

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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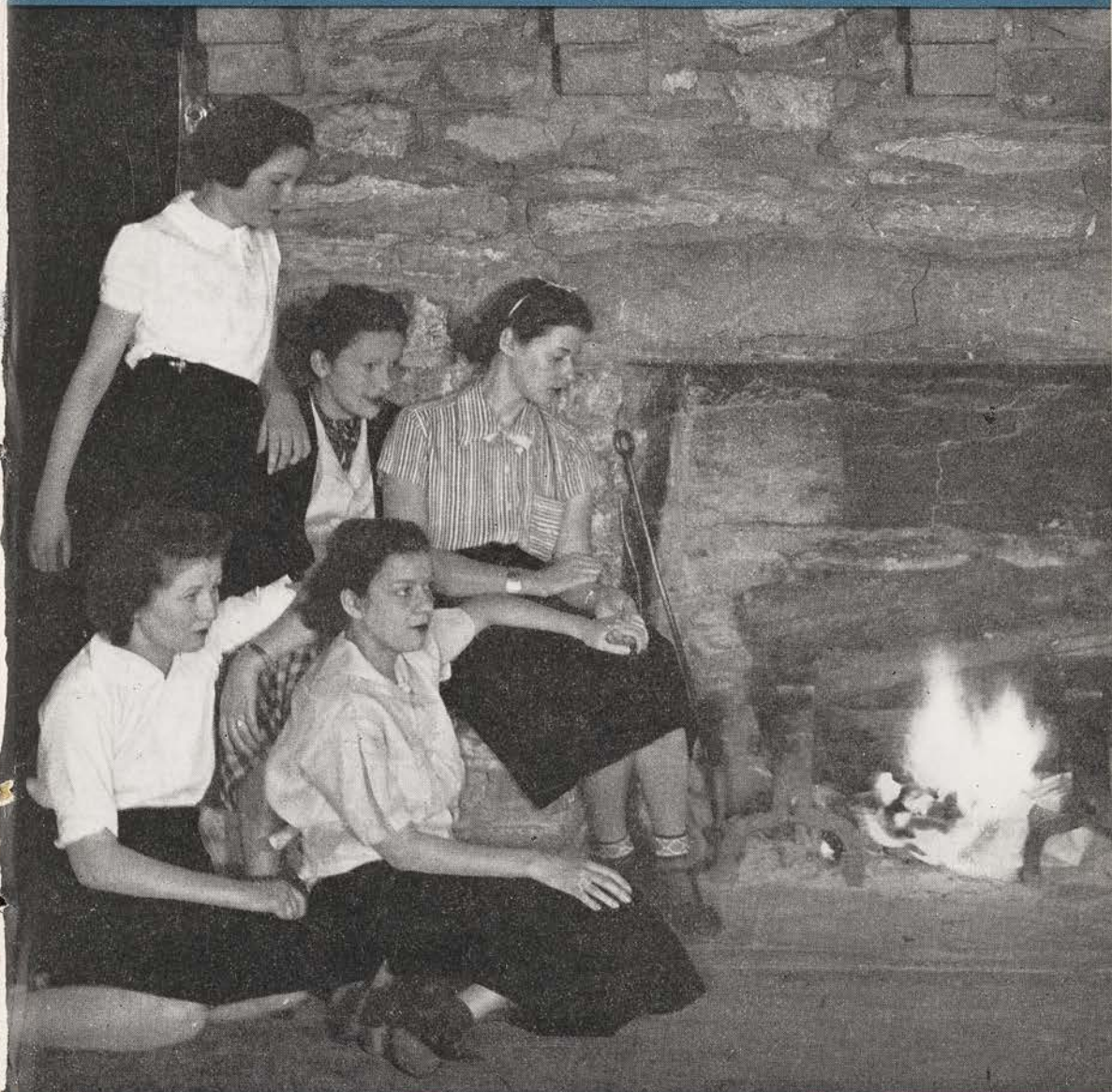
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JULY-AUGUST, 1938

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THE SPIRIT OF MISSIONS, July-August, 1938. Vol. 103. No. 7-8. 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

July-August, 1938

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

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JAPANESE BISHOPS attend General Synod, Nippon Sei Ko Kwai. *Left to right:* the Rt. Rev. Yonetaro Matsui (Tokyo), the Rt. Rev. Yasutaro Naide (Osaka), and the Rt. Rev. Shinji Sasaki (Mid-Japan). Story begins on next page

The Spirit of Missions

Vol. CIII, No. 7

JULY-AUGUST, 1938



JAPANESE SYNOD MEETS IN KYOTO—*Peace and self-support, general theme of gathering as Nippon Sei Ko Kwai begins second half-century of life*

By PAUL RUSCH

St. Paul's University, Tokyo

PEACE AND THE quickening of efforts toward self-supporting dioceses was the general theme pervading the nineteenth General Synod of the Nippon Sei Ko Kwai. Two hundred Bishops, priests, lay delegates, and other officials of the Church and delegates of the Woman's Auxiliary met in Kyoto, see city of the Diocese of Kyoto, April 26-29. All sessions were held in the main hall of St. Agnes' School for Girls; services were in the adjoining St. Agnes' Church. The ten dioceses of the Church, the Missionary District of Formosa and a delegation of clergy from the Church in Korea, attended the Synod.

Although in organization and sessions, the Japanese General Synod resembled much the pattern of the General Convention of the Church in the United States, this triennial meeting was of tremendous significance to the young Church of Japan. It was the first meeting of its kind held during a time of major crisis in Eastern Asia, and at a time when the Church of Japan moves into the second fifty years of its history as an autonomous branch of the Anglican Communion. A year ago at this same time the Nippon Sei Ko Kwai commemorated its golden jubilee in a great three-day celebration in Tokyo (see July, 1937 issue). The

Constitution and Canons of the Nippon Sei Ko Kwai were adopted in February of the twentieth year of Meiji (1887) when the Bishops, clergy, and laymen who had been sent out by the Churches in England and America, together with the Japanese clergy and lay representatives met in Osaka, and perfected the organization of the Nippon Sei Ko Kwai in accordance with the fundamental principles of the Holy Catholic Church and laid the foundation of self-government.

Fifty-one years ago at that momentous time when the first Synod met, the Church was represented largely by foreign missionaries for in that day there were but two Bishops, thirteen priests, four laymen, and six lay women, all foreign missionaries, and but two Japanese deacons and twenty-five Japanese catechists. Today the General Synod was presided over by the Rt. Rev. Yasutaro Naide, Bishop of Osaka, as general chairman, while the Presiding Bishop, the Rt. Rev. Samuel Heaslett, sat with the House of Bishops. Aside from the seven foreign Missionary Bishops in Japan, only one foreign missionary priest, the Rev. A. G. Hutchinson of the Diocese of Kyushu, sat in the convention as a delegate. Bishop Naide is the one man actively engaged in the work of the Church in Japan who was a delegate to the first Synod of the Church in 1887 and attended this nineteenth Synod. It is especially significant

that he became the first presiding officer of the first Synod to be held as the Japanese Church moves into its second fifty years of history.

Here it might be appropriate to correct a mistaken idea that Dr. Heaslett has resigned as Primate. Bishop Heaslett, who in 1935 succeeded the late Bishop McKim as Presiding Bishop, was stricken during the closing months of last year with a serious eye condition which has practically resulted in the loss of sight in one eye. On the advice of his physicians he has relinquished some of his many duties. He requested the House of Bishops at its December, 1937, meeting for this relief which resulted in a new division of the duties of the Primate. Bishop Naide was elected chairman (presiding officer) of the General Synod and president of the Executive Council of the Church. This is similar to the arrangement which pertained in the Church in the United States when the late Bishop Cook was president of National Council and relieved the Presiding Bishop of considerable detail. Bishop Heaslett retains his office of Primate, chairman of the House of Bishops, and chairman of the boards of the Central Theological College and the Church Publishing Society.

For General Synod sessions the House of Bishops, clerical and lay delegates all met as one body, arranged by groups before the chairman's rostrum. The ten dioceses and missionary dioceses of the Church: Tokyo, Osaka, North Tokyo, South Tokyo, Mid-Japan, Kyoto, Kobe, Kyushu, Tohoku, and Hokkaido were represented by four clerical and four lay delegates each, and the Missionary District of Formosa had one clerical and one lay representative.

By action of the Synod in its first day's sessions, the Church's work in Bonin Islands, heretofore administered by South Tokyo, was transferred to the Diocese of Tokyo. Upon the request of the missions in Karafuto, the Japanese half of Sagahlein, Karafuto was made the second missionary district of the Japanese Church, with the Rt. Rev. G. J. Walsh, Bishop of Hokkaido, in charge.

A movement toward consolidating the

Church's holdings and properties in the Empire was seen in the adoption of a plan to form a national Church Zaidan Hojin, or property holding corporation.

At the request of the Diocese of North Tokyo its official name was changed to that of the Diocese of North Kwanto. Kwanto is the general name for the entire district which embraces the City of Tokyo and the surrounding prefectures. This change of name partially removes much confusion which for many years has been caused by Tokyo, North Tokyo, and South Tokyo dioceses all bearing the word "Tokyo" in some form. The Rt. Rev. C. S. Reifsnider now becomes the Bishop of North Kwanto. It is expected that the Diocese of South Tokyo shortly will plan a change in its name.

The Rev. P. O. Yamagata, Professor of Church History at the Central Theological College, Chairman of the Japanese Forward Movement Committee, National Chaplain of the Brotherhood of St. Andrew, and one of the Church's foremost leaders and scholars, was unanimously elected chairman of the Executive Council of the Church to direct the affairs of the Nippon Sei Ko Kwai during the new triennium. He succeeds the Rev. N. Yoshizawa who retired after serving in this capacity for many years. Dr. Yamagata is one of the senior priests of the Church in Japan. His father was one of the two Japanese deacons attending the first General Synod of the Church in 1887. He studied at General Theological Seminary and was honored with a doctorate from that seminary in 1936. His great abilities will bring considerable power to the Executive Council which supervises all action taken by the General Synod, supervises all committees appointed by the Synod, and acts as the representative of the Synod when it is not in session. Among the duties entrusted to Dr. Yamagata and the Council are powers to represent the Church in all negotiations with other branches of the Holy Catholic Church which are in communion with the Sei Ko Kwai, with other religious bodies, and with the Government. In addition the Council formulates plans and makes investigations relating to the

business, finance, and administration of the Nippon Sei Ko Kwai. The Executive Council is divided into five working departments: General Affairs, Finance, Education, Publications, and Missions. In addition to Dr. Yamagata, the Rev. Sadajiro Yanagihara of Osaka was elected head of the Missions Department; the Rev. Tsunetoku Takase of Tokyo, head of General Affairs; Mr. Mitsuo Kikkawa, head of Finance; the Rev. Todmou Sugai, head of Education, and the Rev. Toru Tsujii of Yokohama, head of Publications.

Heretofore the Executive Council has been largely supervised by the appointed heads but a plan was approved to appoint a full-time paid executive secretary to direct the affairs of the Council. A budget of ¥59,884.50 was voted to the missionary work of the Nippon Sei Ko Kwai. Approximately ¥19,961.50 will be spent each year during 1938-1939, and 1940 for the extension of the Church's work in the Missionary Districts of Formosa and Karafuto and for partial sup-

port for the Japanese churches in Manchukuo and North China. This represents an increase of about 6,000 yen over the ¥53,970.03 spent for Japanese Church missionary enterprises in the triennium just closed.

A general scheme for the hastening of self-support for the eight missionary dioceses of the Nippon Sei Ko Kwai was adopted and a committee will be selected from the several dioceses to bring in a more concrete plan. A thorough investigation is to be made as to the financial requirements necessary to make each diocese self-supporting. The adoption of the plan to organize a national Church property holding corporation was a move in line with the general scheme for independence. Self-support is to be especially stressed by committees and publicity throughout the Church. The independent Dioceses of Tokyo and Osaka are called upon to take the lead in aiding the weaker rural missionary dioceses in this effort.

The General Synod approved the sending of an official Japanese delegate to the



SEI KO KWAI'S nineteenth General Synod met in Kyoto, Japan, April 26-29. The two Houses sit together as one body arranged around the chairman's rostrum. The general chairman was Bishop Naide of Osaka, the one man present who also had been at the first Synod in 1887

World Missionary Conference to be held in Madras, India, in December of this year, naming the Rt. Rev. P. S. Sasaki, Bishop of Mid-Japan who so capably represented Japan at the Edinburgh Conference in 1937.

A general plan was approved for the formation of a committee to formulate a national pension fund scheme for the Sei Ko Kwai clergy. Each of the ten dioceses now has a diocesan pension scheme and it is proposed to find a way to combine these several smaller plans into a national Church pension fund.

A number of proposals for changes in the Prayer Book and Canons were received and referred to committees for study during this triennium. The proposal to change the Japanese words for the three orders of the priesthood were received and referred to committees for further consideration. The Committee on Church Union reported on its several conferences with the Japan Orthodox Church and other Christian bodies.

In spite of the fact that the current Far Eastern crisis began in early July, 1937, the general statistics of the Nippon Sei Ko Kwai for the year 1937 show a gain of ten clergymen; 255 ordained members of the clergy over 245 in 1936. Three new parishes were established during the year making the total 262 for 1937 and an increase of thirty-six outstations or a total of 243 outstations were reported for 1937 over 207 for 1936. A gain of 822 baptized members of the Church is shown for the year 1937 making a total of 46,265 members now on Sei

Ko Kwai rolls. The most significant and heartening sign of the progress of the Church in Japan is shown by a gain of ¥18,106.31 in contributions or ¥251,947.09 for 1937 as against ¥233,840.78 for 1936. The per capita giving per active communicant increased by eighty-seven sen or a total of ¥17.41 per member over ¥16.54 shown for 1936.

The Woman's Auxiliary reported 245 branches in Japan with a membership of 3,310 out of approximately fifteen thousand women belonging to the Church in Japan. An additional 1,000 yen was undertaken by the women of the Church further to provide women workers in the Missionary District of Formosa (see July, 1937, issue, pp. 335-8). Approximately 50,000 yen a year is raised in various ways by the women of the Church to further the missionary cause of the Church in Japan. Five hundred yen or one-fourth of the cost of sending an eye doctor to serve in the Japanese Christian women's new Peking settlement for Chinese children in Peking was undertaken by the Woman's Auxiliary. Miss Uta Hayashi (see November, 1935, issue, p. 493; December, 1935, p. 546; January, 1936, p. 33), of Osaka was reelected president of the Auxiliary, Miss Kurokawa of St. Margaret's Girls' School, Tokyo, was elected adviser, Mrs. Yamaguchi and Miss Higaki of Tokyo were elected secretaries, Mrs. Takagi of Yokohama and Mrs. Kikkawa of Tokyo were elected treasurers, Mrs. Hana Kondo, Tokyo, supply secretary, and Mrs. P. A. Smith, literature chairman.

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THE SPIRIT OF MISSIONS is enlisting the aid of its readers to make it a better magazine; a magazine that will contribute more and more to the advancement of Christ's Kingdom throughout the world. As this issue goes to press a Questionnaire is being mailed to a cross section of the subscription list, to Bishops and other clergy. It is hoped that the Questionnaires will be returned promptly, completely filled out. As they come back they will be analyzed and the results reported in these pages. Please return your Questionnaire promptly!

WESTERN NORTH CAROLINA TRAINS YOUTH—*Girls school at Valle Crucis steadfast to ideal of mission begun nearly a century ago in the Vale of the Cross*

By ELIZABETH McCracken
Literary Editor, The Living Church

This is the second of a special series of articles on the Church schools in the Diocese of Western North Carolina, written as the result of a recent visit undertaken at the invitation of the Bishop of the diocese. The third and final article on the Patterson School at Legerwood will appear in our next issue.

VALLE CRUCIS SCHOOL has one of the most interesting histories of any missionary work of the Episcopal Church in America. This work has an unbroken life of almost a hundred years. The school of today is the development of the mission of yesterday. As all Church people know, the Rt. Rev. L. S. Ives founded the famous Valle Crucis Mission in 1842, for the benefit of the people who dwelt, or might come to dwell, in the mountains of North Carolina around Valle Crucis—the Vale of the Cross. The little log cabin which was the episcopal residence still stands and is still the goal of many travelers. Bishop Ives' work still stands also, though its form and even the buildings it uses are different.

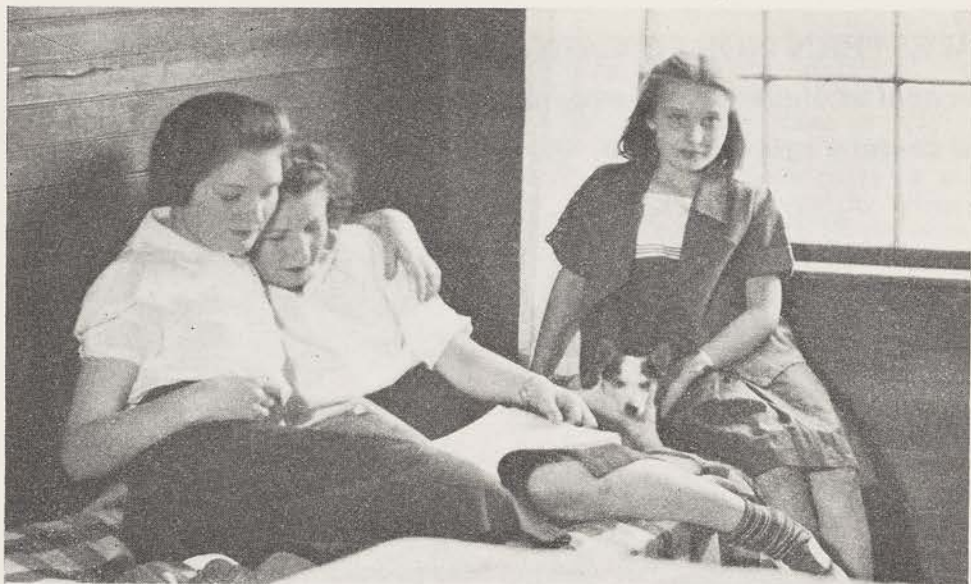
In the beginning, the mission was of the traditional type of the Church of England. Many of the settlers of this section of North Carolina were of English descent, members of families whose names appear in some of the most ancient of Church of England registers. Their isolation was extreme in those early days of the mission. They needed and craved just what Bishop Ives and his helpers brought to them: the regular ministrations of the Church. In time, the growth of the mission took another direction. Young men who had been taught by its priests were themselves called to the ministry. They could not afford to go away from home to be trained; so Valle Crucis Mission became a theological semi-

nary. Still later, the mission house was used as a monastery for the Society of the Holy Cross, an order founded by Bishop Ives in response to another need. By this time, there were many Church people in these mountains who had been nurtured by the mission and were helping the missionaries to minister to others.

At last, in 1892, Valle Crucis Mission was one of a number of effectual missions in Western North Carolina. The urgent need at that time in this valley was for a school. So the mission became Valle Crucis School. Girls only were received as boarders, but younger boys were permitted to attend as day pupils. Travelers who motor today over the thousands of miles of fine roads in the North Carolina mountains find it difficult to realize that thirty-five or forty years ago Western North Carolina was a place of numerous small isolated settlements and lonely cabins. The people living in the mountain passes inherited a respect for learning. They wished good educational opportunities for their children, and only very inadequate opportunities were available. Valle Crucis School met a great need.

Within recent years, excellent consolidated schools have been established in this region. Buses are provided to convey the children. The devoted work of the clergy and their lay helpers insured the religious education of these boys and girls, who could come to the church more easily than had been possible for the children of 1892. Once more Valle Crucis Mission changed the form of its work, keeping unchanged its original purpose: to give the eternal gifts of the Church to all who lived, or should come to live, in this valley.

In 1934, Valle Crucis School became an accredited high school for girls, with a college preparatory course for those who desired and required such prepara-



ROOMMATES at Valle Crucis happily share a common sitting room or study, off which open their individual bedrooms. The dormitory building of concrete and native stone has common rooms—living room, library, chapel—on the first floor

tion. Younger girls and boys were now attending the good local elementary public schools; many older girls also were in the public high schools. The parents of some girls, however, were eager for their daughters to have what only a Church school can give. Valle Crucis School continued to be a diocesan school; but its fame spread. It is now a Church school with pupils from not only Western North Carolina but also from the other four dioceses of the two Carolinas and from other States, including Tennessee, Virginia, Florida, Michigan, Connecticut, New Jersey, and New York. Mainly a boarding school now, it still has a few day pupils who are preparing for college.

The story of this development is of great interest. In 1933, Emily Toll Hopkins, a trained educator and a devoted Churchwoman, was appointed head of the school. At that time, it was a graded, elementary school. For a year, Mrs. Hopkins studied the problem presented. Then, with her associates, she made and put into effect plans to adapt Valle Crucis School to present-day needs. Miss Virginia Bouldin, with her ten years of experience

of the work, made possible a gradual development rather than a sudden change. Miss Adelaide E. Smith, who had already been on the faculty of the school for three years, remained and joined in the work of adaptation. Other teachers, attracted by the constructive opportunities offered, made financial sacrifices in order to become members of the otherwise new faculty. Mrs. Hopkins has been fortunate in having an unusually able and well-trained group of associates. The school is doing a remarkable work in and with the community.

Journeying to the school, along the celebrated highway from every turn of which new glories of the mountains are revealed, the visitor comes to Holy Cross Church, standing just within the gates of Valle Crucis School. The church is visible some few miles before the school buildings can be seen, though they are very near the church. This typifies the relation between the school and the parish. The priest at Valle Crucis, the Rev. Edmund Dargan Butt, is not the rector of the school; he is the rector of the parish and the chaplain of the school. The

school has a very close connection with the church; but the connection is similar to that of any other family of Church people with its parish church. The school is rather a large family, and it has more technically trained grown persons in it than most families: that is the main difference. The Church ministers to the school; and the members of the school minister, in their several ways, to the community in exactly the same spirit as the other members of the parish exercise this ministry. The continuity of Valle Crucis Mission is unbroken.

There were many things for the visitor to see and to hear and to remember. The first great sight was the Vale of the Cross. Three mountain streams meet as they flow through the valley, forming a cross of "living water." This cross can be seen from the orchard on the hill beyond the school buildings. Two valleys make another, larger cross; but this can be seen only from a greater height. On the other side of the Vale of the Cross are the folds of the mountain ranges, as high as the White Mountains but seeming less high because the timber line of the Blue Ridge extends to the very summit even of the highest peaks. Beautiful at all seasons of the year, the valley and the mountains were at their loveliest when the visit was made. The dogwood was in its glory, white against the golden-green of the new leaves and the blue-green of the evergreens.

The buildings were seen next. The dormitory made of concrete blocks and native stone, reminded the visitor of an old English inn, except for the important differences that the dormitory is comparatively new, has central heating, electric lighting, and as many bathrooms as the newest college dormitory. Perhaps the two stairways, at the two ends of the long corridor suggested the English inn; perhaps it was the huge fireplace in the large square space in the middle—called a hall in English houses, and at Valle Crucis School, the living room. There is also a parlor, as in an English inn. With that the resemblance to an inn ceases. The chapel, opening off the living room at one side, is like the chapel of many

other Church schools in America: a room transformed into a place of prayer. The library, on the other side of the living room, is like a private library: its books have overflowed into the adjoining room, used also as Miss Bouldin's office.

The schoolhouse, the upper floor of which is reached by a bridge from the second floor of the dormitory, was erected recently with a grant from the United Thank Offering. The assembly room, with windows on three sides, is used also as the dining room. The kitchen is on the same level. On the floor below, under the assembly room, are classrooms and the weaving room. Interest in weaving is keen in this region, and is shared by the Valle Crucis School girls.

The first thing the visitor wished to hear was some account of the daily life of the school. The cost being very low, the girls all share in the household duties, learning to plan meals and to cook under the direction of an expert dietitian and of a cook who is an alumna of the school. This work is not allowed to interfere with the academic schedule nor to curtail the hours of recreation. The entire school, faculty and students, assembles in the living room twice a day, after morning



YOUNG MOTHERS' home nursing class is one of Mrs. Mont Glover's many activities in the Valle Crucis community

and evening prayers in the chapel, to talk over together any matters of current interest or importance in the school life.

A very significant part of the daily life is the work of Christian social service done in the community by members of the faculty. Miss Bouldin visits in the neighborhood every day. Mrs. Mont Glovier, the housemother of the school, is doing a notable work in the community. A registered nurse, the daughter of a physician of distinction, Mrs. Glovier, in the four years since she came to Valle Crucis School, has organized classes in public health and in home nursing, particularly the care of infants and children. In addition to these classes, held in the homes of the mountain people, Mrs. Glovier frequently responds to emergency calls from sick persons who cannot get a doctor. Very often, she rides on horseback as far as she can; then walks the remainder of the way up a mountain-side. Recently the father of a boy desperately ill with pneumonia came for Mrs. Glovier at two o'clock in the morning. The doctor, when he came, declared that Mrs. Glovier had saved the boy's life. She was not satisfied with having done this: when the boy was convalescent, she brought him to her own home in a little house on the school grounds, and "built him up." The visitor saw this boy, looking strong and well, as indeed he now was.

The Rector helps Mrs. Glovier in this work by driving her in his car to remote houses and going with her up the trails. The Glovier family are connected with the parish in several other ways: Mr. Glovier, who manages the whole of the

school property, is a lay reader; he is also a member of the mission committee which performs the functions of a vestry.

Every member of the faculty and staff of the school is at work in the parish. Most of the pupils belong to the Young People's Service League, sing in the choir or are in the Sunday school. The incalculable benefit to the girls of this full parish life, while still in school, deeply impressed the visitor. Holy Cross Church has 141 communicants. The Rector also has in his charge four missions: at Boone, Dutch Creek, Todd, and St. John Baptist Chapel in another part of Valle Crucis. Connection with such a parish as this is a great and unusual privilege for anyone. The mutual benefits are many.

Mr. Butt, speaking of his work, made frequent reference to the fine heritage of the people of these mountains. Ancient Anglican customs are easily revived here: the Rogation procession, the pledging of, not a certain sum but of a certain proportion of the "yield" of flock or field, the coöperation of the parents in the religious education of the children. The people who first came to dwell in this region brought these traditions with them. The Church has helped to preserve them. As for the people who are now coming to dwell here, at Valle Crucis School, some of them, too, bring such traditions. Others lay hold on them here.

Thus, Bishop Ives' dedicated purpose is being steadily, increasingly fulfilled. Valle Crucis Mission lives on in Valle Crucis School. The form is changed, as the form of the mission so often has changed; but the same spirit abides.

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Readers of THE SPIRIT OF MISSIONS can help make it a better magazine by adding new subscribers to its family of readers. Summer is a good time to do this—a special subscription order blank is enclosed with this number to help you. And when you send in that new subscription or two, why not renew your own at the same time. It will be extended from its present expiration date and a receipt sent to you.

TRANSFUSIONS SAVE CHINESE LIVES — *Another instance of missionary resourcefulness is seen in Christian doctor's use of this wonder of medical science*

By CLAUDE M. LEE, M.D.
St. Andrew's Hospital, Wusih, China

WHEN OLIVER WENDELL HOLMES reasoned out the infectiousness of childhood fever and Pasteur proved it, no one would have thought that China would benefit by their brilliant work. Yet such is the case. The grim puzzle is the same the world over.

Once treacherous germs have invaded the blood, only the most delicate and pervasive agents can reach and attack them. Men have tried dyes, which have a special bacterio-static and selective action. Some of these have succeeded in a few cases of blood-poisoning. But God has done what man has failed to do efficiently. He has put into the blood of human beings certain substances which doctors call immune bodies and it is these bodies that are used to combat in a woman's veins the deadly germs which are there, living because her defense is poor. Semmelweiss told how these "million murdering" enemies of mankind could be kept out, but it is to the patient efforts of many unknown research workers that credit must be given for the safe, easy, and effective thing known as blood transfusion.

There are people who almost die after surgical operations from loss of blood, others have internal hemorrhages, some are poisoned by disease and the blood is so pale and thin that it looks like poor apple cider. To these people a pint of blood may mean the difference between life and death.

But the blood which saves one person may bring death to another by destroying his red blood cells; hence the donor's blood and the recipient's must be typed. A donor of the right type must be found and, to make matters safer still, a direct matching is done just before each trans-

fusion. If the cells of the sick man and of the well one get on well together, the transfusion is done. If not, another donor must be tried.

Then the donor's blood must be pure, he must have no blood disease such as syphilis or malaria and he must be gone over carefully to see that he does not have tuberculosis.

All this takes time so hospitals have people who are professional donors. Here at St. Andrew's Hospital in Wusih, China, there are more than two hundred of them, each one typed and tested in every way possible. Then they are photographed and carefully recorded under type, address, and history, with the date of last giving blood. This is most important, for it has been found that once a month is as often as it is safe to use the

Memories of a significant article by Claude M. Lee in THE SPIRIT OF MISSIONS for July, 1933 (pages 400-2), still linger in the minds of Churchmen. Now Dr. Lee writes a story which is but another instance of the resourcefulness of the Church's missionaries in their endeavor to meet the spiritual, intellectual, physical, and social needs of the people among whom they live. Unfortunately since this article was written war has engulfed the area in which is situated Dr. Lee's hospital—St. Andrew's, Wusih. Frequent bombings from the air made it impossible for St. Andrew's to continue its work. Although military operations have ceased in the Wusih area Dr. Lee and his colleague, Dr. John E. Roberts, have been unable to return to their work; military passes twice granted to them in Shanghai were not recognized in Wusih. But they hope soon to try again. In the meantime they are assisting at St. Luke's Hospital, Shanghai.

same donor. The photograph is essential too as a donor of the wrong type might take the name of the one wanted. This service is not only of use to St. Andrew's but to many other hospitals as calls come from Shanghai and other cities for donors.

The members of the staff have given blood more than once to needy patients; at times the hospital pays the fee, relatives give it, a son for a father, a mother for her child. But there may not be time to type relatives or none may be found to match, hence the need for professional donors.

As I write a man has been brought in from a neighboring village with his whole body burned. There was no spot, except one at the bend of his left arm, on his entire body, that was not charred and blistered. There was no hope for him; but what could be done to try to save him, must be done. His wife was willing to give her blood for him. When tested, it did not match and so a professional donor was called, the fee was paid by the hospital and a pint of blood was given him. He had lost all his possessions in an heroic attempt to save two of his children from his burning home. In spite of all that could be done he died. His wife knows every effort was made to save him.

The story is carried on by telling of a girl who came in with blood poisoning, after the birth of her first baby, delivered by an old-fashioned midwife; a culture showed a blood stream infection. After three transfusions, she recovered.

Another woman was delivered in her home by a Western style midwife, under as "clean" precautions as were possible in her surroundings and with officious relatives handling everything they could. She was treated at home by local doctors with various drugs, designed to cure her blood poisoning. After two weeks, she was brought to St. Andrew's Hospital in a very serious condition. Hers was an infection with staphylococcus, which, contrary to the usual opinion, is more deadly than a streptococcus infection. Her husband was broken-hearted and agreed to repeated blood transfusions. Four were given and finally we despaired of being able to save her, so she was taken home to die. But she recovered and is now well.

There are now several hundred cases in our records at St. Andrew's where this operation has proved a life-saving procedure, and we see what a wonderful thing God has put into our hands, through the patient work of His servants who have taught us how to use it.

Homeless Children in War Torn China

AT THE END of April, 1938 a survey made of the Refugee Camps in Shanghai reveals that there are approximately fifteen thousand homeless children within the camps. How many thousand children are wandering about the streets of the city no one is able to estimate at present. A census of the children in the camps reveals that of the fifteen thousand some have one parent, some have both parents but none of them have parents who are able to provide in any way for the children. It is costing approximately \$1.50 (U. S. currency) a month to give these children shelter and food and training of some kind.

Reports from Hankow indicate that in that city they have also gathered approximately fifteen thousand homeless children, who have come from other parts of China. If the actual warfare reaches Hankow this number will be multiplied many times.

The China Emergency Fund, on June 20, amounted to \$191,032.05. If your gift has not yet been made please send it quickly; some of it will help homeless children. Address National Council, 281 Fourth Avenue, New York, N. Y.

ST. HILDA'S HARBORS REFUGEES—*Christian middle schools in China have turned their properties into camps for homeless and are doing a fine work*

By LUCY FISH MILLER
Wuchang, China

THE CHRISTIAN middle schools are doing fine work in caring for refugees. The camp at St. Hilda's, Wuchang, is one of the most interesting. A goodly proportion of the refugees housed in the main building are middle class folk from the ruined cities of Kiangsu. There are teachers, small merchants, and even one of the new, well-trained, efficient policemen that only six months ago were one of the most successful achievements of the Nanking Government. Incidentally it is to these modern police forces that the Wuhan Cities owe the security and order which now prevail.

This particular policeman saw his whole family killed by a bomb and then fled, saving nothing. A natural executive, he became by common consent, the chairman of the camp. A mass meeting was held and a committee was appointed to draft their own self-government rules. These were written in such literary language that it was hard for the modern educated young social worker to read them. They were very comprehensive and practical, even to forbidding touching the trees and shrubs on the compound. So responsible is The Policeman, as he is always called, that he acts as a go-between for every sanitary or other admonition the foreign faculty of St. Hilda's wishes to make to the refugees.

The young social service worker, a Sheng Kung Hui Christian, is a graduate of St. Hilda's and Ginling College and is the general secretary of the Wuchang Y.W.C.A. Under present conditions she is carrying a tremendous burden as she is eager to do everything possible for the refugees and yet she has many problems with the increased work of the Y.W.C.A.

For example: their hostel is overcrowded with refugee women who fled in time to save money and other possessions.

In spite of all her duties and difficulties at the Y.W. she gives the refugees at St. Hilda's a generous share of her time. She helped them organize self-government classes, games and sports especially for children. She gathered much needed garments; needed not only because of the penetrating cold but because the people had fled with only the clothes they wore at the time. One of her many activities is arranging a bath schedule for the three hundred women, soldiers, and other refugees from Kuangsi, who are at present quartered in a famous Taoist temple that crowns a hill across an intervening field from St. Hilda's. When each batch is all clean and shining, they gather in the school assembly-room to listen to "The Doctrine" from the lips of St. Hilda's Chaplain.

There are, of course, many practical details that had to be worked out with The Policeman's help. The group arrived gray with hunger and fatigue. The first thing to do was to search out professional cooks in the party and set them to preparing the food that had already been laid in. St. Hilda's has an excellent artesian well, but like most things in Central China even in this decade it is run by manpower and husky men had to be appointed to pump duty.

The foreign faculty fill in wherever needed, sorting heaps of clothes collected through the Y.W., helping the Sheng Kung Hui social service nurse in her tri-weekly clinics, knitting, knitting, knitting like Mme. Dufage, teaching English to The Policeman and a group of former teachers. Several St. Hilda's alumnae go to the school four times a week to conduct singing classes. Others help arrange occasional social evenings. Every day



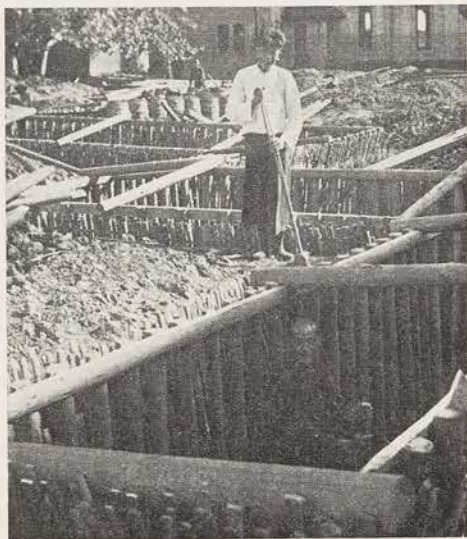
THREE SISTERS separated from their parents found a haven in the Church's Jessfield Road refugee camp in Shanghai

St. Hilda's Chaplain has a Christian service; the first contact most of these people ever had with Christianity.

Every day China's wonderful patience and endurance are in evidence. One day on the ferry to Hankow we saw a neat, self-respecting woman and a bevy of children who were obviously hers. She was huddling the smaller ones about her like a mother hen, but keeping a watchful eye on a lad of about thirteen or so who was peddling oranges among the passengers. Later as we were slowly edging our way toward the gangplank, we spoke to her and found out that she was a refugee widow from Wusih trying to keep her family together by selling oranges all day long on the crowded ferry. She was still at work when we recrossed to Wuchang at nine o'clock that evening.

Only yesterday we saw a thousand most pitiful refugees being marshalled along the Bund by smart young officers in khaki. In all our many years in China we have never seen more abject misery. They were shuffling along in the teeth of a keen north wind, looking ashen from the cold and starvation, many of them desperately clutching a few rags about their

bodies; many others with only a thin top-garment and shreds of trousers fluttering about their thighs; most of them without even straw sandals on their feet. At the head of each division were a few files of defeated soldiers in soiled but fairly whole uniforms, who tried to step out in march time. At the extreme rear was a man bent nearly double carrying on his shoulders an exhausted fellow-sufferer—"as Æneas from the flames of Troy."



DUGOUTS being built at St. Hilda's School, Wuchang, as air raid shelters for refugees and members of the staff

These wretched survivors of untold horrors were being escorted to a recruiting station to be fed and outfitted and trained for the army.

Almost every woman in Wuchang has been working in some practical way either to help outfit the army or equip the hospitals. The Chinese women have never before organized themselves for big projects, but this time they have manifested great ingenuity in reaching everyone. Every primary school child was asked to furnish one pair of the age old style cloth shoes with heavy quilted sole. Practically every family that can afford to send a child to school can afford the bits of cloth needed for such shoes. All women know how to make them. The schools

collected the shoes and forwarded them to headquarters; ten thousand pairs. Later every Boy Scout in the city was asked to give as many knitted mitts as possible. A prize was given to the boy turning in the most mitts. Of course this work again fell upon the mothers but again any family able to educate a son through the junior middle school can afford the few ounces of wool needed for a pair of mitts and most Chinese women are skillful knitters.

In Wuchang the Y.W.C.A. headed up all the sewing for wounded soldiers. Hundreds of hospital suits and sheets have been made by sewing bees in different sections of the city.

For a long while, so unprepared was



REFUGEE family poles up a Chinese river in search of safety from terrors of the undeclared war which is entering its second year

China, there was literally no provision made for the care of convalescing soldiers. In a metropolitan center like Wuhan the problem soon became acute, but eventually several convalescent camps were established in the country outside the city. One of the students in Boone Library School, the son of a deceased clergyman, volunteered to spend this winter vacation (which was protracted by hostilities) in

social service work in one of these sanitariums. He and another student were sent out by the Christian Wartime Service Corps of Wuhan. Until these young men had arrived nothing beyond shelter and food had been provided for the convalescents, but with the funds of this Christian organization they were able in a short time to equip a rest room large enough to accommodate a hundred at a time with games, books, and magazines. They also developed a playground with footballs, volley balls and basketballs. They are forming teams and playing off tournaments. The Sheng Kung Hui student has a fine voice and organized mass singing. He finds that the most interesting part of the work is making friends with the soldiers. This one camp accommodates three thousand convalescents at a time but the personnel constantly shifts as the men are sent back to the front and others come to take their places. Knowing the young man as we do, we have no doubt he is giving them a fine example of Christian living.

As this issue goes to press word comes of the fall of Anking. All our missionaries and property are reported safe.



WIDOWED by the war in China when Nanking fell. She has four children, ages one, three, seven, and thirteen years



ST. STEPHEN'S MISSION HOUSE, FORT YUKON, ALASKA

A Visitation to the Arctic Circle

BY THE RT. REV. PETER TRIMBLE ROWE, D.D.

Missionary Bishop of Alaska

MY RECENT TRIP to the upper Yukon region was planned to give the missionaries and people at Fort Yukon their Easter Communion and to visit Arctic Village.

Arctic Village is a remote settlement above timber-line at the base of the Arctic Range. Some years ago the people built their own church, named Bishop Rowe Chapel, hauling logs some fifteen miles from the nearest timber, and the doors and windows all the way from Fort Yukon—an eight-day trip on the trail. Albert Tritt whom I had ordained deacon at Fort Yukon, serves these people faithfully, but the village is so remote that it is rarely visited. In fact it was my first visit to them and I was uncertain about getting there this time, planes having to land on the snow with the help of skis. The people knew of my intention and had returned early from their winter hunting to give me a great welcome. The chapel was heated and ready and there for the first time the Holy Communion was celebrated. These simple, humble people, remembered their Lord with joy and grateful hearts.

Before I left we had a great *potlatch*. The village had been short of meat all winter, so this feast for which I had

brought the provisions meant a great deal to them, not only in "fellowship but in practical nourishment.

On another visit I flew to Chandelar Village, about fifty miles north of Fort Yukon, baptized two children and again celebrated the Holy Communion for the first time for a little group in a church built entirely by the people themselves. They were as excited and happy as at Arctic Village; the whole community of sixty people attending the service. Enoch, the chief, is lay reader, John Fredson and his wife are the school teachers here.

From Chandelar Village, I flew to Beaver, a town on the Yukon about seventy-five miles below Fort Yukon, where fourteen were baptized, another sermon preached, and old friends greeted. I also tried to land at Christian Village, but this proved impossible. But I had seen and talked with our Indian leader there.

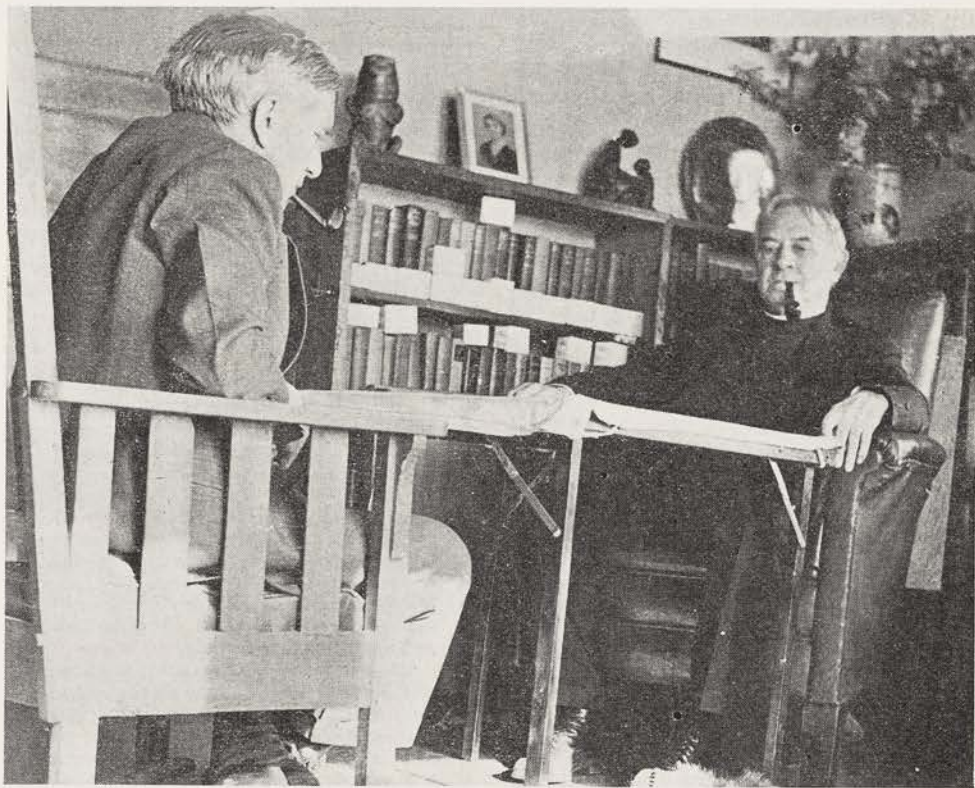
For this visitation to isolated villages, involving hundreds of miles of travel, 280 miles in one day, which in earlier times by dog team would have required weeks on the trail, I made my headquarters at Fort Yukon which I had not visited since 1935. There I spent Passion Sunday, Palm Sunday, Holy Week, and Easter. The services were many, at-

tended by nearly every one in the community. On Maundy Thursday, I had confirmation and a celebration in the Hudson Stuck Hospital for the staff and patients. At this service I confirmed Miss Addie Gavel, our wonderful head nurse. I had four confirmations in all and confirmed fifty-nine. More than three hundred received Easter Communion at two services, one of them for the white people.

The Lenten Offering of the children is away up to \$150, and the other offering is great. I cannot give the figures. If Church members in the parishes throughout the United States gave proportionately as these simple Indians, in a place of six hundred population, then the Church would not lack for funds to extend Christ's Kingdom in all the world. The spirit of Fort Yukon touched me as

another Pentecost. To look in the hospital and see how the many patients, men, women, children, old prospectors, are cared for is an inspiration. Truly it is a work of love, mercy, and healing, carried on in the name of the Merciful and Healing Saviour. It filled me with joy. Dr. and Mrs. Grafton Burke are just wonders in the work they are doing and the Church has a multitude of reasons to thank God for them.

On April 19, after three weeks at Fort Yukon and its environs, I flew to Wiseman, at the headwaters of the Koyukuk and then on to Allakaket, Grant Creek, Tanana, and Fairbanks. At Fairbanks, St. Matthew's is going forward under the Rev. and Mrs. C. P. Shelton. They have captured the esteem of the whole community.



BISHOP ROWE (right) relaxes after a hard day at Fort Yukon over a game with Dr. Grafton Burke in the mission house (see opposite page) where the Burkes live with about twenty convalescent children

Why

Answers to Questions from Our Readers Do Missionaries Overseas Live too Well?

YES, LET ME disarm criticism at once by admitting the impeachment; missionaries live too well. It is one of the surprises awaiting the new recruit, the comfort of the foreign mission field. As an ardent young missionary eager for immolation it was a shock to find that sacrifices were discouraged. "Wait," we were advised, "you will find them in ways you do not seek; discover them in places you least expect." The life of the mission field is one of simplicity but full of amenities. One's personal needs are amply met, yes eagerly, vociferously met, by a servant class which, for sturdy self-respect and devotion to the adopted family, continues in a changing world the finest traditions of service.

Why does the missionary need servants and, above all, why does he use so many?

It is a century-old tradition of missions in a country where unemployment is the norm and where situations with the considerate Western employer are eagerly sought. To change would be unnatural and artificial. The rare missionary who tries to do his own work is considered ungenerous by the Chinese. The poor expect their services to be used. A ricksha puller will shout a gibe at any Westerner who walks for health rather than use the ricksha, saying "stingy" in tones of anger or of mirth, dependent upon the state of his stomach at the moment. This attitude is very real. *Noblesse oblige* is ingrained in the Oriental mind. And why does one use so many servants? Everyone in the West now understands that service is very cheap in the Orient so that one can employ a half-dozen servants for half the price of one good maid in the West. It is not so well understood that the Oriental custom is for each servant to do one kind of work only. On no account will they exchange or share duties. The cook cooks; the "boy" cares for the rooms, the coolie cleans the floors and carries the water.

But the chief reason for servants is the freedom it gives the missionary for complete concentration on his work. In a land where opportunity is so immense, where climate is trying, the missionary can give every bit of time and energy to the demands of his full day. And it is a lovely experience to show a servant that he is cooperating with the work in this way.

My own *amah* one day regretted that she could do so little for the work of the Church because of her lack of education and opportunity. It encouraged her to be told that she was helping the work of the Church in a very real way by freeing me, as she did, for my own particular phase of the work. One missionary family took on entirely non-Christian servants, all of whom have become baptized, three of them faithful communicants of the Church for many years. Family prayers with servants is an old tradition of the mission field. Every human soul is unique, none the less so because it happens to be in the immediate family circle as a humble and indispensable member.

THE SPIRIT OF MISSIONS inaugurates this month a new feature wherein questions of our readers concerning the missionary enterprise and its administration will be discussed by the most qualified persons available, although no articles will be signed.

The first article published here, discussing living conditions in the Orient, is by a well-known missionary. Later, missionaries in other fields will describe their living conditions as these vary greatly from field to field.

As announced last month, this series can continue only as long as readers ask questions. Questions should be of general interest and deal with matters that can be discussed factually. Next month a missionary, now in the United States on furlough, will discuss the problem of vacations, both on the field and at home.

Nowhere is the missionary more truly known than to the faithful men and women who serve him. If he lives a really Christian life in the intimacies of daily contact, he has witnessed to a reality that is spread abroad.

THE FACT THAT we live in mission compounds, walled-off acres of beauty and security, is another source of criticism. I honestly feel that the ideal is for the missionary to live in a Chinese house, on a Chinese street, among his chosen people, eating the native food of his adopted country. In some instances this has been done, but rarely by families with young children. For some reason, difficult to understand, a completely native diet results in a long siege of boils even though the diet appears to be a balanced one. The lack of privacy in a Chinese mode of life is appalling to a Westerner and undermines his efficiency. There are shining exceptions to this and I recall with reverence a certain missionary whose one small room was filled with the little beds of the orphans who shared her every waking and sleeping moments. But the nature must be a gregarious one, or a highly sanctified one, to endure such invasions of the self. Missionaries are very average and normal folk on the whole and need the normal adjustments to living. The compound, then, gives refreshment, peace, beauty, privacy. In a distant land it gives the sense of home.

Nor is it a refuge from those of a different nationality. It is shared with Chinese friends and colleagues. Hospitals, schools, churches, industrial work, surround the missionaries' homes. Our own frontage is used by six hundred boys of high school age who love to roam over our garden and sit under the trees discussing "heaven and earth," as the Oriental phrase has it. The compound affords space for games with the unprivileged children from the street; it provides football fields; tennis and basket-ball courts for thousands of boys all over the three missionary districts in China. In one of the stations that I

know best the boundaries had been indicated for years by a plain wire fence through which the native pigs would wander to root in our gardens. When petty thieving became a great nuisance and the lawlessness incident to the unstable conditions of 1925-1928 too great a threat, a high brick wall was erected and the consequent serenity was appreciated by our Chinese neighbors as much as by ourselves.

OUR "PALATIAL" housing has been criticized. This is due to sheer ignorance of the facts. Many of our houses were built forty and fifty years ago before summer resorts in the mountains were opened. They were built for the maximum of comfort in the great heat of the summer and were high-ceilinged, with French windows to allow all air possible. The wide verandahs which gave to the house the appearance of an Italian villa, shaded the rooms from a burning summer sun and gave little children a shaded run-way in the stifling days and nights. In the winter these houses are difficult to heat as doors and windows never fit. One finds the native resource of paper or cotton useful in covering the cracks to keep out the wind.

The missionary gives generously of time and substance to his visitors who sometimes confuse the extraordinary with the norm. We make a feast in his honor, the best is brought forward (or borrowed) for his comfort: the cherished bit of family silver; flowers in abundance from the compound garden, worth their weight in gold if purchased in the West; the newest books and magazines displayed, representing birthday and Christmas presents, or the faithful Church Periodical Club, for our missionaries are well read and internationally alert. Books and periodicals are always shared from house to house and from city to city. One Chinese neighbor is a faithful and indefatigable borrower and returner. With another Chinese neighbor, a great gardener, I share my garden magazine, gift of the C.P.C. And

this leads to what I feel is the crux of this question of good life. Its quality lies in making it a common good. One of the best missionaries I have ever known was able to live a little more spaciouly than some of the others because of a private income; but the home was constantly open to the poor and the sick, the hopeless and despairing. I have seldom seen Christian hospitality more richly expressed. This is the secret: "And everything I have is yours and yours and yours . . .

"Let's lock our wealth outside."

It has been the wise insistence of the Missionary Society's directors from the very beginning that their missionaries should travel comfortably and live in an environment of health on the field. Missionaries are dependent on as healthy surroundings as possible for the maximum of efficiency. Because of this they hold a good health record and remain for long years of service on the field. The real hardships of the foreign field are not always apparent. They consist

in part in the subtly disintegrating influence of a non-Christian environment; the possibility of the hardening of the sympathies in a land where squalor and disease are prevalent, the constant giving out to depletion where demands are constant and where the temptation to service often outruns the care for the inner disciplines of quiet and of prayer.

But when all is said and done the missionary knows that he is of all men most privileged. He knows in his inmost heart that he never made a sacrifice. Thinking to relinquish all that he held dear in his homeland rather than deny the call deep within, he finds all things added. He feels very humbly that his is the greatest vocation in the world. He feels the thrill of being caught up in great creative forces. Yes, missionaries live well. Dear critics, we are sinners all and we deserve your criticism. Come with us, live daily with us, find out in what our abundance consists, learn with us how to abound and how to be abased.

"To Lead Them into a New Way of Life"

A FEW SUNDAYS ago at the close of the morning service at Holy Trinity Church, Zamboanga, three more of the Moro girls living in Moro Settlement were baptized. Of the twenty girls living in the dormitory, thirteen are now baptized Christians. This is all to the good but it accentuates another need. Miss Winifred Mann, puts it this way:

"Our concern now is about their future. As has been said so many times, we must have a boys' dormitory if we are really to Christianize the Moros. We have been working down here for twenty years and although we have the respect and affection of the young men and boys who have been here to school, not one has yet been baptized. We cannot see the possibility of a dormitory for this next school year, but it is a crying need. Already some of our girls have married, and, of necessity, outside our Church. We all know what adjustments such a situation entails, and how difficult a satisfactory

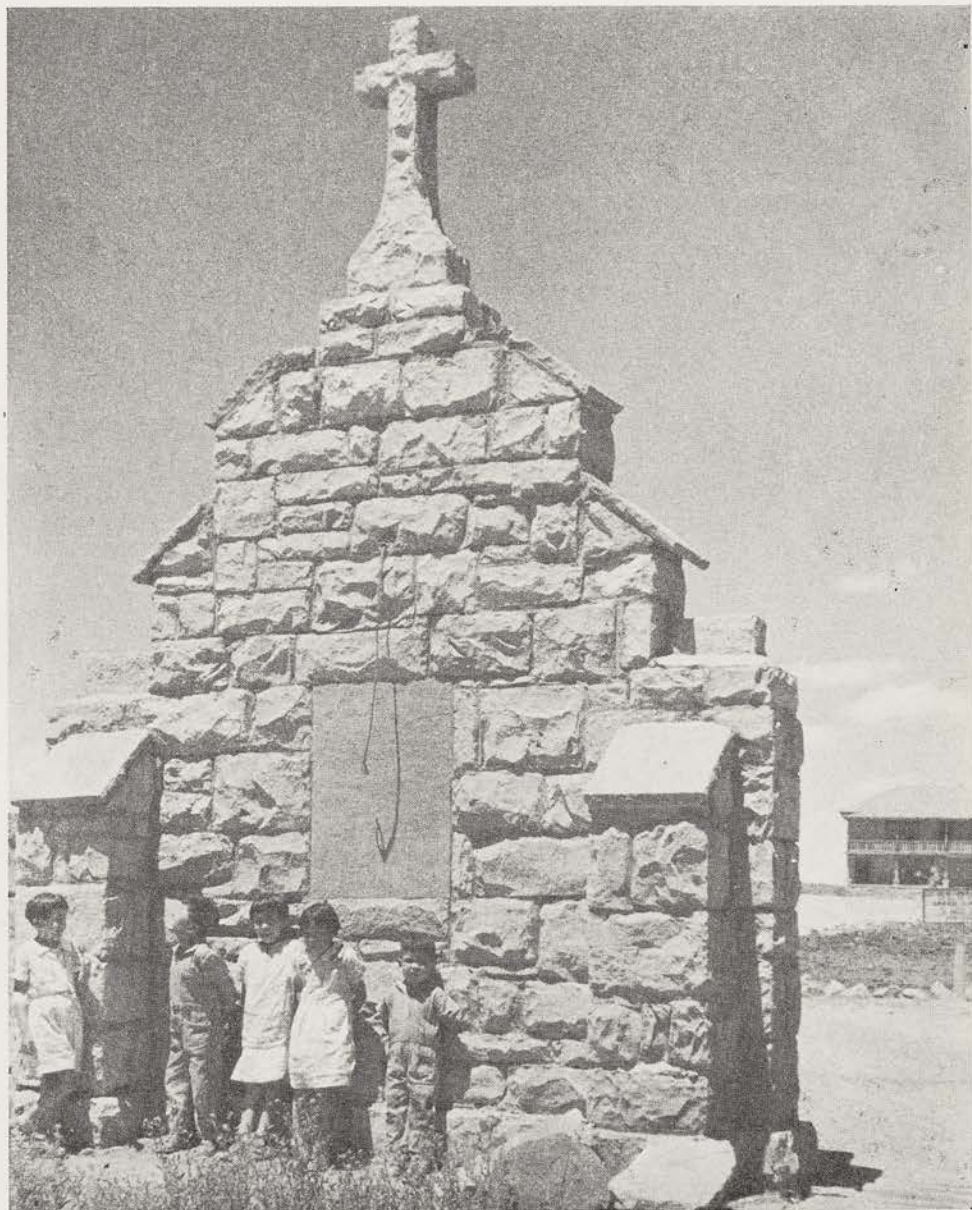
solution is even in a Christian community. It is asking almost the impossible of these girls that they be loyal to their confirmation vows under such circumstances.

"Christianity comes with a message of more abundant life for all and we feel that it is our duty not only to teach these Moros about the God of Love, but to lead them into a new way of Life, which includes the physical, economic, and social aspects as well as the spiritual.

"It is a large program to undertake with four missionaries for this whole area; but unless one feels that 'Mohammedanism is just as good as Christianity,' one must make some attempt at a change. We sometimes feel that we are a very small 'end result' of all the missionary machinery in the United States, but we nevertheless rejoice in being able to interpret our Lord's message so that each year some of our pupils are led to give their lives to Him.

The Missionary Camera

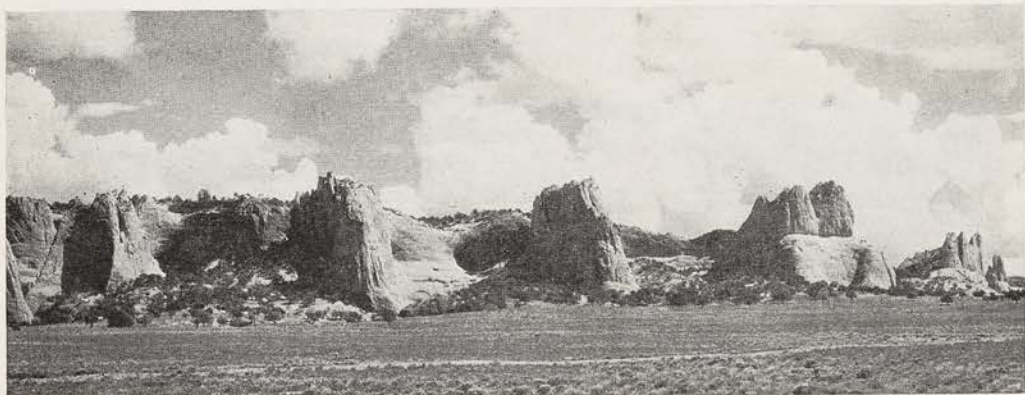
Invites and Brings You Pictures
of the Church Throughout the World



CROSS-TOPPED gateway of the Mission of the Good Shepherd, Fort Defiance, Arizona, proclaims to the Navajo country and its people that here Christ's Gospel is taught and lived. The mission's story is illustrated on the following pages

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The Missionary Camera—In Arizona Among the Navajo Indians



NAVAJO INDIANS and their flocks roam over Northeastern Arizona—flat desert land and rugged rock formations—such as this view seen from the Mission of the Good Shepherd at Fort Defiance

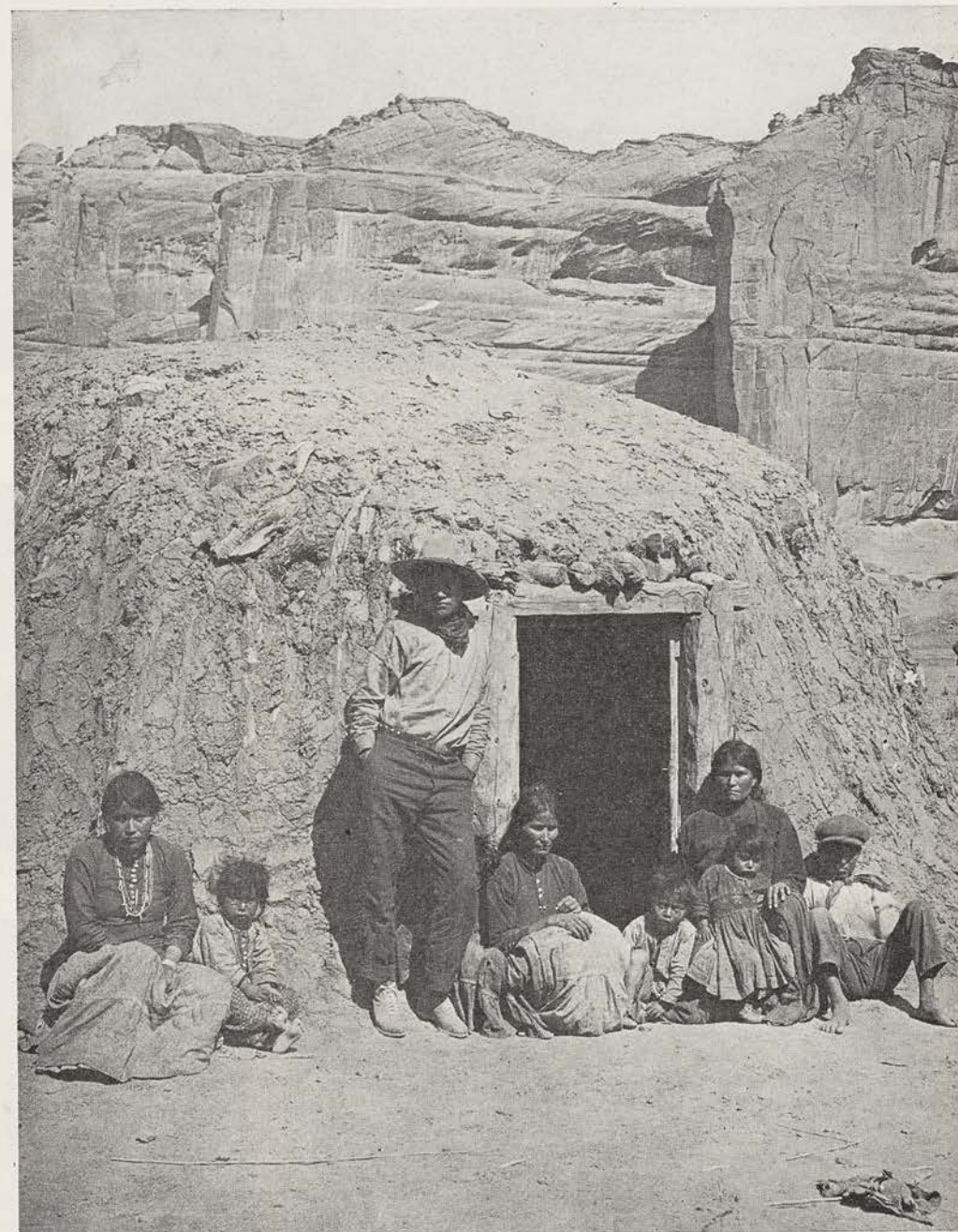


BLANKETS are woven by the Navajo women from the wool sheared from the family's sheep. Little boys tend the flocks



THE MEN are often expert silversmiths creating exquisite jewelry from Mexican silver dollars and studded with turquoise

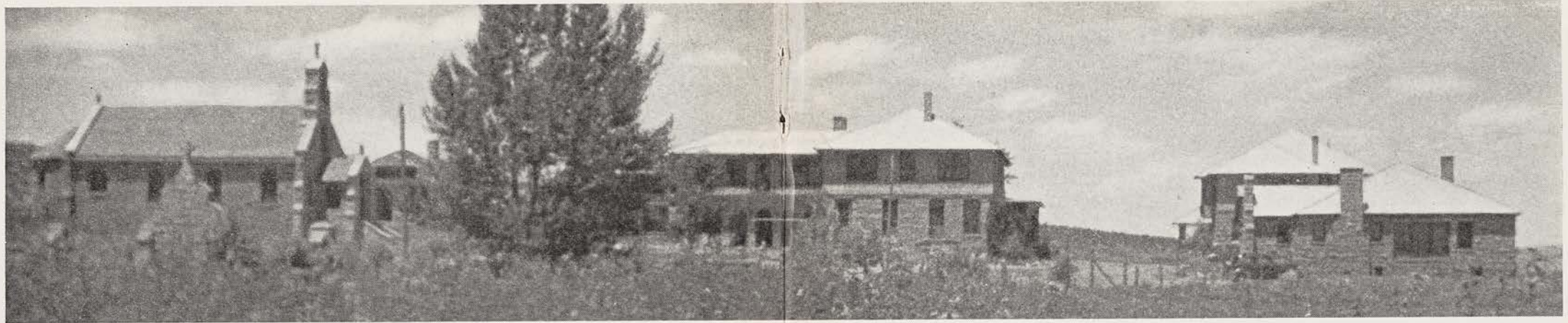
310



HOGAN, a Navajo word meaning home, describes the mud and timber dwelling, without windows, in which most Navajo families live. Note the fine faces of this family, typical of the people to whom the Mission of the Good Shepherd offers Christ's Message. (Publishers Photo)

311

The Missionary Camera Sees Church's Work in Navajo Land



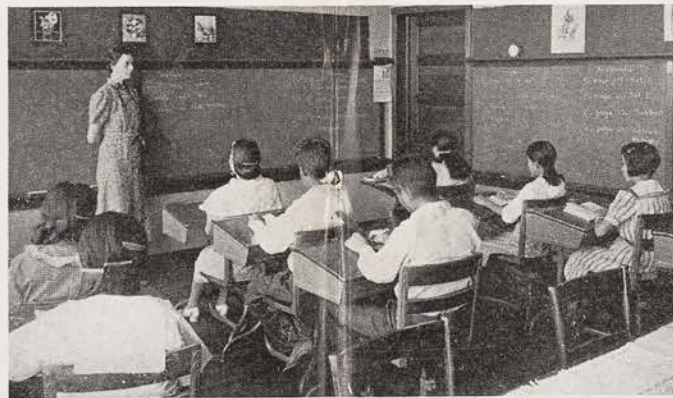
GOOD SHEPHERD Mission located a mile outside the town of Fort Defiance, Arizona, has ever been a pioneer. Begun nearly half a cen-

tury ago as a general hospital, it abandoned this field (when the Government began a similar work) to lead the way in caring for trachoma

patients. Now, still pioneering, it is a Christian home for Navajo orphans and a center for evangelistic work on the reservation



GARDEN PRODUCE READY TO BE CANNED



CLASSROOM, GOOD SHEPHERD MISSION SCHOOL



MISS CADY VISITS ON THE RESERVATION



NAVAJO BAPTISM AT THE MISSION



GOOD SHEPHERD CHILDREN CELEBRATE A BIRTHDAY



SNOW ON THE DESERT BRINGS JOY TO ALL

The Missionary Camera Shows Christ's Transforming Power



THE REV. JAMES R. HELMS, superintendent, Good Shepherd Mission, with Interpreter Howard, spends much time with small groups on the reservation (see May issue, pp. 201-4)



WINTER'S DEEP SNOWS do not deter the Navajos from coming in to the Mission of the Good Shepherd for Church services. Crowds come especially at Christmas



1 Two orphans are brought to Good Shepherd Mission by their Navajo grandfather



2 Grandfather leaves the Mission—children feel lost, their one friend is gone

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3 Six weeks later: transformation wrought by Christian home life begins to show



4 Six years later: the two forlorn children have grown into happy Christians

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MISSIONARIES at Good Shepherd Mission who are proclaiming Christ to the Navajo people. Left to right: Miss Ella E. Davis, Miss Ruth D. Harmon, Mrs. Helms, the Rev. James R. Helms, Miss Anne E. Cady, and Miss Jane K. Pitkin



HAPPY NAVAJO children make up Good Shepherd's family. Without the mission these boys and girls would have been homeless ragged waifs on the wide desert; now they are on the road to useful Christian lives

CHURCH TAKES ROOT IN CUBA—*Tourists who only see cities miss the heart of Island where Bishop Hulse labored in the name of his Master, Christ*

By EDNA B. BEARDSLEY

Assistant Secretary, The Woman's Auxiliary

This is the second of two articles reflecting impressions of the Church's work in the Panama Canal Zone and Cuba as seen by Miss Beardsley during a recent visit. The first article on the Church in the Canal Zone, entitled Latitude 9° N. Longitude 79° W, appeared in the June issue.

1 1 1

THE CHURCH HAS taken root in Cuba. It is gradually taking its place as a part of the new Cuba, and is becoming an indigenous Church.

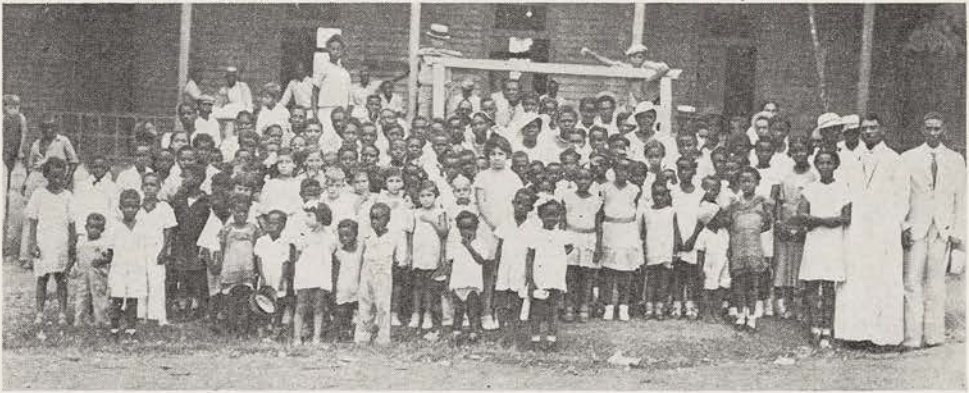
In describing Cuba one cannot say "All Cuba," for Cuba in tourist-centered Habana and Cuba in the Provinces are two vastly different things. A tourist sees Habana a charming and colorful city, full of enthusiasms, with pleasant recreation at yacht and country clubs, and with a feverish interest in all games of chance, including the ubiquitous lottery. There are wide and beautiful streets, imposing buildings, and a fascinating labyrinth of narrow streets and grilled windows in the older part of the city. The tourist arrives by way of one of the most beautiful and picturesque harbor entrances in the world. He sees practically no beggars; but does not know that they have been banished for the tourist season. In short, he is impressed by the urbanity and charm of the life he sees, and probably comes in contact with less poverty than does the usual visitor to New York.

But if one remains longer than the usual twenty-four hours and travels throughout the island, one begins to see a different picture. The usual impression of Cuba is that it is a small island that can be completely covered in a few days' travel. By the time one has spent two weeks in constant travel and even then seen only the most accessible places, it begins to assume the proportions of a continent.

Travel in Cuba still entails great expenditures of strength and patience. At that, travel has been revolutionized in the past few years. One shudders to think what it must have been in the days when Bishop Hulse first went to Cuba. There are several types of transportation available: the railroad (*ferro carriles*) that with various branch lines runs through the center of the island from Habana to Guantanamo; the hard surfaced motor road (*carretera control*) that winds like a ribbon over and around the railroad from Pinar del Rio on the West, through Habana to Santiago de Cuba; the electric train which gives you all the benefits of a long horseback ride; and the gas car which partially asphyxiates you. The traveler thinks no less of Cuba for all these tortures, for the same means of transportation thrive at home! They do add considerably, however, to the hazards of travel. When one adds to this the clouds of dust caused by an unusually dry season, and the smoke from burning cane fields, it gives a picture of some of the difficulties of travel in Cuba.

Travel through the island reveals the utter poverty of the people; people untroubled by the curse of possessions. For many of them, home is a one-room mud-floored hut, the walls made of the sheaths of the royal palm, the roof thatched with its branches. The equipment and the clothing of the family are of the sketchiest. From this low standard of living one goes on through many other stages, coming at last to the few families of wealth. But the great mass of the people whether in town or country live in very deep poverty; even those in comfortable circumstances live very simply.

A part of this picture of poverty is the hoard of beggars who surround one on every hand. They are at your side whenever you go out on the street; they come to your open window when the train



SUNDAY SCHOOLS such as this one at Chaparra in the mountainous Province of Oriente nurtured by Cyril Piggott, the Church's catechist, suggest one reason why Cuba in 1937 reported 2,291 baptisms, bringing the total baptized to 14,711

stops; and they cannot be put easily aside. Closely akin to them are the lottery ticket sellers. One waves away lottery tickets or brushes them out of one's face as one does mosquitoes, and about as constantly.

Two other things impress the tourist who has penetrated to the Provinces: the small amount of work afforded by the vast acres of sugar cane, resulting again in added poverty; and the restricted diet of the Cuban people in a land that is fruitful. This diet, peculiarly lacking in fruits and green vegetables, doubtless traces back to the prevailing poverty and lack of adequate means of transportation.

But one of the happiest impressions the tourist receives is of the great friendliness of the Cuban people. Their courtesy and consideration for a stranger who does not speak their language, seems limitless. When the tourist with great effort achieves the simple greeting "*Me alegro mucho cono cerle,*" or some other general remark, they are quick to assure him of correct pronunciation and their complete understanding of everything he thinks he is saying!

One must add to this picture the physical beauty which is part of Cuba—royal palms against the sky, wide plains, the poignant green of the sugar cane fields—like nothing else on earth, and the blue

and purple towering mountains of Oriente. Then accenting and making this setting more perfect is the ever-changing blue of the encircling Caribbean.

SCATTERED THROUGH the whole length of Cuba are forty-six parishes and missions and thirty preaching stations of the Episcopal Church, ministered to by eighteen clergymen and a long list of lay readers (see page 324). The Island of Cuba is divided into six Provinces, in all but one of which the Church is actively at work: Habana, Matanzas, Santa Clara, Camaguey and Oriente. Bishop Hulse's plan was to have an archdeacon to develop and supervise the work in each Province; an excellent plan where means were available for its execution. This was possible in only a few instances and then the work advanced faster than funds were provided to carry on. It is a tragic thing to see work that could go forward rapidly, restricted on every hand and held back from normal growth because of insufficient funds. A glance at the statistics tells the story of some of this work in the Provinces: baptisms (in 1937) numbered 2,291; total number of baptized persons, 14,711; Sunday school pupils, 4,371.

It is not possible here to mention all the forty-six parishes and missions, to say nothing of the thirty preaching stations. But a glimpse of a few outstanding pieces



WOMAN'S AUXILIARY groups are actively at work with a constructive program in practically all the missions in Cuba. Last winter the Cuban Auxiliary held its third general meeting at Matanzas. The late Bishop Hulse is seated, first row center

of work in each Province will help to make clear the picture of the Church with her roots deep in the soil of Cuba.

In the Province of Habana the largest work is centered in Holy Trinity Cathedral, Habana, with its congregation of 481 communicants and its manifold activities. The Cathedral School for Girls is a delightful spot full of young life and enthusiasm, where excellent training is given. The Mission of Jesus del Monte in a distant section of the city, though small in numbers has a record of fine achievement.

The "galloping" electric train from Habana takes one, in time, to the interesting city of Matanzas. Set between the river and the mountain and the sea, with her caverns rivaling those of Virginia, Matanzas is one place outside Habana frequented by tourists. Here the historic Church of Fieles a Jesus carries on its good work. Other interesting pieces of work in the Province of Matanzas are at Cardenas, famous for Varadero Beach with its deep blue water and white sand, and Los Arabos, a rural community, with a beautiful church and the friendliest people in the world.

Going quickly from this interesting Province where one would like to linger to become better acquainted with the work, one comes to the Province of Santa Clara. The beautiful city of Cienfuegos on the southern coast is one of the older

parishes of the district. During its history, the Church of San Pablo has been the means of developing devoted leadership for the Church in Cuba. The Church has less work in the Province of Santa Clara than in the other Provinces, and there is no archdeacon in charge.

The next stage in this progress down the island is the Province of Camaguey with its many fine pieces of work, among which it is hard to choose. First, there is Moron with its fine La Trinidad Church and school and its energetic and effective program. Ciego de Avila with its vacant lot and its need for a church is symbolic of the opportunities to be found on every side in Cuba. La Gloria with its friendly and hospitable people and its beautiful Holy Trinity Church, rebuilt after the devastating cyclone of 1932, invites a lingering visit, but the ancient city of Nuevitas with its little group of Church people bravely carrying on demands a glimpse. Then, in the central city of the Province, Camaguey, the city of the *tinajon*, the great water jars made here for generations, the Church shows its strength in the Church of San Pablo, the excellent school, and an interested and active congregation.

The Mountain Province of Oriente is represented in this hasty itinerary by the work at Santiago de Cuba and Guantanamo. In Santiago the Church carries on five missions and parochial schools under

the devoted leadership of both priest and teachers. There are many things needed to make this work more effective, particularly better equipment. All the good will in the world cannot change the fact that the schools are overcrowded and have inadequate resources for the work they are trying to do. Guantanamo is closely connected with Sarah Ashhurst, who spent many years developing the school which now bears her name (see December, 1937 issue, page 597). The school building is in much need of repair and renovation, but an excellent, if crowded, school is being carried on. All Saints' Church, one of the most beautiful in Cuba, has an effective program among both Cubans and West Indians.

In each parish mentioned, and in practically all those not mentioned, the Woman's Auxiliary is actively at work, with a program based on a modern conception of Auxiliary work. The Auxiliary groups in the parishes and missions head up in a District Committee which corresponds to the Executive Board in the United States. This District Committee is composed of a fine group of younger women, keenly interested in the present-day program of the Woman's Auxiliary and actively promoting it throughout the missionary district.

Any work of such an extensive character as that being carried on by the Church in Cuba, has certain outstanding needs. When there is added to this the fact that it is still pioneer work, despite the years the Church has been in Cuba, these needs become even more of a responsibility of the Mother Church. One of the first needs of the Church in Cuba is for more *workers*. This word is used advisedly. The need in Cuba is for men and women, priests and lay people, who understand the full meaning of that simple term "work," and who will throw themselves energetically into the strengthening of the Church's life. Those who labor for the

Church in Cuba have before them an outstanding example in Bishop Hulse. He was a worker. He wore himself out in the service of Cuba, but he built wisely and left behind him strong leaders to continue the work he began.

There are many other needs in this growing Church: more church buildings; more parish houses; better equipment for churches and schools; books, leaflets, Sunday school helps and materials of all sorts in Spanish, from kindergarten to adult. There is at present very little available material for them to use and no money for translating and printing in Spanish.

In spite of its many needs, in spite of its poverty and difficulties without number, the Church in Cuba is basically strong. It is strong because of the foundation Bishop Hulse laid. The Church is at work in many strategic places, and the equipment is better than one would expect to find with the inadequate funds available. Every dollar has been made to do the work of at least two!

One of the strong points of the Church in Cuba is in those who administer its work. There are only eighteen clergymen, for all the work being carried on. This means that each one is carrying a tremendous burden. Working closely with these eighteen clergymen is a large number of lay readers, whom the Bishop used to take the place, insofar as possible, of the clergy he needed and did not have the funds to secure. These lay readers are giving freely of their time in spite of other duties. With these hard working laymen should be listed the women of the Church, the missionaries, the District Committee of the Woman's Auxiliary, and the parish Auxiliaries. Throughout its whole membership, from the clergy to Woman's Auxiliary members in district, parish, and little struggling mission stations, the Church in Cuba *is at work*. That is its great strength!

God's Law of Stewardship by Bishop Seaman of North Texas on page 333 of this issue is the first in a special issue of articles on Stewardship that will appear monthly on the Field Department page.

READ A BOOK—The Christian Message in a Non-Christian World is recommended by the Rev. T. O. Wedel as a notable volume, that both laymen and clergy should be encouraged to read

The Rev. T. O. Wedel, our guest commentator this month, has been since 1934, Secretary for College Work in the National Council's Department of Religious Education. Prior to that time he was for twelve years Professor of Biography in Carleton College, Northfield, Minnesota. He is a frequent contributor to Church periodicals, notably The Living Church, on the religious life and problems of the student generation. Dr. Kraemer's book, about which he writes here, was prepared at the request of the International Missionary Council in preparation for the Madras Conference in December.

1 1 1

THE CHRISTIAN MESSAGE IN A NON-CHRISTIAN WORLD by Hendrick Kraemer (New York, Harpers, \$3.) is, without much question, one of the monumental books of our time. So much will be conceded even by those who may severely question either some of its basic assumptions or some of its practical suggestions. The Archbishop of York probably would not agree with all the theological framework within which the writer moves; yet his foreword voices an unreserved prediction as to the book's importance:

It is likely to remain for many years to come the classical treatment of its theme—perhaps the central theme for Christian thought in this age of multiform bewilderment. It will bring new confidence to many who are perplexed, and supply the principles of missionary policy for our generation.

The book is not likely, however, to make its way into any list of "best sellers." It is hard reading—for all except theologians. Yet everything possible ought to be done to encourage a reading of the book by laymen as well as clergy. The book does not hesitate to use a theological vocabulary—though one of its recurrent themes is the assertion that Christianity is not a theology, nor even a philosophy. It accuses all religions other than Christianity of being precisely these things! It is theological as St. Paul is

theological. Quotations from the Epistles dot every second page. Well, our grandfathers, simple laymen like ourselves, were not afraid to read the New Testament on occasion even beyond the Book of the Acts. Our Communist brethren do not seem to be frightened by hard chapters in Karl Marx. Christian laymen with a somewhat similar courage could safely be urged to tackle Dr. Kraemer's book. Let them skip, or, when they don't understand, unashamedly read a sentence twice. Let them enjoy wrestling with Christian thought above the level of pious rhetoric. They will be rewarded by a vision of the Christianity of our time arising like a giant after a long sleep to do battle against the world. The word Missions will cease to have a connotation of "dime collections for the benighted heathen" and will come to be seen as the genius of Christianity itself, Christianity on a war footing at home and abroad.

I shall not give here either a full analysis or an amateur criticism of Dr. Kraemer's book. It opens with a whole series of chapters in which "Missions" are hardly mentioned. These chapters deal rather with the Christian faith itself, the Message with which the Christian Church has been entrusted down through the ages. A second series of chapters describes the non-Christian world of our time. Dr. Kraemer is Professor of the History of Religions in the University of Leyden. Hence these chapters display erudition and insight. The closing chapters deal with concrete problems of application.

To me by far the most interesting chapters in the book are those with which it opens. Most readers, outside the group of experts in missionary tactics, will, I predict, make a similar judgment of value. For in these chapters Dr. Kraemer comes to grips with the fundamental question: What is there in the Christian Message

which warrants militant export trade? If the past generation has grown lukewarm in the cause of Missions, this can surely be traced to a growing lack of conviction regarding the unique value of the Christian Message itself. Is that Message unique? Can it not make its peace with the other religions at their best? Is not the task of the Christian missionary to be an ambassador of good will and of helpful service to other religious cultures, who are at one with us in a struggle against irreligious secularism? Gandhi, for example—can we not enroll him as a “natural” Christian? The Laymen’s Missionary Report, though with some reservations, surely tended to reduce missionary evangelism to such an ambassadorial role of helpfulness. It seemed to many at the time a welcome escape from the hard strait-jacket of intolerance. Yet this tolerant Christianity has not evoked much sacrifice. Men do not become martyrs for mere helpfulness or mere enlightenment. We do not possess enough of these ourselves to warrant “militant export trade.” Service is, by itself, a meaningless word. Serve whom? And serve why? St. Paul did not become a missionary because of an emotional desire to be helpful. He became a missionary because he had Good News to proclaim and because he was “constrained” to be a messenger of that Gospel.

Dr. Kraemer’s book writes *finis* to this well-meant, but mistaken effort to range Christianity alongside of other religions instead of over against them. Hence the great third chapter, The Christian Faith and the Christian Ethic, in which the author proclaims again the Christian Message of salvation as the sole hope for the world. His cry is: Back to fundamentals! Back to the Gospel of the Incarnation in place of a gospel of ethical progress. Back to a Gospel of God’s saving grace, of atonement for sin, of a Christian ethic as “the joyful liberty of the purehearted children of God.”

Christianity in the dynamic sense of the word is not a set of sublime religious and

moral ideas and ideals, nor is it a body of circumscribed truths to bind a man’s mind, but it is the divinely-wrought objective reality of a newly established relation between God and man in which is opened up the possibility of a life of real fellowship with God.

Or again:

The whole trend of development, one discovers with awe, seems to confront the missionary movement with its original missionary motive, that is, the certitude of having the apostolic obligation towards the world of witnessing to Christ and His new Kingdom. For all subsidiary arguments or motives, that have often usurped practically the place of the primary motive, are smitten to pieces under the hammer of the times. Recommending Christianity as the bringer of enlightenment and freedom, as a capital national and social tonic to make powerful nations, as the infallible guide to progress has come to naught.

Portions of Dr. Kraemer’s book will not prove pleasant reading. Some of his theological vocabulary will seem strange. His recurring phrase “Biblical realism” will be misunderstood by many. Let it be said here that it does *not* mean Bible fundamentalism. Dr. Kraemer speaks the language of the continental Protestant theology which dates from Karl Barth. In this theology, a return to the Bible is the central theme. Dr. Kraemer scarcely alludes to sacraments or the stream of Christian life flowing through the Church’s liturgy. Anglican theologians could, accordingly, offer correctives and additions to Dr. Kraemer’s views. But if his cry “Back to fundamentals!” is valid, a return to the Bible must surely be included among those fundamentals. And this rediscovery of the message of the Bible may turn out to be at least one avenue toward Christian unity. Dr. Kraemer is not out of line with the best thinking even in our communion in seeing again the central message of Christianity as a revelation, not in “theologies,” not in ethical legalism, not even in creeds, but in what he calls Biblical realism, a *story* of God’s mighty acts, of God made flesh, of the forgiveness of sins, and the fellowship of the Holy Ghost.

Forward Movement

THE RT. REV. HENRY ST. GEORGE TUCKER, *Chairman*
Executive Offices: 412 Sycamore St., Cincinnati, O.

THE SECOND MEETING of the new Forward Movement Commission, held in Chattanooga on May 31 and June 1, was marked by emphasis on lay evangelism and the vigorous share taken in the discussion by the lay members present. The contributions made by them brought a general encouragement and evidenced the real way in which laymen can strengthen the life and witness of the Church through:

1. Personal Evangelism interpreted according to the Church's teaching.
2. The work of the Laymen's League of which 154 chapters are already active.
3. The Church Clubs which are finding new vitality by incorporating into their programs the ideals and work of the Forward Movement.
4. The formation of small informal groups or cells where laymen meet to gain for themselves a surer grasp of Christian truth and experience of God through prayer and putting into effect their new found power.

By action of the Commission the laymen present were constituted a committee on laymen's work in the Church. These were Warren Kearny of New Orleans, Stewart A. Cushman of Chicago, William C. Turpin of Macon, Georgia, Coleman Jennings of Washington, D. C., Reynold E. Blight of Los Angeles, Clifford P. Morehouse of Milwaukee, Z. C. Patten of Chattanooga, and Alexander Guerry, the new Vice-Chancellor of the University of the South.

Bishop Tucker, returning from a month's visitation in the Province of the Pacific, presided at all sessions as chairman of the Commission, emphasizing the close relationship which has developed between the Commission and the National Council and its officers. Further coöperation to avoid duplication was discussed and it was agreed that the Rev. Charles W. Sheerin, as Vice-President of National Council in charge of promotion and pub-

licity, would utilize existing agencies of the National Council to publicize certain aspects of the work of the Forward Movement. Dr. Sheerin, as an associate member of the Commission, has been in close contact with the whole program of the Commission since its inception.

Past advances in the publication of literature and missionary education will be continued. The total output of the literature to date was reported to be about eleven million pieces. This covers a period of a little more than three years. The chief publication is *Forward—day by day*, the booklet of daily Bible readings and meditations. *Guides* published by the Commission have had a circulation far above that of an average tract; the total for the five *Guides* being 124,000. The average tract has a circulation in the Episcopal Church of about three thousand.

Conferences on the missionary motive, so successfully held in the spring of 1937, are to be continued to emphasize the responsibility of each member of the Church to spread the news of a living Saviour.

The preparation of a pamphlet of four lessons on the missionary obligations of discipleship was authorized as a supplement to manuals of confirmation instruction. A new committee on the preparation of aids to the clergy was appointed under the chairmanship of the Rev. Karl M. Block.

The Committee on Conferences and Retreats was divided into two committees one on Retreats, Bishop Sturtevant, chairman, and one on Conferences, the Rev. Malcolm E. Peabody, chairman. The Committee on Retreats is working in close coöperation with the National Retreat Association and will promote the holding of clergy and lay retreats and quiet days.

The Sanctuary

The Church's Missionaries in Cuba

The call for sympathetic imagination is urgent when one sees a list of names, such as those of our workers in Cuba. Something of their background may be learned from pages 317 to 320.

Our first prayer will be a thanksgiving for the work of the late Bishop Hulse, and the next will be a prayer for the election of his successor by the House of Bishops in November.

CLERGY—FOREIGN

Hugo Blankingship, Dean of Holy
Trinity Cathedral, Habana
Romualdo Gonzalez, Guantanamo

Reginald Heber Gooden, Camaguey
John H. Townsend, Archdeacon of
Camaguey, La Gloria

CLERGY—CUBAN

R. D. Barrios, Habana
Salvador Berenguer, Cespedes
S. E. Carreras, Camaguey
I. G. Guerra, Woodin
Hipolito Jauregui, Santiago
Segundo Luya, Los Arabos
Juan B. Mancebo, Santiago

Ramon C. Moreno, Moron
Pablo Munoz, Cienfuegos
Jose G. Pena, Matanzas
Jorge H. Piloto, Cardenas
Vincente Tuzzio, Bolondron
G. G. Zermeño, Santa Cruz
del Norte

LAYMEN: As lay readers and teachers they maintain the Church's work in many little places otherwise seldom visited.

Augusto Collat
William L. Finlayson
Antonio Galvan
Jose Augustin Gonzalez
Luis Felipe Ibarra

Harold Jordan
N. Lewis
Carlos Llanes
Eduardo Navarro
Josiah Parris
Cyril Piggot

I. M. Queralt
B. Rodriguez
Max Salvador
Percival Sayers
Paul Tate

WOMEN: Teachers at the Cathedral School, Habana, at Sarah Ashhurst School, Guantanamo, and in nine other parochial schools.

IN HABANA

Mrs. Baro
Esther Camejo
Mrs. Casas
Lydia del Monte
Virginia Hawkins

Gertrude Lester
Estella More
Mary C. Nichols
Elvira Paradela
Rose Paradela

Betty Philips
Noreen Quern
Violet Schwartz
Eliza Thompson

IN GUANTANAMO

I. Bertran
Eleanor Clancy
Marian L. Davies

M. de Oca
M. de Pedrianes

Rosalia Mora
Concha Palomares
Sarah Velasquez

IN PAROCHIAL SCHOOLS

J. Barrios, Jesus del Monte
Maria Cardoso, Camaguey
Eleanore DeJongh, Camaguey
Dora Gache, Santiago
Libra Grandelas, Santiago
Luiz Maria Ibors, Camaguey
Berta Llama, Moron
Mrs. R. C. Moreno, Moron

Josephine C. Neuber, Camaguey
Muriel Henriquez Dike, Santiago
Serafina Quinones, Moron
Mrs. Rice, La Gloria
Emma D. Rizo, Santiago
R. Rodriguez, Jesus del Monte
Angelia Rojas, Moron
Maria Teresa Ruiz, Moron

Sarah W. Watt, Santiago

The National Council

THE RT. REV. H. ST. GEORGE TUCKER, D.D., President
THE REV. CHARLES W. SHEERIN, D.D., Second Vice-President
LEWIS B. FRANKLIN, D.C.L., Treasurer
THE REV. FRANKLIN J. CLARK, Secretary

Princeton Honors the Presiding Bishop

PRINCETON JOINED universities which have honored themselves by honoring the Presiding Bishop in conferring upon Bishop Tucker the Doctorate of Divinity at its June commencement. Degrees bring honor to some; some bring honor to degrees. Princeton it may be noted added momentum to the growing use of the term "the Most Reverend" using that phrase and describing Bishop Tucker as

a son of the University of Virginia, a graduate of and one-time Professor in the Virginia Theological Seminary; serving in Japan for twenty-five years as missionary college president and bishop, where he was widely known as "the missionary statesman of the East" a tribute to his sympathetic understanding of those peoples; a man of spiritual insight and power, a liberal in all that touches human need and human aspirations; in mind, heart and experience highly qualified to be Primate of the Protestant Episcopal Church in the United States of America.

THE NATIONAL COUNCIL loses two valiant members because of the election of the Rev. E. P. Dandridge of Nashville to be Coadjutor of Tennessee, and the Rev. Malcolm E. Peabody of Chestnut Hill, Philadelphia, to be Coadjutor of Central New York. Both enter the episcopate with reputations fully established for unfaltering missionary zeal. The National Council is empowered to fill vacancies in its ranks.

THE ILLNESS OF Bishop Stewart has spread grief throughout the Church but in a very particular sense to the National Council family, the Council itself, its President, the whole staff at national headquarters, and the multitude of others

who have part and interest in the missionary enterprise. Early alarming reports added gloom to grief with correspondingly great relief when presently came word of the Bishop's advance toward recovery. Bishop Stewart had just made a characteristically delightful contribution to the Field Department Conference held in Chicago and gave no evidence of impending illness. The better informed, however, knew that he was far from well while in Utrecht, and that there had been successive evidences of strain due to the prodigious number and kinds of tasks always engaging the Bishop's wide range of powers. Among many centers of continued and earnest prayer for swift recovery is the chapel of Church Missions House where Bishop Stewart often has worshiped

UNDER AUSPICES of the Field Department and the personal direction of Mr. William Lee Richards, three notable conferences of field workers have been concluded, one each in New York, Atlanta, and Chicago. The results which will be reported to the National Council in October presage widespread interest and determined effort to achieve an Every-Member Canvass of outstanding success next fall. Following the conferences, National Council officers voted to recommend to the Church the period November 6-20 and to urge that the utmost possible effort be made to achieve a simultaneous canvass. The Chicago conference suggested that the Presiding Bishop address a letter to all Bishops asking that a thorough Every-Member Canvass be held in every parish and mission of the Church. Bishop Tucker said he would be glad to fulfill this request.

Domestic Missions

THE RT. REV. F. B. BARTLETT

Church in Arizona Cares for Mexicans

THE CHURCH'S WORK for Mexicans in and around Phoenix, Arizona, now embraces three stations: La Mision de San Pablo at Alhambra, La Mision del Buen Samaritano at Golden Gate, and La Mision de San Juan at the Fagerberg Memorial.

The people ministered to are mostly seasonal workers: lettuce workers, cotton pickers and other agricultural laborers, adobe workers, women who work by the day in homes, and others doing what odd jobs they can find. With large families to support, the question of food and clothes is often a serious one. Great numbers of them are on some form of Government relief, but whether on relief or eking out small earnings, most of them have great difficulty in providing the necessities of life; families of six, eight, ten, or more people obliged to live in the cheapest kind of one, two, and three-room houses without conveniences.

An important phase of the Church's work is the prevention and care of sickness. In each of the three missions there is a fairly complete medicine cabinet and all manner of supplies are provided without charge by the Social Service Center which makes it possible to care for simple ills and accidents. More serious cases are cared for through the county clinic or Social Service Center.

Each mission has its kindergarten. At Golden Gate, Miss Isabel Beauchamp teaches the children English besides directing their play and providing a Christian atmosphere for their activities. Women furnished by the W.P.A. are in charge of similar work at the other two stations.

In addition to the medical, physical, and educational phases of the work, wholesome recreation is made possible through the generous gift of Mr. Dixon Fagerberg of lots for a playground center in a section of the city having the highest percentage of juvenile delinquency.

Through governmental agencies and Trinity Cathedral the playground is being operated to direct the healthy enthusiasm of youth into wholesome channels. Juvenile delinquency in this area was reduced, according to official records, by thirty-five per cent after this playground had been in operation one year. Mrs. Ethel Swisher is the missionary in charge.

At each center, there are also boys' clubs, girls' clubs, and Woman's Auxiliary organizations. A regular schedule of services at each mission is heartily supported by the people. Deeply concerned with the social welfare of their people, the three missions are leading their people to a closer union with Christ and His Church.

THE MISSIONARY DISTRICT of San Joaquin recently adopted a five-fold, five-year program of real significance:

1. The restoration of an active Church school in every place where services are maintained.
2. The increase of the active communicant list to three thousand by 1941.
3. The persuasion of every adherent of the Church within the missionary district to become a subscriber, not only to the parish budget but to the General Church Program by 1941.
4. The assumption of the entire support of the present staff of missionaries, other than the Bishop, by 1941.
5. The complete elimination of all existing indebtedness, both parochial and diocesan, by 1941.

ENCOURAGING news from South Dakota! Bishop Roberts writes that they are having rains throughout the greater part of the State:

It is a delight to see mud, and ditches filled with water. If it will only keep up and the grasshoppers will only find a way of dying we shall be sending you better reports.

Across the Secretary's Desk

IF THERE IS one man in the Philippine Islands who has the welfare of the primitive people at heart, it is my friend James R. Fugate. He has spent the best years of his life among the youth of the southern islands, the Moros, Tirurai, and others. He was a devoted friend of Bishop Brent and helped him greatly in the agricultural school at Indanan, in Jolo. At present Mr. Fugate is looking after the school for Tirurai boys and girls at Upi, Cotobato Province, Mindanao, while the Rev. Leo G. McAfee is on furlough. Gardening and simple agriculture are important features. To fail to give such training is to do them harm, rather than good. But the path of the young agriculturist in Upi is not easy. One reason is "wild pigs." Mr. Fugate pleads for some wire fencing.

This morning at daylight there were seven goodly sized wild pigs uprooting the potatoes, slashing and otherwise destroying corn, beans, peanuts. The discouragement of such experiences does not affect me nearly so much as the children who labor daily to bring these plants to fruition. Then just about the time all the necessary labor is completed to enjoy some benefits of their production, the wily pig gets it, leaving the children nothing but disappointment and despair.

Five thousand feet of wire fencing are needed. One dollar will put up ten feet. Ten dollars will put up one hundred feet.

ONCE AGAIN, the American College of Surgeons, in accordance with its previous practice, has notified Dr. Grafton Burke that the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, has been awarded the full approval of the College on account of the satisfactory standard of work maintained during 1937. This approval is given only to hospitals that fully comply with requirements as laid down in the minimum standard of the College. Dr. Burke is a Fellow of the College.

IN SPITE OF his visit to the United States for the General Convention and his generous giving of two months' time to missionary itineraries after the Convention, Bishop Thomas of Brazil reports that in 1937 he visited practically every one of the Church's 112 stations in that country.

It is difficult for people in the United States to realize what is involved in the way of travel in such careful supervision of a great diocese. In matter of hours of travel, it takes Bishop Thomas as long to reach some of his stations from his home city in Rio, as it would to reach Los Angeles from Boston.

The Church in Brazil has taken up the Forward Movement vigorously and is republishing the *Forward—day by day* booklets under the title, *Avante—de dia a dia*, in editions of two thousand copies each.

MANY FRIENDS in the United States will remember the Rev. Nelson E. P. Liu of Ichang, China, who was a student at Seabury-Western Seminary during the academic year of 1936-37 and who visited a number of summer conferences prior to his return to China. Writing from his station in Ichang, China, he says:

On January 24 at ten o'clock in the morning we experienced the first bombing by Japanese planes. Eight planes came and dropped about two dozen bombs, killing eighty people, wounding more than one hundred. Through God's grace and protection none of our mission people were hurt and no great damage was done to our buildings, except some window panes were broken. There seems to be no hope of making peace, and some say the war will last until March 1939. I understand that most of our mission buildings in Wuchang and Hankow are open for war refugees. If things get worse in Hankow our mission women and children will come to Ichang. We are carrying on our work as usual, but, of course, find it hard to plan very far ahead.

DEACONESS GERTRUDE STEWART who returned to China after furlough in the late summer of 1937, writes of her pleasure in being back with the Chinese people in this time of their trouble. She admits she doesn't like air raids. Her station, Hankow, is getting more frequent attention of that kind. She writes:

Things are lively here at times with bombings. We had three alarms within a day and a half this week, but only one real bombing, I'm thankful to say. We heard that Changsha and Ichang got the other two when the planes passed over us. Some Church services are very inspiring and the people who are refugeeing here are some of the best that China owns. They are most attractive looking and the cream of this generation, I am sure. I hope they will live to help reestablish their country.

IT RARELY HAPPENS that any of my friends on the other side of The Desk are ready to offer a gift that is too large for me to handle. But such is the present situation. Some months ago attention was called to the fact that our mission at Cape Mount needed a church bell. The Secretary confidently made the prediction that somewhere in this country there was a small unused church bell that would do admirably for Cape Mount. Not many

days elapsed before the offer of a bell came. But, unfortunately, further correspondence brought out the fact that it weighed one thousand pounds. Even if we could afford to pay the freight to Liberia it would not be possible to erect such a bell in any of our Liberia churches and still less possible to keep the church intact once the bell began swinging. A hundred-pound bell would be ideal.

NO PEOPLE ANYWHERE in the world appreciate what Bishop Lloyd did for missionaries in China, so much as the students of the school for the children of American missionaries in Kuling. When announcement was made by the American trustees of the school that a memorial fund for Bishop Lloyd was being given, the teachers and students in far off Kuling immediately took up the matter. Their gift of \$135 C.C., has just reached the Committee on the Bishop Lloyd Memorial and helps to swell the total by \$39.99 U. S. As one who knows Kuling, as Secretary of the Department of Foreign Missions, and also as the Chairman of the memorial fund committee, I am proud of the action of the Kuling students and grateful for it.

With Our Missionaries

CHINA—HANKOW

Deaconess Julia A. Clark sailed May 5 from Hongkong via Europe on furlough.

The Rt. Rev. Logan H. Roots, retiring from the field, and daughter, Frances, sailed May 21 from Yokohama and arrived May 30 in Vancouver.

Norman F. Garrett, retiring from the field, sailed May 27 from Hongkong on the *Marchen Maersk*.

CHINA—SHANGHAI

Miss Florence Moore arrived June 2 in New York on the *Europa*, on furlough.

The Rev. and Mrs. Francis A. Cox sailed June 3 from San Francisco on the *President Coolidge*, after regular furlough.

Mrs. W. H. Taylor and two children sailed June 3 from Southampton on the *Columbus*, and arrived June 11 in New York, on furlough.

Miss Gladys M. Ross sailed June 13 from Shanghai on the *Empress of Asia*, on furlough.

Miss Sarah H. Reid sailed June 13 from Shanghai on the *Empress of Asia*, on sick leave.

Mr. and Mrs. James H. Pott and children sailed June 26 from Shanghai on the *Empress of Canada*, on regular furlough.

JAPAN—KYOTO

Miss Margaret W. Hester arrived May 30 in Vancouver on the *Empress of Russia*, on furlough.

JAPAN—TOHOKU

The Rev. and Mrs. H. Meriwether Lewis sailed May 31 from Los Angeles on the *Tatsuta Maru*, after regular furlough.

Miss Helen Boyle sailed May 19 from Yokohama on the *Empress of Russia* and arrived in Vancouver May 30, on furlough.

LIBERIA

The Rt. Rev. and Mrs. Leopold Kroll sailed June 24 from New York on the *Statendam* for Rotterdam, whence on July 7 they sail on the *Kamerun* for Liberia, after furlough.

PHILIPPINE ISLANDS

The Rev. and Mrs. Benson H. Harvey sailed June 24 from Los Angeles on the *Lurline* for Honolulu, whence on July 1 they sail on the *Empress of Japan* for Manila, after furlough.

VIRGIN ISLANDS

The Rev. James E. Blake sailed May 23 from St. Thomas on the *Ingrid*, and arrived May 30 in New York, on regular furlough.

Religious Education

THE REV. D. A. MCGREGOR

The Revision of the Christian Nurture Series

DURING THE past few years a general revision of the Christian Nurture Series has taken place. From the very inception of this series it was anticipated that there would be continued revision. The present form of the series cannot be considered final but teachers are finding it a great improvement over the previous form.

Each leader's manual for the first nine courses and including the course *Our Bible*, has been changed completely in format and largely in content. The main principle of the revision has been to change the viewpoint of the courses from content to activity. This transition has been easier to make in the manual than it is for teachers to make in their class work. But such a change of viewpoint, freeing teachers from the domination of a textbook, enables them to put more of themselves into their work. Those teachers who make the change in method implicitly advocated in the revised manuals are delighted with their new freedom in class, even though they are obliged to make more careful preparation. It is no longer possible for teachers to take their manuals into class and read a lesson word for word as many teachers did with the old manuals.

The revised material has done much more for the pupil than for the teacher. Schools which now use this material give the boys and girls an opportunity to have a real part in the learning process. This is a long step forward. Pupil participation is essential to educational growth.

The revisers were very much handicapped by the necessity of beginning the work with the pupil's materials. If the leader's manual and the pupil's material in each course could have been revised together, a much more complete job could have been done. But once the pupil's material was completed, the work on the leader's manual was limited. This handi-

cap was especially noticeable in the kindergarten and primary courses.

In addition to the pupil's packets which have been available for several years, some of the courses will provide leaflets or readers in the very near future. A pupil's reader containing all the missionary stories in the leader's manual for Course IV plus some biographical sketches will be available for use this fall; it will be an attractive book of stories for juniors. At some time next year a pupil's reader on the history of the Church will be provided for Course VIII, *The Long Life of the Church*. It, too, will be an attractive book containing all the informational material in the leader's manual plus an introductory chapter dealing with the apostolic age. Attractive leaflets also will be provided for the children themselves in Course III, *God with Man*; these leaflets will be published in the late spring or early summer next year.

Besides the manifest improvement in teaching procedures the revised material is developed in units. All the newer lesson materials are taking this form. This makes it possible to fit the material into the time available. Sunday sessions now and then may be wholly devoted to hymn singing and the learning of hymns or to family services of worship or to special seasonal programs without disturbing the plans for the whole year—teachers will simply plan for a lesser number of sessions in the unit affected.

The unit plan makes it possible to include in the regular curriculum each year the six-weeks Church school mission study. The Christian Nurture Series has always provided at least two full courses on the Church's missionary work. In the revised material this emphasis on a study of the Church's mission is increased. Not only are the two courses retained; in addition every school is encouraged to have six weeks of mission study each year.

The next step in regard to the revised manuals is for teacher training institutes at all times in the year to provide coaching classes for teachers who need help in using the new material. While the teaching procedures advocated are those in use in the best public schools, yet it is difficult, at first, for Church school teachers to accustom themselves to the new ways of teaching. But the answer to most of their questions is to be found in the pamphlet *For Those Teaching the New Christian Nurture Courses* which may be secured free of charge from the Morehouse-Gorham Company, 14 East Forty-first Street, New York, N. Y. It would be well for all Church school teachers and officers to meet and discuss this pamphlet before beginning the courses in the fall.

REPLIES from sixty-eight out of eighty-nine chairmen of diocesan departments of religious education to whom questionnaires were sent reveal:

The number of department members ranges from three to thirty-seven with the median at ten. These are usually appointed by the Bishop or by the diocesan convention.

Meetings quarterly for a half-day are the most common, though there is a wide range from a department that meets for one hour once a year to a department that has eight all-day meetings a year.

Budgets range from \$25 to \$10,372:

Eighteen departments or twenty-seven per cent report that they have no budget.

Thirty-two or forty-eight per cent have budgets that range from \$25 to \$1,080, with the median at \$250.

Seventeen or twenty-five per cent have budgets that range from \$1,300 to \$10,372, with the median at \$2,800.

An office for the department is provided for:

Thirty-one or forty-six per cent in the diocesan house.

Eighteen or twenty-seven per cent in the chairman's study.

Two in the part-time educational secretary's home.

Three in a centrally located parish house.

Thirteen or nineteen per cent report "no office."

Church school or children's work is as-

sumed to be the work of the department, to a greater or less degree. Additionally, attention is given to

Young people, by sixty-one or ninety-one per cent.

College work, by forty-six or sixty-eight per cent.

Adult education, by forty-four or sixty-five per cent.

College Work

THE REV. T. O. WEDEL, PH.D., *Secretary*

THE CHURCH Society for College Work is now some three years old. Owing to the notable exhibit of the society at the Cincinnati General Convention, the number of Church people who are acquainted with it is fairly large. Members and friends of the society will be interested to know that it recently has established closer relations with the National Council.

The need for a closer tie between the society and the constitutional organs of the Church was felt almost from the outset. The problem was to create such a tie without sacrifice of freedom for the society—particularly in the field of financial promotion. National Council, at its February meeting, was petitioned by the society to appoint a committee to draft a plan for coöperation. At the April meeting of National Council such a plan was adopted. The resolution, concurrently adopted by the society's board of directors, provides that National Council designate the C.S.C.W. as a Coöperating Agency of the National Council—on the analogy of the Church Army, the Girls' Friendly Society, and others. Reports of the society's activities will appear as a regular feature in THE SPIRIT OF MISSIONS. The resolution also provides that the Presiding Bishop shall appoint five of the twenty members of the society's board of directors. The society is, lastly, requesting the Presiding Bishop to become its honorary president.

Another step toward a closer relationship between the society and the Church-at-large is an addition to the by-laws of the society permitting the appointment of associate directors.

Social Service

THE REV. ALMON R. PEPPER

The Church in Urban America—Study Course for 1938-39

THE CHURCH in Urban America is one of the two topics recommended by National Council for special study during the coming year, 1938-39. Because of the nature of this subject, the Department took a leading part in the preparation of the material and is cooperating in plans for furthering its use.

The basis of the study is a series of six pamphlets issued under the general title *The Church in Urban America*. The subjects of the pamphlets are.

The City and Its People by the Rev. Niles Carpenter, Ph.D.

The Religious Needs of City People by the Rev. Elmore M. McKee

City Churches and Their Problems by the Rev. Harold Holt, D.D.

The Church and Its Community by the Rev. Joseph F. Fletcher, S.T.D.

Some Developing Programs by the Rev. Almon R. Pepper

The City's Challenge to the Church by the Rt. Rev. W. Appleton Lawrence, D.D.

Each pamphlet, in addition to the presentation of its topic, contains suggestions for study and discussion, and a reading list. *The Church in Urban America* will be available soon at the Church Missions House Book Store, 281 Fourth Avenue, New York, price fifty cents. Orders should be placed under the general title, not under the individual pamphlet titles. In addition to our own material, valuable reading and suggestions will be found in Missionary Education Movement materials available at Church Missions House Book Store.

The problems of the City Church are not academic for any Church member. They are the most important practical problems which face organized Christianity today. Nor will the problems solve themselves. The combined efforts of every rector, vestry, and congregation together with the coordinated effort of the diocese, province, and National Council will be necessary to meet these

problems effectively. First there must be a widespread knowledge of the nature of the problem before there can be an effective program of attack. The six pamphlets which make up *The Church in Urban America* are intended to give this knowledge in general terms and to encourage its local and specific application.

Obviously the solutions of these problems cannot be carried out in a short time. A long-time program of policy and strategy is necessary. But a beginning can now be made on a nation-wide basis with all our own churches becoming conscious of the problem. Other communions will be studying the same subject and using much of the same source material. In this way the program can fit in with the current ecumenical movement.

For the promotion of the use of this material it will help to define some areas of responsibility. Subsequent experience and interest may well make improvements in the program. The responsibilities can be divided in this way:

1. *The National Council*—To prepare the study material and give initial promotion to its use.

To prepare additional material as need arises.

To cooperate with provincial and diocesan authorities in planning special conferences on the subject.

To promote use of the material through the national offices of Church organizations.

2. *Provincial Synods*—To delegate to one or more of its departments responsibility to promote the study through proper diocesan agencies.

To set up a provincial conference on the City Church or make it a chief item at the Synod meeting.

3. *Diocesan Councils*—To urge every parish to have a study group.

To ask some diocesan department to become expert or know experts on the subject of the City and the City Church.

To organize a diocesan conference on the subject, or make it a chief item at the diocesan convention.

4. *Parishes*—To organize through some official agency, preferably the vestry, a long-time program of study and survey.

To coöperate with other vestries in planning the program for the Episcopal Church in the whole community.

To encourage as many groups in the parish as possible to become acquainted with the problem.

To coöperate with other communions in the community in gathering the neces-

sary statistics and basic material on the problems of that particular community.

To coöperate in a city-wide conference and to give leadership in this conference.

To formulate a long-time plan for the parish giving each organized group in the parish a responsible part in the program.

Whenever man has felt insecure under new conditions he has organized his attack. The problems which cities are presenting to the Church today can only be met on an organized basis of study and action. Great spiritual values are to be derived from such a process.

Publicity

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

A SURVEY conducted by the Roman Catholic magazine, *America*, revealed that "religion as a news topic outranked art, aviation, biography, business, children, drama, engineering, finance, labor, law, medicine, music, radio, scandal, society, and sociology."

COLLECTED from all sorts of sources, in response to a considerable demand, the Department has mimeographed several pages headed "What to Put on Your Bulletin Board." The sheets are available to anyone who will send ten cents in stamps for postage and handling. Short phrases, slogans, evangelistic and missionary messages, are thus offered, not so much with the idea of use as they appear, but rather to suggest various types of bulletin board material which will help make this valuable publicity medium more effective.

Incidentally, the popular mimeographed *Syllabus for Six Addresses on the Church's Program* has been revised and is again available at twenty-five cents.

THE FORTNIGHTLY paper of the Brazilian Episcopal Church has been published for forty-five years. It is printed in Portuguese, the language of the country, and is called *The Christian Standard*, from Isaiah 62:10. Every issue has a page on The Forward Movement.

NEW USES of the Partly Printed Parish Paper crop up constantly. The latest is its use by Miss Agnes Hickson in her work for the isolated in North Dakota. She mimeographs two pages of excellent material on the blank part of the paper, and mails the four-page paper to her list of 325 scattered and isolated families. Thus they receive her message, some missionary material and pictures, and a pleasant evidence of the Church's interest in her scattered sheep.

MUCH FAVORABLE comment was received about the drawings used on the covers of the three illustrated booklets, *Preach the Gospel*, *Heal the Sick*, and *Go Ye and Teach*. Line cuts have been made suitable for printing in one color, and they may be borrowed by anyone who wants a striking cover for parish paper, leaflet, or other printed publicity.

A *Sunday Meditation* is the title of a syndicated newspaper column written by the Rev. C. E. Coles of Albany, Oregon. It is excellent and unusual publicity for the Church. Dr. Coles says:

I have been doing this for the past thirty years in Africa, Europe, and America. Almost any clergyman could do a similar piece of work by arrangement with weekly newspaper editors.

If all Church people would feel it their duty and privilege to teach and preach with spoken word plus printed word . . .

Field Department

THE REV. CHARLES W. SHEERIN, D.D.

Tithing is God's Law of Stewardship

BY THE RT. REV. E. C. SEAMAN, D.D.

This is the first of a special series of brief articles on Stewardship which will appear regularly on this page. Next month the Rev. William Porkess of Wilkinsburg, Pennsylvania, will write on The Tenth More Than Nine-Tenths.

THE FIELD Department is a department of agriculture concerned with the yield of what St. James calls the fruit of righteousness. In the Church's economy it is the development of an essential principle of Christianity taught in our Lord's many parables of seeds, trees, grass, wheat, figs, grapes, and other living and growing bodies like the Church.

One yield of the seed that is the Word of God is clearly the souls that are being saved and being added daily to the Church. Of the fruits of the Spirit in these redeemed lives one is faith, another is temperance, another goodness, another love or sacrifice, and still another is joy or blessedness in sacrificial sharing. The field in which these fruits are produced is the whole world, and the Field Department may be considered the organ of the Church's world-consciousness.

Every fruit of the field follows the fulfillment of God's laws of agriculture; and every fruit of the Spirit results likewise from the proper observance of God's spiritual laws.

Tithing is God's law of stewardship, and it was not revoked by the Lord Jesus.

Many people who make large gifts to God's work feel that their giving begins with eleven per cent. "The tenth is the Lord's" they say and believe.

The World War slogan for financing the fight was "Give until it hurts," but with most unconverted people in giving to the Church's Program the hurt begins with the giving and continues until in the giver is born a spirit of love or an understanding heart.

God's appeal is to give until you like giving and until you learn that Christ was really right when He said, "It is more blessed to give than to receive."

Christian stewardship, however, is such a fruit. It is found in many individuals who recognize the fact that "all that is in the earth" is the Lord's. A comparatively few communions practice tithing rather consistently and seem to have found joy in giving. China Inland Mission has found these joys.

In speaking of what can be done by tithing, I wish to mention a congregation "out our way" that has about 1,200 tithers, many of them being people of scant means and most of them having very limited incomes; but missions and other benevolences, education and local current expense share proportionately in a very large budget which is always overpaid. Needless to say it is a Church filled with joy, and recruits are added practically every week.

Here Christian stewardship is accepted as a part of Christianity, with tithing as its basic law; the Church board recognizes that its members are trustees of their heavenly Father's business at home and abroad.

I have confidence enough in the Episcopal Church to believe that any of our congregations equally informed and equally inspired can and will do as well. If our communicants have a per capita income of \$500 per year (the estimated national per capita in 1935 was \$556) and if our 1,424,137 communicants reported in 1937 had all tithed, our Church's contributions last year would have been \$71,206,850.00 instead of \$31,938,489.04; or even if out of the nearly \$32,000,000 contributed the Church Program had received one tenth it would have received \$3,193,848.90 instead of \$1,401,277.41. Why not study tithing and try it out?

Diocesan Branches Active in Social Work

THE WOMAN'S Auxiliary of the Diocese of West Virginia is doing some outstanding social service work. Some excerpts from a letter written to the Woman's Auxiliary social service chairman by the chairman of the diocesan Board of Social Service indicate the fine relationship existing between the Woman's Auxiliary and the diocesan social service organization:

Our board was most interested when the Woman's Auxiliary instituted the department of Christian social service, and most grateful when that new department, through you, evidenced a desire to work with us to further the social service emphasis of our Church in this diocese. The Auxiliary program is bound to grow in significance as experiments are made in the various branches, and as reports on projects undertaken are discussed. Such an exchange of ideas ought to be a part of each district and diocesan meeting.

Then followed suggestions as to projects to be taken up and methods by which these projects might be worked out. The suggestions were well thought out, of basic importance to the beginning of a social service program, and concretely stated. The letter closed with this statement:

Our board, at its recent meeting passed a motion which will ask the (diocesan) Council to change the canons, in the prescribed form, so that the secretary of the department of Christian social service of the Woman's Auxiliary, automatically becomes a member of our diocesan board. This official relationship will bring our work closer together, and enable us to plan a coöperative program.

Evidence that the work begun under such friendly coöperation is being effectively carried out is shown in the report blank sent by the Woman's Auxiliary social service chairman to the Auxiliary branches. Her own yearly report is based upon the replies received. Some of the most pertinent questions are:

1. Convocation
2. Name of Parish Church
Town
3. Rector's name
4. Name and address of Woman's Auxiliary president
5. Name and address of social service secretary
6. Do you subscribe for THE SPIRIT OF MISSIONS? Do you use the page devoted to Christian Social Service as a guide to the thinking of your group meetings?
7. Pages 26-28 of *The Woman's Auxiliary in the Life of the Church* (W.A. 49) outline the Christian social service work of the Woman's Auxiliary. In what ways have these suggestions been useful to your group? Which ideas have you adopted as suitable for your branch?
8. Bulletins mailed by your diocesan chairman suggested two projects for your consideration. Did your group coöperate with either of these projects? Please explain fully how you did so, and what success you had.
9. The Third Sunday after Epiphany has been designated as Social Service Sunday. Did your branch receive the notice regarding this occasion? To what extent was this date celebrated by your Auxiliary or parish?
10. Which suggestions in Bulletins No. 1, 2, and 3 have you found suited to your local needs?
11. What additional activities have you chosen for the social service work of your branch?

From the Woman's Auxiliary Social Service Chairman of the Diocese of Atlanta come these suggestions:

Suggested Objectives for Christian Social Service Committees of the Woman's Auxiliary

1. General

Trained chairmen and committee members

- a. Attitudes — Information — Intelligent approach to social problems
- b. Problems of relief
- c. Causes of poverty: Low wages, Unemployment, Poor housing, Poor health, Crime

2. Parochial

Information as to needs of the members in the parish.

- a. Physical: Relief for needy, assistance in securing work, etc.

- b. Educational: Assistance in schooling
 - c. Spiritual: Meeting needs through understanding of problems
3. Coöperate with diocesan Christian social service program. Child welfare

Program of study group held in Macon, Georgia, during Lent, 1938.

The Place of a Christian in a Changing World.

FIRST SESSION: Introduction, with true-false test on Social Attitudes. Measurement of our own attitudes toward peace, industrial relations, race, etc.

SECOND SESSION: Interpretation of social attitudes

THIRD SESSION: The Labor Movement

FOURTH SESSION: Race

FIFTH SESSION: The Youth Movement

OBJECT OF COURSE: To stimulate the members to further study and to do some hard thinking.

Program of study group held in Atlanta.

A Training Course for Volunteer Social Service

The Family and the Modern Community—Led by a professor of sociology
Industrial Relations—Led by the Textile Workers Public Relations Council.

Health and the Community—Led by the State Director of Health Education.

Youth and the Community—Led by the Regional Director, Boy Scouts of America.
Standards for Social Service Volunteers—Led by the General Secretary, Atlanta Y.W.C.A.

Christian social attitudes as they pertained to each subject were presented by various Atlanta clergy. Discussion followed each session. The Executive Secretary of the Social Welfare Council of the city of Atlanta coöperated in planning the program.

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—Page 320, *the Book of Common Prayer.*

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