along which men, women, and children with their household furniture, their organs and pianos, their horses, cattle, sheep, and poultry, made their pilgrimage and hastened to settle and Americanize the Oregon Country. The Oregon Trail was the trail of the Christian religion and of Christian civilization. The consideration of these facts by the Governor of Wyoming, Bishop Ziegler, and the people of Eden Valley has resulted in the erection of this church.

A MIMEOGRAPH machine would greatly facilitate the religious education being done among the Indians on the Pine Ridge Reservation, South Dakota. The use of a borrowed one has reduced the cost of their material tremendously, but as it is not always practical to borrow they are very anxious to have their own machine. Will anyone who is interested in supplying this need communicate with the Rev. Frank M. Thorburn, Pine Ridge Agency, South Dakota?

A CHURCHWOMAN who visited the Grand Canyon, Arizona, last summer writes:

We spent the Fourth of July at the Grand Canyon, and at the end of a most glorious day were in the lobby of the hotel watching the pictures shown and explained by the government men. At their conclusion we were told that we would be welcome at a twenty-minute service sponsored by the Harveys and the Episcopal Church. It was very interesting to me to see how few of those in the room went away. Surely more than a hundred waited for the service. Although the hymnals were few in number and tattered and the volunteer pianist was not quite all that could have been desired, it was a blessed service. The message on The Voice of the Canyon by the young rector from Williams was just the note we needed to make the experience perfect for the three generations in our party. Thank you for carrying on this work for the tourists.

MISS ALINE M. CONRAD, of St. Anne's Mexican Mission, El Paso, Texas, asks that a postscript be added to the story about the little Navajo Indian, five-year-old Freddie, which appeared in the October issue of THE SPIRIT OF MISSIONS: Freddie's prayer is now, "Thank you, God, for making me read."

A RECENT REPORT of the Rosebud Indian Mission, at Mission, South Dakota, says:

You would have to hunt to find an unbaptized Indian adult. There are plenty of heathen white people on the reservation, but no Indians. That situation is a challenge to the development of more white rural work, such as Trinity Chapel in Mission is carrying on.

This challenge is applicable to all rural sections of our country, where the opportunities are unlimited. The people want and welcome the Church, and we need a new leadership, a new program, adequate equipment, and a new approach to the conditions which we are called upon to meet.

Foreign Missions

JOHN WILSON WOOD, D.C.I.

Across the Secretary's Desk

AN EDITORIAL in *The North China News*, leading English language daily in China, published in Shanghai under British editorship, referring to the retirement of Bishop Graves and the consecration of his successor says:

The retirement of Bishop Graves evokes special gratitude for the magnificent efficiency and devotion with which he has so long ruled his diocese. By general consent he has been what is known as a strong Bishop and that does not, in this part of the world at all events, imply a frequent appearance in the forefront of current controversy. It rather connotes a strict attention to the administrative requirements of his charge, as well as to those spiritual duties which demand the nice coöperation of practice with precept. On those grounds Bishop Graves has commanded general confidence and esteem. It is fifty-six years since he first came to China as a missionary at Wuchang, after graduating at the General Theological Seminary in his own land. Except for two years as Professor of Theology at St. John's University, Shanghai, he remained in Wuchang until 1893 when he returned to Shanghai to be consecrated as successor to Bishop Boone. In addition to the Doctorate of Divinity accorded to him in the United States of America in 1893 he received in 1908 the same distinction at the hands of Oxford University. He carried into retirement the good wishes of all his friends in China.

FOR MONTHS the Rev. A. R. Bragg has been the only white priest in our Liberia mission. It has been impossible for him, as he says, to get into the jungle since the Ven. H. A. Simmonds came to this country on furlough. He has done his best to keep in touch with the hinterland stations by means of native courier and then he proceeds:

Of course the work is suffering and suffering badly from lack of white workers. We could Christianize this Vai country if we could only get the missionaries. It is discouraging at times. All the work that I spent three years building up in the jungle has just gone backwards now, because I have had to leave it to sit down at Cape Mount. And when I go back and start it

up again, just as things get going smoothly, it will be time for my furlough and then it will go backwards again. If people at home only realized that three people out here can not do the work of fifteen! It is the lack of continuity that has been and is slowing up the work in the mission field. Cannot National Council do something about getting more workers? I don't want this letter to sound like a complaint but it just grieves my heart to see us *plodding* along in this day of airships.

What answer would you give to Mr. Bragg's question?

EVEN AN air raid may produce a human situation. In the garden of one of the officers of the missionary university in Nanking there is a trench-like dugout which is provided with niches on each side. In each niche a person can sit, as one who has had the experience says, like a Buddha, until the air raid is over. During a recent air raid the man who lives in this home was having some guests who were just finishing their meal when the siren sounded a warning of an approaching airplane. The entire party made a dash for the dugout. The Chinese boy who was waiting upon the table apparently did not approve of such a departure just when he was bringing in the dessert. He did not propose to have the ice cream wasted so he ran out between the bombing attacks, with plates of ice cream which the guests ate as they crouched, each man in his own individual niche in the dugout.

BISHOP MOSHER reminds me that some time ago one of his clergy called his attention to the fact that the average age of the men who were doing the work in the mountain regions of the Philippine Islands was forty-two. The Bishop passed this information on to me and urged that recruits should be sent out. Now forty-two may seem to many of us as exceedingly young. But the men who

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live and work in the mountains are living at an altitude of 5,000 feet or more and have a lot of hard work to do in visiting outstations. The Bishop says:

The young and husky man on our Sagada staff has been the Rev. C. E. B. Nobes, and I have marveled at the way he goes from station to station straight up one side of a mountain and down the other side, from Bagnen to Bila, from Suyo to Bagnen, Bagnen to Tadian, and so forth. Nearly all these are trails that are so hard that they have refused to let me try them. He is leaving on furlough and the two priests in Sagada, Rose and Woodward, are both men in their forties. Mr. Rose has acknowledged that he cannot walk about the mountains as he has done in the past, and I am delighted to feel that he has come to that conclusion. In the passing of the years, some of the old mountain trails over which you have walked and ridden on horseback have been widened so that they can be used now by automobiles, although I can imagine the average American accustomed to magnificent concrete express highways would laugh at them as a means of getting about. Mr. Nobes' departure on furlough has made it absolutely necessary for the Sagada Mission to have a motor in order that the visitations to other stations may be kept up. A second-hand Ford that is capable of negotiating these mountain roads can be secured for \$250. This will allow the priests to go around to the furthest stations by road instead of tramping to them across the mountains. It is not a matter of self-indulgence. It is a matter of absolute necessity if the work of these outstations is to be carried on, that these men should have transportation. The cheapest transportation will be to have a car.

SUPPOSE YOU were driving through the Vale of Kashmir, one of the most beautiful parts of India. Suppose the Indian driver looked backward from the front seat and inquired casually, "Do you know 281 Fourth Avenue?" That was the experience of the daughter of one of our American clergymen a few weeks ago. He explains: "My daughter is traveling in India, and has as a bearer, Maria Doss. He says that he has been bearer for these people on various occasions: William C. Sturgis and his daughter Julie, Miss Grace Lindley, the Bishop of Wyoming, Miss Margaret I. Marston, and Miss Townsend."

No wonder the daughter says, "Of course, I was speechless with amazement to hear that old familiar address from the mouth of a dark-skinned Indian cruising through Kashmir." There is a bromidic remark about the size of the world, but I refrain. But think of 281 Fourth Avenue being known in Kashmir. There are lots of places nearer home where that address is entirely unknown.

DR. J. HENG LIU as surgeon-general of the Chinese army is responsible for the medical care of tens of thousands of Chinese sick and wounded men. He declares that it is important to meet their spiritual as well as their physical needs, and has therefore appealed to the Religious Tract Society in China for suitable literature. The society has gladly responded so far as its funds would permit. One Chinese Christian has contributed \$1,000 C.C. towards this work.

With Our Missionaries

CHINA—ANKING

The Rt. Rev. D. T. Huntington sailed January 22 from Vancouver, on the *Empress of Canada*, after regular furlough.

CHINA—SHANGHAI

The Rev. and Mrs. F. L. H. Pott arrived in Shanghai, January 8, after regular furlough.

Dr. Ellen C. Fullerton, Miss Anna M. Groff, and Miss Laura P. Wells arrived January 8, on the *Empress of Russia*, after regular furlough.

Mr. and Mrs. M. P. Walker and son, Millidge, sailed January 22 from Vancouver, on the *Empress of Canada*, after regular furlough.

JAPAN—KYOTO

Miss Hallie R. Williams sailed December 31 from Kobe, on the *Empress of Canada*, and arrived January 12 in Vancouver, on furlough.

JAPAN—NORTH TOKYO

Miss Louisa H. Boyd and Miss Ruth Burnside sailed January 10 from Seattle, on the *Hikawa Maru*, after regular furlough.

LIBERIA

The Rev. and Mrs. Harvey A. Simmonds arrived December 21, in Liberia, on the *Amstelker*, after regular furlough.

PHILIPPINE ISLANDS

The Rt. Rev. and Mrs. G. F. Mosher and Mr. and Mrs. Ezra S. Diman and baby arrived December 10, 1937, in Manila, on the *Empress of Canada*, after regular furlough.

Religious Education

THE REV. D. A. MCGREGOR

The Diocesan Secretary of Religious Education

DOES YOUR diocese have a full-time secretary for its department of religious education? The providing of such a worker often is the most promising forward step that can be taken in this vital work. At present only twenty-four dioceses have such secretaries; there is need for at least sixty-five more even if there is to be only one worker in each diocese and missionary district.

The diocesan department of religious education is the strategic point in all our hopes for better education of our boys and girls and young people. Most parishes are ignorant of what is happening in other parishes and hence are unable to profit by the experiences of other places. Therefore their forward steps are often uncertain and faltering. They tend to cling to their accustomed ways even when change is badly needed.

The Council's Department of Religious Education is too small, and too far away to be of immediate help to individual parishes. Its few officers cannot be on hand to consult with parish groups as to their needs and possibilities.

The real unit of the Church is the diocese. This area is wide enough to save us from the dangers of narrow parochialism, and yet it is small enough to develop a real community feeling in Christian life and work. If there is to be healthy growth in the life of the Episcopal Church it must be marked by a strengthening of the diocesan consciousness and by an increasing coöperation among the parishes of the diocese.

Every parish needs certain special assistance in its educational work which it cannot provide for itself and for which it must look to the diocese. The diocesan department of religious education is the agency of the diocese in meeting these needs. But such a department can only function well if it has an efficient officer to attend to the work. And in any diocese such an officer will find more than

enough work to do to absorb his full time.

Several of the activities in which parishes need help from outside, help in the provision of which a diocesan secretary could do very valuable work, are:

1. *Teacher Training.* Every parish needs to have a plan for the better training of its Church school teachers. The help needed to make and carry out the best plan is not always available within the parish. A properly trained diocesan secretary of religious education can be of inestimable value in working out such a plan and in helping to arrange for the best leaders to put it into action.

2. *Curriculum Assistance.* Every parish faces the problem of finding and using the best curriculum material. No one curriculum can be developed that will meet the needs of all Church schools. In every case local circumstances must be taken into account. Parishes differ in traditions, in emphasis, in culture, and in the abilities of the teachers. Each needs this opportunity to consult with someone who has a broad view of the work, who knows what available materials would best meet the needs of the particular situation.

3. *Conferences and Institutes.* A diocesan officer is the person best situated to carry out the wishes and plans of the diocesan department in arranging conferences and institutes. When a group of parishes unite for such a conference it is usually possible to secure better leadership than it would be for any single parish.

4. *Efficient Handling of Offerings.* Much better results can be obtained in the Lenten Offering, the Birthday Thank Offering, and the Christmas Box work if some one person in the diocese is responsible for their administration. The distribution of literature and the spread of information regarding the progress of the work will be done much better if it is directed by the diocesan department, and

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if these plans are carried out by the secretary.

5. *Young People's Work.* Proper support and advice is not usually given to young people's organizations in either parish or diocese. Young people are sensitive as to their independence and do not want to be "bossed"; but they do want some recognition and advice, they do want to feel that the diocese cares enough about them to provide them with some one who can help in working out their plans. Too often they are left adrift, to find or lose their way by themselves. In many dioceses young people are finding in the secretary for religious education the desired friend and adviser.

6. *Library Resources.* Large resources of books and literature for use in religious education are either available or can easily be secured in parishes and dioceses. But generally no one person is responsible for organizing a plan to find and use the material and so it goes unused. This Department issues a great deal of mimeographed and printed material. It cannot send all this to every parish because of expense, and many a teacher who could use some of it never sees it. A diocesan secretary would be able to channel this and other literature to those persons who would profit by it.

7. *Building Diocesan Consciousness in Parishes.* A diocesan secretary, serving all parishes and missions in a diocese would develop diocesan loyalty and would bring about an increased sense of diocesan unity. Such an officer would be active in promoting diocesan enterprises and would be the right-hand of the Bishop in carrying on a unified diocesan program.

The position of diocesan secretary for religious education offers a very great opportunity for Christian service. It calls for special abilities and special training, it is not a position for any well-meaning but untrained person. But when the right person and the right plan are fitted together great results may be secured. A few young clergymen and a few able laymen are seeing the opportunities. But probably the greatest opportunity is here for trained women and for dioceses that will see the need and will provide places

in which these women may work. Various training centers are preparing women who are competent for this task, and as time goes on the training is becoming better and better. We look for the day when each of our eighty-nine dioceses and missionary districts will have such a full-time trained worker.

STUDENT LENTEN OFFERING

A STUDY of last year's Student Lenten Offering leads to some interesting observations. The bracket for Local Missionary Projects makes by far the best showing. At Syracuse University, for example, the Episcopal student group became interested in the building of a parish house on the Onondaga Indian reservation, near Syracuse. The group raised \$276, a sum larger than that given by any other school group. This large gift suggests that a missionary project with which students can make some personal contact is a wise choice.

The experience of last year may give a wise indication of how student giving for missions can best be promoted. Why not choose individual projects? These might even be continued over several years. At any rate this coming year, we are not sending out a list of projects, but suggesting a large number from which more individual choices may be made. For those who do not wish to hunt for a project, China aid is being suggested. Gifts however small are welcome. They can be designated, if desired, for aid to Chinese Christian students.

Last year twenty-four colleges (excluding seminaries) contributed to these projects:

1. Indian work in South Dakota.....	\$ 55.00
2. Work among lepers.....	37.63
3. Dr. Burke's work in Alaska.....	25.00
4. St. Augustine's College.....	149.58
5. Work among the Untouchables in India	2.00
6. Work in Brazil.....	22.25
7. Forward Movement in Japan.....	5.00
8. Sagada Mission, Philippines.....	12.75
9. Work with Mexicans.....	30.00
10. Paul Rusch's work in Japan.....	61.40
11. Local Missionary Projects.....	391.47
Undesignated	63.36
TOTAL	\$855.44

Publicity

THE REV. G. WARFIELD HOBBS, D.D.

PUBLICITY-MINDED Church people on Staten Island have developed a coöperative parish paper, *The Evangel*, which is published jointly by ten parishes and mailed to three thousand Church families on the island. It is a sixteen-page monthly, 8 x 11 inches, financed by advertising, subscriptions, and parish subsidies at the rate of three cents a copy to people whose names are sent in by the rectors. The paper carries a fair amount of general material, as well as news of the various parishes. The paper is in its fourth year, and is mailed under permit, not by second class mail.

ONE OF THE best diocesan papers has had a change of editor after seventeen years under the personal care of its founder. This is *The Diocesan Chronicle* of the Philippine Islands. Bishop Mosher started it shortly after he became Bishop, and in all these years has missed but one month, when he was out of the country. The Bishop has now turned over the editorship to the diocesan publicity committee, of which the chairman is the Rev. John C. W. Linsley, rector of the Cathedral of St. Mary and St. John, Manila.

IN WESTERN North Carolina an interesting publicity experiment is being tried. Instead of a diocesan paper, they buy space once a month in a local newspaper, placing a quarter-page advertisement headed News Digest of the Episcopal Church, and carrying news, calendar of events, and the Bishop's Letter. As Church advertising it is excellent. Whether it will take the place of a diocesan paper remains to be seen.

A DOUBLE comparison is made by the Rev. William P. Ladd, Dean of the Berkeley Divinity School, between Church literature published in England and in the United States, and by the Roman Church and the Episcopal Church. At the door of Westminster (Roman) Cathedral in

London, he counted no less than two hundred well written, well printed booklets for sale at four cents each. In addition there was a series of fifty cent books, written in modern style by leading theologians of the Church. Truly the Episcopal Church is lax in its use of the printed word, though Missionary Information Service provides much useful and inexpensive material, which should be far more widely used.

PARISHES AND missions used 989,500 copies of the Partly Printed Parish Paper in 1937. While that seems like a large number, it ought to be multiplied several times. A visiting clergyman said:

Your paper is so much better than most of the papers men get up themselves that I can't understand why everybody doesn't use yours, especially as it costs less.

Which sums up the situation. Orders are always efficiently handled.

AS TO progressiveness, mention has previously been made of St. Paul's Church School, Yonkers, New York, which sends THE SPIRIT OF MISSIONS to all the families of its pupils. Now it is issuing a parish paper, using the Partly-Printed sheets supplied by the Department, and mailing the paper to all Church school pupils.

THE COMMITTEE on the State of the Church, reporting at General Convention, said:

We further recommend that all deputies urge upon all wardens and vestrymen . . . regular reading of THE SPIRIT OF MISSIONS and other Church papers. Progressive professional men, merchants, and manufacturers all read the trade journals of their respective occupations; and if we would do our jobs well in the service of the Church, we should read the similar journals of Church work. . . Regular reading of such magazines is the only way to keep adequately informed on the work of missions, the progress toward Church unity, and other forward movements, of which we have heard such inspiring reports at this convention.

A Case Story from Seebohm Rowntree

During the course of his prepared speech at the Cincinnati General Convention Mr. B. Seebohm Rowntree interpolated a number of cases on industrial relations which illustrated in a striking fashion the cordial coöperation which exists between the Trade Union and the management of the Rowntree Chocolate Company, Ltd., and the tangible results to both management and labor of such frank and friendly coöperation. The request for these additional cases has been so widespread that we invited Mr. Rowntree to write out these cases. This he has done. Four cases are now available in pamphlet form from the Church Missions House Book Store (five cents a single copy; quantities at the rate of \$2.50 a hundred). Copies of Mr. Rowntree's address are also available at the same price. One of the case stories is presented here.—SPENCER MILLER, JR.

SOME YEARS ago, when we were in the midst of the depression, our business was doing badly. We have always adopted the principle of paying the highest wages the business could afford, and our wages were very greatly in excess of those commonly paid in the trade. We found we could no longer pay these very high wages, and came to the conclusion that we must have a reduction of ten per cent all round. I asked the District Secretary of the Trade Union to see me, telling him that I wanted to enter upon a negotiation with the Union, but as I was just going to leave home for a much-needed holiday, I did not wish to carry through the negotiation until I returned; I wanted, however, to let him know what I had in my mind.

I put all the facts before him. I regard it as quite improper to attempt to negotiate a wage reduction, or to refuse an application for a wage advance, unless you are absolutely frank, and are willing to let the Union Secretary know

all the relevant figures of the business. I told him that he could see from the figures I had shown him that we could not go on paying the wages we had been paying, and he asked me how much reduction I wanted. I said that we could not do with less than ten per cent. I said I thought it would be quite unfair to ask the wage earners to submit to this reduction unless everyone in the business did so, beginning with myself. We left the matter there.

When I returned I began serious negotiations, with the result that he got other members of the Union to meet me, and I placed the facts before them. They asked me if we would be willing to make the reduction in two parts, five per cent immediately and five per cent three months hence, to which I agreed. The District Secretary of the Trade Union said he thought that the reduction should be more than ten per cent in the case of the higher-paid executives, and less for the rank and file workers, but I pointed out that we paid our executives the market price for their services, and as a matter of principle paid the workers much more than the market price, and I could not in justice agree to his suggestion. I think he saw the fairness of this view. He asked me if I would promise to restore the cut as soon as ever circumstances rendered this possible. I said "No! I won't make any promises with regard to the future; all I can say is that it is open to you at any time to apply to have the cut restored, but I hope that, should the time come when we could restore it, we shall take the initiative before you do."

The officials of the Union were convinced that we had no alternative but to make the cut, and it rested with them to carry the workers with them. This was a very difficult job for them; they held mass meetings of the workers in our lecture rooms, and the transaction went through quite satisfactorily.

Woman's Auxiliary

GRACE LINDLEY, LITT.D.

The World Day of Prayer, March 4

THE CHURCH and World Fellowship is this year's theme of the World Day of Prayer to be observed, as usual, on the first Friday in Lent (March 4). The observance of this day is sponsored by the Council of Women for Home Missions and the Foreign Missions Conference, in both of which organizations the Woman's Auxiliary takes an active part. Every parish is urged to share in the service.

If arrangements have not already been made for groups of Christian women to gather for a period of corporate worship in your community, the parish Woman's Auxiliary is asked to take the initiative in calling together a committee of women of the various communions to plan for the observance. Here is a concrete suggestion for action in the field of Christian unity and coöperation.

This literature may be ordered from Church Missions House Book Store:

A Call to Prayer (free).

Adult Program, *The Church a World Fellowship* (2c each, \$2 a hundred).

Young People's Program (2c each, \$2 a hundred).

Children's Program (1c each, \$1 a hundred).

Poster (9x12) (same picture as on the Call), 5c.

The day of world-wide prayer is observed in more than fifty countries. The adult program this year was prepared in New Zealand. Where individuals cannot attend the service in the church they are urged to secure the Program and use it at home.

The offerings on the World Day of Prayer in this country help to maintain four interdenominational missionary projects, two in the foreign field and two at home: Women's Union Christian College in the Orient; Christian Literature for Women and Children in Other Lands; Christian Service in Migrant Labor Camps in the U. S.; Directors of Religious Work in U. S. Indian Schools.

If you wish information about any of these projects or about the way to arrange for the observance of the day, please write to the Woman's Auxiliary.

The Missionary Education of Adults by John Leslie Lobingier (New York, Missionary Education Movement, 1938. \$1 in cloth; 60c in paper) is a book on method that clergy and lay people alike who are interested in developing or strengthening the missionary education of grown-ups in the parish cannot afford to overlook.

Beginning with a consideration of the meaning of missions and of the objectives of missionary education, Dr. Lobingier, a recognized leader in adult education, proceeds to suggest in concrete terms ways and means of enriching the experience of adults, of creating a sense of mission among them.

There are excellent suggestions on leadership, the place of study classes, the use of tests; on reading, dramatization, and visual methods. A whole chapter is devoted to the place of money, at the close of which the question is raised: "In your Church experience, which has usually been made more important—the amount of money raised or the development of missionary-minded personalities?"

There are chapters on the approach to younger adults and to men. The book closes with a series of tests by which the progress in missionary-mindedness of individuals, of the missionary committee, and of the parish may be measured.

The Churchwoman has become the official organ for the Council of Women for Home Missions, the Committee on Women's Work of the Foreign Missions Conference, and The National Federated Churchwomen. It will be published monthly (except July and August) by the National Committee of

Church Women, the official representative of these three groups. Subscription \$1.00 per year, may be sent to *The Churchwoman*, 6200 Kenwood Avenue, Chicago.

Through this magazine you will be kept in touch with the various missionary enterprises which are sponsored interdenominationally; with legislation pending in Congress about which Churchwomen have a concern, with developments grow-

ing out of the Oxford and Edinburgh Conferences, and with the Peace Movement.

The January issue carried quotations from the Pastoral Letter of the House of Bishops. The Program Suggestions in that number were on Family Life.

Educational secretaries will find in this magazine from month to month helpful material for programs.

American Church Institute for Negroes

Auxiliary to National Council

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

St. Augustine's College Has Seventieth Birthday

ON JANUARY 13, 1938, exactly seventy years after the inauguration of its first classes, St. Augustine's College in Raleigh, North Carolina, had special ceremonies in commemoration of this milestone in Negro education. Features of the anniversary celebration included a large meeting at the college at which the speakers were the Rt. Rev. Edwin A. Penick, Bishop of North Carolina and President of the Board of Trustees, Dr. Edson E. Blackman, President of the St. Augustine's Alumni Association, Cecil D. Halliburton, Professor of the Social Sciences in St. Augustine's, and E. George Payne of New York University; an exhibit showing the history of the college from its beginning with four students in an old Civil War barracks to the present day with its 350 students occupying modern fireproof buildings on a spacious campus; and the publication of an anniversary volume, *The History of St. Augustine's College, 1867-1937*, by Cecil D. Halliburton.

FOR THIRTY YEARS the Fort Valley Normal and Industrial School, Fort Valley, Georgia, has conducted an annual Thanksgiving Rally not only to secure funds for the operation of the school but also to teach principles of self-help to the community. Year by year the income has grown, until the latest rally which produced \$2,371.50.

Annual offerings of this sort are taken in each of the Institute schools and it is good to see their total growing year by

year. The grand total for the past school year was about eleven thousand dollars, most of which was given by Negroes living in poverty.

But Fort Valley is not only happy because of the success of its Thanksgiving Rally; one of its dreams has come true. Some months ago, it sought funds to replace its two faithful mules, Daniel and Juanita. Friends met this need, the new mules are at work on the school farm, and Daniel and Juanita are taking a well-earned rest from their labors. The Institute, as well as Fort Valley, is deeply grateful for this happy response.

THE OKOLONA Industrial School, Okolona, Mississippi, has a wide-awake band instructor who is also an academic teacher in the institution. Most of the band instruction is given after supper and is more or less a work of supererogation on everybody's part. There is a great need for instruments in the following quantity and order: one BB flat Bass; two E flat Alto Horns; one E flat Alto Saxophone; one B flat Tenor Saxophone; one Oboe; one Bassoon; one C Flute; one E flat Clarinet; one E flat Baritone Saxophone. If anyone can supply these instruments, Mr. A. M. Strange, Principal of the Okolona School will be most happy to hear from them. Okolona needs many other things besides music, to be sure, but at least the music will keep everyone cheerful and happy until new buildings and equipment are provided.

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