

**Title:** *The Spirit of Missions*, 1939

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# THE SPIRIT OF MISSIONS



**There Came a Leper to Him --accounts in picture and story of the Church's leper missions in Liberia, China, and Japan**

**JANUARY, 1939**

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THE SPIRIT OF MISSIONS, January, 1939. Vol. 104. No. 1. 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

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William E. Leidt, Editor

Vol. CIV

January, 1939

No. 1

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*Deans of Havana Cathedral have been chosen three times in the past quarter century to be Missionary Bishops. The latest, the Very Rev. A. H. Blankingship (left) dean since 1927, was chosen Bishop of Cuba at the recent House of Bishops session (see page 5). With him are Bishop Colmore of Puerto Rico (center), Havana dean, 1905-13, and Bishop Beal of Panama Canal Zone, Havana dean, 1923-6*

# The Spirit of Missions

*January, 1939*

## The Church and the World

A Statement by the House of Bishops

**T**HE HOUSE OF BISHOPS, conscious of the weighty obligation resting upon spiritual leaders in a time of world crisis, a crisis that involves the deep interests of Christian civilization and of humanity for which the Church contends with humility and a solemn sense of its responsibility, places on record its judgment on the following vital matters.

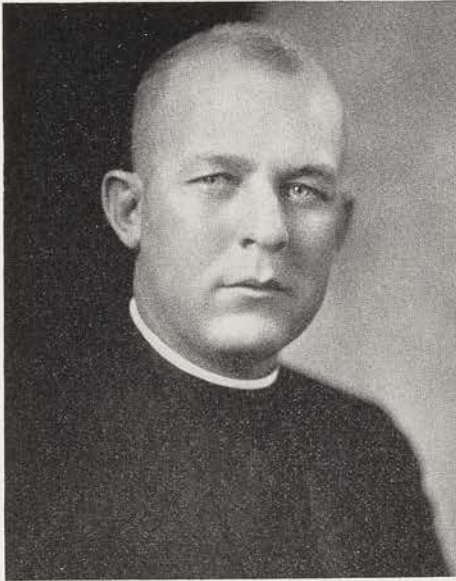
Recent events have made evident the instability and insecurity of world peace. International comity and the principles of the good neighbor policy have suffered grave impairment. Injustice, hatred, race discrimination, and poverty continuously keep the nations precariously near armed conflict. We see the peoples of the world, including ourselves, engaged in a mad race for supremacy in armament, a competition that must inevitably issue in a conflict more terrible than the world has ever known.

Such a conflict would unleash forces more devastating and destructive than mankind has yet witnessed and bring upon the innocent and unoffending dire suffering and destruction. The skill and cunning of the inventor have made modern war diabolical and robbed it of the

last vestiges of pity for the weak and the defenseless. Today war stands before the bar of world opinion undefended, save by those whose malevolence and lust for power make them insensitive to suffering in its most barbarous forms.

The Christian Church stands unalterably committed to the ideals of the Prince of Peace. Its unarmed but potential forces must be challenged to action as it sees the imminence of a conflict between "the Man on the Cross and the man on horseback." Passive unconcern at such a time may prove fatal to the cause to which the Church is irrevocably committed. The persuasive voice of an awakened and alarmed Church must be heard and all its powers invoked, to stay the militaristic spirit that threatens the Christian ideals of our civilization.

There can be no security and no enduring peace where racial hatreds and national ambitions are unchecked, nor can there be where treaties such as the Kellogg-Briand pact are violated with impunity. What part America may play as a pacific and moral influence has yet to be disclosed. It may be that as one of the greatest of world powers, her voice



**BISHOP-ELECT** of Cuba, the Very Rev. A. H. Blankingship already has served the Church more than ten years in Cuba

may prove potent and persuasive in determining the course of world events. Certainly she holds a place of incomparable advantage and if her designs are pure and selfless she may under God be a mighty factor in promoting world peace. Isolation is both immoral and impossible. Nations as well as individuals must be united in a law-governed society. There can be no enduring peace except that which is grounded on the eternal justice of God.

We deplore the persistent persecution of helpless peoples, either because of race or religion, as contrary to the Christian doctrine that God hath made of one blood all nations of men to dwell on the face of the whole earth.

The Church's Mission in China and Japan has made advances that cannot be minimized or lost. Long and intimate relations with the peoples of China and Japan have made it evident that they are gladly responsive to the saving Gospel of Jesus Christ. Our missionaries in these two countries during this tragic period have disclosed martyrlike fortitude and a Christian spirit worthy of the heroes of

the Cross in other ages. It cannot be that the frontiers of our Lord's Kingdom are to be restricted or areas gained lost.

Whatever the issues of the present strife may be, we refuse to retreat or to abandon positions gained at so great a cost. Now as never before we are called to give of the best we have of men and money to support the cause of missions at home and abroad. The whole situation in our modern world is a mighty challenge to those who believe in the sovereignty and Lordship of Jesus Christ. There is no time to lose.

It grows increasingly evident that statesmanship and diplomacy, unsustained by Christian convictions, have proved utterly inadequate to meet conditions in this post-war age. Economic distress, industrial dislocation, social unrest, with their attending evils and imposed sufferings, constitute the genesis of the war spirit. They can only be met by a strong and freshened emphasis upon Christian ideals and a reaffirmation of the sovereignty of God in human affairs. The greatest need of this hour of confused thinking and neglected moral and spiritual standards is a bold and militant action on the part of the Church throughout the world. It is the high and solemn duty of every Christian disciple to invoke every influence and agency to resist a trend that spells defeat to our most cherished institutions.

The perils that face nations and peoples and the designed attack upon established democracies must affect the Church and Christian institutions generally. Growing secularism on the one hand that profanes things sacred and the subjection of the individual to the despotic and capricious will of the dictator on the other hand, thus destroying human freedom, create a grave situation with which the Church must reckon and which it must be prepared to resist. The zeal of those who advocate a totalitarian state must be excelled by the zeal of those who with high consecration have accepted the Lordship of Jesus Christ.

To the youth of the Church we must look with increasing confidence and af-

fection to combat forces that conspire to defeat the Christian cause. Upon them in particular rests a solemn obligation to maintain with fidelity Christian ideals and the claims of the Christian Church. A passive and supine Christian discipleship can serve no good purpose in such a critical situation as confronts the world today, and the Christian Church in particular. Those who come not to the help of the Lord against the mighty, whose express devotion to Christ is unstirred by

the perils that face the Church and the cherished institutions of Christian civilization, are blind, if not disloyal citizens of His kingdom. Every Bishop, priest, and layman, the crucified but living and triumphant Saviour summons to His side today. He calls them through prayer and deepened consecration to a discipleship that halts not at sacrifice and suffering, and, if need be, shame and martyrdom.

Against an enlivened and aroused Church the gates of hell shall not prevail!

## Bishops Hold Annual Meeting

Reported by the Rev. G. Warfield Hobbs

**M**ISSIONARY SUBJECTS dominated the meeting of the House of Bishops at Memphis, Tennessee, November 1-3. For the first time the new Presiding Bishop, the Rt. Rev. H. St. George Tucker, himself a missionary of international distinction, presided. While the election of two Bishops, one for Cuba, the other to be Suffragan of Haiti, was dominant, the interest of the House in the Forward Movement, in the question of Church Unity, and in rehabilitation of the missionary resources of the Church were upon a par in the attention they were given.

The Very Rev. Alexander Hugo Blankingship, Dean of Trinity Cathedral, Havana, was elected Bishop of Cuba to succeed the late Bishop Hulse; and the Rev. Spence Burton, Superior of the Society of St. John the Evangelist, was elected Suffragan Bishop of Haiti. Both have accepted their elections, subject to the usual consents.

Dean Blankingship, forty-four-year-old Virginian, was educated in his native city of Richmond. After graduating from the University there he prepared for the ministry in the Yale Divinity School and Virginia Theological Seminary, graduat-

ing from the latter in 1924. After spending his diaconate and the first two years of his priesthood in charge of Emmanuel Church, Alexandria, Virginia, he was called, in 1927, to be dean of Holy



FATHER BURTON, Superior since 1924 of the American Cowley Fathers, has accepted his election as Suffragan Bishop of Haiti



Trinity Cathedral, Havana, Cuba, where he has since remained. He is married and has two sons and a daughter.

Father Burton, a Cincinnatian and a graduate of Harvard College and the General Theological Seminary, was ordained deacon in 1907 and advanced to the priesthood the next year. After serving as assistant at the Church of St. John the Evangelist in Boston, he spent four years at the Church of St. John the Evangelist, Cowley, Oxford, England. Soon after his return to the United States, Father Burton became master of novices and lay brothers of the American congregation of the Society of St. John the Evangelist. Then for two years he was the Superior of the branch house in San Francisco, during which time he was also rector of the Church of the Advent, San Francisco, and chaplain of the California State Prison, San Quentin. Since 1924 he has been Superior of the American congregation of the Society of St. John the Evangelist, with headquarters at Cambridge, Massachusetts. Father Burton is a trustee of Hoosaic School, Hoosaic, New York, and Thomas Mott Osborne Memorial Fund; a director of the John Howard Home for Discharged Prisoners; a member of the American Prison Association, Massachusetts Prison Association, and the Medieval Academy of America; and chaplain-general of the Society of the Sisters of St. Margaret.

Among resignations accepted were those of the Rt. Rev. R. H. Mize as Missionary Bishop of Salina, and the Rt. Rev. John W. Nichols, as Suffragan of Shanghai. The others were: The Rt. Rev. William L. Gravatt (West Virginia), the Rt. Rev. E. V. Shayler (Nebraska), the Rt. Rev. David Lincoln Ferris (Rochester), the Rt. Rev. Irving Peake Johnson (Colorado), the Rt. Rev. Theodore Dubois Bratton (Mississippi), the Rt. Rev. Warren Lincoln Rogers (Ohio), the Rt. Rev. James Craik Morris (Louisiana), and the Rt. Rev. Edward T. Demby (Suffragan, Arkansas). In several cases the retiring Bishops were succeeded at once by their Coadjutors. Those who assumed diocesan responsibility in this way were the Rt. Rev. Robert E. L. Strider (West Virginia), the Rt. Rev. B. H. Reinheimer (Rochester), the Rt. Rev. Fred Ingle (Colorado), and the Rt. Rev. William M. Green (Mississippi).

Bishop Tucker appointed as his assistant, the Rt. Rev. Henry Knox Sherrill, Bishop of Massachusetts.

Space limitations prevent a more detailed account of the Memphis meeting but it was reported fully by the Church weeklies to which the family of *THE SPIRIT OF MISSIONS* is referred. The Message issued by the Bishops at the close of their session is printed on page 3 of this issue.

## Church Building Fund Commission Has Record Year

**M**ARKED IMPROVEMENT is shown in the reports presented at the recent annual meeting of the American Church Building Fund Commission. The loans made in 1938, through November, together with commitments, were six times larger than those of the past year, and five times larger than the average of the past six years.

The gifts made in the same eleven months of 1938 to forty-two parishes and missions, amounted to about thirty thousand dollars. They were made to twenty-

seven dioceses and fifteen missionary districts.

The Commission feels that this record of service shows an activity which seems to be an upturn in the building programs of parishes and missions.

Since the inception of the Fund in 1880 there has been added to the Permanent Fund \$315,190.10 through legacies, \$175,062.50 through named memorial funds of \$5,000 or more, and \$16,098.53 in special memorial funds. The Permanent Fund now amounts to \$809,837.35.

# *There Came a Leper to Him*

## **1. Church in Liberia Begins Leper Mission**

By Werner Junge, M.D.\*

**I**N 1937, St. Timothy's Hospital at Cape Mount, Liberia, with the help of the Government and the American Mission to Lepers, extended its activities to the care of lepers; hitherto an entirely neglected group in this country.

An island near Cape Mount in Lake Piso seemed to be the ideal place for a settlement of lepers. Many years ago, in the time of tribal warfare, this island, Massateen, had been a place of refuge. So it seemed appropriate that this merciful piece of land once again should open wide its arms, welcome the poorest of the poor, and be a haven for those whom the forest did not want.

But years had passed since the last refugees of old times had lived there, and the ever-advancing jungle had again taken full possession of the island. Hard pioneer work lay ahead if this island was to be made habitable, but gradually the wilderness, the home of crocodiles and snakes, gave way to our efforts and the first leper was settled at Massateen.

One house after another was built and slowly the number of volunteer-settlers increased. After one year forty-eight lepers had chosen the island as their home. It was a hard task for St. Timothy's Hospital with only a few hundred dollars at its disposal for this work to keep the new settlers alive, for the island in that first

year, did not give a living to a single man. All medicine had to be supplied by the hospital. There was no home for a nurse; hence from a near-by village, the nurse traveled daily in a dugout canoe; twice each week the doctor took a half-day of walking and canoeing to give these people the best possible care.

All this meant a heavy burden on St. Timothy's Hospital. Its small staff of one doctor and nine native nurses in training was taxed to the utmost as the work progressed and there were no means to enlarge it. But this is what Africa has always meant to us: a vast field of work with fearfully little support. We know that we are placed here to open the way to God for the African with not even half the means which such an undertaking requires and which, elsewhere, is considered absolutely essential.

But at the dawn of the second year of our work the outlook seemed to brighten. The Massateen staff increased, we had a white nurse, and the financial support of the island almost doubled. This meant rapid progress. More and more jungle was conquered, additional houses were built, a nurses' home, a dispensary, a little chapel, a rice farm, a pineapple-banana-and-castor oil-plantation came into being; a road, a stick bridge were built, and a well dug. And in six months the number of leper settlers had increased from forty-eight to seventy-two.

\*Missionary physician in charge of St. Timothy's Hospital, Cape Mount, Liberia.



**MASSATEEN ISLAND** on Lake Piso near Cape Mount, Liberia, redeemed from the jungle wilderness, now provides a haven for seventy-two lepers receiving care from St. Timothy's Hospital. Until this work was begun lepers in Liberia were utterly neglected. Here a few of the Massateen colony await Dr. Junge's coming for his weekly visit

The islanders were happy and proud of their colony. It had begun to awaken the interest of the natives and was considered an example for native towns by many. All this meant such a lot of encouragement for us at St. Timothy's Hospital that we dared to try a new experiment. Our white nurse left us to be married and the oldest native nurse in training had completed her training years. So we appointed her head nurse. In the more than one hundred years since the Church started its Liberian Mission this is the first time that a native girl, trained as a nurse, was to be entrusted with such a responsibility as that of head nurse at St. Timothy's.

Years ago, before the depression, when the work at the hospital was but a fraction of what it is today two white nurses were considered necessary to do the work. Now St. Timothy's Hospital with three dispensaries in the interior and Massateen Island were to be entrusted to a nurse of native origin. Would she be able to fulfill her duty? A few short months were sufficient to prove to everyone that not only would she fulfill it, but that she was one of the most brilliant nurses ever in charge of the work here. In spite of the

fact that she was not yet twenty-seven years old, Jane Benson was soon loved and admired by everyone who came in contact with any part of the hospital.

And then came tragedy! On the very day that the first crops were harvested at Massateen, two lives were sacrificed to this new effort to help the poor lepers in Liberia. On their way back from the island in a dugout canoe the Doctor, "Mother Jane," and three others were caught by a sudden rough sea. The canoe sank. The Doctor's efforts to save the head nurse and one boy from the crocodile-infested water failed. After what seemed an eternity, but was actually not more than three-quarters of an hour, he and the other two reached shore alone. The first lives were given to save the lives of seventy-two lepers at Massateen. St. Timothy's Hospital had lost its first native head nurse; actually its only real nurse.

Now we are back again where we were two years ago: struggling with inadequate means for a goal which seems so far away. Still we feel that there ought to be enough volunteers to fill up an empty space in the firing line of Christianity.

## 2. Nanchang Chinese Fight Leprosy

By the Rev. Kimber H. K. Den\*

**T**HE WAR IN China against leprosy is just as important as the war against Japanese aggression. Hence I want to tell briefly how the leper colony in Nanchang was founded and is being supported, and the effects of the Japanese conflict upon Christian work, especially leper work.

In Nanchang, with a population of about three hundred thousand people, nothing had been done by Government or Church or anyone for the lepers. A dec-

ade ago when I returned to Nanchang from America, I found, to my great surprise, that there were more lepers there than anyone had ever realized. After a visit with Dr. Huizenga, we determined to do something for them. I told my people of St. Matthew's Church that when Christ was on earth He was moved by compassion when He came into contact with lepers; should not we Christians today be moved likewise? In the eyes of the Chinese, lepers are outcasts. As a Christian, I felt that it is a piece of work to which our Christianity can make a unique contribution. So we determined

\*The rector of St. Matthew's Church, Nanchang, China; now in the United States where many Church groups have heard him speak on the present situation in the Orient.

to do something for them. I called together a group of personal friends in the city, some Christian, others not, including some devoted Buddhists. All were willing to become interested in a ministry to the lepers.

At that time it was very hard to raise funds but nevertheless we succeeded at last in raising five thousand dollars, and securing an additional five thousand dollars through the Chinese Mission to Lepers to reach our goal of ten thousand dollars. This provided for the erection of ten buildings but when they were finished, there was no money for maintenance. This was a very serious problem, especially at that time, troop movements threatened the empty buildings. I said to the sponsors and my Board of Trustees that these buildings must be used right away or else they would be seized and used for military purposes. We must make a venture of faith.

About that time a wealthy, retired Chinese Buddhist heard about the work and came to me asking what he could do for the lepers. I told him the lepers needed anything that a normal person would need in daily living. A few days later this Buddhist returned with ten rickshas loaded with forty beds, forty sets of bedding, forty suits of clothes, cooking and eating utensils, and household goods (I had told him that we hoped to care for forty lepers) which represented a gift of about one thousand dollars. The remarkable part was that this man had led a life of isolation and meditation and was unaccustomed to appearing in the market place, but he went out and did this for the lepers. He also pledged five hundred dollars a year as long as he should live with the stipulation that it was to be known as an anonymous gift. This man is not a Christian in name, but he is a Christian at heart, and that is something I would like to take up when I go back: to convert him to an open acceptance of Christ.

The buildings up and the colony started, there was yet no place for Christian worship. We wanted to do everything possible for the lepers' physical suffering, but we felt that to do something

for their spiritual comfort was even more important. This was something which had been on my mind and for which I long had been praying. Then a letter came to me from the British Mission to Lepers, saying that they would give six hundred dollars toward our chapel provided a like amount could be raised locally. I called my Board of Directors together. Of the twenty-seven members only five are Christians, the rest included Buddhists, Mohammedans, and others. I put the situation before them and before the meeting was over they passed a subscription list around and pledged twelve hundred dollars then and there. The chapel was assured. Today in the heart of the colony there stands a Christian chapel with a stone cross on its roof as a symbol of love, faith, and hope. Every Sunday the lepers come to worship and to hear that message, which is the true source of all comfort. Since the Japanese invasion of China many bombing planes have flown over the colony terrifying the lepers, but the Japanese, seeing the Cross and learning that this was a leper colony, have spared them.

The Nanchang Leper Colony is the first fruit of the Chinese Mission to Lepers since its founding in 1916. It is the first colony founded by Chinese and supported by Chinese with a Chinese Board of Directors. Ninety-five per cent of the annual support now comes from the Government and five per cent from local sources and a grant by the Chinese Mission to Lepers. But it remains a Christian institution. At Christmas 1937, thirty-two lepers were presented for baptism, and when Bishop Huntington was there, twenty-eight lepers were confirmed. When this leper colony was founded there was not a single Christian leper in Nanchang; today there are sixty-five.

**T**HE CHINESE have been impressed and have the greatest admiration for the splendid spirit of the Christian missionaries and workers in the way they have stood by in this time of trial and war. There never has been a time when the message of the Christian missionaries to the Chinese has been more welcome. In

peaceful times, the Gospel may sound unintelligible to the ears of the Chinese people, but now when it comes from the people who have stayed in their midst, shared their sufferings, and healed their wounds, it sounds like sweet music. Thus the idea of love, justice, righteousness, and brotherhood of Christianity may go deepest to the hearts of the Chinese people. Right here you can see a real manifestation of the Christian spirit of love and fellowship which are not found in any other groups in any part of the world except in a Christian community.

Some time ago, I happened to see a traffic appeal headline, "Let every motorist drive as if every child were his child." So it seems to me, it is now up to us to say in Christ's name, "Let every Christian so live as though every man were his brother." This is really the foundation of a world peace. Different countries have at different times sent out "ambassadors of good will" to promote mutual understanding. But I think you will

agree that these people failed when you view the present world chaos, tumult, and war. Now, it is up to the Christian Churches of the world to send out more missionaries as ambassadors of good will, who are really doing something to promote world peace and mutual understanding, because they are the servants of Christ, ministering to the cause of humanity. They are the *real* ambassadors of good will. I do not believe anyone who claims that he is a good, true, and loyal follower of Christ and yet at the same time refuses to do something for the cause of Christian missions abroad. Our love of Christ has a broken wing if it does not fly across the sea! Some Christian people will say that what we do for the promotion of world peace will be just "a drop in the bucket," but I say, my friends, that that drop will surely change the color of that bucket because it is God's drop. God will always work out miracles if we are only His willing instruments.

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CHIYOKICHI KITAGAWA AND HIS SONS

**T**HE REV. CHIYOKICHI KITAGAWA, one of the most experienced priests in the Diocese of Kyoto, has served for many years as rector of Christ Church in Yagi in Nara Prefecture where there is a sturdy and steadily growing congregation. But Mr. Kitagawa's value to the Church lies not only in his service as a priest in one congregation but also through his family which consists of three sons and two daughters.

The eldest son, for a long period of years, has worked as an assistant in the business office of the Bishop of North Kwanto. The two younger sons have both presented themselves as candidates for the Holy Ministry, both having graduated from the Central Theological School, Tokyo, with high scholastic standing.

One of these two sons, Mr. Daisuke Kitagawa, upon leaving the seminary was sent by his Bishop, the Rt. Rev. S. H. Nichols, to the city of Fukui where he served for about four years as catechist before coming to the United States in 1937 to do postgraduate work at General Theological Seminary in New York City. The youngest son, Mr. Mitsuo Kitagawa, shortly before his graduation from the seminary, was asked to accept a post in one of the western cities of the United States to work among the Japanese congregation there. Unfortunately a serious illness completely incapacitated the

\*Treasurer, Kyoto Diocese.

## A Christian Family

By Edith L. Foote\*

father's health for almost two years and a family council decided that Mitsuo San should remain at home to assist his father during the period when Daisuke San was absent. All three sons have an unusual fluency in the English language which has made their relationships with the foreign missionary staff helpful and pleasant.

The two daughters are both graduates of St. Agnes' School, Kyoto. During their student days they had many opportunities to share with their non-Christian school-mates the influences of their own well-ordered home. Shortly after graduation one of the daughters contracted a most interesting marriage. During her brother's service at Fukui he came to know a blind man, a member of the Church, who needed a wife. His character was all that could be desired. Again, a family council was called and Miss Kitagawa, advised by her family, consented to become the bride of this handicapped man. Her eldest brother came from Tokyo to act as his sick father's representative to give his sister in marriage. The wedding took place about a year ago and has proved to be a happy arrangement for the young people and of great benefit to Holy Trinity Parish in Fukui. Japanese people have a high regard for any young woman who becomes the bride of a handicapped man. It means that she doubly serves her husband and the community.

It is notable that among the younger clergy of the Diocese of Kyoto a striking number are the sons of priests who received their original training from Bishop Williams. There are also in Japan, today, a group of third generation Christians who have built up family traditions of Christianity as solid as any with which we are familiar in the West. The Kitagawa family stands in its community for the ideals of such a Christian home.

# Dr. Anderson Rides The Trail

By the Rt. Rev. Clifford E. B. Nobes\*

ANY PHYSICIAN can testify that among the saddest experiences which he meets in his practice are those cases of people seeking his aid for mortal sicknesses or afflictions who easily might have been cured had they turned up for attention a little sooner. When this delay in receiving medical treatment is due, not to the inaccessibility of the physician, but rather, to ignorance or fear, the case seems sadder.

Wherever the Church has gone, it has considered it a primary obligation to take care of the physically sick as well as those spiritually in need of help. In pursuance of this policy, here in the Philippine Islands, the Church maintains three hospitals (St. Luke's, Manila; Brent, Zamboanga; St. Theodore's, Sagada) and six dispensaries at widely separated points. And despite the fact that during the year 1937 more than five thousand patients were cared for as "in-patients" in these institutions and nearly eighty-seven thousand treatments were given in the dispensaries, it has always been a source of sorrow to our medical workers, and more especially to those at work among the primitive people of the Islands, that there were scores of people who waited until they were already moribund before appearing for help.

In most cases, the superstition of paganism has been responsible for this delay. Among the Igorots of Luzon, for instance, it is believed that all illnesses are due to the machinations of evil spirits. As a result, many people who might otherwise have been saved have, because of their religious beliefs, permitted their illnesses to progress to a fatal stage while

\*Missionary, Mission of St. Mary the Virgin, Sagada, Philippine Islands, since 1931. He married Miss Florence Moore, formerly at St. Faith's, Yangchow, China, on November 23, 1938.

offering useless and expensive animal sacrifices counseled by the native witch doctors, before eventually realizing that their sacrifices were of no avail.

It was to prevent this, that Dr. Janet Anderson, imbued with a genuine love for the Igorot people among whom God has called her to work, on her recent return to Sagada, decided to seek out the sick in their own towns rather than to wait for them to discover for themselves, that it is God alone, through the ministrations of His medical workers or the prayers of His ministers, who is able to drive away the evil of sickness.

Only one who regards his task as a vocation rather than as a "paid job" would be willing to go through the dangers and discomforts that Dr. Anderson willingly and cheerfully faces week after week. She hikes, or rides her horse, or sits behind the wheel of an unreliable car on



DR. ANDERSON RIDES TO CLINIC





AT BAGNAN, eight miles from Sagada, a crowd awaits the Doctor's weekly visit. Dispensary is held immediately after service

unbelievably bad mountain roads to reach distant villages to give the comfort and benefit of her skill to the hundreds of people. Otherwise they would be without help or at the mercy of witch doctors. And where, because of the difficulty of the trails, it is well nigh impossible for a woman to venture, she sends carefully trained hospital orderlies.

As a result of this innovation in the Church's medical work in the Mountain Province (it is but a few months old as this is written), it has been possible to count more than a dozen cases of people who would almost certainly have died had not the doctor found them and induced them to try "white man's medicine" in St. Theodore's Hospital. It is impossible, of course, to estimate how many hundreds of people suffering from minor skin abrasions, scabies, intestinal worms, slight colds, and other trifling ailments have been saved from much needless suffering, and possible complications and serious sicknesses, by the treatments which they have received at the beginning of their illnesses.

The Government still refers to the Igorot people as "non-Christian," but the thirty years of hard work which the Epis-

copal Church has carried on around Baguio, Bontoc, Sagada, and Besao has very nearly made that appellation incorrect. Probably one-half of the entire number of people living in towns served by the missions in these four centers are baptized Christians. Hence, the largest gatherings of Igorots are to be found when Church services are held in their villages. It is at these times that Dr. Anderson or one of her assistants goes out on her healing mission; sometimes accompanying the priest and catechist as they hike or ride from the central station to the outlying village, sometimes going out later to meet the evangelical workers who have perhaps spent the preceding afternoon and evening in the outstation.

Naturally, the chance to receive medical treatment for painful or malignant illnesses has swelled the attendance at the services. But it has already been observed that some Igorots who attended Church merely to be on hand for the post-service dispensary hour when these medical visits were first started have become interested in the religious instructions that are given at the services and have become regular attendants at the weekly or fortnightly services. In all mission fields it has been discovered that non-Christians who see the philanthropic activities of the Church soon become interested in finding out why the Church should care for the unfortunates. And so, an incidental result of Dr. Anderson's medical work has been an increase in religious zeal in the villages to which she has gone.

It was Dr. Anderson's hope at the beginning of this clinical work that expectant mothers would come for examination and thus be able to benefit from her advice when the time for their confinement should come. The hope has been realized; more and more frequently when she has finished daubing wounds and pouring vermicides down the throats of other patients, she has found a group of women eagerly waiting for her examination. In this country, where midwifery has been carried on by ignorant and dirty old men and women, usually close relatives of the mother and therefore not sufficiently ac-

customed through practice to handling confinements to know their business well, the mortality rate of women in childbirth has been disgracefully high. It is too soon yet to see whether the women who have been told that they should have skilled attendants for their confinement will come into the hospital. In all probability many of them will, for the response of the people, even of those most deeply entrenched in pagan superstitious beliefs, to the curative powers of the doctor's remedies has been remarkable. It is not at all unusual to have a pagan who skeptically submitted to treatment one week turn up the following week with a friend or relative in tow who demands similar medicines to those which made his friend well.

Until Dr. Anderson returned from her war service in China to her post in Sagada, the pros and cons of taking medical service beyond the hospital walls to the people of outlying villages were argued back and forth. But as no physician ever went out, it was impossible for the proponents of the scheme to see whether their belief in the value of the work would really be borne out in practice. The chief reason for the failure to start this type of

work before was that it was feared that if treatments were given in outlying villages, patients who were really in need of careful treatment in the hospital would be satisfied to turn up only for the inadequate dispensary treatments so accessible in their villages. It was thus feared that a step designed to help the physical condition of the people would in reality have the opposite effect. Dr. Anderson, however, was willing to try this scheme on a frankly experimental basis and to determine whether or not it should be continued by results, rather than by preconceived theories. All who have had an opportunity to observe the results are in enthusiastic agreement that the fears were groundless.

Since these visits have begun, many people have sought admission to the hospital for protracted treatments who would, in nine cases out of ten, have neglected their illnesses until too late for simple remedies to be effective if it had not been for the doctor's insistence that they appear for hospitalization. One thing that Dr. Anderson constantly emphasizes and asks her assistants to stress, is that outstation clinics are primarily for



IGOROTS AROUND BAGNAN stream to the teacher's house where Dr. Janet Anderson of St. Theodore's Hospital, Sagada, holds weekly clinic. During its first six weeks the average attendance was 130 patients, slightly less than a third of the Igorots who attended church during that period

the treatment of minor ills which have not yet reached the stage at which hospitalization is necessary; every effort is made to persuade those who are more seriously ill to enter the hospital for prolonged treatment.

All this arduous trail work has been carried on despite personal hardships and dangers encountered on the rough mountain roads. Recently Dr. Anderson had the unpleasant experience of having her horse charged by a surly water buffalo. Had it not been for her good sense in choosing the inside of the trail when she attempted to inch her way past the carabao, this article might have been a tribute to the memory of a devoted missionary; for most of the trails hang precariously to precipitous cliffs. Travel over these trails is never very safe and in the rainy season when a couple of inches of rain in an afternoon is not at all unusual, landslides are a frequent menace. On another trip, Dr. Anderson found that the heavy rains of the day before had diverted a stream from its normal channel and sent it cascading over an overhanging bank, with the unpleasant result that she had to dash through a waterfall with a consequent drenching in order to continue her journey. But so convinced is she that the work is worthwhile that she actually seems to find pleasure in meeting the trail hazards that have often kept native catechists and priests from undertaking travel in the rainy season.

If this new and worthwhile work soon ends it will not be because it has been found unnecessary, but because it is proving to be an enormous expense in a budget that was already inadequate to care for normal dispensary and hospital ministrations in Sagada. On a recent Friday the Doctor visited Alab, one of Bontoc's outstations, and the next day rode to Bagnen, one of Sagada's outlying towns. On

Sunday one of the orderlies made a trip to Bila, which lies at the bottom of a climb that is really too difficult for a woman to make, and on the same day Miss Louise Goldthorpe, the supervisor of nurses in St. Theodore's Hospital, carried on dispensary work in Besao, a central station five miles from Sagada. On Monday morning Dr. Anderson drove the dilapidated mission car to Tadian in time to arrive there after an early celebration of the Holy Communion and gave treatments to the people. As a result of the week-end clinics, more than eight hundred people received medical attention, and that is the usual fortnightly program that Dr. Anderson has laid out for herself and staff.

Naturally such work is valuable, but it is costly. In fact, Dr. Anderson has been compelled, reluctantly, to decide against giving out quinine to malaria sufferers (the disease is endemic here) because of the high cost of the drug. Those who suffer from this disease must undergo a thorough treatment in Sagada or suffer their recurring fevers and chills without the alleviation of pain and discomfort that drugs can bring them. Some help for the work is being given by the people themselves, but for the most part the money must be found in regular appropriations, and it is becoming increasingly difficult to find it.

But this much is certain: if means to continue the work are available, it will be continued. Dr. Anderson has already seen so many cases of people, who would have been doomed to death, recover their health because she has been able to find them in time and before the witch doctors managed to scare them into obedience to their "treatments", that she has no intention of abandoning this interesting and important part of the work which the Good Physician has sent her here to do.

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*Beginning next month THE SPIRIT OF MISSIONS will publish a series of studies on the Church in Urban America. These articles will describe what actual city parishes are doing to relate themselves and the Church's Program to their particular communities. Watch for these articles; they will fit in to your current reading and discussion on the City Church.*



A CHRISTIAN HOME IN AN INDIAN VILLAGE

## To Save India: Save the Women

By Anbu M. Azariah\*

**T**HE CHURCH in the Diocese of Dornakal is essentially a rural Church. This is not strange, as out of the whole population of India, "some 352 millions," more than eighty-nine per cent live in villages. Moreover, in the Telugu country, there is not even one city of major importance, or any military station. Of all the dioceses of India, Dornakal is perhaps the most predominantly rural. Hence, to give a typical picture of the life of the average Telugu Christian family, we must look at one or two villages closely.

Many efforts are being made by the present Government at rural reconstruction. Yet the backward conditions under which most village women live at present will probably strike American

\*Wife of the Bishop of Dornakal, the Rt. Rev. V. S. Azariah.

Church people as surprising. Until recent years, nearly all the village Christians were drawn from the depressed classes. These still live outside the village proper, in hamlets of thatched huts. In the hot weather these hamlets are subject to devastation by fire. Every year there are many cases where a home and all its contents are reduced to cinders in a few minutes. One room or at most two are all that a family possesses. Earthen cooking pots, with one or two brass vessels for water, large baskets for storing grain and other food stuffs, a coir bed or two, and some mats of wild date palm leaves are all the furniture they possess. The wife and mother rises at dawn, pounds her grain, does some hasty cooking and departs for coolie work with her husband and children. She does not return until dusk, when she again cooks a

meal for her family. For nine months in the year, this is her life; the remaining three months in the hot weather are less occupied, but are proportionately "lean."

The village women toil all the day long; like the rest of their family they are underfed.

Not only the depressed classes but the *sudras* also live under insanitary conditions. They and their cattle occupy the same roof. One village is noted for intestinal disorders. The filthy condition of the neighborhood, the cow dung heaps close to the houses, and the number of flies are the root cause of this common malady. Propaganda work is being done by talks on the laws of health and by health songs composed in Telugu.

One caste woman who had been to a hospital for an operation and who used to live in a house with no proper ventilation had another house built to live in, with large windows and doors as a result of what she learned at the hospital.

And yet there is a brighter side to the life of the Christian family, living in these conditions. Christianity lets in

light, even in the darkest places. There is, first of all, the village Christian school for the children to which the boys, and an increasing number of girls are sent. There is the evening service, late in the evening, when there is a joyous service with hearty singing. The truths of the Christian religion are simply taught. These include preparation for Holy Baptism, participation in the Holy Communion, and so forth. All these give a new meaning to the downtrodden lives. There is on the faces of some Christian men and women a look of inward joy and peace, and outward cleanliness, which cannot be mistaken, when they are compared with their non-Christian neighbors.

The Mothers' Union, in spite of all difficulties, caused by illiteracy and ignorance has been a means of strengthening the faith of these village women, of improving their standards of life, and of giving them a sense of fellowship with other groups of Christian women. The Mothers' Union members are able to preach the Gospel to others. During the Week of Witness in May, 1938, in many villages, they went out to their caste neighbors with the Good News and witnessed for Christ under the leadership of teachers' wives.

But we must look outside the village itself to see what Christianity has done for the women of the depressed classes. Out of some of the most depressed hamlets have gone girls, who passing through the Church's boarding schools, have become teachers, nurses, doctors, wives of the clergy and Government officers. These are giving to India today many instances of the ideal Christian home worked out in practice.

The Laubach method of adult instruction used in this diocese, enables us to increase the number of adult literates rapidly in each congregation. This is true not only of the depressed classes but of caste people also who gladly avail themselves of this opportunity to learn to read.

The Diocesan Guild for Christian girls (*Andhra Christava Balika Samaj*) started a few years ago is another auxiliary organization which enables us to serve vil-



INDIAN MOTHER rises at dawn to pound her grain as the first task in her long day of toil



**FUTURE WOMEN LEADERS** for Dornakal attend the Diocesan Girls' High School, one of four girls' schools in Bishop Azariah's see. About five hundred Christian girls are enrolled

lage girls. This organization aims at helping the unmarried girls in the villages and towns. The village girls have never had the chance of going to school; they have always worked in the fields and contributed to the family income. In the *Samaj*, they learn to keep a simple rule of life, say a Guild Prayer each day, and celebrate a joyous festival day once a year. They are gathered into night classes where they learn to read, to sing, to sew or anything else that will help them to better their lives.

In some villages, this year, the *Balika Samaj* girls presented an Easter drama, *Seeking the Body of Christ*, and thus brought in a beautiful way simple instruction in the meaning of Easter. The girls' boarding schools have branches of the *Samaj* and the girls who were originally drawn from the villages now having obtained the privilege of a Christian education and training pledge to help their village sisters by their fellowship and service, especially during the summer vacation when they go home to their villages.

The women leaders in the diocese are those who thus get their training at the girls' boarding and training schools. These

schools are an important adjunct to the work of the Church and are under the management of women missionaries. There are four such institutions in the diocese with about five hundred Christian girls enrolled in them. One of these is the Diocesan Girls' High School from which will come most of our future women leaders.

There is a training center for women in a village in Kurnool District where two women missionaries live in a simple thatched house with the students living in similar simple huts built all round their house. Here the women get a thorough course of training in the Scriptures, Church doctrine, and practical social and evangelistic service.

In a village, the teacher and his wife are looked upon as the leaders of the people. Where the teacher's wife is a very earnest woman the women of the congregation follow her example. Study schools for the teachers' wives and the wives of the clergy are conducted by the women missionaries often assisted by the officers of the Mothers' Union.

Candidates for ordination undergo training at the Diocesan Divinity School

for two or three years. They come to Dornakal with their families and live at quarters provided for them for about three years. As Dornakal is wholly rural, it is a good center for a training ground for rural service. Their wives are required to prepare themselves for the ministry of their husbands. The spiritual preparation of their lives and the consecration of their whole being to Christ's service are important factors in the ministerial service of their husbands. To help them in their spiritual life, early morning devotions, morning and evening services, Holy Communion on week days, and a quiet day once a quarter are held.

The women have regular classes daily from one o'clock to quarter to three, when the babies and children are left at home in their husbands' charge. They learn a short outline of Old Testament history, the Life of Christ, and the Acts of the Apostles. Once a week, they go out to preach to non-Christian women. They also go out another day to do social and welfare work among village women in the neighborhood. Every noon they have intercessions which are led by the women in turn.

They write essays on home life, training of children, village service, and kindred subjects. They also do Sunday school teaching for the local village men

and women. They are thus trained to take upon themselves the responsibility of the leadership among women. These classes now completing two decades have long since proved their worth. Most of the women who have been in Dornakal with their husbands are helping their husbands in the villages by their work among women. Some are able to visit the villages in their pastorates with their husbands. Some have made altar frontals and alms bags for their village churches. The women in the villages look up to the clergyman's wife as their pattern in everything, in social, physical and spiritual life.

*The Lord giveth the word: The women that publish the tidings are a great host.—Ps. 68:11.*

These words can receive literal fulfillment today in the mission field. If you want to transform the nation, transform the mothers. If you desire to transform the mothers, transform the girls. If you want the girls, catch the children. The child, the girl, the wife and the mother afford great opportunities of service for the country. Save the women, you will save the nation.

This is the second in a special series of articles on the Church in India. Next month Sister Martha, O.M.S.E., will write on the Oxford Mission's work with students in India.

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## Consider India's Moving Millions

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# *The Missionary Camera*

Invites and Brings You Pictures  
of the Church Throughout the World



LEPERS IN JAPAN find a Christian haven at St. Barnabas' Mission, Kusatsu. Miss Mary McGill who worked with Miss Cornwall Legh for nine years recently left Japan to enter the Community of the Epiphany in Truro, England. At the Churchgate with her is Yukichan, typical of many young Kusatsu Christians. Turn the page for more pictures of this outstanding work



## St. Barnabas' Mission Continues



G.F.S. Candidates of the Lower Village. The American G.F.S. has made a gift toward the proposed memorial building

**M**ANY CHANGES have occurred at the Church's oldest leper mission in the three short years since its veteran pioneer, Miss Cornwall Legh, left the mountains of Kusatsu to find rest in an easier climate. Nevertheless the colony today, with its 370 communicants and 152 people dependent on the mission for support, looks forward hopefully. Plans are afoot for a memorial to Miss Cornwall Legh in the form of a building containing a chapel, library, and recreation room on a good site near the Government sanatorium. The pictures here show some of our Kusatsu leper Christians.



CHILDREN of lepers find their way into the fellowship of the Church through village Sunday schools



HEALTHY SONS of leper parents, formerly cared for in St. Timothy's Home, are now sheltered in the fine new solidly built St. Margaret's Home

# its Ministry to Japan's Lepers



FOR OBSERVATION of slight cases St. Barnabas' Mission has its House of Light. These children attend the little school for lepers until discharged and homes are found for those who are symptom-free. The House is in charge of capable Japanese Christian women



ST. MARGARET'S Home for untainted children faces a large problem in finding homes for them when they leave school. The Home now has twenty children, including four babies under two years, in charge of a capable Japanese woman



## Diocese of Kiangsu Holds Annual Synod in Shanghai

THE MILITARY aggression in the East, the bombing of cities, the killing of thousands of people, the destruction of churches, schools, and other buildings have led some people to think that Christian work in China is on the verge of collapse. How can the Church possibly survive these conditions? The Diocese of Kiangsu (Missionary District of Shanghai), answered such questions by holding its twenty-eighth annual diocesan synod, September 27-29. A glance at the above picture shows that this synod, as were its predecessors, is distinctly a Chinese gathering.

The work of the Episcopal Church in China began as a mission. It grew through the years, into a national Church.

In this development the Church of England and the Church of England in Canada have had an important share. The Chung Hua Sheng Kung Hui, in its eleven dioceses, is staffed largely by Chinese. It is increasingly supported by Chinese. It has become a real factor in the life of the nation.

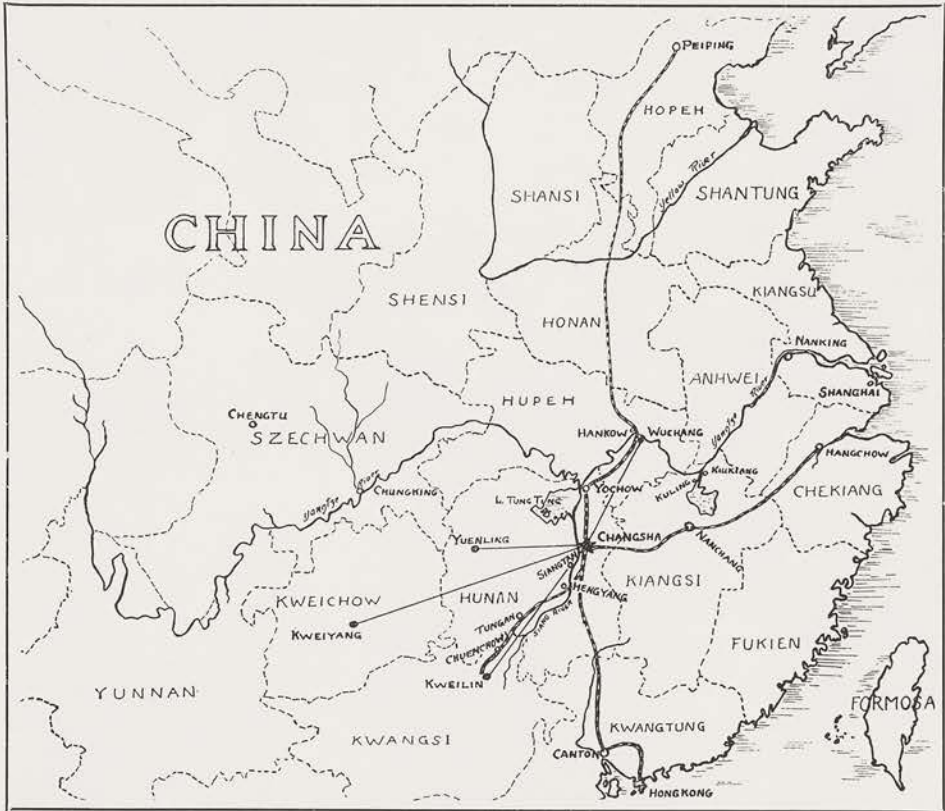
There are a score of life histories, both Chinese and foreign, represented in this group. At the center of the picture is Bishop Graves, who has lived in China for fifty-seven years. Now retired from active duty, but loved and honored, and an essential figure in any such gathering as the diocesan synod. At his right is the young Bishop, William Payne Roberts, upon whom the heavy responsibilities of diocesan leadership have fallen and who is bearing them valiantly. There are the Rev. S. T. H. Tai and the Rev. P. N. Tsu, veterans among the Chinese clergy, but still pressing forward with devotion and ardor in the service of Christ.

Far off to the right, in the rear, is a modest man who has given fifty-two years to China, known the world over as the

President of the great St. John's University, Shanghai. No other educational institution has made such contributions as has St. John's to China's growing national life. Into that institution, decade after decade, Dr. Pott has poured all the fulness of his devotion and the richness of his heart and mind.

Others included in this group are Mr. Archie Tsen (extreme right), President of the Chinese Board of Missions; Mr. M. P. Walker (with white trousers), Treasurer of the China Mission; Mrs. S. C. Kuo (next to Mr. Walker), wife of the rector of St. Paul's Church, Nanking; the Rev. Henry A. McNulty (next to Bishop Roberts), and Mrs. McNulty (with white hat in rear); Mr. T. T. Wu (next to Mr. McNulty), a leading business man of Shanghai and senior warden of All Saints' Church; the Rev. A. E. Swift (third row extreme left), the latest recruit to Shanghai from the United States, the Rev. C. F. McRae (extreme right rear); the Rev. E. R. Dyer (to the left of Mr. McRae); and the Rev. M. H. Throop (second row left)

## Hua Chung College Moves to Kweilin



AS CENTRAL CHINA became involved in the area of active military operations in the spring and summer of 1938, it became necessary to close educational institutions such as Hua Chung College, Boone Middle School, and St. Hilda's School, all in Wuchang, before the end of the term.

As it seemed clear that the military operations would extend to Hankow and Wuchang, and possibly beyond, Bishop Gilman and his advisers in the Diocese of Hankow began planning for the transfer of the institutions to southwest China. This transfer now has been completed successfully.

Hua Chung College and Boone Middle School are at Kweilin. St. Hilda's School is at Chuan Chow.

The first part of the journey from Wuchang was made by boats as far as Changsha. The rest of the journey was by rail from Changsha to Chuan Chow. From that point to Kweilin, travel was by motor buses. There were many delays en route, so while the caravan started from Wuchang on July 11, it was not until August 23, that Kweilin was finally reached; a trek of forty-three days to move 160 people, 140 boxes of equipment, and 300 pieces of baggage 567 miles.

# Dugouts and War in Wuhan

By the Rev. C. A. Higgins\*

**W**ESTERN MACHINES are still a puzzle to about ninety-nine per cent of the Chinese people. The days of attributing super-human powers to the "foreign devil" are about gone but not so for the foreign devil's machines.

The Japanese army, I am told, has machines in its possession that are capable of the most remarkable feats imaginable. During air raids people speak in whispers even though they are sitting in underground dugouts thousands of feet below the Japanese planes. The enemy airplanes are supposed to carry powerful instruments for detecting sound that enable their pilots to seek out the places where people are hiding. Only a fool would make a noise under such circumstances! The same planes are also supposed to have remarkable mechanical eyes. Police reprimanded a gardener on one mission compound for leaving a shovel lying on a tennis court during a raid. "It might be a trick to give some direction to the enemy," they said.

Because of these "eyes" it is deemed wise to take refuge under a tree, if there is no better protection handy, in order to be "out of sight." During a recent raid, police arrested all civilians wearing white on the street after the "urgent signal" had been sounded. Since white garments are quite common during the hot months there were quite a number of offenders who had to explain their actions to the judge. Spies, wearing white to make them visible, are supposed to run about during raids giving directions to the bombers. At night this work is done with flashlights. No one seems to know why the spies themselves are not killed when the bombs are dropped on the places they point out.

\*A recent evangelistic recruit to the Diocese of Hankow, Mr. Higgins has taken an active part in refugee work and is a frequent contributor to these pages. See November, 1938, issue, p. 454.

Dugouts have proved to be the best protection against bombs. The science of building these shelters has advanced greatly during the past year. Since any hole over three feet deep in most parts of Wuhan soon fills with water, many bomb shelters were at first built entirely above the ground. A rough framework of logs was constructed and then covered over with tons of earth. Bombs landing near these structures often jarred loose the underpinning allowing the earth on top to bury the occupants alive. An improved dugout is now built in the side of a hill. Where there are no hills handy a shallow ditch, not over three feet in width, is dug and a system of drainage arranged. Bamboo sides hold back the earth and a light roof affords ample protection against falling shrapnel, bricks, and stones. Of course, this type of



THIS LAD and five others sheltered in this dugout were saved when a bomb fell near by. Seven people outside were killed

shelter gives no protection in the event of a direct hit but I have seen people come out of them unhurt after heavy bombs have exploded leaving deep craters not more than ten yards distant.

Good dugouts (those built in a hill) are now the only home of many whose homes have been destroyed by bombs. Mothers spread straw mats on the dirt or concrete floor and sit down to suckle their infants and gossip with their neighbors. Young men, who have been working during the night, lie down for their rest during the daytime. Shoemakers and other craftsmen set up their benches and ply their trade. Occasionally soldiers and policemen come in out of the hot sun to cool off. No one seems to mind the crowding, the constant babble of voices, or the foul air. They are content to forego comforts in order to be in a safe place when the alarm, heralding the arrival of more planes, brings in crowds from the street to fill the shelter to overflowing, thus making it necessary for some to stand outside.

An amazing trait of the Chinese is their ability to thrive in the most congested living conditions imaginable.\* The French Concession in Hankow now resembles a huge hive inhabited by thousands of human bees. A single room in the Concession may easily rent for as high as two hundred dollars a month these days; but there is hardly any limit to the number of people such a room can house during an emergency. Every available plot of ground within the Concession has been utilized to erect cheap brick structures that often more than pay for themselves from the first month's rent. In one such structure I found as many as twenty-two men, women and children calling one

\*Investigations of the Famine Relief Commission reveal that in some sections the density of country or rural population is as high as six thousand per square mile.

room their home. During good weather some of them can sleep on bamboo cots on the street outside; so, they are rather comfortably situated. If cold weather finds them still confined to the Concession they will all sleep together in the one room in order to keep warm. They are not paupers but well-to-do Chinese of the merchant class; otherwise they could not afford the luxury of French protection.

Although the Concession Area in Hankow became more and more crowded as the war moved closer to Wuhan, the exact opposite has been the case in Wuchang and Hanyang. The bombed areas of these two cities have all the appearances of the deserted villages that may be seen in the famine-ravished areas of North China. Streets are deserted and their very silence fills those who have become accustomed to their noise and bustle with melancholy thoughts of life and death. Buildings that have not been wrecked by the bombs are shut up as tightly as fleeing owners can make them. Brick buildings usually have all doors and windows of the first storey completely sealed up with bricks and plaster. But although thousands already have departed from these cities the poor and the military are still very much in evidence; especially when the air raid alarm sounds and people appear from nowhere to enter the mad dash for the dugouts. So it is that a small staff remains at the Church General Hospital in Wuchang although the main work of the hospital has been moved to Hankow. Air raid casualties are not as great as they were before the evacuation began but there are still some wounded after every raid and it is for them that Miss Chang and Dr. Pan, together with a staff of volunteers, choose to remain at their posts in the midst of what may be an attempt to lay this city level with the surrounding countryside.



*On Sunday, January 1, 1939, the first anniversary of his inauguration as Presiding Bishop, the Rt. Rev. H. St. George Tucker will broadcast a New Year's Message to the Christian people of America. One of the regular Church of the Air series, this address will be heard over Columbia stations at ten a.m. E.S.T.*

# Our Mission to the Indian

By John N. Peabody and Paschal D. Fowlkes\*

**T**HIS PAST SUMMER we had the good fortune to spend two months among the Indians of South Dakota. Of course, a two months' stay among these people was too brief to give us any real background and experience out of which to speak with finality. But it may be that having come into the Dakota country as strangers, we were enabled to make some observations that men stationed there permanently could not make, as much that is naturally old or commonplace to them was new to us.

First, let us see how these people live. In spite of what the Government, the Church, and the Indians themselves have been able to do, many of them still are living under most deplorable conditions. It is often argued that the Indians are happy in these conditions, but if that is so, the situation is very bad indeed, for only souls in some sense depraved could be content under the conditions in which many of these people live.

It is undeniable that many Indians are dirty and live in great squalor. But keeping clean in the Indian country is a far different proposition from the one to which most of us are accustomed. We step to our bathroom faucets and draw more water in five minutes than some Indians can fetch in a day. We saw families living as far as five miles from the nearest usable spring or well. When all the water that is used has to be carried long distances, often in barrels or buckets on wagons and in all kinds of weather, it is not hard to understand how the Indian has allowed his cleanliness to lag.

It is also commonplace to call the In-

dians lazy. While we have no desire to defend the Indian against just criticism, we did come to feel that in this case, as in the case of his alleged uncleanness, to know all is very nearly to understand all. A century ago most of the labor that is expected of the men today would have been deemed undignified and undeserving of masculine attention and left for the women to do. Moreover, today on most of the South Dakota reservations conditions are such, with droughts, grasshopper visitations, and countless other ills, that it is almost impossible for the Indian, working as hard as he can, to eke out the barest living by farming. The better-trained white farmers who live near these lands rarely rise above this existence level. It is not unnatural, then, for the Indian to take full advantage of the aids which the Government has offered him. As a result he undoubtedly has come to depend too much on the Government and too little on his own industry and ingenuity.

This makes for an unfortunate situation; but the most alarming aspect of it is not the Indian's dependence but his failure to realize just how dependent he is and how ambitionless he has become. The life of the Indian under the present system is undoubtedly a sheltered one. Whether it is developing a type of man who will ever be able to fit into the white man's social and economic scheme; that is the question.

In a nation of white men who are inclining increasingly toward the same thing, it is difficult to know who is justified in casting the first stone at the Indian. He does at least have the excuse of perplexity in a strange environment which has been comparatively recently thrust upon him and to which he cannot be expected to become fully adjusted

\*Students in the Virginia Seminary who spent the past summer as volunteer missionaries in South Dakota; Mr. Peabody, a Pennsylvanian, on Cheyenne Reservation, Mr. Fowlkes, a Virginian, on Pine Ridge.



**HOLY CROSS MISSION** at Pine Ridge Agency, the center of an Indian territory the size of Connecticut, has been since 1908 in charge of the Rev. Nevill Joyner. He is assisted by an able group of clergy and catechists, mostly Indians

overnight. But if this situation is understandable, it is none the less lamentable, and it stands today as probably the greatest problem facing those who are concerned for the welfare of the Red Man.

So much for the background against which we must view the work of the Church. Now for the work itself.

The scope of the Church's work among the Indians is broader than any we had ever seen before; broader in that a minister in the Indian country who is not a doctor, a carpenter, a mechanic, a school teacher, and a capable adviser on almost every conceivable subject is not a good minister at all in the eyes of the Indians. There are hundreds of stories which illustrate this fact.

The Church stands before the Indian constantly as one institution which refuses to recognize as ultimately desirable most of the things which he himself, at the present stage of his racial growth, is tempted to deem so. The Indian, it must be remembered, is in a trying transition period when it is necessary for him to choose, not only between his old way of life and the new which the white man has thrust upon him, but also to choose judiciously between that which is good and that which is evil in the white man's civilization. He is almost as a child

would be; intoxicated with the possibilities that our civilization offers him and yet not knowing how to make them serve him to the best advantage. It is not unnatural but unfortunate that his sense of values is distorted. That he should not come to think that bright and shiny automobiles, jazz, and beer on draught are those phases of the white man's contribution to his old culture that are ultimately valuable and desirable, is one great concern and duty of the Church. Though it is certainly not alone the Church's, we saw no other institution which is bringing continually before the Indians a vision of those higher, lasting values of life that are too dear ever to have been bartered for with beads or blankets or to come now in exchange for any amount of money.

Thus, though the Church cannot attempt to give individual instruction to the Indians on how to make their limited money do the most for them, much as some of them need such instruction, the Church can keep constantly before them the assurance that what they are most in need of is not a matter of material values but a matter of spiritual values—something that good living but no amount of good spending could purchase for them. The fact that these and similar things are



true only makes the Church's work among these people doubly necessary today.

A second great contribution is the Church's function as guide to the Indian in matters of moral and ethical conduct. The Indian lacks the wealth of tradition and convention that guides and checks the white man even when he is unconscious of its influence. A great part of the Indian's old standard of value has been torn down and to help him build another, based on Christ's teaching, is a primary, sacred duty of the Church today. This is not to say that the old Indian culture was all bad, but certainly it is not adaptable to his modern life. And often it is true that an Indian who has strayed from the straight and narrow path, according to the white man's way of judging such things, may not have done so at all according to his formal tribal tradition. He may find nothing there to tell him he is wrong. Too often he will find no condemnation in the eyes of his neighbors. The law may threaten to punish him but will not explain why.

Against these things the Church alone stands as a kindly but uncompromising bulwark giving forth its great reason why: that dishonesty and immorality are not wrong because the Agency Superintendent says that they are wrong, nor yet because they may bring punishment at the law if discovered; they are wrong because they are contrary to the will of God Himself, as shown forth in His commandments and in the teaching of His Church. When this reason is known the Christian believes that no other reason need be known; and the sooner the Indian can be brought to a full appreciation of that fact the better off he will be.

A third great contribution of the Church, and one which really embraces the other two, lies in its vital concern for the souls of the Indians. It does stand out uniquely as one institution which seeks always to treat the Indians as objects of love and mercy, and not, indifferently, as just one more embarrassing problem facing the white man's Government and one to be gotten rid of as quickly as possible and with the least possible trouble

or embarrassment. It stands, as its Master would have it stand, with open arms to welcome the Indian, being the one institution, as the Indian knows, which issues its invitations with no thought for his notoriously high gullibility quotient and with no hope other than that he may there come to know the saving grace of Jesus Christ and the glory of the Christian life and by his word and example show it forth to others of his people. We cannot but be confident that if any real success in the years ahead is achieved by the white man in his attempt to aid the Indian in adjusting himself to his new environment, that success will come only as a result of long and patient labor; labor that will not give up in the face of the greatest discouragement and that can only grow out of a love for the Indian people themselves and a full respect for their personalities as children of God.

The Government and its Indian policy come in for a good deal of criticism from time to time. There is no criticism, of course, of the amount of money that is being spent in the Indian country today. There is, however, an exaggerated con-



GRANDMOTHER and grandson—to both of whom the Church carries the saving Message of Christ

ception of the things that sheer money-spending will do; for it seems as true in the Dakota country today as anywhere that, though we bestow all our goods on the poor and have not love, it indeed "profiteth us nothing." And worse than that, it profiteth the Indian nothing; for he does not need anything more than he needs loving care and sympathy of understanding people who will interpret this bewildering age to him and help him see how he can fit into it.

We saw an illustration of this. A young Indian girl had been beaten and deserted by her husband shortly after their marriage. When discovered by a missionary she was aimlessly wandering, being too far from her own home to return and having no friends in that vicinity. As the husband, shortly before, had been baptized and confirmed in the Church, the missionary felt justified in seeking him out. When this was done, the man was made to see the error of his ways and a happy reunion was brought about. This was a result that no amount of money-spending could have guaranteed. The law might have brought about a settlement but it is not likely that it would have gotten at the root of the difficulty. It is improbable that sheer social service could have brought about the same reunion for it would have lacked recognition of the sanctity of the Christian marriage bond.

The constant mention of patience must give rise to the impression that the work is often discouraging. It is, and yet, when we compare the progress that these people have made out of virtual savagery in a few years with that which we have made in as many generations, there is a hopeful brightness that lightens the dark-

est shadows. For there are no more loyal nor more devoted, generous Christians than the Dakotas who have been won to Christ. The greatest blow to the Niobrara Deanery has been the curtailment of funds available for its work. Nevertheless, half of the Dakota nation today are members of the Episcopal Church and the numbers are ever growing. And if the work is discouraging, to just that extent it is also challenging. For here the Church and those who represent it must stand on their own mettle. The Indian does not come on Sunday because his grandfather did or because his doing so may bring esteem in his neighbor's eyes. He comes to hear the Gospel in its literal meaning of good and hopeful news.

If we love God and love our country enough to want to translate that love into real action we shall search long for a better means than that of giving active support to the work that is making life worthwhile for the Indian people. We two found it helpful to reflect that when our own ancestors were savages and barbarians much as our Dakota Indians were a hundred years ago, other men brought to them the saving, civilizing Christian Gospel. It would be shameful, if, now in our time of prosperity, when so much is being carried them of the vices and the shallow phases of materialistic philosophy, we forget to carry them at the same time the Christian message and the Christlike spirit.

That this is being done well now—and we saw that it was—is a tribute to the great workers of the past and to the great present work of Bishop Roberts and his helpers. That it may be done better in the future is a challenge to the coming generation of which we two are a part.



*China Marches Toward the Cross* by Earl Cressy of the China Christian Educational Association (New York, Friendship Press) is a timely pamphlet that every Churchman who wants to have a clearer understanding of the situation in the Orient and its meaning for the Church and the Christian movement there will read. Order your copy today from Church Missions House Book Store. Price twenty-five cents.



OUR FATHER'S HOUSE AT WILSON-ALTAMONT, MARYLAND

## Faith and Fifty Dollars

By the Rev. David C. Trimble

**F**IFTY DOLLARS represents the cost of a man's moderately priced clothing outfit, including hat and shoes, but fifty dollars plus the grace of God has far reaching, even infinite, purchasing power. At least this has come to pass in the Diocese of Maryland where just six summers ago this combination of the spiritual and material paved the way for the establishment of an advance mission post on the summit of the Allegheny Mountains.

The story, briefly, is this. In the spring of 1932, the Woman's Auxiliary of Old St. Paul's Church, Baltimore, mailed to the Rev. David Churchman Trimble, rector of St. Matthew's Parish, Oakland, Maryland, a check for fifty dollars to be

used at his discretion. Had it been for five or fifteen dollars the money might have been spent quickly for shoes for barefooted Willie Brown or for roofing a parishioner's leaking home, or for those necessary repairs to one of the parish churches which had not been covered in the year's budget. But fifty dollars! How could it best be spent to the permanent advantage of the Kingdom of God? That was the question.

The result was a conference with Bishop Helfenstein. He promised to add another fifty dollars, the total sum required to support a theological student who might develop new work in the parish under the rector's guidance the following summer. The venture would be clearly

an experiment. Accordingly Samuel S. Johnston, then a candidate for Holy Orders (now rector of All Saints', Reisterstown) was appointed. For two months he labored at Wilson and Altamont, settlements located at the summit of the seventeen-mile grade of the B. and O. Railroad. The field was distinctly rural, comprising farming and railroad groups, excellent country folk, but, like so many others in rural sections, lacking adequate Church ministrations. The local one-room schoolhouse afforded temporary shelter for the newly organized Church school and simplified Church services. The response of the people was immediate and genuine. A small but promising start had been made.

The following summer, services were held in the same place. Some summer residents, Presbyterians, who owned a large tract of land offered the growing congregation a lot for a church and sufficient chestnut timber for a building if the members desired to build a chapel of their own. Without hesitation the offer was accepted. Before long an architect had donated the plans; friends volunteered their labor; roofing, nails, windows, doors, a Bible and an altar cross were promised. On August 15, 1933, the cornerstone was laid by Mrs. George Stewart Brown who with her husband, Judge Brown, had given the land. Three hundred people attended the ceremonies which were followed by a picnic.

One year later the structure, completely free of debt, was consecrated by the Bishop of Maryland. At the same time a large confirmation class was presented. Though given the name, Our Father's House, suggested by the name of the chapel at Ethete, Wyoming, the

building is generally known in Western Maryland as The Log Church, built as it is completely of logs, stone and cement in the pioneer style. The church stands in a spacious setting surrounded by oak, locust, and evergreen trees. It fronts strategically upon the concrete highway at a point "where two ways meet."

For five years the Church's services have been held here winter and summer. Others have been appointed to assist in the parish, the Rev. George F. Packard, Charles W. Carnan, and Stephen C. Walke, and to them much of the credit is due for the chapel's success to date. The Church school of Our Father's House numbers forty members; the church itself has twenty-four communicants; the congregations average from twenty-five to forty. Financially, the church pays its way. Besides caring for its insurance and upkeep the members subscribe annually forty dollars to the missionary quota of St. Matthew's parish.

This loyal group of Christian people now familiar with the customs and teachings of the Church is training young people in Christian nurture so that they may take their places in the home, on the farm, in business and professional life, and bears concrete testimony to what faith can accomplish. By faith Abraham went out not knowing whither he went to found a great people; by faith God's work grows from the grain of mustard seed when planted in fertile soil. The completed Log Church with its consecrated band of communicants is just another episode in the story of how faith can work. We will entitle this chapter, Faith and Fifty Dollars. Additional lines must be written by those who go out from thence and by faith live for God in His world.



*Meetings of National Council during 1939 are scheduled for February 14-16, April 25-27, October 10-12, and December 12-14. Churchmen everywhere may take a very real part in these gatherings by including the Council, members and officers and staff, in their prayers and intercessions at these times particularly.*

# The Outlook in the Far East

By the Rt. Rev. Norman S. Binsted\*

THE PRESENT period in the life of the Nippon Sei Ko Kwai is one of utmost importance. It calls for the deepest sympathy and understanding on the part of Christian people, who, for years, have supported this work by their prayers and with their generous contributions. The invasion of China by Japan has given rise to many questions among Church people in the United States, as to the effect of Christian missions upon the national policy of this country, with the result, if reports be true, that many Church people at home have apparently lost their enthusiasm, not only for missions in Japan, but for other fields as well.

It should be remembered that national policy during the past several decades, even in Western nations where Christianity has been at work for hundreds of years reveals but slightly the influence of Christian principles upon it. Is it not unreasonable, then, to expect that the Christian community in Japan, which is less than one per cent of the entire population, should be a major factor in moulding Japan's national policy? Nevertheless it is true that the Christian Church in Japan has an influence out of all proportion to its numbers and that influence would be far greater today if Christian workers in this country could point with pride to the examples and policies of the so-called Christian nations of the West, confident that they were fashioned according to the will of God. That this is impossible is evident to all with a primary school knowledge of history.

If injury to the Church's work is to be avoided, Church people at home should refrain from snap judgment, guard against a war psychology aroused by an over-indulgence in sentimentality, remember

the friendly coöperation the Government and people of Japan have given to the Christian movement, and attempt to realize the economic problems due to trade barriers and political difficulties occasioned by the proximity of a great hostile, communistic State with the largest standing army in the world.

The waning interest in foreign missions, due to the present hostilities in the Far East, is out of harmony with the life and teaching of Jesus and His Apostles. They courageously met all opposition to their teaching and seized upon the current political conflicts to emphasize the importance of a new way of life, centered in God and mediated through the personality of Jesus. The chaos of the world in apostolic times only served to make the Christian Gospel of the Fatherhood of God and the Brotherhood of Man stand out in bold relief against the background of discredited political systems and spurred the early disciples on to superb efforts of self-sacrifice which ended in death for them but life for us.

Those who have gladly left home, with all the comforts and opportunities it offers, in obedience to a divine call and as the representatives of the home Church, and our Christian brethren in this non-Christian land have a right to demand and to expect a revival of the spirit of the Master and the Apostles among their coworkers in the home Church, as well as adequate support and coöperation in these difficult but challenging times.

It is no time to stand still and certainly not a time to retreat, but that is what the Church has been asking during the past few years. Early in each year come fatal orders from the National Council to cut the budget, which act as a death knell to

\*Missionary Bishop of Tohoku.

enthusiasm and initiative, creating the impression not only among our own people, but among the great non-Christian world around us, that we are an army in retreat. That decreased appropriations have not resulted in churches actually being closed and missionaries sent home, is no credit to the Church in America; it is due solely to the courage and fortitude of the Japanese Christians who have given to the support of the work to the utmost of their ability, and to the willingness of the Japanese and foreign staff to live meagerly, on inadequate salaries.

The Missionary Bishops overseas are asked to state definitely what effects these cuts have had upon the work. The answer to this question is that they are rap-

idly undermining the morale of our people who, under pressure, have been reluctantly forced to retreat, or who, at the expense of their health, through overwork and financial anxiety, have attempted to hold the line. And this is in the face of unparalleled opportunities, taking advantage of which would kindle enthusiasm and send the Christian army in Japan forward to new conquests for Christ and His Kingdom.

Each year we wait for the Church at home to accept its responsibility and adequately to support its overseas work. The limit of endurance has been reached and if further cuts are to be made, the Church at home will have to face defeat and withdrawal from the field.

## Negro Commission Holds Interracial Meeting

THE FIRST national interracial conference called by General Convention's Joint Commission on Negro Work, of which the Bishop of Chicago is chairman, took place in International House, Chicago, November 29 and 30, with more than three hundred delegates present from all parts of the country. The Rev. Edwin J. Randall, Chicago diocesan executive secretary, presided for Bishop Stewart, whose convalescence from serious illness had not yet progressed far enough to allow him to act. The director of the conference was Lieut. Lawrence Oxley, Commissioner of Conciliation in the Federal Department of Labor. (The somewhat ambiguous title refers to labor relationships, chiefly as between white employers and colored employees or applicants.)

Among the conference speakers were Charles P. Taft of Cincinnati, Spencer Miller, Jr., and Rabbi George Fox, president, Chicago Rabbinical Association.

Resolutions adopted by the conference urged that:

1. All organizations in the Church be made available for Negroes.
2. Consideration be given to providing additional physical facilities for Church expansion in the Negro missionary field.
3. A more adequate Negro leadership be trained.
4. More training institutes and confer-

ences be made available for Negroes.

5. Consideration be given to admission of Negroes to deaconess schools and religious Orders.

6. Standards be raised in the schools of the American Church Institute for Negroes.

7. Diocesan and parochial interracial committees be created, equally divided between white and Negro, to study conditions among Negroes as related to unemployment, health, housing, recreation, suffrage.

8. The National Council of the Episcopal Church be asked to re-study the whole matter of missionary appropriation.

One further resolution, adopted after considerable debate as to its form, reads:

"Whereas, the world is torn by conflicts in national, social, and racial areas, and whereas the Church is the instrument of God for healing these antagonisms and bringing to all people the abundant life, be it

Resolved, That the conference recommends to the Joint Commission on Negro Work that it urge anew upon the whole Church the faith of Jesus Christ in our common humanity and the claims that He makes upon all the members of the Holy Catholic Church to live out His life in all its deepest social implications; and that the ultimate and only lasting solution of all our human problems is a fuller acceptance of Jesus Christ as Lord and Saviour.

# READ A BOOK

Recommended by Wm. C. Sturgis

THAT THE MISSION of the Church in India should have produced a man like Bishop Azariah of Dornakal is a sufficient apologia for Christian missions anywhere. That the Bishop should have produced such a book as *India and the Christian Movement* (American edition, price twenty-five cents) is a sufficient guarantee of its value. This is enhanced by the fact that it is written by a native Indian who, by the very nature of the case, is thoroughly acquainted with every phase of that vast complex of racial, social, and religious factors which we know as India. No foreigner, however long resident in the country, would ever acquire the understanding of the problem of Christian missions in India as Bishop Azariah has by intuition.

Two features of the problem are almost unique with India—her overwhelmingly rural population (nearly ninety per cent), and the so-called mass movements which have characterized the spread of Christianity in India from the beginning. "The national welfare of India means its rural welfare," writes the Bishop; and adds: "If India is to be evangelized the villages must be evangelized." This means that the future depends on the spirit of the native converts rather than on the number of foreign missionaries; it also means the establishment of an indigenous and autonomous Church.

On both of these points Bishop Azariah leaves no room for doubt. "The reasons given by the converts for becoming Christians are truly striking. A large majority attribute their first interest in the Christian religion to the changed lives of converts." In one week and in one small district, more than eighteen thousand men and women were engaged in Gospel witness, with 383 villages asking for Chris-

tian instruction and four thousand people enrolled as catechumens. As to the Indian Church, the Bishop tells of the hopeful moves toward union on the part of many and varied organized groups of Christians, and the increasingly effective degree to which native converts are accepting the responsibility of leadership in the Church.

We Christians of the West—extreme individualists for the most part—are accustomed to look with some doubt on emotional group movements in religion. Not so in India. As Bishop Azariah points out, it is in the temperament of the Indian people to follow group action. The, to us, extraordinary mass movements toward Christianity which have stirred India even in our own times and are continuing, are the natural expression of an active desire on the part of the common people. And the result is equally extraordinary. "It is a moderate estimate," writes the Bishop, "to reckon eighty per cent of all the Indian Christians as the result of mass movements." Here is an opportunity of seemingly vast proportions; but, as the Bishop adds it is an opportunity to be realized only through consequent patient instruction. But there it is. If one needs an argument for the Church's Mission, he will find it in this book. As Philip to Nathanael, we say *Come and see!*

*Reality in Fellowship* by W. Bertrand Stevens, Bishop of Los Angeles (New York, Harpers, \$1), is the latest in the series of what have come to be called "The Presiding Bishop's Book for Lent." Written in the spirit of the great urge for unity now evident in the Christian world, the book has a foreword by the Presiding Bishop. Good reading in itself; it also is most appealing as a gift book.

# THE CHURCH IN THE CITY

## Suggestions for Prayer and Meditation

*The city had no need of the sun . . . for the glory of God did lighten it. And there shall in no wise enter into it anything that defileth . . . and there shall be no more curse, but the throne of God . . . shall be in it, and his servants shall serve him. Blessed are they that do his commandments . . . that they may enter in through the gates into the city.*

Our earthly cities seem a far cry from the City of God, but the Church holds the transforming power. Let us pray:

That through the strengthening life of the Church our cities may more and more show forth not the pride of men but the glory of God.

That all the ways and means of city life may be used to that end: government, commerce, education, health activities, city planning and building.

That the manifold personal relationships of city life may be based on that Christian courtesy which knows no pride.

That all occupations may provide for development of personalities free from fear and despair, free from selfishness and oppression.

For a right use of the powerful agencies that can be used either for good or ill: the press, politics, recreation.

That the power and love of God may overcome the prevalent sins of the world, drunkenness, prostitution, murder, blasphemy.

That Church people everywhere may do all in their power to transform their community into a likeness of that heavenly city whose builder and maker is God.

**A**LMIGHTY GOD, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth; Deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord. Amen.

*I saw a great and splendid church . . . I stood on the west steps and saw what this church would be to the life of the people. There passed me hundreds and hundreds of all sorts of people, going up to the temple of their Lord with all their difficulties, trials, and sorrows . . . And they said only one thing: "This is our home. This is where we are going to learn of the love of Jesus Christ. This is the Altar of our Lord, where all our peace lies."*



# The Church at Work

Pages devoted to plans and policies, activities and thought of National Council, its Departments and Auxiliaries, and the Forward Movement

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## Council Reorganization Described

By THE REV. C. W. SHEERIN

UNQUESTIONABLY THE Cincinnati General Convention demanded reorganization of the work of National Council particularly in regard to its promotional work, and partly provided for it in the creation of a canonical office of Second Vice-President. On assuming office, I began a study of the existing work in order to evaluate what already is being done and to find ways and means of making promotional work more effective. A preliminary report of this study was given to National Council in October (see December, 1938, issue, p. 514.) The Council gave authority to the Presiding Bishop in consultation with the Second Vice-President to appoint personnel in the new department which was formed by the merging of the former Field and Publicity Departments.

It is expected that the December meeting of the Council (in session as this issue is mailed) will finish this work of reorganization and that by January 1 the new department will be completed.

The preliminary steps of this reorganization have already been accomplished.

Under the direction of the Second Vice-President there is to be a bureau of parochial aid which will be managed by Mr. William Lee Richards, for the past year acting executive of the Field Department.

A bureau of religious and secular press relations has been established in the charge of the Rev. John W. Irwin. Temporarily, *THE SPIRIT OF MISSIONS* is to be edited by Mr. William E. Leidt, who has been its associate editor.

Realizing the tremendous changes and advances in the field of radio and visual education, it has been felt wise to have a special assistant to the Second Vice-President, in charge of this particular phase of promotional work. This officer will continue to carry on the work of the Episcopal Church of the Air and in addition is ready to assist parishes in the work of broadcasting. The development of motion pictures for use in Church work, and other forms of visual education, will also be included. The Rev. G. Warfield Hobbs, formerly Executive Secretary of the Publicity Department, has been appointed to this office.

By action of the National Council all publications issued by it will come under the direct supervision of the Second Vice-President.

At the December meeting of the National Council I hope to be able to announce the appointment of the executive officer in charge of the whole plan. Until the December meeting of the Council the name of the new department cannot be adopted. (These and other details will be reported in the next issue.)

The only reason for these various changes is to enable National Council to assist the provinces, dioceses, parishes and missions to carry on more effectively the missionary work of the Church, which exists in every unit of the Church's life, and to assist our leaders at home and abroad in making their work more efficient to the benefit of the whole life of the Church.

## Across the Foreign Secretary's Desk

By JOHN W. WOOD

**B**ISHOP THOMAS tells me that one of his recently ordained Brazilian deacons has pointed out to him that there are certain things that he very much needs in order to do his work effectively. He is to be in charge of a number of stations. That means traveling on horseback in all kinds of weather. The young man also points out, as anyone who has to do with missionaries knows only too well, that his missionary salary is not enough to provide the equipment. Here is the young deacon's statement:

Mending boots.....	35\$000
Cape .....	190\$000
Riding trousers.....	81\$000
Hat .....	60\$000

Rs 366\$000

Bishop Thomas admits that these askings are fair. He used to loan the young man his own riding cape, but the Bishop explains plaintively that, "if two people use it, it won't last me long enough. What he asks for his riding trousers is only one-half of what I recently paid for my own. One just must have them, for I have to ride hours at a time in pouring rains; and so will this young deacon." If, in spite of what the Bishop says, anyone looking at the above figures thinks that the young deacon must be a Beau Brummel, let me explain that these figures are in *reis*. Translated into United States dollars, the cape would cost \$11, the trousers \$5, the hat \$4, and the mended boots \$2. I am sure there are some people on the other side of the Desk who would like to feel that they were providing what looks like a fortune in terms of Brazilian currency, at a very modest expenditure in United States currency. I will be glad to send to Bishop Thomas anything that any of my friends send to me.

**T**HE CHURCH in Japan, in spite of abnormal conditions, emotional, financial, and social, continues to carry on effectively. Every one of its eleven dioceses is earnestly working for the King-

dom of God. Its forty-six thousand enrolled Christians are divided among 262 congregations. They have the leadership of three Japanese and eight foreign Bishops, besides 222 Japanese clergy. The increase in baptized membership during the year 1937 was three per cent, just the same rate of growth as that of the Church in the United States. The Church in Japan has to grow amid a population overwhelmingly "not yet Christian." In this country most baptisms are the expression of a Christian conviction that children born into a Christian family shall at once and normally be born into the family of the Church. In a land like Japan, on the other hand, the baptism of every adult means the deliberate choice of a person of years of discretion, that the Christian way is the way he proposes to follow. The Church in Japan has twenty-three thousand children enrolled in its Sunday schools. The gifts made by Japanese congregations last year for Church support totaled 252,000 yen. This is an average of seventeen and one-half yen per communicant. When account is taken of the different industrial conditions, and the average income of the Japanese Church member is compared with his fellow Christian's in the United States, it is clear that Japanese Christians of the Anglican Communion are giving fully as much as the average American Churchman for the support of congregational and general Church activities.

**T**HE FOREIGN Missions Board of the northern branch of the Presbyterian Communion is the largest in the world. Its missionaries from the United States number 1,313; its native staff, 8,339. The Board recently celebrated the completion of its first century of work. Its message to Presbyterians round the world, as it entered its second century, contains these words:

The Board of Foreign Missions of the Presbyterian Church in the United States of America is deeply grateful to God for its

first century of service for the Lord Jesus Christ. The Board now enters upon the second century of its life with firm faith and high hope. With deepening conviction it believes that the Holy Spirit will continue to empower our Church, the Board itself, and the missionaries, as we bear witness to the divine Evangel unitedly and with certainty unto the uttermost part of the earth. In sacred commemoration of the past and in sincere consecration to the future, the Board prayerfully commits itself anew to the Great Commission of our Lord, and whole-heartedly reaffirms its central aim as defined in Article I of its Manual: "The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their

countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

Is this the time, O Church of Christ! to  
 sound  
 Retreat? To arm with weapons cheap and  
 blunt  
 The men and women who have borne the  
 brunt  
 Of truth's fierce strife, and nobly held their  
 ground?  
 Is this the time to halt, when all around  
 Horizons lift, new destinies confront . . . ?  
 No! rather, strengthen stakes and lengthen  
 cords,  
 Enlarge thy plans and gifts, O thou elect,  
 And to thy kingdom come for such a time!  
 The earth with all its fullness is the Lord's.  
 Great things attempt for Him, great things  
 expect,  
 Whose love imperial is, whose power sub-  
 lime.

## With Our Missionaries

### CANAL ZONE

The Rt. Rev. Harry Beal sailed October 25 on the *Cafalu* from Ancon and arrived October 31 in New Orleans, to attend the House of Bishops. He returned November 12 on the *Toloo* from New Orleans.

### INDIA

The Rev. and Mrs. George Van B. Shriver and children sailed on November 12 from New York, on the *Conte de Savoia*, and transhipped at Naples, November 24, on the *Conte Biancamano* for Bombay, after furlough.

Miss Marian E. Latz of Rochester, a new appointee, sailed on November 12 from New York on the *Conte de Savoia*, and transhipped at Naples, November 24, on the *Conte Biancamano* for Bombay. The Diocese of Rochester has assumed all financial responsibility for Miss Latz as a special gift, in addition to its quota.

### JAPAN—NORTH KWANTO

Miss Margaret C. Backman sailed November 18 on the *Hikawa Maru* from Seattle. She is employed by St. Luke's Hospital, Tokyo, in its physio-therapy department.

### JAPAN—TOHOKU

Miss Helen Boyle sailed November 14 on the *Chichibu Maru* from San Francisco, and ar-

rived November 30 in Yokohama, after furlough.

### LIBERIA

Sister Frances Jolly, C.A., sailed November 12 from New York on the *Normandie* and arrived November 17 in Southampton. On November 23 she sailed from Liverpool, on the *Adda*, after furlough.

### PHILIPPINE ISLANDS

The Rev. John R. Ramsey, Jr., and the Rev. Wayland S. Mandell, new appointees, arrived November 5 in Manila, on the *Empress of Japan*.

Miss E. Ernestine Coles arrived November 5 in Manila on the *Empress of Japan*, to marry the Rev. Alfred L. Griffiths.

Miss Dorothea Taverner sailed November 12 from Vancouver on the *Empress of Canada*, after furlough.

Miss Florence Moore arrived November 19 in Manila on the *Empress of Asia*, to marry the Rev. Clifford E. B. Nobes.

### PUERTO RICO

The Rt. Rev. Charles B. Colmore sailed November 5 from New York on the *Puerto Rico*, and arrived November 10 in San Juan, after attending the House of Bishops.

## Democracy and Christianity

By SPENCER MILLER, JR.

*At the closing session of the recent meeting of the Synod of the Second Province, held in Garden City, Mr. Spencer Miller, Jr., Consultant on Industrial Relations in the Department of Christian Social Service, spoke on the place of the Church in the Modern World with special reference to the present crisis for both democracy and Christianity and the need for moral rearmament. Several significant paragraphs from this address are printed here.*

1 1 1

**M**AZZINI, ONE of the great leaders of Italian unity, proclaimed more than three score years ago, "He who will spiritualize democracy will save the world." Today democracy stands on the defensive before the advancing threat of a ruthless dictatorship. It needs courageous champions as well as those who will infuse in it a new spiritual power.

If we who believe in the democratic way of life are going to see a world in which free men can worship God according to the dictates of their own conscience; if we are concerned with the preservation of government which rests upon the consent of the governed, if we are anxious to see the building of the civilization in which moral values are once again to have regency in the affairs of men, the time has come when we must gird ourselves for the struggle which lies ahead. That struggle will not be so much a test of strength as a test of faith, faith in the inviolability of human personality. Moreover it will be a test of our belief in the relevancy of moral values in the affairs of men and nations. For the attempt to create the totalitarian state as an end in itself in which man is but a pawn denies the very basis of our Christian belief in a God-centered world and man as the Child of God. It is an article of our faith that the State exists for man, not man for the State; and that every institution or nation stands under the judgment of the moral law.

It is because of this assumption on the part of dictators that we must recognize that the moral leadership of the Christian Church has been seriously challenged at

this hour. Democracy and the Church alike stand today with their backs to the wall. While it is true to say that we cannot equate Christianity with any political or economic system it is also true to say that under a democracy which recognizes the inviolate dignity of man the Christian finds a way of life congenial to his spirit. It has been said that the essence of Christianity is an "unlimited liability for persons." Under a democracy all the people must accept not only this sense of liability but each must in turn assume his responsibility toward the whole. Because of this interrelationship I believe that the Christian citizen will find himself at home under a democracy. We have long since learned that freedom itself is indivisible. We cannot have an invasion of certain of our civil liberties for long without presently invading freedom of worship. Thus, more and more, we now know that the right to speak, to assemble, to print, is indissolubly linked with the right of freedom of worship.

Faced with this forthright challenge the Church must choose its course of action. We cannot, and must not, accept the serious blunder of believing that this situation will adjust itself without our doing anything about it. I am reminded of the words of Mary Slessor, a London working girl who became one of the greatest evangelists in England. When she was asked on one occasion what the secret of her power was she said, "When I pray, I pray as if everything depended upon Almighty God, but when I work, I work as if everything depended upon Mary Slessor." We have, it seems to me, to learn to pray with a much deeper conviction about the power of God in the lives of men; we have also to work with a deeper sense of the power of the coöperative labor of all men of good will to establish a community in which the ideals of social justice will come to characterize our social order.

Out of a quarter of a century of study and service in the field of both industry and international relations I am convinced

that there is no possibility of either resolving the critical problem within our economy or within our international life until they have been brought into correspondence with the Mind of Christ. We shall not be able to save our civilization materially unless it is redeemed spiritually. But

this means a call to the Church and to Churchmen, a call to a deeper consecration, a call to a greater willingness for sacrifice than ever before. We must learn anew how, in the face of discouragement and despair and utter disillusionment, to say, "With God all things are possible."

## Cooperating Educational Centers By THE REV. D. A. MCGREGOR

**W**OULD YOUR diocesan department of religious education be prepared to cooperate with the Department of Religious Education in a serious effort to improve the program of religious education in some one chosen parish? All parishes need help and many of them want it; but there are so many that we have been unable to give them all, all the help they need.

The Department, now, has worked out a plan by which its officers are prepared to cooperate with a limited number of diocesan departments which wish to do a thorough piece of work in supervision and guidance of some chosen parish. These parishes will be known as Cooperating Educational Centers.

If diocesan and national departments concentrate their attention on some one parish it should be possible not only to improve the work of that parish but to gather materials from this effort that would be of value to many other places.

Of course, this could not be done without the most cordial cooperation of the parish. But there certainly are many parishes which would welcome such assistance as we could give them and would be willing to receive suggestions, to discuss their work, and to report as to results achieved.

Naturally the National Council could not set up such intimate relations with parishes by itself. But it could render very real help to diocesan departments in a limited number of parishes. The choice of these parishes would have to be determined by the extent to which the diocesan department and the parish itself were prepared to cooperate. It is not intended that diocesan or national depart-

ments will take over responsibility for the direction of the educational programs of such parishes but that they will offer assistance in these ways:

1. Help the parish to understand better its own educational problems.
2. Suggest to the parish better ways of dealing with these problems.
3. Give some supervision to the parish in working out these suggestions.
4. Study reports sent in by the parish.

The place of the diocesan department in this cooperative enterprise will be very important. The parish will need frequent consultation with qualified persons. There should be visits from chosen representatives of the diocesan department at least once a month. Probably the diocesan department will need to assign responsibility for its share in the work to some individual or committee who will keep in close contact with the cooperating center and with this Department and who will report to the diocesan department.

The officers of this Department are prepared to work very closely with diocesan authorities in as many of the Cooperating Educational Centers as possible. Their aid would consist in visiting such parishes at least twice in the coming year, in working out with diocese and parish the plan for cooperation, in suggesting better methods of curriculum and organization, in studying the reports made by the parish and in advising on the basis of these reports, and in serving as a clearing house for publicizing valuable results achieved.

It will be clear that such work would have to be cooperative, each of the three parties to the task, parish, diocese, and National Council, having clearly defined

duties and each ready to fulfill these duties. The plan is in no sense a plan merely "to give help." It is rather a plan to work together for the good of parish, diocese, and nation.

The officers of the Department would be glad to learn of places interested in engaging in such a cooperative venture and are prepared to offer their best assistance to centers selected.

## Impressions of Campus Religion

By THE REV. T. O. WEDEL

*As THE SPIRIT OF MISSIONS goes to press announcement is made by the College of Preachers in Washington, D. C., of the appointment of the Rev. T. O. Wedel as Director of Studies. Dr. Wedel who enters upon his new duties on January 1 came to the National Council five years ago as Secretary for College Work from Carleton College in Northfield, Minnesota, where he had given distinguished service as Professor of Biography.*

AT THIS WRITING, I am at the University of Illinois, as one of the leaders in the Interchurch Mission which is visiting a score of campuses this fall and winter. The Mission is the first attempt at an evangelizing campaign on the American university scene since the days of John R. Mott and Robert Speer.

Some at least of the continuing leaders of the team are well known—E. Stanley Jones, famous as a writer and missionary, T. Z. Koo, traveling secretary of the World Student Christian Federation (an Anglican), Mrs. Grace Overton, notable lecturer on marriage and family topics, A. J. Muste, pastor of the Labor Temple in New York. Other speakers join the team for periods of a week or more. The Rev. Arthur B. Kinsolving of Trinity Church, Boston, for example, is with the team here at the University of Illinois. A number of the national secretaries for student work of the various Churches, also are included among the Mission leadership.

Every member of the team, even after a few weeks with the Mission, could write his essay on Religion on the American Campus Today. For the Mission, whatever may be its shortcomings, does penetrate into the hinterland of student life which the ongoing Church forces on the campus do not touch. On some campuses classrooms are open to us. I still

gasp at the fact that last week at the University of Iowa I lectured in classrooms on all sorts of subjects, history, literature, government, with no restrictions imposed to bring religious topics boldly into the lecture. Other opportunities for penetrating pagan and unchurched student life come by way of invitations to fraternity and sorority houses. Some of these invitations are secured only under pressure. But we do get in. Sometimes we even get to say a grace at meals, an unheard-of religious earthquake in certain houses. Always there is a gathering in the parlor after supper and a discussion. The discussion usually begins in an atmosphere of frigid politeness. My own experience, however, always has been that politeness gives way soon to an amazing frankness. And then follows a hard give and take—often a whole evening of wrestling with everything from Bible fundamentalism to the deepest, wistful questions about sin and the grace of God.

Impressions of these evening talks will remain with me as an indelible memory. They reveal as in a recording mirror the youthful thinking about religion of Protestant America. The picture is chaotic and confusing; one of astounding ignorance of the simplest of religious truths, either historical or theological, yet also of wistful, unspoken hunger for the first syllable of a Living Word. In one fraternity which I visited (a dental brotherhood, not typical of all fraternity life) only two out of the group of thirty had been inside of a church within a year. All had come with some sort of religious training. Somehow it had not carried over into college life. Yet no meeting I have ever had with students moved me more profoundly. Like desert soil hungry for rain, they listened to talk of God and the

problem of sin, of judgment and conscience and eternal life with no signs of real antagonism. Their impression of Christianity was that it is a vaguely defined moral code, respected and even admired, but which could be served precisely by respect and distant admiration. Comment on the religious instruction which must have led them to such a conception of Christianity might tempt me to shocking indictments. I had before me a section of young America. It was a bit exceptional, I confess, since other groups

which I visited were better informed. There are, it needs to be said, a large army of Christian students on our campuses who are loyal to Church and God. But they are a minority by now in the midst of an indifferent world. The one hopeful sign of the times, as I see it, lies in the fact that this surrounding indifference is as yet only skin-deep. It resembles the house swept clean of the Gospel. Demons are still hovering outside the door. No mission field today is more challenging than the American campus.

## Let's Do It Ourselves

By CYNTHIA CLARK

UNIFICATION IS a familiar word to those who work with young people in the Church today. To many it seems that the three hundred thousand or more young communicants of the Church are far less conspicuous than they should be in the Church's life. One explanation may be that they are so disunited. Many have only a nominal parochial connection. Those who are active in the Church do many different types of work. Some are in Church school, some are acolytes or members of the choir, others belong to any one of eight or nine youth organizations. Consciousness of themselves as part of the great body of the youth of the Church is often entirely lacking.

That young people may become aware of their place and responsibilities in the Church is one of the reasons for seeking greater unification in youth work. The Young Churchman movements in many dioceses are beginning to develop such unity.

But one cannot unify just on the basis of unification. There must be purposes or activities around which groups may unite. It is planned that more and more program material for the use of all youth groups will be available.

In the meantime, as a first step, a project is being suggested in which all young people may unite—the Amsterdam Fund to provide the expenses of two or more young people from the Far East and to help with the expenses of our own dele-

gates to the World Conference of Christian Youth to be held next summer in Amsterdam, Holland. The Church's delegates and the others who go from America to Holland will not only learn a great deal, themselves, and bring things back to the youth at home, but by their presence at the conference and their enthusiastic devotion to Christianity, they will do much to strengthen the hands of Christian young people from other countries, many of whom are facing grave difficulties, even persecution.

The committee in charge of the conference is concerned lest conditions in the Far East prevent its adequate representation. Hence we want "to adopt" at least two outstanding young people from the Orient and send them to the conference where they will meet Christian youth from all over the world, where they can contribute from their experience to the conference, and where they can get a great deal to take back to the youth of their own countries.

Every group of young people, from confirmation age to thirty or thirty-five, is urged to take part in this project. Church school classes, young people's societies, girls' clubs, boys' clubs, college student groups; each group is asked to give at least one dollar to make the sending of these delegates possible and to show that, young people that we are, we are ready and willing to assume some real responsibility in the Church.

Contributions for the Amsterdam Fund may be sent to the national offices of any of the youth organizations of the Church, or to The Amsterdam Fund, 281 Fourth Avenue, New York, N. Y. They must be in before March 1, 1939. Reports of the progress of the fund will appear in this section of THE SPIRIT OF MISSIONS and in *The National Broadcast*.

This is the first national project in which all the youth of the Church has participated. We can accomplish great

things if we want to. Let's do it ourselves!

*The National Broadcast* for young people and their advisers is a monthly publication of the Department of Religious Education of the National Council. The subscription price is ten cents a year. The articles, program outlines, and bibliographies which it contains will be helpful to all young people or leaders of youth.

## The Christmas Box Assignment

By MRS. T. K. WADE

OCCASIONALLY A Christmas Box secretary or a Church school superintendent inquires, "Why are assignments of Christmas gifts for the missions sent to us in the spring when we are working on other more seasonable activities?" "Why can't Christmas box assignments come to us in the fall when it is so much easier to arouse the Christmas spirit?" Of course, for the overseas missions, particularly Alaska and Liberia, and to China and Japan to which money for gifts instead of the gifts themselves are sent, time is the determining factor. If the allotments were not sent early, hundreds of little boys and girls who look to American Church school children for their Christmas cheer would be disappointed.

The Supply Department which handles the Christmas Box assignments, is responsible, also, for sending clothing for the personal use of missionaries and to some missions which receive this type of aid. As the same worker who handles the mechanics of the Christmas Box assignments must assist in the details of preparing the clothing lists, it is necessary to finish the Christmas project before the clothing appeals begin to come in. The clothing enterprise begins March 1. Thenceforward until midsummer, when they are sent out to the diocesan supply secretaries (who in turn must make their parish allotments early in September) the Supply Department is busy on the details of the personal boxes. These assignments must be sent at this time so

that the personal boxes to the missionaries may be shipped during Advent.

It is for this reason that the Christmas Box project is swung into action just after the New Year. Between January and April, the many details necessary before the appeals are ready to be assigned must be finished and mailed with informational material and the requisite blanks. This should be completed by the early spring so that attention may then be focused on the clothing.

This year gave the first opportunity for putting into practice the resolution adopted at the 1937 Triennial in regard to sending money instead of clothing in the personal boxes. This resolution provided that an effort be made to substitute, where desired by the missionary, money for the purchase of clothing rather than clothing itself. In June, 1937, when the missionaries were first approached, a majority said they preferred money, but this spring, when the inquiry blanks repeated the question, a majority replied that they preferred the boxes.

These then are the Supply Department's two major projects. It must always be remembered that if they are to serve their purpose the gifts even going to domestic missions, must be at their destinations early in December. This is necessary to give missionaries time to unpack the boxes and wrap and designate each gift. It is harder to arouse Christmas spirit so far ahead but it can be done and is worth while.



## Religious Education for Indians

By THE RT. REV. F. B. BARTLETT

IN PLACES WHERE the Federal Government has been opening district public schools for Indian children on reservations, the whole aspect of the Church's missionary work is being changed. Although formerly chief emphasis was placed upon the work of educating the Indian children in mission schools, now that the responsibility for the rearing of the children must be placed back in the home where it belongs, the Church is trying through field workers to make these homes fit places in which to rear children. For many years the Church supported a school at the Mission of the Good Shepherd, Fort Hall, Idaho. This work was successful, but is no longer needed because of the presence of three Government schools in widely separated parts of the reservation. The mission at Fort Hall is now a center for field work, from which a missionary nurse visits the Indians in their *hogans*, caring for their physical needs and carrying the Gospel of cleanliness and good cheer. Regular services for the Indians are held at Fort Hall by the Rev. Mortimer Chester who lives in Po-

catello, twelve miles distant. In addition, religious education is provided for the children through regular classes in the Government school houses and in the two missions opened during the past two years on the reservation itself.

A CHAPEL IS NOW definitely assured for St. Anne's Mexican Mission, El Paso, Texas. The work here has grown rapidly, and the lack of any sort of church building, as well as any facilities for teaching and stressing the religious side of the work has become more and more serious. Recently Bishop Howden was able to purchase advantageously a piece of property adjoining the mission on which there is a house and a building. These can be converted into a rectory and classrooms. The chief payment on the purchase of the property was made possible by the women workers at St. Anne's who, through systematic saving over a period of years, plain meals, and other economies accumulated the needed amount. It is planned to erect a very simple adobe chapel on this property.

## Forward Movement Plans Visitations

THE FORWARD MOVEMENT Commission at its meeting in Memphis, October 31-November 1, decided to broaden the base of its operations by personal visitation throughout the Church to set forward its effort of revitalization among the clergy, laymen, women, and young people's groups, and the rehabilitation of the Church's Program.

The proposed visitation will be of two types and each will be tried out in from five to eight dioceses preliminary to what it is hoped will be Church-wide adoption. The first type will be addressed to laymen. A leader of adequate capacity will meet for several days with outstanding laymen who after intensive training will be expected to spread the effort to smaller local groups. The second plan is more extensive. It is proposed that teams comprising a Bishop, a priest, a layman, and a laywoman, will meet representatives

of these groups who, following periods of study and devotion, will be messengers and evangelists in parish centers. The effort will avoid publicity and mass activities of any kind. It will count for its success upon inspiring personal contact and the winning of disciples in these terms.

The effort marks a new era in the life of the Commission. Heretofore the chief stress has been placed upon the evangel of the printed word. This has won a high place in the esteem and affection of the Church but the members of the Commission felt that, without lessening its effort with printed material, the development of the work called for an additional approach. Bishop Block was appointed chairman of the special Committee on Evangelism which will plan the team visitation.

The Commission also determined upon

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an aggressive evangelistic campaign addressed to the laymen of the Church. A committee of which Z. C. Patten of Chattanooga is chairman and Warren Kearny of New Orleans, secretary, secured the adoption of a six-point program about which the evangelistic activity will be built. The six points are:

1. To arouse through the Commission's efforts, laymen of the Church to a fuller active cooperation in the building of the Kingdom of God on earth.

2. To have laymen acknowledge their responsibility and realize the opportunity for participation in the devotional as well as active life of the Church; to find a deeper and truer meaning of Christian discipleship.

3. To persuade laymen not to permit the women to monopolize the information, the instruction, the inspiration of the Church; and to this end to participate in study classes, Bible classes, retreats, conferences.

4. To impress upon laymen that the value of association and fellowship, which they have learned as members of fraternities, lunch clubs, is equally strong in association, fellowship, and united effort in the work of the Church.

5. To bring before laymen the importance of studying and understanding the Church's Program, the diocesan program, and the parish program, and to participate in disseminating this information and securing support of these programs through the Every Member Canvass.

6. To bring laymen to a realization of the opportunity which frequently presents itself for cooperation with the clergy in building up confirmation classes, Bible classes, and attendance at Church school; to keep the boys of the Church in close contact with the Church, and to engage actively in parochial and diocesan social service work.

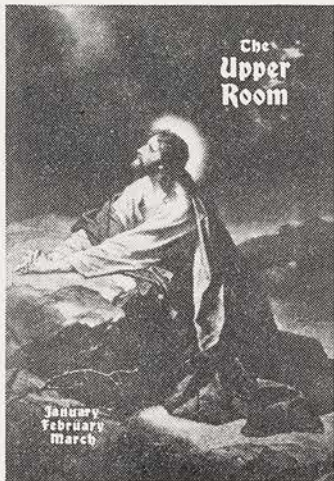
Committee reports indicated aggressive activities in the realm of youth, in connection with varied study materials, in the preparation of *Forward—day by day*, Guides, and other pamphlets. The Hon. Francis B. Sayre, Under Secretary of State, was elected an associate member.

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