

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, March, 1938. Vol. 103. No. 3. 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

March, 1938

No. 3

The Rev. G. Warfield Hobbs, D.D., Editor
William E. Leidt, Associate Editor

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The Cover: From a photograph by Philip D. Gendreau, New York.	

SUBSCRIPTION PRICE: \$1.00 a year in advance postpaid in the United States and dependencies. Postage to Canada or Newfoundland 25 cents a year extra. For other countries 50 cents should be added for postage.

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The Spirit of Missions

VOL. CIII, No. 3

MARCH, 1938



BISHOP TUCKER PRESIDES OVER COUNCIL—*Convention's determined missionary spirit has practical expression in first meeting under new leader although 1938 Budget has to be cut*

GENERAL CONVENTION's determined missionary spirit and the more effective provision for administration of the Church's missionary work showed immediate and practical results in the first meeting of the new National Council in New York, February 8-10.

The "dual leadership" of the previous organization whereby two part-time officers served as Presiding Bishop and President of National Council is replaced by one central full-time officer, Presiding Bishop and President (see November, 1937, issue, p. 519). Bishop Tucker in his opening address furthermore reminded the Council that General Convention left to the Presiding Bishop the decision whether to continue departmental organization, and stated that he felt the general system of departments essential in carrying out the work entrusted to the Council, but that he henceforth assumes sole responsibility. By having all responsibility rest ultimately upon the Presiding Bishop, he feels that the work will be more unified. With this in mind he is deferring the appointment of the first vice-president until he himself has had opportunity to become intimately acquainted with each Department's work. The second vice-president, to be in charge of promotion, is to be appointed as soon as possible.

After the new plan of leadership the

second notable aspect of the meeting was the large proportion of new members (see December, 1937, issue, p. 599, and January, 1938, issue, p. 33), greater than any year since the Council first met in 1920. A feeling of gratification was evident in the presence of so large a group of alert and intelligent representatives, ready to work.

When Bishop Tucker became Presiding Bishop, a vacancy was left in the membership serving until 1940. The Bishop of Chicago, the Rt. Rev. George Craig Stewart, was elected to fill this vacancy.

THE BUDGET FOR 1938

GENERAL CONVENTION with all its enthusiasm and hopefulness asked the question, "Shall the Church advance?" The Council heard with deep gratitude that despite the difficulties and uncertainties of the present time, seventy of the ninety-nine dioceses and missionary districts of the Church had reported expectancies for 1938 greater than those given in 1937; seventeen dioceses and missionary districts expect to give the same as in 1937, while twelve show a decrease. Despite this marvelous showing, however, the total of the increases was not sufficient to meet the budget of \$2,450,000 recommended by General Convention.

The Canons of the Church provide that

THE SPIRIT OF MISSIONS

the National Council shall adjust its budget to expected income on or before February 15 of each year. It was evident in November and December on the basis of canvass returns that the budget proposed by General Convention for 1938 could not be met. A reduced budget amounting to \$2,345,080 was prepared and presented to National Council. Even to balance this smaller budget required \$147,554 more than the expectancies from the dioceses and other income indicated would be available. To meet this shortage the Council reluctantly decided to make available for current expenses in 1938 the Fiske legacy of \$100,000 as had been done in 1937. The remaining gap of \$47,554 could only be met by reducing the budget and the necessary cuts were made effective April 1 unless in the meantime additional income has been secured. It is also the hope of the National Council that enough additional income will be forthcoming so that it may close the year 1938, as was done in 1937, without using the \$100,000 Fiske legacy.

In cutting the budget \$47,554, National Council adhered strictly to the directions of General Convention as to the manner in which any necessary cuts were to be made. The report of the Committee on Budget and Program adopted by General Convention provided that "any decrease be confined to classifications I and V in order that the promotional activities of the Church may be effectively maintained and developed under all circumstances."

Division I reads: Missionary Work. (a) Foreign and Extra-Continental, (b) Domestic, including Rural Work, (c) College Work, (d) American Church Institute for Negroes. These four items total \$1,989,419 or 81.2 per cent of the whole. The cut in this division amounts to \$42,154.

Division V reads: Administrative Expense. (a) Expenses of Presiding Bishop, (b) Salaries, wages, office expense, maintenance, interest, supplies in all departments, interdepartmental expenses, Church Missions House expense, etc. These items total \$267,910 or 10.9 per cent of the whole. The cut in this division amounts to \$5,400.

The other classifications of the budget are:

II. Education and Promotion

3.9 per cent

III. Miscellaneous Activities..1.7 per cent

IV. Coöperating Agencies.....2.3 per cent

An entirely new method for informing Church leaders and the Church generally of the whole situation was recommended by the Field Department and adopted by the Council. Each Council member is to be assigned two or more dioceses of which he has first-hand knowledge and with which he will confer personally. This more individual and particularized conference will be a better method of procedure than any uniform general statement from the Council as a whole. The four women members of the Council are each assigned two provinces, in which they will reach the women of the Church.

APPOINTMENTS

ONLY THREE new missionaries were appointed by the Council for work overseas; they fill long-standing vacancies:

THE REV. FRANCIS CAMPBELL GRAY of Mishawaka, Indiana, goes to Sagada, Philippine Islands. He is a graduate of Howe School, University of the South, and the General Theological Seminary, 1936. For the past year he has been curate at Christ Church, Houston, Texas. His father is the Bishop of Northern Indiana.

ALBERT ERVINE SWIFT, to be ordained this spring, will join the Shanghai staff where more ordained men are greatly needed. He comes from Claremore, Oklahoma, is a graduate of the University of Oklahoma, and expects to graduate this spring from the Episcopal Theological School, Cambridge.

ELEANOR LANE CLANCY from Mineola, Long Island, New York, has been teaching for seven years in Cuba and is now regularly appointed on the staff of All Saints' School, Guantanamo, where she succeeds Miss Sarah Ashhurst who died last year (See December, 1937 issue, page 597). Miss Clancy is a graduate of the University of Illinois. The long-familiar name of the school at Guantanamo was changed recently by Miss Ash-

BISHOP TUCKER PRESIDES OVER COUNCIL

hurst's friends in Cuba, to the Sarah W. Ashhurst School.

Two one-year appointments to posts in the United States were:

ISABEL WAGNER of Calvary Church, Wilmington, Delaware, was appointed general missionary for one year at Bear Mountain Mission, Amherst, Virginia, returning to a field where she worked from 1917-1922. Since then she has done social service work on the Delaware diocesan staff.

JANE K. CHASE, who has been working in Idaho and Oregon, was appointed for religious education work for one year in Oregon, especially among isolated people in rural districts. Miss Chase is a great granddaughter of the first Bishop of Ohio, Philander Chase.

The Council accepted with deep regret and appreciation for her thirteen years' service as Secretary for Teacher Training in the Department of Religious Education, the resignation on account of ill health of Miss Mabel Lee Cooper. For many years during her association with National Council, Miss Cooper was also the Secretary of the National Accredited Leaders Association and the wide influence of this movement owes a great deal to her fine work. The Council also accepted the resignation of Miss Avis E. Harvey as a Field Secretary in the Woman's Auxiliary. Miss Harvey, who came to the Woman's Auxiliary a year ago after notable work in the Eighth Province, resigns in order to be free for further study.

DEPARTMENTS

THE CHANGE IN the Canon on the National Council adopted by General Convention made necessary certain revisions in the Council's by-laws which were adopted at this session. Among other amendments to the by-laws was one con-

cerning the chairmanship of the several Departments. Heretofore the president or vice-presidents of the Council have presided at Department meetings. Hereafter, while the President continues as a member of each, *ex officio*, the Departments will elect from their own membership their respective chairmen who will remain continuously in office.

The President appointed Council members to serve on the various Departments as follows:

Domestic Missions: The Rt. Rev. W. Bertrand Stevens, the Rt. Rev. Herman Page, the Rev. Malcolm E. Peabody, Warren Kearny, the Hon. Blaine B. Coles, and Mrs. Henry Hill Pierce.

Foreign Missions: The Rt. Rev. Clinton S. Quin, the Rev. Frederic S. Fleming, William G. Peterkin, Ralph W. Hollenbeck, and Miss Elizabeth Matthews.

Religious Education: The Rt. Rev. Cameron J. Davis, the Rev. A. E. Knickerbocker, the Very Rev. Claude W. Sprouse, and Miss Eva D. Corey.

Christian Social Service: The Rt. Rev. W. Appleton Lawrence, Thomas J. Fleming, Jr., William G. Mather, and Mrs. James R. Cain.

Publicity: The Very Rev. Paul Roberts, the Rev. Charles W. Shreiner, Philip S. Parker, and Arthur J. Lindstrom.

Field: The Rt. Rev. Henry W. Hobson, the Rev. Edmund P. Dandridge, Col. Leigh K. Lydecker, and Robert Hallowell Gardiner.

Finance: The Rt. Rev. W. Appleton Lawrence, the Very Rev. Paul Roberts, the Rev. Edmund P. Dandridge, William G. Peterkin, the Hon. Blaine B. Coles, Miss Eva D. Corey, and the Society's Counselor, Charles E. Hotchkiss.

At the close of the Council meeting the Rev. Frederic S. Fleming addressed Bishop Tucker, saying:

We are grateful to you for your leadership of this meeting. In thanking you, we want to pledge you our loyal cooperation and support in what lies ahead.

The next regular meeting of National Council is April 26-28.

In an early issue—"In Prison and Ye Visited Me, Not" by the Rev. Ross R. Calvin; The Church in Puerto Rico as seen by the Rev. G. Warfield Hobbs; and Roaming in Rural Mississippi with the Rev. Val H. Sessions

UPHOLDING THE CROSS IN JERUSALEM—*American Churchmen through the Good Friday Offering share in all phases of Anglican mission in Holy Land*

By THE REV. C. T. BRIDGEMAN
American Educational Chaplain, Jerusalem

THE HOLY LAND is sacred to Jews. It is sacred also to Moslems as Islam is conscious of its Jewish and Christian heritage and counts Jerusalem its third most holy city, after Mecca and Medina. But above all the Holy Land is sacred to Christians. There took place the great self-revelation of God in the Incarnate life of His Blessed Son, whose earthly life has given the land a unique significance.

But the meaning of the Holy Land to Christians is not merely historical and sentimental: there is a Christian Church there, the Mother Church of Christendom, and a Christian population numbering 108,000 people. Almost the whole Christian population consists of Arabic-speaking people, but they are not Arabs. They are of the old Palestinian stock (as indeed are the Moslem Arabs, too) which is descended from the Canaanites, the Jews, the Aramæans, the Samaritans, the Greeks, and, in post-Crusading times, the European Christians, and other peoples who have ruled or dwelt in Palestine in historic times. To be sure there is some Arab stock too, pre-Islamic Christians and post-Islamic, and the people today speak Arabic because they gradually adopted the language of their Arab Moslem conquerors of the seventh century. And though they share in some degree the Arab nationalism which has grown up in modern Arabia, they are different in blood from the Arabs of inner Arabia.

These Arabic-speaking Christians represent a heroic remnant of the once dominant Christian population which was converted from paganism and Judaism in the course of the first six Christian centuries, and which clung faithfully to the Gospel of the Cross through thirteen centuries of Moslem domination, when so

many of their less hardy brethren adopted the Moslem religion of their rulers. Most of the Christians are members of the Orthodox Church of the Patriarchate of Jerusalem, heir of the Mother Church in the Holy City. As such they belong to the great Græco-Russian Orthodox Church with which our Church has so many intimate and cordial contacts and to which we look as the great Church of the East. The steady stream of Christian pilgrims from all Eastern countries has left little colonies of Armenians, Copts, Abyssinians, Syrians, and Orthodox Russians in the Holy Land, worshiping at the holy places and in their special churches, and giving a representative international character to the general Christian community.

But there has been a strong Roman Catholic influence in the Holy Land from even before the Crusades, and the revival in the nineteenth century of the Latin Patriarchate of Jerusalem, erected by the Crusaders during their brief occupation of the country, has given enormous stimulus to Latin interests, and to the prosecution of the persistent Roman Catholic effort to win allegiance of the Eastern Christian Churches to Rome. So far successful have they been in Palestine that now almost as many of the people are either Latins or Uniats as are Orthodox. Their schools, hospitals, monasteries, convents, and churches are everywhere, and witness the great zeal the Roman Catholic Church has for Palestine, second only to Rome as a place of pilgrimage.

Early in the past century American, German, and other Protestants began to take an interest in Palestine as in the rest of Turkey and the Eastern Mediterranean. But while the number of Protestant bodies is large and varied their general impress on the country is not extensive.

It may well be asked why back in 1841

UPHOLDING THE CROSS IN JERUSALEM

the Anglican bishopric was established in the Holy Land when already the Orthodox Church occupied the field, and other Christian Churches as well. Indeed, at the time it seemed to many in England like an unwarranted invasion of the jurisdiction of the Orthodox Patriarchate of Jerusalem.

The Anglican Communion began work in Palestine because it had a special task to perform for Christ's Kingdom, a task which others were not attempting adequately. The conscience of the Anglican world was smitten with the fact that the Holy Land was a non-Christian country. Even before the huge modern immigration of Jews the Christians were a minority amongst the prevailing Moslems. Today the Christians constitute about eight per cent of the entire population which numbers 1,350,000 people; Moslems number 800,000, and Jews have grown from 60,000 in 1918 to 450,000 today.

The missionary challenge of the Holy Land drew Anglicans there early in the nineteenth century. They went to witness to Jews and to Moslems the saving Faith of the Gospel. Today that re-

mains the all-compelling motive behind the Church's work. The Jerusalem bishopric, within which work the Church Missionary Society and the Church Mission to Jews, as well as the Bishop's immediate emissaries for work among Jews, Moslems, and Christians, regards itself as having an especial duty to make Christ known to the people of His own land.

The fine schools of the Church, to which come not only Palestinian Christians but Jewish and Moslem youth, are Christian schools where every pupil is brought into contact with the Gospel of Christ in word and life. The hospitals by their acts of mercy show forth the good works which Christ commands. Catechists instruct individuals in whose souls are awakened the first faint desire to know more of the Saviour. The pastoral work cares for those thousands of our own people and blood taken to the East by business, and for native Anglicans for whom we are responsible.

But while the Anglican bishopric is seeking to make Christ known to non-Christians, it cannot be indifferent to the fact that there already is a considerable



ST. JAMES' ARMENIAN SEMINARY has a picnic. Here Canon Bridgeman teaches. Strengthening the education of the Armenian clergy is but one of the many acts of fraternal coöperation between the Anglican Communion and the ancient Churches of the East

THE SPIRIT OF MISSIONS

number of Christians there, our brothers in Christ of the Eastern Churches, whose example is of utmost importance when we endeavor to persuade non-Christians of the virtues of the Gospel. Although the Eastern Christian Churches have given us an unforgettable illustration of loyalty to Christ and His Church through centuries of grave difficulty, they would be the first to remind us that domination by a hostile government, isolation from the rest of the Christian world, and poverty have sadly crippled them. Indeed, the most important first step in the conversion of non-Christian Asia is to improve the witness, both passive and active, of all Christian groups, whether they be native Christians or foreigners, English, French, German, or American.

The consolidation and revitalization of the Christian forces in the East are primary necessities. The Anglican Communion upon entering the East could not agree with either Roman Catholics or Protestants that the best way to accomplish this end was by making proselytes. The Anglicans felt too great respect for the long-suffering Eastern Churches to make an easy prey of them, and sought rather to show them love and sympathy as elder brothers in the faith. This led to a policy which for fifty years has been the cornerstone of Anglican work in Palestine.

Yet the Eastern Christian Churches do need something we can give them, just as we need something of courage and fidelity which they can teach us. They look to us for help in the education of their youth in ways demanded by modern conditions, for help in the education of their clergy, and for the encouragement

of Christian sympathy. Practical efforts along these lines have been made in the Anglican schools, to which Orthodox and other Easterns can send their children without fear of being weaned away from the Church of their Fathers, in aid given the Orthodox to help improve some of their schools in Transjordan, in coöperation with the Armenians, Syrians, and Orthodox in the education of clergy, and in many other ways.

The Good Friday Offering is the medium through which for almost fifty years the Church in the United States has coöperated with the Church of England and all other parts of the world-wide Anglican Communion in supporting the work of the bishopric in Jerusalem. And for the past dozen years the Church in America has had even closer contact through its official representative on the staff of the Bishop. Through the Good Friday Offering, American Churchmen share in all phases of the Anglican work: missionary endeavor among Jews and Moslems, care of our own people, and fraternal coöperation with the Eastern Churches.

Our Lord prayed that we all might be one. The barriers of history still divide Christian Churches, and insofar as that is true the witness of Christians is weakened, but the increasing spirit of respect and mutual trust which is being brought about by the sort of work done by the Anglican Communion in the Holy Land goes far to overcome the handicaps of past misunderstandings. We see dawning a new day when with united hearts and one voice we proclaim the fullness of God's Love, and the riches of His mercy.

I thank my American friends most warmly for their continued friendship so clearly and encouragingly expressed in the past year . . . Today the universality, the uniqueness, the centrality, of the Holy Land is as important as it ever was, if not more so. God grant that spiritual calls arising from difficulties and opportunities here may indicate to the Anglican world the need for continued aid.—GEORGE

FRANCIS GRAHAM BROWN, *Bishop in Jerusalem*

ST. ELIZABETH'S MEETS WAR'S CHALLENGE—*Air raids, skyrocketing prices, and unprecedented crowding fail to daunt staff, happy to help China in its extremity*

By DR. LULA M. DISOSWAY
St. Elizabeth's Hospital, Shanghai

THE END OF July and the first of August came hot and sticky as usual. St. Elizabeth's Hospital (Shanghai) was extremely busy carrying on its usual summer work with part of its staff on vacation. Suddenly out of the lazy, humdrum summer days came rumors of war. No one could believe it. It was unthinkable that we could have another 1932 event.

Then things began to happen thick and fast. Crowds lined the streets day and night. Refugees began to pour into the International Settlement from all surrounding Chinese territory. People were moving from here to there and there to here trying to find a spot to park themselves. Food was scarce; trucks, taxis, rickshas, were at a premium. Fifty thousand poured in over night and the stream of frightened moving Chinese had just begun. It was worth your life to go into the seething mobs; only for an emergency would you venture out.

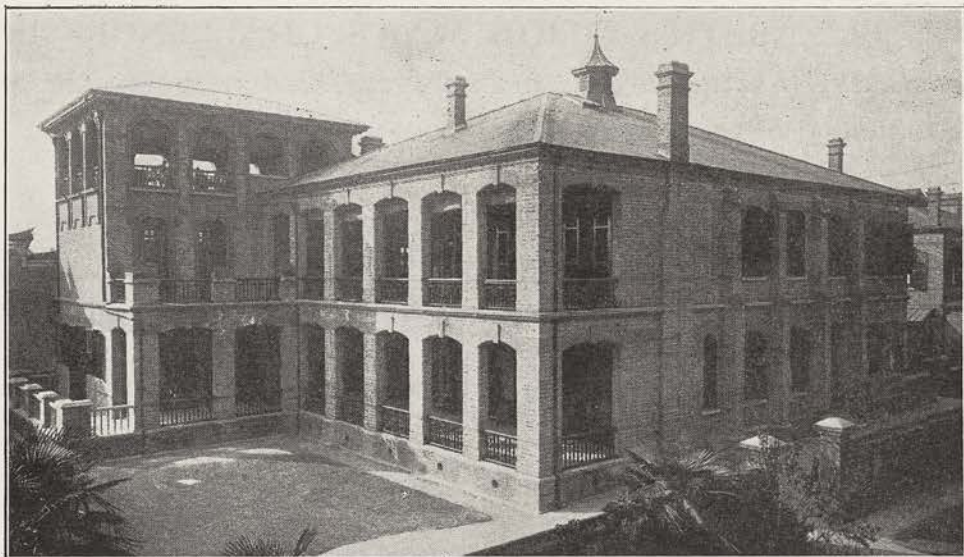
With such pre-war tension and warnings from our Chinese friends to prepare for any emergency, we did not want to be caught napping. Quickly we began to borrow beds from St. Mary's Hall, closed for the summer, to buy cots, to convert classrooms and nurses' playrooms into temporary wards, to get in food supplies, and to carry on just the same.

Then came the crash of Friday, August 13, 1937. It was unbelievable—a war, called "An incident"; 1927 and 1932 were play to this. Bombs dropping, shells flying, airplanes whizzing, radios screeching out messages to all nationals every hour, preparations to evacuate, banks closing—was pandemonium. In the midst of all this St. Elizabeth's had to carry on. Dead and dying were

brought in, operations were running day and night, babies were being born, and a thousand and one things had to be done at once. In addition a constant watch had to be kept to keep nurses, patients, and visitors under cover. Air raids were a new experience with unrealized dangers. With the crash the hospital was changed from the usual two hundred beds to three hundred over night. All gas was cut off, leaving the hospital with no way to sterilize. The whole routine had to be changed in the twinkling of an eye. Thanks to our loyal nurses and doctors it was done and done smilingly. We learned to deliver babies using three towels instead of six and yet keep sterile. We learned to work with less and to use substitutes. Our friends at the Country Hospital and St. Luke's came to the rescue with daily sterilizing for operations. We used electricity and Lysol for sterilizing instruments wherever it was possible. Our electricity bill was doubled in one month.

The entire hospital during this emergency was crowded in every department and we were daily turning away minor or chronic cases. We were the only big maternity center running in Shanghai; others had to evacuate and run on a reduced scale. So our maternity department felt the war heaviest. Babies were everywhere. They were being born at the rate of fourteen to twenty in twenty-four hours. Day and night we were at it. It was necessary to send mothers home or to crowded refugee camps on the fifth or sixth day to make room for others pouring in. Each morning found five or six on stretchers ready to be put in a bed as soon as one could get out. Bookcases used in 1932 would not hold the babies. Instead we had them lined on cots. It was a sight worth seeing. In August we had 342 deliveries. From August 13 to September 13, the first month of the con-

THE SPIRIT OF MISSIONS



MATERNITY CASES during the first four months of the present conflict in China increased from one hundred to two hundred per cent in St. Elizabeth's Hospital; but one aspect of the strain placed upon all its inadequate facilities by the undeclared war

flict, we had 381 babies born against 265 in the first month of the 1932 war. The other months were: August 342, September 310, October 224, November 350, against our usual 120-130 for these months, and there is no let-up yet. This department was not the only busy spot, though it was the most enjoyable as we had no horrors of war here.

The surgical wards were going strong. With bombing and shelling, we were busy day and night with terrible war casualties and mangled innocent refugees. It was pitiful to see a healthy young woman of twenty years dying from a shrapnel injury which had torn her entire right leg from her body; to see women who had nothing to do with the "Incident," with heads, arms, and legs mangled or abdomens injured most seriously. A little tot of seven was brought in with his stomach protruding on his abdomen. We expected him to die at once. Instead he came out of the shock and begged us to save him. His baby smile will never be forgotten. He died two hours later. But these are horrors of war. Now with the war moved away, I have wondered how we carried on. We are convinced that it

could not have been done except through the perfect coöperation of our doctors and nurses. The spirit of self-sacrifice of our Chinese staff will ever be remembered.

The medical and children's wards also had their share of work. Epidemics of cholera, typhoid, and dysentery were in swing. Daily we were turning cases away because of no beds.

The clinics were running to full capacity; special clinics were crowded. Here is one very touching case that came to me. I was called to clinic to see a police case. As I entered the clinic building I saw a little tot of eight years leading his little sister of five years, followed by a Chinese policeman. As he came into the room he patted her on the shoulder saying *Feh-Au-Koh, Mei-Mei, Feh-au-Poh* ("Don't cry, little sister, don't be afraid"). I could not keep back the tears. On questioning I found Di-Di and Mei-Mei were all that were left of a family of seven. Mother, father, and three other children had been killed before their eyes in the Brenan Road bombing. The children had not eaten for two days. We delayed the police report while we gave the boy a bowl of rice big enough for a man. He

ST. ELIZABETH'S MEETS WAR'S CHALLENGE

devoured it so fast we had to stop him several times for fear he would get indigestion. With forty cents in his pocket we sent him with the police to go to a crowded refugee camp. The injured Mei-Mei we kept with us until she was well and then sent her to join her brother.

During this time the hospital laboratory was running over time. The kitchen was doing double duty. Meals had to be served in series to care for the influx of patients.

St. Elizabeth's has been especially fortunate in the trouble. Situated as we are, it was not necessary to evacuate. We have not lost a thing but have been able to carry on. We have been in danger many times. Shells have fallen on our compound, through the roof of the doctors' house, and on the hospital. The most marvelous escape was when a shell came through the roof of our children's ward, tore off the side of a table and landed in a child's bed. We had just moved the critically ill child to the foot to give it oxygen so he was not injured. People have been killed at our very gates, bombs and shells have exploded very near, and for nine weeks daily fighting at the North Station a few blocks away gave us plenty of music, but yet we are safe and all here. The nurses say we have a Guardian Angel. Not a single person has been injured and all have kept well under the strain; but we are all a little thinner!

In addition to the hospital work the nurses have helped in the base hospitals for soldiers. In response to the call ten were sent to help organize a base hospital and care for the soldiers. In order not to break down, these nurses were replaced from time to time by others from here. They did a wonderful piece of work under Miss Elizabeth Falck from St. Luke's.

War brought many worries especially in buying supplies. Prices jumped sky

high. Coal ordinarily purchased at twenty to thirty dollars a ton jumped to forty dollars and more, and was hard to get even with money to buy. Cellulose cotton, of which we use such a large amount, went from sixty-eight cents a pound in July to \$1.15 in August. We finally obtained fifteen hundred pounds through a friend and paid dearly. That would only last a short time. Shipping was blocked and nothing coming in. One of our Chinese nurses used her head and we substituted Chinese brown paper sterilized for cotton pads in maternity cases. It cut that expense to less than half and solved that cotton problem. Alcohol was at a premium, going from \$10.50 a case in July to forty dollars. Shortly the Shanghai Municipal Council and the Chinese Medical Association took over certain commodities and things eased up a bit. Friends sent in supplies for refugee babies and clothes, so we had essentials to carry on.

The "Incident" has moved on to Nanking and the interior. The excitement is over but the tension is still great. We have settled down to the grind and routine which is in many ways harder. Prices soar, commodities are hard to get, and we are still running three hundred beds. Helpless refugees pour in daily and with them no income, so the financial drain on the hospital is greater than before. Our nurses' training school has not opened yet but we expect to do so in March. The refugee camps are crowded and a great cry goes up for help. Our staff is now doing its bit by giving certain hours each day in a camp to help care for clinics (see February issue, page 51) and for cases which do not need hospital care. All around us are the disasters of war but we smile and work, confident that better days are ahead, and proud of our privilege to help China in her hour of need.

The China Emergency Fund on February 15 amounted to \$124,247.48. Checks to aid our Christian brethren in China may be sent to Lewis B. Franklin, 281 Fourth Avenue, New York, marked *For China Emergency Fund*.

St. John's Goes On in Crowded Quarters



CONTINENTAL EMPORIUM, six-story office building, now houses St. John's University, Shanghai. Headmaster and Chinese vice-principal (below) of the middle school in their office



SUBDIVIDED OFFICES become St. John's classrooms. The Woman's Lounge (below) is always crowded as not more than twenty students can work here at once



ADVANCED JOURNALISM meets in the corner of another classroom. Note the stove which is the only source of heat. (See Mr. Votaw's article on the following page.)

OFFICE BUILDING HOUSES COLLEGE—*In unheated rooms surrounded by refugees and aromas of cooking, St. John's, Shanghai, carries on with 1,000 students*

By MAURICE E. VOTAW
St. John's University, Shanghai

MORE THAN A thousand students are attending St. John's University and St. Mary's Hall in the Continental Emporium, in Shanghai's downtown district.

The acting president, Mr. Wm. Z. L. Sung, and some of the alumni, together with faculty and mission representatives, met the middle of September and decided to attempt to conduct classes. The response far exceeded expectations. Before the opening date it was decided to open the middle school part of St. Mary's Hall. More rooms were rented, others were divided, so that by the time classes began on October 18 there were twenty classrooms, a woman's lounge, a faculty lounge, two offices, and a reading room in the temporary quarters.

University classes meet from eight to twelve o'clock each morning, and those of the middle school and St. Mary's Hall, from one-thirty to four-thirty each afternoon. First year students in the School of Medicine go to the campus for their work in organic chemistry and anatomy, and the School of Theology continues on the campus. Both had to move out, however, when the shelling in the Jessfield area forced all faculty members to evacuate for two weeks early in November. Other medical school classes are held at the Continental Emporium and at St. Luke's Hospital. It has not been possible to conduct science laboratory work downtown, and since the Japanese gained control of the western district no one has been allowed even to visit the Science Laboratory Building, located on the north bank of Soochow Creek.

The downtown quarters are cramped and crowded. The general office has fourteen desks and tables at which work the registrar, freshman dean, university

and middle school registrar's staff, the bursar, assistant bursar, secretary, Chinese secretaries. In the president's office are desks for the president, acting president, headmaster, and vice-principal of the middle school, principal and dean of St. Mary's Hall, and secretary to the president. The Reading Room can accommodate about fifty students, by packing, and almost twenty women students can study in the Woman's Lounge. The Faculty Lounge contains the card catalogs of the entire university library, some standard reference books, two mimeograph machines, the stock of stencils, ink, and paper, leaving little room for faculty members to sit while waiting for class. Several small classes also meet in the Faculty Lounge. The men students have only the hallways in which to stand during free periods.

Stoves have been placed in each classroom and office, since the Continental Emporium is not heated this winter. Only two elevators are being used, which necessitates many students and faculty members climbing from four to six stories to their classes. Many rooms in the building are filled with refugees; the noise of the streets is seconded by the noise of crying children outside the classrooms. Cooking odors also abound.

University students include eighty-one from fifteen other universities in China. Such students could not reach their own institutions, or their schools were not able to open because of the hostilities. Thirty are Ginling College students. Second and third largest number of guest students come from Yenching and Soochow.

This year marks the first admittance of women students to all classes and departments of the university, there being one in the School of Engineering and two in the School of Medicine, in addition to women in all classes in the School of Arts and Sciences.

WAR COMES TO CHANGSHU—*Leaving the tiny country village of Mo-Ba-So, American missionary has exciting hours before reaching Shanghai on Thanksgiving eve*

By THE REV. HOLLIS S. SMITH
Changshu, China

Last month Mr. Smith told of his journeyings in and about Changshu under almost constant aerial fire to arrange the affairs of his stations. When we left him, he had tied up at Mo-Ba-So where he expected to find his colleagues awaiting him.

I WENT TO the house where we had been staying to call to them to let us in, and discovered the door locked and barred. I was dumbfounded. Then I saw that every house in the place was also locked and barred. Not a soul in the village. I sent the boatmen to look around and see if they could find anybody. But they came back having seen nobody. Shortly after an old woman whom we knew showed up, weeping bitterly. Finally after a long time she said that the village had been looted by Chinese soldiers the day before. All the village had fled and were hiding in small boats in the canal reeds a mile or so away.

After a good deal of trouble I located the family with whom we had been living. They were all huddled up in a small boat by the side of a straw hut. Then I learned that my city staff had not waited for me. Mr. Wu, his wife and three children, Catechist Yang, his wife and three children, Mrs. Tser and Miss Loh the Biblewomen, had left in two small boats two days before. The only one left of the Christians staying there with us was Mrs. Yao, the mother of our hospital nurse. Mr. Wu had left a note saying they had left for Lo Cher Jaw, an outstation of Wusih parish beyond Wusih on the Tai Hu Lake. He said that because the bombing and the machine-gunning of the whole district had been so bad they could stand it no longer and could not wait for me. Sometime before, I had arranged with Mr. Wu a rendez-

vous at Lo Cher Jaw in event anything happened while I was away from Mo-Ba-So. This was because I had heard from the Rev. E. R. Dyer, priest-in-charge at Wusih, that he and his staff were also going to Lo Cher Jaw, a small village, tucked away in a seemingly quiet spot, a good place to stay and wait on events.

By November 16 the rain had stopped, the sun was out, and planes again were very active, with heavy bombing all around us. I discovered the Rev. Wesley Smith was not far away, so sent for him to come at once with his luggage and bedding for we would move off at once. He arrived in a short time, about exhausted physically and nervously. He had been sitting for days under a terrific pounding all about him, and just the day before a big bomb had dropped a few yards in front of the little farmhouse in which he was staying. Shortly after that, Chinese soldiers came through and looted the house in front of his eyes.

The whole countryside was very unsafe. Fields, boats on canals, villages, large and small, were being bombed and strafed from the air with machine guns. And to add to the confusion, retreating soldiers looting. Mr. Smith said that Mr. Wu had urged him to go with them. But he said he told them that I had said that I would be back for him, and he was sure that I would be back. The Chinese said that it was impossible for me to get back but Mr. Smith said he was counting on me and that he was sure I would turn up.

The Mo Ba So Christian family with whom we had all been staying for so long were quite unable to make up their minds what to do. First they were going with me, then they would stay. Then they decided again to go with me. The whole countryside was in the same state of

mind. Nobody knew what to do. Finally we got on the boat and set off toward Wusih, Mr. Smith, Miss Yao, the nurse, her mother, and myself. At the last minute the others decided to wait until the next day. Going down the canal, the din of bombing around the countryside was terrific. At noon the sky clouded over and a drizzle set in, but by this time we had passed through the worst part of the journey on the way to Wusih, and entered the small canal with overhanging trees on both sides so we could not be seen from the air. We now met thousands of people in small boats, fleeing from their homes, all traveling in the same direction. It was a pathetic sight.

We rowed until three o'clock in the afternoon when the boatmen could go no further. They had been rowing steadily all night and all day until now. As we all needed food and rest badly, we tied up in a small branch canal to rest. We were able to buy eggs and vegetables at a nearby village and with the rice we had on the boat we had a good meal and settled down for a rest.

The next morning (November 17) at one o'clock I called the boatmen and we set off again. The canal was still jammed with boats carrying refugees toward Wusih. But an hour or so later we left the greatest of the crowd, turning off the main canal to go around the city and head south towards the great lake. We had two motor roads and the railroad to cross, and I was hoping to get by these dangerous spots before dawn. The rain had stopped but a heavy fog had settled.

We were rowing along quietly, daylight had just come, when all at once we heard a shout, followed by a rifle shot. The bullet landed with a plop just beside the boat. I fully expected to hear more shots but when I hastily went out on the small deck of the boat, I found myself looking into a rifle held by a Chinese soldier standing on a bridge. He ordered us in and another soldier started climbing down the bank towards the boat. I saw at once that they were Central Government troops and heaved a sigh of relief. Everywhere and at all times I had met

nothing but courtesy and excellent treatment at the hands of these units. They wanted to know who we were and where we were going.

We got around the city of Wusih safely and turned into the Grand Canal. It was simply jammed with boats. Hundreds of thousands of people fleeing in all directions; all hoping to find a safe place to go to and nobody knowing quite where that might be. Thousands of troops, too, were moving up the canal towards Chin-kiang. Boats were being impressed right and left. But fortunately the weather was very foggy, hence no Japanese air activity.

It was here that we first learned that St. Andrew's Hospital, Wusih, had been bombed. All in the city, including our people, had gone. I was then sure that my own people had not stopped in Wusih. After two hours on the Grand Canal, we turned south again in the direction of the lake and Lo Cher Jaw. Here one boat stopped me and asked for a doctor; a very small boat, simply jammed with people and goods. They had come from Changshu district; one of the women was very ill and needed help badly. We stopped but the woman was obviously dying of typhoid and there was nothing we could do. They had been rowing for three days. Everywhere they went it was unsafe, and now they were returning to Changshu district. They felt it could not be any worse there than where they were. We went along the Canal asking at every turn the way to Lo Cher Jaw, for this district was unfamiliar to us. Finally, late in the afternoon, we got into the small canal that leads to Lo Cher Jaw and landed in the village at five o'clock.

We turned a corner into the village and saw a rather large boat tied up there and drew up beside it. Just as I stepped out of our boat, I met a friend from Wusih, a former school teacher in our Changshu Boys' School. The boat was jammed with people, most of whom I knew—catechists, Biblewomen, school teachers from Wusih, and a number of Christians. Then I discovered that the village of Lo Cher Jaw was also moving out. Mr. Dyer and Mr.

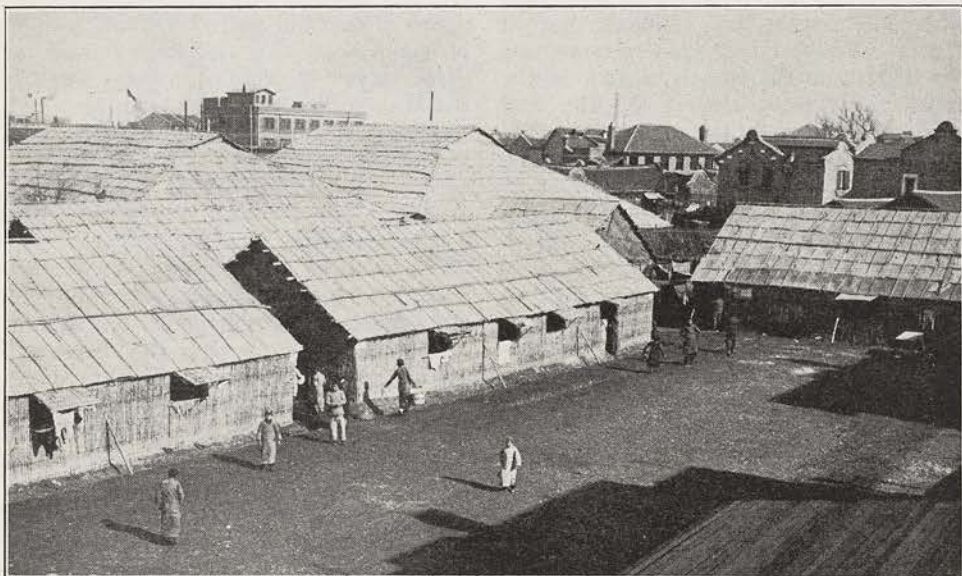
THE SPIRIT OF MISSIONS

Yang of Wusih, Mr. Wu and my staff from Changshu were not there. This news was a sad blow, for I had expected to meet all the Wusih people and all my people here in this village, settle down in a quiet spot, and wait on events. Instead, the whole village and district were upset and moving out, and part of the Wusih station workers on the point of moving out. Had we been fifteen minutes later in arriving, we would have missed them. They were all ready to move off.

The boat was a forty-foot narrow craft, normally used for carrying cloth goods. The only covering was straw mats over the top, arched so that a person could sit but not stand up. The stern was fitted with a higher covering so that the four boatmen, two men and two women, could stand and scull the boat along, and fitted with a Chinese stove for cooking food. These people were headed for Chinkiang, planning to cross the Yangtze there and make for Yangchow.

I at once made up my mind to abandon my small boat there, move off with these people to the river, and make my way to Shanghai. I did not want to go to Yangchow, for I felt that, once in that place, it

was only a matter of time before I would have to make another move. Mr. Wesley Smith and my people agreed with me. I talked with Mr. Chang, the headmaster of St. Mark's School in Wusih, and head of the Wusih party. He and all the rest were delighted to have a couple of foreigners on the boat and agreed to follow my plan. Indeed it was very unlikely that they could make Chinkiang *via* the Grand Canal. With such large troop movements on the way, large boats were urgently needed, and without doubt they would have been unceremoniously turned out and the boat confiscated before they had gotten very far. They all realized that. I doubted that even our presence on the boat could save it, but that was a risk we had to take. My plan was to head for the river at a point just above the Kiangyin forts, take a chance on crossing there, move by inland canal to the port of Nantungchow, and catch a British steamer there. It seemed to me to be the quickest and easiest route out. I was not sure of anything. But three weeks previously in the last letters from Shanghai I had heard that British ships were now calling at that port, passengers



CHRISTIAN REFUGEE CAMP conducted by the Shanghai Christian Federation on the property where it is hoped some day to erect an adequate hospital replacing the present St. Luke's and St. Elizabeth's (see February issue, p. 51)

WAR COMES TO CHANGSHU

going through inland somehow, in order to pass the boom (barrier) in the river at Kiangyin. I had no idea how conditions were now, but it seemed to me the best plan of all. The main thing now was that we should move rapidly.

We transferred all our things to the bigger boat. I paid and dismissed my boatmen who wept bitter tears at being thus abandoned. We climbed on the boat and moved off; all in less than half an hour. There were now fifty-one people on the boat. It was so jammed that it was almost impossible to move, and only possible to sit up or lie down; then there wasn't room for legs! But all were cheerful and in good spirits. We started at six o'clock, moved down the canal a short distance, and stopped to eat, squatting down in the boat with full rice bowls handed around and eating greens and turnips. I and my party were very hungry for we had eaten nothing all day except some soft rice early in the morning. We were dog-tired, too. But I urged the boatmen on, taking turns rowing all night, in order to cross the railroad before daylight, and get as far as we could before bombing got too bad.

At daylight the next day, we were still moving north; the weather was drizzly and foggy again. An ideal day for us, for no planes were out, although the matting used for boat covering was very leaky. We rowed all this day and all the next night, stopping only to cook meals. The four babies in the crowd were very fretful, and we were all very uncomfortable; but we were moving. What news we could pick up along the way was very bad. Just at dusk we stopped at a large village to buy food, and were told that the Japanese had landed at Nantungchow, across the river whence we were headed. As we neared the Kiangyin forts, heavy firing was clearly heard. The Chinese were now very dubious of the adventure, but I said we were headed for Shanghai and would reach there somehow. So we moved on, rowing all night once again, and landing at daylight at the fort of Hsia Kong.

On looking around, I found this was no fort at all, just a point where the



HOLLIS SMITH after his return from the missionary journey described in this article, with the Chinese superintendent of the refugee camp

canal ran into the river, and with only a single tea house on the canal bank. But they assured us that it was possible to cross the river to the port of Tsingkiang, just opposite. There were no troops in the place but the Kiangyin forts were banging away at the Japanese fleet just below the forts and being answered in return. There was a high wind blowing from the river, and the waves were angry. Our boatmen would not risk a crossing in such weather in so small a boat. The river is about two miles wide here with a very swift current and tide. So we tied up to the bank and spent the day hoping for better weather tomorrow. It was good to get out and stretch, even though the mud was knee deep. Mr. Smith and I were able to get a shave and a decent wash in the tea house, the first in several days, although the water was unsettled, muddy Yangtze River water. Anyhow we had been drinking that same water for the past twenty-four hours, boiled. The weather was still in our favor, rainy and misty.

The morning of November 21 was still very windy and our boatmen said they could not make it across the river. Mr.

Chang and I got the boatmen and walked to the mouth of the canal, hailed a river sailboat tied up there, and asked them to sail us across. They would not risk it alone, but said with two sailboats they thought they could tow us across. We bargained with them for two boats for five dollars to tow us across the river. We moved down the canal and they tied their ropes on to our boat and we started across. Despite all fears, the crossing was swift and uneventful. These river boatmen knew their business, and we landed in the Ba-Wei-Kong canal, which leads directly to Tsingkiang, in just an hour. After rowing up the canal all day, we arrived outside the city of Tsingkiang at dusk.

It was raining again, but two of the teachers went into the town to get the news. They came back shortly saying that the Japanese had not landed at Nantingchow and that the canals were open to that port. There were no motor cars to be had. There was a great deal of military activity and impressing of boats in this place, but nobody bothered us except to ask who we were and where we were going. We decided to start at once to Tien Sung Kong, the port of Nantingchow. Then we struck a snag. The boatmen flatly refused to go on. They said they had agreed to go to Yangchow and would go nowhere else. No amount of argument or promise of money would move them. After an hour of wrangling with the boatmen, I told all to get their stuff together and we would all move off the boat. But I told the boatmen I was going straight to the military as soon as we got off the boat and offer it to them for it was now free. That ended the argument. Because of hard rain, head wind, and unfamiliar canals, we waited until four o'clock in the morning to set off again. We had been told at Tsingkiang that a British ship was sailing for Shanghai on the twenty-third, but after rowing all day I could see by our progress on the map that it was impossible for us to make that boat, so we stopped again at nightfall.

At four o'clock on the next morning, we started off again, and three hours later arrived at the village of Tsang Wang

Kong, a mile or two in from the river. Here we were stopped by the military for examination. I got off the boat to give my card to the guards and there in front of me stood two foreigners, a British and an American. The Britisher was connected with the shipping company and had just arrived in his launch. He was inspecting the freight route being used by the shipping companies inland in order to get by the boom across the river at the Kiangyin forts.

I told him where we were going, and he confirmed the report we had of a boat sailing the next day for Shanghai. But it was impossible for us to make it in our boat, rowing the inland canals, too slow and too roundabout. He suggested we take to the Yangtze River. We were below the boom and could keep close to shore with our boat. In event of trouble from the Japanese gunboats we could go ashore. I decided to try it. Times being what they were, anything could happen overnight, and if we missed it, there might not be another boat. Neither the boatmen nor any of us had ever attempted to sail the Yangtze in a small boat, or any other boat for that matter. But the Chinese were willing and agreed to try anything, and even the boatmen agreed. They, poor fellows, had nothing else to do. The military here were very helpful and polite. They gave us an escort to help us get by the fort at the river entrance of the canal one mile away.

So down the Grand Canal we rowed on an outgoing tide, dropped our escort at the fort, and sailed out onto the Yangtze. This day was bright and clear and sunshiny, the first in many days. We stripped off the coverings of the boat, moved the floor boards off, and everybody got into the bottom of the boat. Then we hoisted sail and with a fine following wind and favorable tide went down the river. The Kiangyin forts were still banging away across the river from us; the Japanese were returning the fire. But we were behind an island and could see only two Japanese gunboats across the river. We were sailing along, making fine progress, when all at once rifle fire broke out from the north bank. We all turned

WAR COMES TO CHANGSHU

to see what was happening and saw that we were being shot at by Chinese soldiers. So down came the sail with a crash and we turned in to where they were. In arriving within hailing distance, we discovered that all they wanted to know was who we were and where we were going. I gave them my card and they were very polite and apologetic. Again, Central Government troops! The trouble was, they had yelled to us to come in, but we had not heard them because of the wind and waves. They then told us there were several other examination points along the river, and to watch out for them. We hoisted sail again and kept closer to the shore, with one eye open for Chinese soldiers on the north bank of the river and the other keeping a sharp lookout for Japanese gunboats across the river. The two Japanese boats had now moved up the river a bit, so we figured that they had not seen us.

After being hauled in for military examination four times by Chinese soldiers, and six hours of good sailing down the river, we hove alongside the British steamer *Pingwo*, and were welcomed aboard. We were all jubilant and happy that our long hazardous journey was over at last, although we were wet and cold and hungry. I was so tired I could hardly stand. We had had ten days of the hardest kind of going with little food and less sleep but we had arrived without an accident or incident involving loss of life. There had been several times when I thought we would not get through without

some of us being killed, or being left flat in the country without a boat. Three times on the way we had recited the Litany when things looked darkest, but the Good Lord was indeed good to us, and "brought us safely to the haven where we would be" for it was indeed His goodness and His mercy that brought us safely through so many dangers.

What happened to my staff from Changshu, Mr. Wu, the catechist, and Biblewoman, and their families, I do not know. This was the only unhappy part of the whole affair. They left two days ahead of me and should have met me at Lo Cher Jaw. But they never arrived. All, however, know the country well and I have every hope that they are safe and sound in some out-of-the-way village, where they can wait safely until conditions get a little more peaceful.

The *Pingwo* did not sail until November 24, so we had a day in which to rest and clean up. We sailed from the port of Tien Sung Kong at six o'clock in the morning of the twenty-fourth and arrived in Shanghai just after noon of the day before Thanksgiving Day, mighty happy to be safe and sound with our own people once again. We had sent a wireless the day before from the ship. Mrs. Smith, Miss Gertrude Selzer, and Dr. Claude Lee were on the jetty to meet us with bus transportation all arranged to move the crowd with their luggage to the refugee camp at our own St. Peter's Church where hot noodles welcomed the weary wanderers.

Some Books to Read in Lent

The Reconciling Christ: The Presiding Bishop's Book for Lent (New York, Harpers, \$1).

Apostle of China: Samuel I. J. Schereschewsky by James Arthur Muller (Milwaukee, Morehouse-Gorham, \$2.50). Discussed in our December, 1937, issue, page 596.

Christianity in the Eastern Conflicts by William Paton (Chicago, Willett, Clark, \$1.50).

The American Prayer Book by Edward L. Parsons and Bayard Jones (New York, Scribners, \$2.50). To be discussed in an early issue.

THE MISSIONARY REPORTER—*From East and West, the homeland and lands overseas, comes news of how the Church moves forward amid current conditions. Number of missionaries*

THE WIFE OF an American official in China recently spent a few weeks in Japan on her way home to the United States. Walking along the street in Tokyo one day, a Japanese gentleman fell in step with her, asked her if she were an American, and apologized for speaking as he did but felt that he must. He said, "I don't know who you are and you don't know who I am, but I am Japanese and you are American, and you are soon going to America and I want you to tell the American people that we Japanese do not want this war. We do not want to fight China. It is only the militarist party in control and we are helpless."

↑ ↑ ↑
"IN OUR WANDERINGS last summer," writes Dr. William H. Jefferys of Philadelphia, "we visited St. George's Mission, Pine Grove Hollow, Stanley, Virginia. That is a house of peace and blessing if there ever was one; or perhaps the reference to 'the shadow of a great rock in a weary land' would be more literally appropriate, for the name of the mission house is Rock House.

"The mission stands at the foot of a rocky hillside on the single road that leads upwards into Pine Grove Hollow and, towards dusk, is shadowed by the rock. We met Miss Nelson there—an old friend, and Deaconess Hutton and Mrs. Armitage—three lovely human spirits; and they introduced Virgil Pettit, who acted as our cicerone.

"He is a handsome boy with a sort of St. Francis of Assisi face and heart, too, I guess. I do not know whether he inclines that way, but have a feeling that he might grace the Christian ministry if he could make the grade intellectually, and scholastically. He goes into the nearest town to school, but spends most of his leisure time hanging around the mission, making himself useful and pleas-

ant; both of which aspects of his character were made evident to us.

"We have had the opportunity of hearing from Virgil a couple of times since the summer, and he signs his letters 'Your friend' which we consider an honor to us. A while ago we ventured to send him a small parcel, in response to which we received this letter which I am taking the liberty of printing without his permission:

"On my way hunting this morning, I stopped by Rock House to see Miss Nelson. She gave me your package. Mrs. Armitage said, 'It sounds like a watch.' When I opened the package, I found the watch. I am most grateful and appreciate your thought of me.

"Now I won't have to carry the alarm clock over to the church and back every time I want to ring the bell. Thanks again."

↑ ↑ ↑
AMATEUR RADIO operators have again come to the rescue, this time relaying a message from Manila to Kansas City.

The diocesan Woman's Auxiliary had been hoping to have Deaconess Charlotte Massey of Balbalasang, Philippine Islands, at their annual meeting and there had been some uncertainty as to whether the Deaconess would leave for furlough in time.

An invitation and query sent to her was answered by a radio expressing her regrets, sent by an amateur in Manila, picked up in California, relayed to Joplin, Missouri, picked up by Donald Bayer in Kansas City and telephoned by him to Mrs. Albert Deacon, W.A. president, to whom it was addressed. All a free service.

↑ ↑ ↑
THERE ARE 568 men and women missionaries in the United States whose salaries are paid wholly or in part through the National Council: 15 domestic missionary bishops, 363 clergy, 42 laymen, 61 women who are not under the United Thank Offering, and 87 women who are.

The Missionary Camera

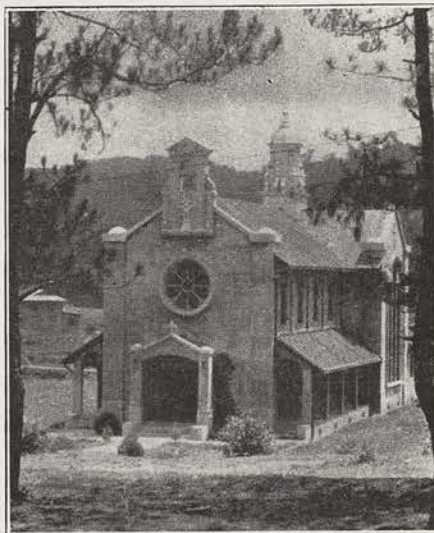
Invites and Brings You Pictures
of the Church Throughout the World



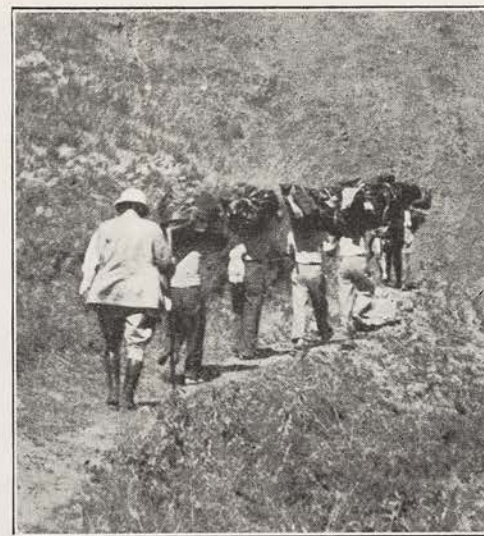
FIRST CONSECRATION in the Philippines of an Anglican Bishop was held on St. Paul's Day, January 25, in the Cathedral of St. Mary and St. John, Manila. **THE SPIRIT OF MISSIONS** presents here pictures of some of the work over which Suffragan Bishop Wilner will have supervision as Bishop Mosher's assistant. The consecration story will appear soon

The Missionary Camera — Baguio, Bishop Wilner's Home Since 1929

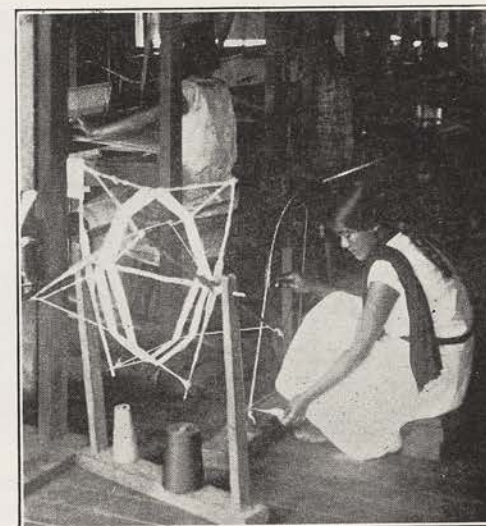
Robert Franklin Wilner who became Suffragan Bishop of the Philippine Islands upon his consecration on St. Paul's Day, began his missionary service as a layman in China where he was assistant treasurer of the Mission for the decade 1916-1926. Then followed study in the Philadelphia Divinity School. In 1928 he returned to the East, this time to the Philippine Islands where he was stationed for a year at St. Stephen's Mission to the Chinese in Manila before going in 1929 to Baguio in the Mountain Province. There he was headmaster of Easter School for Igorot children



RESURRECTION Church, Baguio, serves the pupils of Easter School of which Bishop Wilner has been headmaster since 1929



BISHOP MOSHER soon will be relieved of a large part of this arduous mountain travel by his new Suffragan



EASTER SCHOOL for Igorot boys and girls includes in its practical curriculum instruction in weaving

BISHOP WILNER (seated third from right) as headmaster of Easter School with members of the faculty. Mrs. Wilner is in the center. The other clergyman is the Rev. G. C. Bartter; the balance of the teachers are Igorots, most of whom were trained in the Church's schools

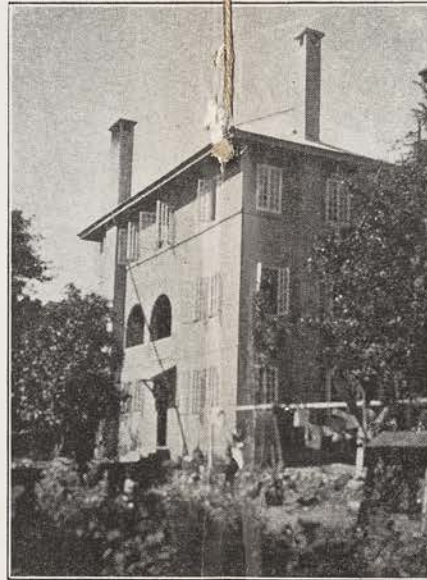


IGOROT WOMEN (above) carry all burdens on their heads; men, usually on their shoulders. These women are carrying newly harvested rice. At the left is a homestead on Luzon

The Missionary Camera Sees All Saints' Mission in Bontoc



CHICO RIVER at Bontoc is crossed in canoes of this type (above). Samoki, a Bontoc outstation, is in the distance. In Bontoc itself, All Saints' School for Girls recently rejoiced in a new building (right) erected by a gift from the U.T.O.



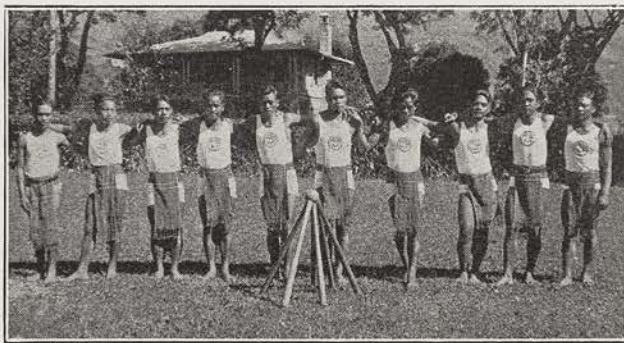
ALL SAINTS' Mission, begun in Bontoc thirty-five years ago, is in the left background of the above picture. Note the rice terraces in the foreground. The mission school at Guinaang, one of Bontoc's eight outstations, is shown below



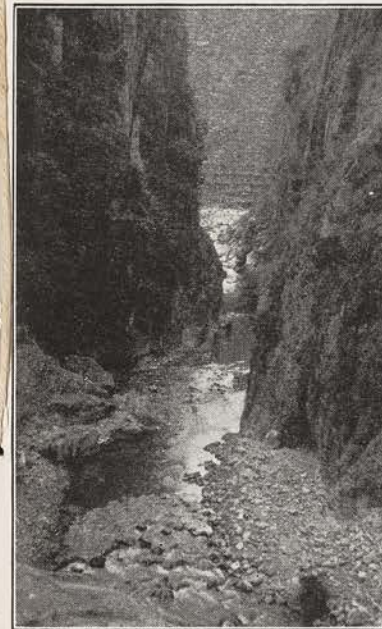
LACE MAKING is taught in All Saints' Girls' School, Bontoc



MAYOR (above) of a Bontoc outstation. All Saints' Boys' School develops sound bodies as well as sound minds and souls. At the left is a winning baseball team



GORGE near Alab (below), another Bontoc outstation. The scenery throughout the Mountain Province is rugged and virile, adding to the difficulties of ministering to scattered *ilis*



SAMOKI Igorots (below) served by missionaries from Bontoc



The Missionary Camera Roams North and South in Philippines



TINGUIAN WOMEN working in the fields near St. Paul's Mission, Balbalasang, the most northerly station in the mountains of Luzon. Some of this produce will go to Church as an offering.

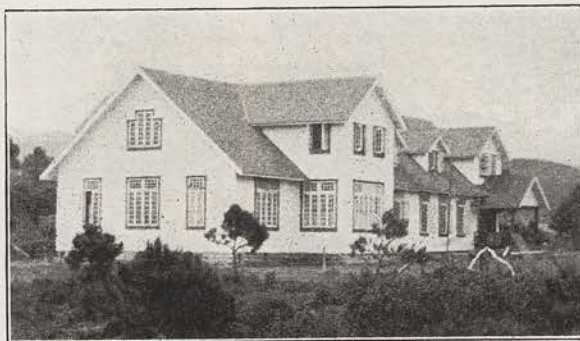
The Church's work in the Philippine Islands dates from the American occupation at the turn of the century. It was formally organized as a missionary district in 1901 with the Rt. Rev. Charles Henry Brent as Bishop. He was succeeded by the present diocesan, the Rt. Rev. Gouverneur F. Mosher, in February, 1920. There are now fifty-two stations grouped in three areas—the Mountain Province in the North, Manila, and Mindanao in the South. The baptized persons number more than 18,000



OFFERINGS (above) at the dedication of St. Theodore's Hospital, Sagada (right). The bags contain coffee and the cash offering. Note the live duck sitting on the squash



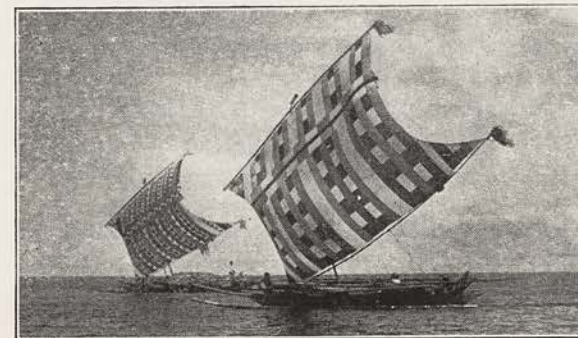
SAGADA'S CHURCH is always crowded for service



BRENT SCHOOL for American boys and girls in Baguio provides a Christian education for children of Occidentals resident in the Islands and renders a valuable missionary service. The choir pictured above shows the type of youth enrolled. Bishop Wilner was at one time chaplain of the school in addition to his other responsibilities in Baguio



STOKING fire to cook rice for a feast at an outstation



TIRURAI tree house (above) at an Upi outstation on Mindanao. The missionary's wife is on the way up to make a call. Also in the south are the Moros with their picturesque vintas (left)

* The Sanctuary

*The Lord hath done great things for us
already, whereof we rejoice.—Psalm 126:4*

For convenience in temporal affairs, a line divides a "diocese," however rural it may be, however small in numbers or large in area, from a "missionary district," but these distinctions vanish when we are praying for the Church's work.

Fourteen missionary districts are in continental United States. Their Bishops are listed here in order of consecration:

George Allen Beecher, Western Nebraska
Louis Childs Sanford, San Joaquin
Frederick Bingham Howden, New Mexico
William Procter Remington, Eastern Oregon
Arthur Wheelock Moulton, Utah
Robert Herbert Mize, Salina
William Blair Roberts, South Dakota
Edward Makin Cross, Spokane
Eugene Cecil Seaman, North Texas
Walter Mitchell, Arizona
Thomas Jenkins, Nevada
Frederick Bethune Bartlett, Idaho
Winfred Hamlin Ziegler, Wyoming
Douglass Henry Atwill, North Dakota

In these fourteen mission fields, which include more than half the area of the States, the Episcopal Church has fewer than 360 clergy, and many of them, in trying to cover their areas, are sorely handicapped by lack of means for travel. In many fields lay readers and other lay people, men and women, are doing all they can to strengthen and extend the life of the Church in their communities.

Let us pray for the missionary clergy, men who in many missionary fields and dioceses are isolated by great distances from their fellow-clergy.

For little groups of Church people visited only for a brief weekly service or perhaps only once or twice a month by constantly traveling missionaries with wide fields to cover.

For children and young people in touch with the Church only by mail, or not at all.

For wistful men and women remembering the Church of their youth and now living in towns or counties untouched by it.

For careless, indifferent people who have "no use" for the Church.

For the missionary Bishops, who are charged to be shepherds and to feed their flock, "to hold up the weak . . . bring again the outcasts . . . seek the lost."

O Lord Jesus Christ, true Light that lighteth every man, be present with thy Holy Church throughout all the world; that, enlightened and guided by thy Holy Spirit, she may walk in the paths of wisdom; and amid the darkness and ignorance of this present world may show forth thy light and thy truth; for the glory of thy name. Amen.

DOWN RABBIT TRACK TRAIL—*Layman and his wife are rehabilitating Indian life at St. Sylvan's Mission, Turtle Mountain, North Dakota. Fifty confirmed*

By THE REV. ALEX MACBETH
St. Peter's Church, Williston, N. D.

TRAVELING NORTH from Dunseith in search of St. Sylvan's, the Church's Mission to the Indians of the Turtle Mountains, I missed my way and stopped to ask directions of two girls walking along the roadside. One dark-eyed maid was shy, the other only a little less so as she regarded me with astonishment and said, "Why, don't you know where Rabbit Track Trail is?"

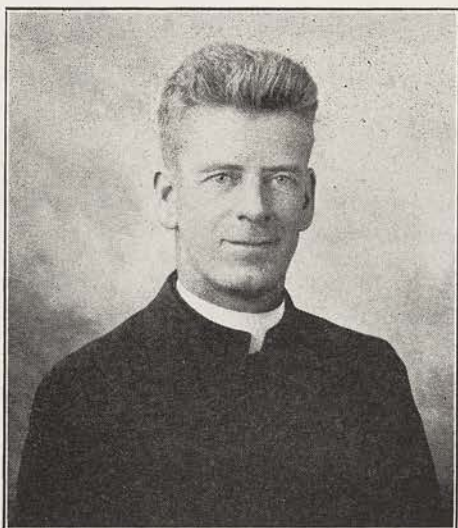
St. Sylvan's began in the brain of Rising Sun, a Chippewa chief. Born in 1808 and brought up a pagan, he drifted north to Canada and worked for the Hudson Bay Company. He became a Christian and when he returned to the Turtle Mountains it was with the intention of bringing his whole tribe into the Church of God. He heard of a Bishop in Fargo and with two others, Jack Little Boy and Chief Little Elk (who still lives at St. Sylvan's) he walked there asking that a missionary be sent to the Turtle Mountains. The three walked back and waited.

No one came. Then, one November morning, Bishop Whipple awoke to find Rising Sun curled up on his threshold, nearly buried in snow. He had come again to plead for his tribe. He told how he and his wife had set out to drive to Fargo; the horse had died by the way, and they had pulled the cart by turns. Then his wife's strength gave out and he had left her by the roadside, resting in the cart and had walked on alone. He gained his point and very soon a priest reached the settlement in Turtle Mountains. Rising Sun said about his arrival: "It made my heart glad when he told us that he was sent by the Episcopal Church to teach my people the way to live, and to serve God, and to find the way to everlasting life." He gave the land on which the mission stands and with his

first annuity money contributed thirty dollars to buy lumber for the little church. For six years he stored the lumber in his log hut before the chapel was built. But that happy day came at last and the new church was named and dedicated to St. Silas (or as it is in old French *patois*, St. Sylvane, from the Latin, Sylvanus) after a mission which Rising Sun had seen in Canada.

St. Sylvan's Indian Mission now includes 310 acres of land. Until a few years ago, much of this land was the property of the National Indian Association. They, however, decided to give up their work and transfer their farm and mission house to the Church. When this was done the then Bishop of North Dakota, the Rt. Rev. Frederick B. Bartlett began a noteworthy social experiment. He took a group of people, poverty-stricken and without work and set about making them into self-supporting, self-respecting citizens. He placed at St. Sylvan's a farmer lay reader and his wife, Mr. and Mrs. Albert Wilson, who had taught for several years in an Indian school. Mr. Wilson is technically a lay reader in charge of the mission, but his work covers an amazing range of tasks.

Some months ago Mr. Wilson and his wife were awakened by the clatter of horses' hoofs outside their window. A voice asked if they would come, a girl was ill and might have to be taken to a doctor. It was midnight but they drove to the cabin, took the child several miles to a physician, and then finding that an operation could be avoided with special care, took the child home with them. Up for three nights with the youngster, until her condition showed improvement, Mrs. Wilson went to bed. Alas! again they were roused and went out not quite sure what awaited them. This time it was a sick horse. Mrs. Wilson finished a letter to my wife something like this, "I am



THE REV. ALEX MACBETH is a popular and frequent contributor to our pages on the Church's work in North Dakota

writing in the car, waiting for Albert. He will be too tired to drive home after working for several hours with eighteen hundred pounds of sick horse." And they did not think it was anything unusual!

Some of the Indians still retain their pagan customs. When five years ago Bishop Bartlett met with the tribesmen they had many tales to tell and wrongs to be righted. One man complained that he had no house in which to live. Asked why, he replied that he had sold it to buy a horse to give as a prize at the Sun Dance. "It was to my honor" he explained. The matter was settled: he was to be allowed to work for material to build a new home and he went away, satisfied that his Bishop was a very fine chief; but still clinging to the efficacy of the Sun Dance.

Like the rest of the State of North Dakota, the Turtle Mountains district has suffered from drought and many times the Indians have danced to their gods as a prayer for rain. Two years ago they held such a meeting: and there was no rain. The Church Convocation followed and the water simply flowed down. The Indians watched, pondered, and wondered. Last spring again, they

danced while the sun continued to blaze on the parched earth. Said Makes-it-Rain, "If your God send showers after your Convocation this year, then I have done with my gods and will believe in yours." Indian Convocation opened under leaden skies; the rain started and before the day was over the whole district was a sea of mud. Sundays find Makes-it-Rain worshipping in St. Sylvan's Chapel; he has discovered a God more powerful than the rain gods of his fathers.

The Wilson family lives several miles from town in the heart of Indian country. They have no white neighbors and sometimes go weeks without seeing a white face save that of the doctor who visits the mission each Thursday. There is no school near for their children. The eldest boy, about fifteen, rides three miles through Indian land on horseback, despite the weather to attend grade-school. Naturally his parents are wondering what will happen next year when he is ready for high school.

Furthermore they are three miles from a telephone. When an accident or emergency arises, demanding a doctor quickly, or an ambulance to carry a patient to hospital, someone has to ride or drive or even walk to the nearest 'phone to summon aid. It is the usual story: no money to extend the line. The water supply, too, is miles away. Near the house is a small pipe well from which they usually can manage to coax enough water for cooking and drinking; all the rest has to be brought in barrels. Add these inconveniences to an over-full day and one gathers some idea of what these missionaries are doing.

The Turtle Mountain experiment is working out; but very slowly as all such new things must. Begun with the idea of restoring to the Indian his self-respect, the experiment is based on work and barter. A man, for example, needs a new house. Mr. Wilson gives him orders to cut wood for it and credits him with so many hours of labor for his wood-cutting; he gets his own wood and for his credit he may draw paint, or a door, or glass for a window. Sometimes he takes it out in food or clothing. But the basic idea is

DOWN RABBIT TRACK TRAIL

to have the Indian earn what he needs and so imbue him with a sense of responsibility. There is a three-hundred-acre farm to be worked. It supplies hay for the cattle and vegetables for winter feeding. Each hour of garden work means so much in vegetables or milk and although at present these people do not pay anything approaching the market price for commodities (milk, for instance is valued at three cents a quart in reckoning labor returns) they are beginning to realize that if they are to live and have some of the small comforts of life they must work for them. That is a great step forward.

Mrs. Wilson has revived the old tribal handicrafts. I saw woven grass baskets of all sizes beautifully patterned with ancient symbols which their patient teacher is doing all in her power to encourage. In one home, an Indian woman showed us a very old grass tray saying that she had borrowed it from a relative to copy the design. Her enthusiasm over its beauty showed that she had evidently reached an appreciation of what was worth while in her native art. To instill in them a love of what is best in their heritage is one of Mrs. Wilson's aims. These women do exquisite beadwork on fine white skins. I have handled tiny moccasins as soft as any silk and have marveled at the intricate weaving of their beadwork. The materials are furnished by the mission: profit made on the articles when sold goes to the workers.

Why do they want money when their needs are covered by this barter system? Many are anxious to send their children to St. Elizabeth's School at Wakpala, South Dakota. Such a luxury costs twenty-five dollars a year for each child and small as the price is, it is prohibitive for these Turtle Mountain Indians. Under the guidance of the Very Rev. E. B. Woodruff, St. Elizabeth's is conducted along modern lines and turns out the finest types of boys and girls. Do they revert to the kinnekinnek and the blanket? Yes, perhaps a few do, but most do not and where this education is given, year after year there is a steady improvement in the mental and cultural condition of the people. What is more important, there is a vast moral uplift and they have religious convictions which stay with them. Naturally these Episcopalian Indian parents want their children to be educated at the institutions provided by their own Church. Ten children now are waiting to enter Wakpala.

Every Tuesday at St. Sylvan's is Indian Day. From morning until night the Wilsons sit in their small office room to council with their people. It is not unusual to find several inside when they wake up, for the door is never locked. What do they come for? They bring completed baskets; they ask instructions in weaving or lessons in canning; they choose clothing from the stock of cast-off garments always on hand; they bring



DUGOUT BARN at St. Sylvan's Mission in North Dakota. The mission owns a 310-acre tract, the farming of a large part of which has contributed to the success of the experiment developed under the direction of Mr. Albert Wilson and his wife

THE SPIRIT OF MISSIONS

their children; they bring their sorrows and their joys; they come to have letters written and their disputes settled.

Each morning there is "medicine hour" at the mission. A sick Indian cannot be left with his supply of drugs; in most cases the remedy has to be handed out, dose by dose; sometimes, if harmless, the day's supply is allowed; there are wounded to dress, injuries to attend to, mothers to advise, children to see; all these things in addition to house visits.

Child mortality, of course, is ghastly among the Indians, who are prone to tuberculosis and other diseases. Although the Wilsons are doing all they can to encourage habits of fresh air, cleanliness, and nourishing, simple food, it will be years before these people build up a normal resistance.

One of the difficulties is the Indian shyness. While I was there the doctor spoke of a man with an infected foot who needed hospital treatment. But to get him there was another story. Three times in two days Mr. Wilson talked to his family, gradually working up to the subject of the infected foot. Then, as we were leaving he remarked that he was going to take us, my wife and me to see the Indian hospital at Belcourt and suggested that perhaps Sam might care to go along with us "for the ride." Sam was delighted at the thought of a trip with "white company" and on the way himself put forward the suggestion that while there perhaps the doctor would treat his foot. It was only because he had learned to trust those who ministered to him that the battle was won. It is in winning the full confidence of the Indian that Mr. and Mrs. Wilson are accomplishing so much.

A priest visits St. Sylvan's once a month to celebrate the Holy Communion. On the other Sundays Mr. Wilson, as lay reader, reads Morning Prayer followed by the Sunday school. There is an Indian choir, vested in old black dresses converted into cassocks by Mrs. Wilson.

Five years and more have passed since Bishop Bartlett began the Turtle Mountain experiment, the execution of which has been in the hands of Mr. and Mrs. Wilson. Despite many discouragements there has been decided progress. Each family has a house, sometimes with two rooms, and although the furnishings are meager there is a pride in keeping these—their own homes—cleaner than they did before. They have improved in eating habits, for puppy is no longer staple diet although it has not yet disappeared from the menu: they are better clothed to withstand the cold. Further, they are being cared for, physically, mentally, and morally; their religion is changing from black magic and fear, to Christianity and love.

The continuance of this experiment, unique in American home mission history is now Bishop Atwill's responsibility. Within the past two years more than fifty Indians have been confirmed, and a large group is receiving instruction for confirmation. Many Indians have been baptized. Large congregations gather for the services of our Church, and all the Indian children and most of their parents are receiving religious instruction. At the last Convocation one member of the Church asked "Is this church only for Christian Indians, or can I bring my friends?" And back came the characteristic answer, "Come and bring them."



THE CHURCH SEEKS THE ISOLATED—*On ranch or in city; on farm or in village; wherever folk are alone the Church sends its ministrations, often by mail*

By MONICA V. HOWELL

Secretary, Religious Education, Montana

The Church's work among the isolated has been one of the outstanding domestic missionary achievements of the past decade. Readers of THE SPIRIT OF MISSIONS will recall earlier articles on this work in North Dakota (August, 1932, p. 517, and January, 1935, p. 8), Montana (October, 1934, p. 495), Nevada (February, 1935, p. 59), New Hampshire (January, 1935, p. 13), and Maine (June, 1935, p. 259). In the present article, the third in a special series on The Church and Rural America which THE SPIRIT OF MISSIONS is publishing as its contribution to the current Church-wide study, Miss Howell, out of her more than seven years' experience working with the isolated in Montana, reviews the need for this type of service and how the Church is meeting it.

“WILL YOU enroll Clarice this year? Although she is too young yet, she seems so disappointed when the other children have their lessons.” So wrote one of the mothers in a Correspondence Church School this past autumn.

And perhaps this is as good a reason as any for the Church's work among the isolated. We all want to be like others and to do the things they do. Children on ranches many miles from a railroad or highway have few opportunities to be like boys and girls in towns and cities. The Church can make this isolation a little less acute through its Correspondence Church Schools and through regular and systematic contact help them to realize that they are a part of God's family. Letters come to my desk daily with requests to “belong.” Just yesterday a pupil who moved last year without notifying me and whom I was unable to locate, wrote, “We are back almost in the same place that we were before. I would like to take up Sunday school lessons again. I realize what you have done for me. Please send me the lessons again as soon as possible.”

Another interested Churchwoman, with no children of her own, asked that lessons might be sent to the neighbor's children. After they received the lessons, she wrote me how much the parents appreciated the material and that they, too, wanted to enroll for an adult course.

The work among isolated children is very satisfying and one feels amply repaid for the hours spent at a typewriter, as most of the contacts have to be by mail. In Montana, at the present time, there is a field in which one man has charge of more than fifteen thousand square miles. In that area there are five missions in which services must be held as regularly and frequently as possible beside all the supervision of normal activities in these missions. Distances between missions are as much as one hundred miles. How much time is left for reaching rural and isolated people? During much of the winter the country roads are impassable. In the summer an effort is made to reach them and services often are held by the Bishop and missionary in rural schoolhouses, ranch homes, and borrowed churches.

There are more than 550 isolated Church families in Montana. Forward Movement pamphlets are mailed regularly to those who desire them and many appreciative responses have been received. This material seems to fit the need among rural people as well as those in cities. Many mothers use it for family prayer in their homes. I have known this to be so in families where one would least expect it. The past year each family also has received the *Montana Churchman* which is doing a good work in helping to inform them on the work of the Church at home and abroad, and giving them other educational and devotional material.

The Correspondence Church School is made as much like a regular Sunday school as possible. Birthdays are remem-

Forward Into Rural America

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

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

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

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

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

The Church's Obligation to Rural America by Roy J. Colbert..... Free

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

A Pilgrimage to Rural America: Illustrated lecture. Rental, a use..... \$1

bered with greeting cards, as are Christmas and Easter, also. The children's Forward booklets are sent for Christmas and for the summer. Special Lenten material is sent and the children participate in the three national offerings, Little Helpers, Birthday Thank Offering, and Lenten Offering. I find rural children are much more prone to study the lessons and give more time to them than city children who have so many outside activities. Rural children do not have these diversions and appreciate the interest someone outside is giving them. About fifty per cent of the children respond regularly with monthly reports and answers. When some of them come into the nearest mission to be confirmed the clergyman has told me that they were better prepared than his own children who had personal instruction. Not all the children come from families with Church connections and no child who asks for the material is refused. It is our responsibility to the thousands of unchurched children in America to do what little we can for them under the conditions in which they live.

A Woman's Auxiliary branch in the East provided me with a car which enables me to make personal visits. I never dreamed of such isolation as I found in eastern Montana on my first trip. But what a pleasure it is at last to reach these homes! Often the house is built on a bleak brown knoll, no trees in sight, the landscape barren and cheerless. But the warm welcome I receive and my pleasure in at last meeting one more of my isolated families is compensation enough for a hard trip.

Isolation varies in character and degree. In the West it is caused by great distances, while in other parts of the country it is due to geographical divisions or lack of roads and other means of communication. In a few cases it comes from sickness or old age. The approach is correspondingly varied when the work is started. In many places in the East, more thickly populated, the work can be carried on very satisfactorily as part of a parish program. A guild or committee can take over the responsibility of mailing lesson material to the children, church bulletins, and other literature to the par-

THE CHURCH SEEKS THE ISOLATED

ents; the women can be included in the local Auxiliary program. Often they live near enough to be able to attend occasional services and meetings. Valuable work has been done by lay readers who hold services regularly in some building accessible to a number of rural families. It is possible to use high school and college students in the summer to hold vacation church schools in such communities and supplement the teaching by correspondence. New missions sometimes start from such beginnings. This is perhaps the most satisfactory method of carrying on the work as it links these families definitely with a parish or mission where they naturally turn for spiritual guidance.

In Montana and elsewhere in the West, the great distances make it impossible to establish a relationship between the isolated ranch and the nearest mission. The work has to be unified in a diocesan program and carried on from diocesan headquarters. Every effort is made to promote this relationship with the mission, however, and the missionary feels responsible for those in his field and makes personal visits whenever possible.

Last summer scholarships were awarded to a number of Montana's rural boys and girls by Auxiliary branches making it possible for them to attend the Young People's Summer School. In some instances the clergyman made room for an extra person in his car so transportation could be provided—a big item in this State. One nineteen-year-old girl, whose home is thirty miles from the nearest railroad, was one of these. She had attended only one Church service in her life, her own confirmation. Those six days spent with other young people of

the Church opened a new life to her. Heretofore she had known the Church only in a remote way. Now she saw it as a real and living force uniting her with a hundred other young people. The Young People's Summer Conference can be a very important factor in reaching isolated young people.

With the help of Church organizations in the East, many of our families have established friendships which have helped to overcome the barriers of distance and isolation. The C.P.C. of Massachusetts adopted some of our families and at Christmas or birthdays send subscriptions to magazines or books, which are so thankfully received by children who have no library facilities. A G.F.S. branch in Philadelphia has for the past two years taken as their Christmas project the sending of dolls to some of our children whose Christmas might otherwise be cheerless. The rural branch of the Woman's Auxiliary, made up of Churchwomen who cannot work with other women through an organized group, have helped materially in supplying layettes and garments to needy drought-stricken families, and parish and mission guilds and auxiliaries are always ready to lend a helping hand when called upon to relieve distress.

More and more the Church is reaching out for her isolated people and gathering them in, new work is being started, old work has been revived. If it is not being done in your parish or diocese, will you not do something about it? There are isolated to be found even in large cities. You will find it a work in which you will derive as much happiness as you can give to these lonely people deprived of so many of the normal good things in life.

The Rev. Henry A. McNulty who has served the Church in China for the past thirty years, arrived February 26 in the United States. Prevented by Japanese military authorities from continuing his work among refugees at Kwang Foh, he was called home by the Presiding Bishop to assist in telling American Churchmen about the present plight of our Chinese Christian brethren.

READ A BOOK—*The Rev. James A. Muller of Cambridge recommends The First Five Centuries, the first volume of what promises to be a definitive history of Christian missions*

This month's guest commentator, the Rev. James Arthur Muller, Professor of Church History in the Episcopal Theological School, Cambridge, Massachusetts, should be well known by THE SPIRIT OF MISSIONS Family as the author of Apostle of China (Morehouse, \$2.50), recently discussed on this page by Mrs. D. T. Huntington (see December, 1937, issue, p. 596). He is also the author of Stephen Gardner and the Tudor Reaction (Macmillan, 1926) and The Letters of Stephen Gardner (Oxford, 1931).

The First Five Centuries by Kenneth Scott Latourette (New York, Harpers, \$3.50) is the first volume of what promises to be a monumental work in six volumes on the history of Christian missions. Indeed, taken by itself this volume is monumental. No where else, within the covers of a single book, is there such a complete treatment of the spread of Christianity in all its forms during the period covered. In addition to describing the geographical extension of Christianity the author sets himself to answer seven questions: 1. What was the Christianity which spread? 2. Why did it spread? 3. Why at times did it suffer check or reversal? 4. By what processes did it spread? 5. What effect did it have upon its environment? 6. What effect did the environment have upon it? 7. What bearing did the processes of its spread have upon its effect on environment, and on the environment's effect upon it?

Material for an adequate answer to some of these questions is scant, for others it is plentiful, but liable to varying interpretations. In all cases Professor Latourette tries to give as complete an answer as possible, impartially weighing the evidence, citing his sources and authorities in capacious footnotes and exhaustive bibliographies at the end of the book, and presenting his conclusions in an exceptionally lucid manner.

The book begins with a description of the conditions in the Roman Empire favoring the spread of Christianity and

the religions and philosophies with which it had to compete. "Never before in the history of the race," says the author, "had conditions been so ready for the adoption of a new faith by a majority of the peoples of so large an area." The rapidity with which Christianity spread was amazing. "Never in so short a time has any other religious faith, or for that matter, any other set of ideas, religious, political, or economic, without the aid of physical force or of social or cultural prestige, achieved so commanding a position in such an important culture." And this victory of Christianity in the Roman Empire was fraught with significance for the future. The Northern barbarians "took over Christianity as a constituent part of the more advanced culture of the South which they overran but of which they stood in awe." It was through these same Northern peoples that Christianity "achieved the geographical advances of the sixteenth, seventeenth, eighteenth, and nineteenth centuries which have made it the most widely professed faith of mankind."

But what were the reasons for this triumph? They were many and various, and all are fully discussed, but beneath them all was the power inherent in Christianity itself. "It is clear that at the very beginning of Christianity there must have occurred a vast release of energy, unequalled in the history of the race. . . . Something happened to the men associated with Jesus. . . . In Jesus, therefore, and in his death, and the conviction of his resurrection and of moral and spiritual rebirth and immortality through him, is to be found the chief reason for the triumph of Christianity."

For those who already know something of the early history of the Church the two chapters (comprising together a third of the book) on the effect of Christianity on its environment and the effect of the

environment on Christianity will doubtless be the most interesting. And of these two the first is probably the more significant. For as the author himself points out, much has been written on the effects of the environment on Christianity, but not a great deal on the effects of Christianity on its environment. And it is here that Mr. Latourette's admirable balance and freedom from prepossessions, coupled with his careful presentation of the evidence, make his treatment peculiarly valuable.

As for the way in which Christianity spread, the author reminds us that "societies financed by the gifts of millions of Christians and supporting missionaries are a recent phenomenon." But on the other hand the popular belief that every early Christian was a missionary finds little support in the writings of the time. "In none of them does any hint occur that the rank and file of Christians regarded it as even a minor part of their duty to communicate their faith to oth-

ers," although many must incidentally have talked of their religion to their acquaintances. It was in other ways, which are all discussed, that Christianity spread.

For another widely held belief there also is little evidence. It is often asserted that during the first two or three centuries Christianity was confined mainly to the lower classes. This, Mr. Latourette says, is by no means clear, and certainly before the end of the fifth century Christianity had captured the landed as well as the urban aristocracy. "It was among the rural peasant stock that its victorious course was most retarded."

Striking as was the victory of Christianity in the first five centuries, its extension during the nineteenth and twentieth, has been equally so. Indeed in the extent of the area covered and in the number and variety of peoples among whom it has gained adherents this period surpasses anything in its previous history. But the treatment of this is reserved for later volumes. We eagerly await them.

Church's Hospitals in China Need Help

ST. LUKE'S HOSPITAL, Shanghai, has had a checkered career in the six months since mid-August when its ancient building in the Hongkew section became untenable. A successful evacuation was made to the buildings of St. John's University, five miles to the west. Then in less than a month St. John's became impossible. Then a move was made to a foreign girls' school in the International Settlement. Improvement in the local situation made it possible for the girls' school to resume its sessions, so St. Luke's once again had to move. Its latest move is to the British Cathedral School for Boys. It is now known as St. Luke's No. 1 and has 125 in-patients to say nothing of the hundreds who are daily coming to its dispensary. St. Luke's No. 1 receives only men patients.

It has opened a St. Luke's No. 2 in the western section of the city outside of the International Settlement where it has accommodation for two hundred patients.

Its service will be chiefly for sick and wounded refugees. St. Luke's No. 2 receives both men and women.

In the International Settlement, St. Elizabeth's Hospital for women and children is maintaining its magnificent work. In spite of all of the dangers it has not suspended any of its service and during the recent strife in Shanghai it has had to crowd patients into its inadequate quarters. (Its heroic story is told in detail on pages 105-107 of this issue.)

Our mission staff in Shanghai realize the great demand that there will be for hospital service in the months that lie ahead and are preparing to meet the demand. Naturally this service will require a large expenditure of funds. Shanghai citizens, both Chinese and foreign, are helping as much as their unusual conditions will permit. This is a time when American help is more than ever needed. It can be given through the China Emergency Fund.

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 LENTEN number of *Forward—day by day* has this word of introduction:

This Little Book

Has no reason for being unless it brings God's Word to someone.

If it brings the Word to you why not pass it on to another.

Three duties are stressed: Fasting, Almsgiving, and Prayer—not old-fashioned but Christ-fashioned.

When well kept they are a joyful obedience we owe to our blessed Lord.

And if well kept they will sound the answer men are seeking.

The year 1938 is dark for the world.

This Lent, let me so follow Christ that some other shall not walk in darkness but have the light of life.

Some parishes are making a carefully prepared and organized effort to visit, preferably by teams of two, every one connected with the parish. Special attention is given to lapsed and indifferent members, to non-attending parents of Church school children, and to new arrivals in the neighborhood. The visit is of a friendly nature only. It has no financial objective. Its purpose is to show the living warm interest of the parish in all who could and should enjoy its benefits and share in its service.

One large parish is equipping its visiting teams with 1200 copies of the Lenten number of *Forward—day by day* for personal distribution when the calls are made. When the rector was asked if he wanted envelopes for them he replied, "No, I want them to see what they are getting."

It is not too late to organize such a parish-wide visitation in your parish. The program of Lenten services could be printed on the blank back cover of *Forward—day by day*. Taking this book with one gives a definite objective for the visit.

DURING ITS second triennium the Forward Movement will maintain the emphasis it has made during the past three years. Its primary concern is with Christian discipleship. This basic need was well expressed by J. H. Oldham at the Oxford Conference on Life and Work, when he said:

Simply to urge the men and women living at such a time to be good is futile. What they need is knowledge of the great fact that through Christ they have received power to become the sons of God and fellow helpers toward the eternal truth which must find expression in the community of the universal Church. The question whether humanity will exterminate itself or climb to heights unimagined depends not on a declaration of new codes of action but on men's becoming more and more earnest in their devotion to the one Lord in whose service there is a unifying principle and a dynamic power for both individual and social living.

The Forward Movement Commission believes its main task is to help us attain this more earnest and loyal devotion. In addition to discipleship, three further main points will be kept before us in the literature, study courses, and conferences:

1. Evangelism; seeking those who have strayed away or who are indifferent to the Church and its message.
2. The Church's mission to the whole world.
3. Christian reunion as a by-product of new knowledge, sympathy, understanding, and coöperative work and prayer. We must seek the way to go forward together.

In connection with this last why not form a group of four or five to study together the faith, purpose, and hope of the Christian Church as expressed in the Oxford and Edinburgh Conferences? See page 49 in the Lenten number of *Forward—day by day* for available material.

National Council

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

Lenten Offering Carries Christ's Love Around World

AS YOU LEARN in your Church schools of all that Christ has done for you, I feel sure that you often ask, "Isn't there something that we can do for Christ to show our gratitude to Him?" Christ knew that this question was sure to be asked by all who came really to love Him, and while He was here on earth told His disciples what He would like to have His followers do. He wants us to love others just as He has loved us. Whatever we do for God's children here on earth is something done for Christ and will bring joy to Him.

Then too He tells us that it is not the size of the deed, but the spirit of love that prompts it which makes it of value to Him. It may be only a cup of cold water to one who is thirsty or a kind word to one who is in trouble or lonely, but if it is done out of love it will bring joy to Christ. Thus every hour of the day gives us an opportunity to show our gratitude to Christ by being kind and considerate to everyone with whom we come into contact.

There are, however, many people with whom we ourselves do not come into contact who are in great need of help. There are millions in far-off countries who know nothing about Christ. What does Christ wish us to do about these people? He was Himself greatly concerned about these far-off children of God. You remember His words about them, "Other sheep I have which are not of this fold. Them also must I bring." He told His disciples to go into all the world and preach the Gospel to every creature. Surely we shall wish to help Him take the message of God's love to these about whom He showed such great concern. Perhaps some of you who are now in Church school will some day hear Christ calling you as He did those first disciples to go to some distant place and preach His Gospel. In the meanwhile I know you will be eagerly asking, "Is there not some way in which I can help Christ bring these other sheep into the fold?"

The Church School Lenten Offering gives you the opportunity to do this. It is used to send help to those who are in need and to carry the Good News of God's love to those who are far off. You may not be able to go yourself to Africa or to China, but your offering, however small, if it is your best and given because you love Christ, will help to send some one.

Shall we not then as we make our offerings this year pray God to use them as a means by which many of those who are far off may be brought to Christ.


A. A. George Tucker
Presiding Bishop.

Domestic Missions

THE RT. REV. F. B. BARTLETT

Work With South Dakota's Isolated Grows

THE WORK among the isolated is growing rapidly. Miss Ann B. Mundelein, who is in charge of this work in South Dakota, reports that she has 650 families on her list. Courses are planned for adults as well as for children, Forward Movement literature being used with other materials. The Good Shepherd School is made up of children who live in small towns where there is no Episcopal Church and on isolated farms and ranches, who have no contact with Church or Sunday school except through the lessons sent to them by mail. A careful record is kept of each child's work in the Director's office. The Advent Offering of the children is used for the work, and last year's offering paid for about fifty per cent of the materials used during the year.

The month of July brings a change in routine work. In 1937, Miss Mundelein spent it on Crow Creek Reservation at Fort Thompson conducting a Daily Vacation Church School and teaching the older classes for three days a week and on Sunday. For the other three days she had the use of the mission car to make calls on isolated families and Good Shepherd School children. She writes:

Much of human interest could be written about those July visits, but one hot dusty afternoon especially stands out. I had driven many miles and had made ten calls, the last two twenty-five miles apart, and when driving across a trail over a rolling prairie the Ford refused to go up a steep hill and would not move. Leaving the car I started to walk, having with me a little penciled map drawn by the postmaster. After several miles of wandering, I came to a farmhouse. Thinking it might be my destination I asked a woman in a sunbonnet and overalls if she were Mrs. M.—telling her my name and that I was from Sioux Falls. Without a hat and empty-handed, and apparently no car, she was amazed at my hardihood in walking so far just to see her! It was necessary to wait several hours to get help to pull the car out, as the men were miles away after the cattle. While we were waiting we got supper together, and I

had time to go over the children's lessons with them. After it had cooled off a bit we played games out of doors. Because there is no money at all for my travel expenses these children may be grown up before I see them again.

MISS INEZ MIDDLETON, who teaches at Christ Church Mission and Industrial School for Negro Children at Forrest City, Arkansas, reports:

This time last year, just as we had made plans and reorganized our work for the year 1937, a great disaster came to us in the form of one of the worst floods for many years. All churches, schools, freight cars, homes, warehouses, and every place available were used to house and nurse the refugees. Our school was closed, and part of it was used for a maternity hospital. All the other classrooms were used to house families. It rained and snowed for over a week and was very cold. Families of both races were everywhere begging for places to stay until the Government could complete their tents. Forrest City was the home for several hundreds of refugees. We reopened school February 15 with only one teacher able to work, and that one was I. There are only three teachers in our school, which has grades from the first through the twelfth.

Realizing the need of a playground in our community, with the help of interested friends and the superintendent of our Church school, as well as the children who cleared the ground and planted trees, we began to plan for it. We had a basket-ball outfit to begin with and the club of girls and women have taken it upon themselves to make this spot a real playground, since there is nothing of the kind in the community for Negro boys and girls. The Girls' Club also looks after the sick and needy in the community and has classes in sewing, embroidery, tatting, and crocheting.

Our enrollment was increased to sixty-four last September, and the children are continuing to come to us in spite of the fact that they have to pay a small tuition fee and also have to buy their books. The curriculum includes Christian teaching as well as regular academic and industrial work, and the school is regarded as one of the most important missionary agencies in the diocese.

Across the Secretary's Desk

THE *China Press*, in an editorial entitled, *The Good Samaritan*, says:

The news that many foreign missionaries have taken up war relief in Nanking may prove to be the best and most welcome message to all the heathen Nankingites. Such an example set by these foreign Christians is in itself a true message from God that will be most readily heard and harkened to. Never was the message from God more needed and there never has been a chance for the Gospelers to preach more eloquently than the present time in China's crisis. The Word of the Holy Scriptures may sound "devilish" to the heathen and ignorant Chinese at peaceful times but, when it comes from those who have stayed in their midst at this dangerous time sharing their sufferings and nursing their wounds, it sounds like sweetest music. Thus the ideals of love, justice, and righteousness of the Christian religion may go deepest to the hearts of all Chinese unpreached.

FOURTEEN OF THE congregations in the Diocese of North Tokyo that have been helped to acquire churches, parish houses, or rectories by the American Church Building Fund Commission, have sent their annual offerings to the Commission in accordance with the agreement when they received the gift. Practically one hundred per cent of these congregations have lived up to the agreement. If a similar record could be recorded of the American congregations who have been helped and agreed to make an annual offering, the funds of the Commission would be greatly increased and would enable it to give wider help than is at present possible.

Do you know the story of the "Sixteen Hundred Brothers"? There are really 1,612. They are the churches, parish houses, rectories that have been built by congregations in every quarter of this country and in many foreign lands with the aid of the American Church Building Fund Commission. In the last forty years these 1,612 buildings have meant an investment of \$706,030 in Church

property. If you want to know more about this world-wide family ask the American Church Building Commission, 281 Fourth Avenue, New York, N. Y., for a copy of the pamphlet, *Sixteen Hundred Brothers*. Better still, when you send the request enclose a gift to make possible the sending of more brothers. One dollar or one thousand dollars and any amount in between will help to start more Brothers on the way.

OUR CHINA Mission Office in the Hongkew District of Shanghai is normally not only a busy but a well-arranged and ordered place. Every day much important business is transacted quickly and effectively. Hongkew was one of the first places to feel the effects of "undeclared war." While our office building had not been seriously damaged at last reports, it early became an impossible place in which to do business. The office work was therefore transferred to the home of Mr. P. C. Gilmore, Assistant Treasurer, who is carrying on during the furlough of Mr. M. P. Walker. As a result of happenings of the last four months the mission office is, if possible, busier than ever. But its work is carried on under great difficulties. A member of the office staff says:

Mr. Gilmore's house is a buzzing hive of activity, with Mr. Roberts and myself working in the sitting room; Mr. Gilmore in the little room next to it; Mr. Liu, Mr. Feng, and Mr. Dzung working in the dining room. The C. M. Lee and the J. E. Roberts families live upstairs.

Both of these families have small children and Mr. Gilmore's house is one of the smallest in the mission. Under the circumstances one can not visualize an orderly, smooth running office. Mr. Gilmore, himself, writes:

The work of the office has increased tremendously due to the unusual arrangements I have had to make for payments. Things are not made easier by the fact of my being

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separated from my files and records and being forced to carry on the work on the ground floor of my house, using various odd pieces of furniture for purposes for which they were never designed. I would like to write you the news at much greater length but we are all of us working at such high pressure that there really is no time for just news.

THERE WAS a time when it was impossible for a woman missionary stationed in the interior of Alaska to return to her field between October 1 and June 15. The airplane has made a mighty difference in conditions. Miss Amelia Hill of St. John's-in-the-Wilderness, Allakaket, after a short furlough in this country, started from Manchester, New Hampshire, on her return journey December 1. She arrived at Allakaket on December 24.

Writing of her journey she says she could easily have made it in fifteen instead of twenty-three days if the weather had been better and if her ship from Seattle to Juneau had not been twelve hours late in starting on its northward journey. From Juneau she flew to Fairbanks in the center of Alaska in four and a half hours. In the days before the airplane the journey would have taken easily as many weeks. Her route from Juneau was over the Chilkoot Pass, across Lake Lebarge, and then down the Yukon from White Horse, all, of course, high in

the air. Because of the delay at Juneau, she missed the December airplane from Fairbanks to Allakaket. Fortunately it was not necessary to charter a special plane as there was freight at Allakaket to go to Wiseman, some one hundred miles to the north of Allakaket. Owing to bad weather, she could not land on December 22 but had to fly over Allakaket, returning from Wiseman two days later.

As a nurse Miss Hill found work awaiting her as there were several sick people in the village. Most of the population turned out to meet the plane as it landed and hardly before she had opportunity to get her flying togs off, she had to listen to some of their anxieties and troubles. Since her landing, she reports that she has been so busy that she has hardly had time to realize that Christmas has come and gone. She found her colleague, Miss Bessie Kay, well but showing the strain of being alone since July. Miss Hill found general conditions among the Indian and Eskimo people at Allakaket only fair. Nevertheless, their Christmas offering amounted to \$45.

With much appreciation, she mentions the considerateness of the airplane company in making no charge for her baggage, although she admits to having something like eighty pounds, mighty little, one would say, for a person going into the interior of Alaska for a three-year sojourn.

With Our Missionaries

CHINA—HANKOW

The Rt. Rev. Alfred A. Gilman and Mr. Arthur J. Allen sailed February 19 from San Francisco on the *President Taft*, after furlough.

Sister Augusta, Sister Isabel, and Miss Nina Johnson sailed from Hongkong on the *Rawalpindi* for England, en route to the United States.

Miss Elizabeth Roots, daughter of Bishop Roots, and Mrs. Logan H. Roots, wife of Dr. Logan H. Roots, and children, sailed January 26 from Hongkong on the *Empress of Russia*, and arrived February 12 in Vancouver.

JAPAN—NORTH TOKYO

Miss L. H. Boyd and Miss Ruth Burnside arrived January 24 in North Tokyo, on the *Hikawa Maru*, after regular furlough.

Miss C. G. Heywood and Miss Ernestine W. Gardiner sailed February 3 from San Francisco on the *Taiyo Maru* after regular furlough.

JAPAN—KYOTO

The Rt. Rev. Shirley H. Nichols sailed February 3 from San Francisco, on the *Taiyo Maru*, after regular furlough.

The Rev. J. Hubard Lloyd sailed February 5 from San Francisco on the *President Coolidge*, after regular furlough. He will make a brief stop in Honolulu at the request of Bishop Littell to advise about work among Japanese.

INDIA

The Rev. and Mrs. George VanB. Shriver and children sailed February 15 from Bombay on the *Conte Rossa*, for Venice, and from Genoa on March 1 on the *Roma* for New York, on regular furlough.

PHILIPPINE ISLANDS

The Rev. C. E. B. Nobes will sail March 5 from Vancouver on the *Empress of Canada*, after regular furlough.

Religious Education

THE REV. D. A. MCGREGOR

Missionary Education for Boys and Girls

MISSIONARY EDUCATION can be the most interesting form of religious education with boys and girls. There are so many elements in missionary work that meet the interests of pupils that a carefully planned study of this topic will be sure to awaken a response.

The boys and girls in our Church schools are at the age when deeds of courage and adventure appeal to their imaginations. This is why the movies are so attractive to them. Now, the missionary work of the Church is filled with stories of adventure and daring. The first explorers of many parts of the earth were Christian missionaries. The Jesuit priests were among the pioneers in America; Livingstone blazed the trail of civilization and Christianity in Africa; Keith-Falconer was one of the first Europeans to live in Arabia.

The history of Christian missions from the lives of St. Paul and St. Philip to our own day is the story of adventure. There is not a land on this earth where the blood of brave men and women has not been shed in the cause of Christ. Neither soldiers nor traders have shown the courage and perseverance that the missionaries of the Cross have shown.

Missionary education of boys and girls should deal with these great stories of our heroes. There is not much interest to our pupils in being told that our Church established a mission under Bishop Blank in some unknown town in the year 1885. But there is something tremendously interesting in the stories of the great pioneers of missionary work like Carey and Livingstone and Hannington.

Missionary work deals with people of different customs and cultures. Boys and girls are interested in faraway lands and in strange ways of living. They will not find it dry and dreary to study the customs of the people of China or Japan or Africa. Little children will enjoy having or making dolls with foreign costumes. Older pupils will enjoy the task of dis-

covering how the customs of another land differ from our ways.

Some of the customs will appear to be better than ours. Some will appear to be worse than ours. Others will plainly be better for the climate of one country or worse for another. There is great value in a free discussion of foreign customs. In many cases it will be found that the influence of Christian missions has led to the abolition of evil customs. Foot-binding in China, *suttee* in India were both affected by the work of our missionaries. On the other hand, some good customs have been lost because missionaries did not always appreciate the value in them.

Such discussions and study of missionary work will lead our pupils into a truer understanding of the meaning of our religion. As they discuss the spread of schools and hospitals under Christian influence they will see how essential service to the needy is in the Christian life. As they learn of baptisms and confirmations, they may be led to understand better just what it means to be a Christian either in a foreign land or at home. Christian attitudes, doctrines, and practices may be made to stand out with peculiar vividness against the unaccustomed background of a strange country. By education in missions boys and girls may be led to a clearer knowledge and a fuller appreciation of the message that Christ has for themselves.

Re-Thinking Religious Education, the report of the seminar held at the General Convention at Cincinnati, containing the addresses given by the Rev. T. O. Wedel and the Rev. D. A. McGregor at the Religious Education Mass Meeting and the lectures and discussions at the meetings of the seminar group, is now available from Church Missions House Book Store at twenty-five cents a copy postpaid, or in lots of ten at ten cents each, plus postage.

Reading Suggestions on Christianity and Our Times

IN THESE DAYS of changing social, economic, and political situations it is absolutely necessary that Church people should understand the implications of these changes for the Church and the Christian religion. Mr. Christopher Dawson in his book, *Religion and the Modern State*, declares the issue:

A division of life into two compartments, and very unequal ones at that, is not the Christian solution, nor can it be permanently successful. If religion loses its hold upon social life it eventually loses its hold upon life altogether. And this is what is happening in the case of modern Europe. The new secularized State is not content to dominate the outer world and to leave man's inner life to religion; it claims the whole man.

We Americans, and especially those of us who belong to the Episcopal Church, have lived so long under the freedom of democracy that we have grown complacent in accepting its contributions to religion. The freedom of religious thought and action which we cherish has only been possible under the democratic form of government which has been ours. Today democracy is being challenged on all sides and none of us is isolated from the influence of propaganda. Sentimental allegiance or unthinking acceptance of the democratic principles is not sufficient to withstand these onslaughts. Bishop Parsons challenged the Church to accept its responsibility in his General Convention address, when he said in part:

It is the business of the Church and the Christian who is a part of the Church to appraise all social and economic theory in the light of its effect upon the individual.

The delegates to the World Conference on Church, Community, and State, assembled at Oxford last summer, stated in their message to the Churches of Christ throughout the world:

The forces of evil against which Christians have to contend are found not only in the hearts of men as individuals, but have

entered into and infected the structure of society and these also must be combated.

The life of the Church at home and the future of its whole missionary program depends to a large extent upon what we as Christians think and do in relation to our present social order.

Lent is an excellent time for serious reading and thinking on these matters. After consulting authorities, the Department recommends these books for reading: *A Preface to Christian Sociology* by Cyril Hudson (New York, Macmillan, \$2) as an introduction; *Christianity and Modern Chaos* by W. G. Peck (Milwaukee, Morehouse, \$1); *Faith and Society* by Maurice Reckitt (New York, Longmans, \$5); *A Catholic Looks at His World* by Bernard I. Bell (Milwaukee, Morehouse, \$1.25); *Religion and the Modern State* by Christopher Dawson (New York, Sheed and Ward, \$1.50); *God, Man and Society* by V. A. Demant (Milwaukee, Morehouse, \$2); and *Creative America, Its Resources for Social Security* by Mary Van Kleeck (New York, Covici Friede, \$3).

The Message and Decisions of Oxford on Church, Community, and State should be read and studied by individuals and groups in our churches. It is available through the Universal Christian Council, 297 Fourth Avenue, New York, N. Y. A leaflet describing other publications concerning the Oxford Conference, including a discussion syllabus and study outline, is available at the same office.

DATES TO REMEMBER

June 26-July 11. Episcopal Social Work Conference, Seattle, Washington. (Program available April 1.)

June 27-July 8. National Episcopal Conference on Rural Church Work, Madison, Wisconsin.

Detailed information about either or both of these conferences may be had upon request to the Department.

Woman's Auxiliary

GRACE LINDLEY, LITT.D.

Executive Board Discusses Vital Topics

YOUNG PEOPLE'S work in the Church was the subject most emphasized at the February meeting of the Woman's Auxiliary Executive Board. Preceded on February 3 by an afternoon meeting of the Board's committee on field work and by a supper at Church Army training headquarters and an evening service there led by Captain Mountford, the Board sessions and committee meetings occupied all Friday, Saturday, and Monday, February 4-7.

At dinner on Friday night, Mrs. Had-don Robbins, the retiring president of the junior branch of the Woman's Auxiliary at St. Bartholomew's Church, New York, described the varied program and methods of her group, and Miss Margaret Jefferson, a Girls' Friendly Society field worker, told of the G.F.S. in action in many places, in town and country, as she had seen it, and related many instances of cooperation between G.F.S. and Auxiliary.

The eight provincial representatives on the Board, in making their regular reports, told of the work done in their provinces by or among young people. The eight brief reports revealed more young people's work going on than the average person would have expected. If one subject stood out more than another in all the reports, it was the need of trained leadership. The total discussion was encouraging, however, the chairman summing it up with the words, "Far short as we have fallen from what should be, there is evidently much being done."

One more member has been added to the joint committee of G.F.S. and Auxiliary, Mrs. G. Hale Pulsifer, who is now president of St. Bartholomew's junior branch of the Auxiliary, succeeding Mrs. Robbins. Mrs. Clinton S. Quin of Houston, Texas, is chairman. The committee has begun the study asked of them by the Triennial, looking toward fuller cooperation between G.F.S. and Woman's Auxiliary.

Bishop Tucker made his first appearance before the Board since he took office as Presiding Bishop, being celebrant at the service on February 7 and speaking to the Board later. He stated as probably the most important factor in the present critical situation of the Church's Mission the need of Christians in America to bring their religion to bear more directly on modern life, to realize more clearly what the implications of Christianity are in practical living today. Unless Christianity in America and Europe produces a stream of life on a higher level than life in the Orient, for example, or in other lands, it will not be able to flow into those lands or influence them. Bishop Tucker prevented these deeply disturbing thoughts from being too discouraging by reminding the Board that new opportunities are continually arising, with each new moment, and nothing in the past can deprive Christians of using those opportunities, if they commit themselves wholly to God. Disasters, too, such as now occur in the Orient, will certainly be used by God in some good way not now seen, if Christians do their part to help Him.

From the portion of the 1937 United Thank Offering designated by the Triennial for repairs to U.T.O. buildings, two hundred dollars was voted for St. Margaret's House, Berkeley, California. Buildings erected by the United Thank Offering since 1889 include nineteen in the foreign field, ten in the domestic field, and five for the American Church Institute for Negroes. Other requests for aid in repairs are being considered.

Southern Ohio women made such a good showing with their United Thank Offering that the Board asked for a report on how it was accomplished. Further information on this will reach diocesan officers, and through them the parish custodians, from the provincial representatives on the Board. Generally speaking,

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rotation in office and a personal acquaintance between diocesan and parish custodians are found to be the most helpful factors.

The Oxford and Edinburgh Committee requested by the Triennial held its first meeting. This committee was called for in order that it might prepare material for study and follow-up of the Oxford and Edinburgh Conferences of last summer, material better suited for use by the average woman than the more complicated and scholarly publications issued elsewhere. The committee has plans under way for helpful material to appear in the spring. Under Miss Helen Brent as chairman the members are Mrs. Henry Hill Pierce, Mrs. Edwin Allen Stebbins, Mrs. Harper Sibley, Miss Charlotte Adams, Mrs. Charles Griffith, and Miss Margaret I. Marston.

The new committee on the 1938 Quiet Day for Prayer (November 11) is Mrs. Kenneth Sills, chairman, Mrs. J. V. Blake, and Mrs. Fred W. Thomas.

The Board maintained its tradition of good attendance by having every one of its twenty members present. It learned with regret of the resignation as field secretary of Miss Avis Harvey, who is relinquishing her office to do further study.

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A Record and a Hope, the popular pamphlet describing the accomplishments and uses of the United Thank Offering since its inception nearly half a century ago, has been revised and brought up to date and is now available upon request to the Church Missions House Book Store, at three cents a copy or two dollars a hundred.

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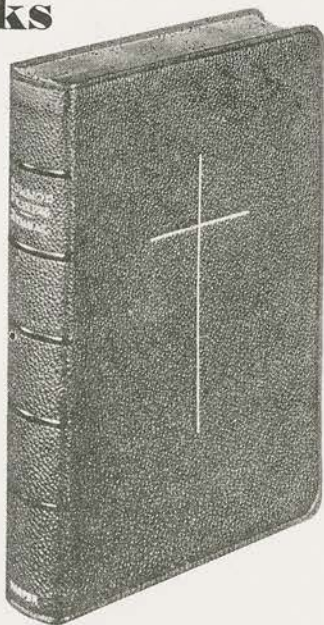
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