

Title: *The Spirit of Missions*, 1931

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The Spirit of Missions

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

VOLUME XCVI

1931

ONE DOLLAR A YEAR

Published monthly since 1836 by the
DOMESTIC AND FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
281 FOURTH AVENUE, NEW YORK

The Spirit of Missions

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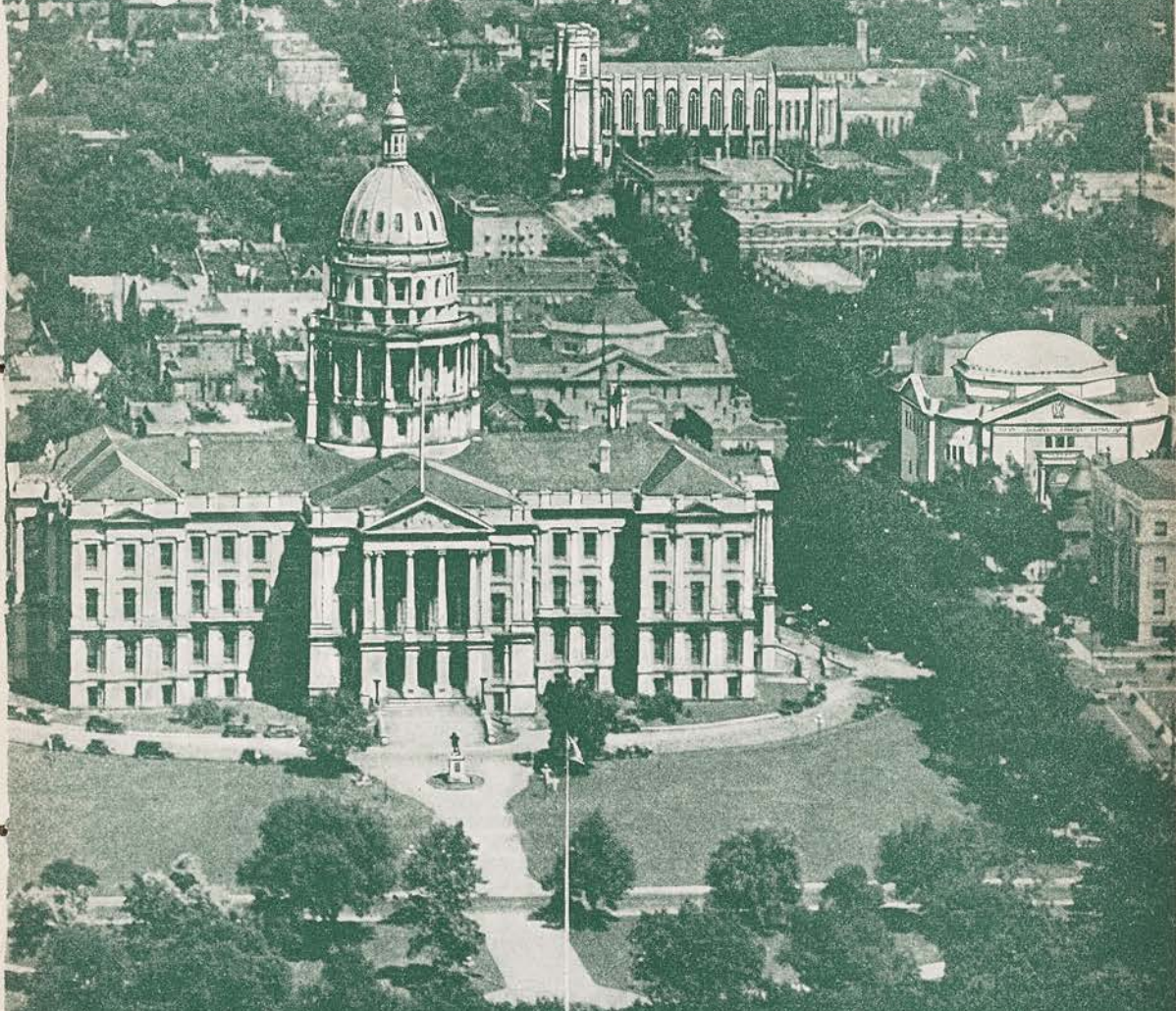
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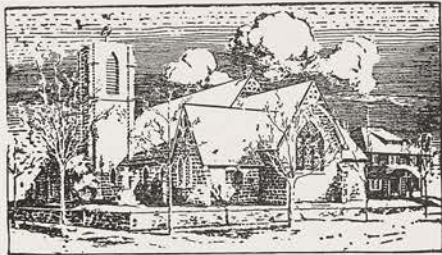
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THE SPIRIT OF MISSIONS, September, 1931. Vol. 96. No. 9. Published monthly by the Domestic & Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Editorial, subscription and executive offices, Church Missions House, 281 Fourth Avenue, New York, N. Y. Publication office, 100 Liberty Street, Utica, N. Y. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 35c. 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. Printed in U. S. A.

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The October issue will be a special Convention number and will carry full reports of Convention activities and the Triennial Meeting of the Woman's Auxiliary. Many pages will be devoted to illustrations.

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The Spirit of Missions

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Retired

Vol. XCVI

SEPTEMBER, 1931

No. 9

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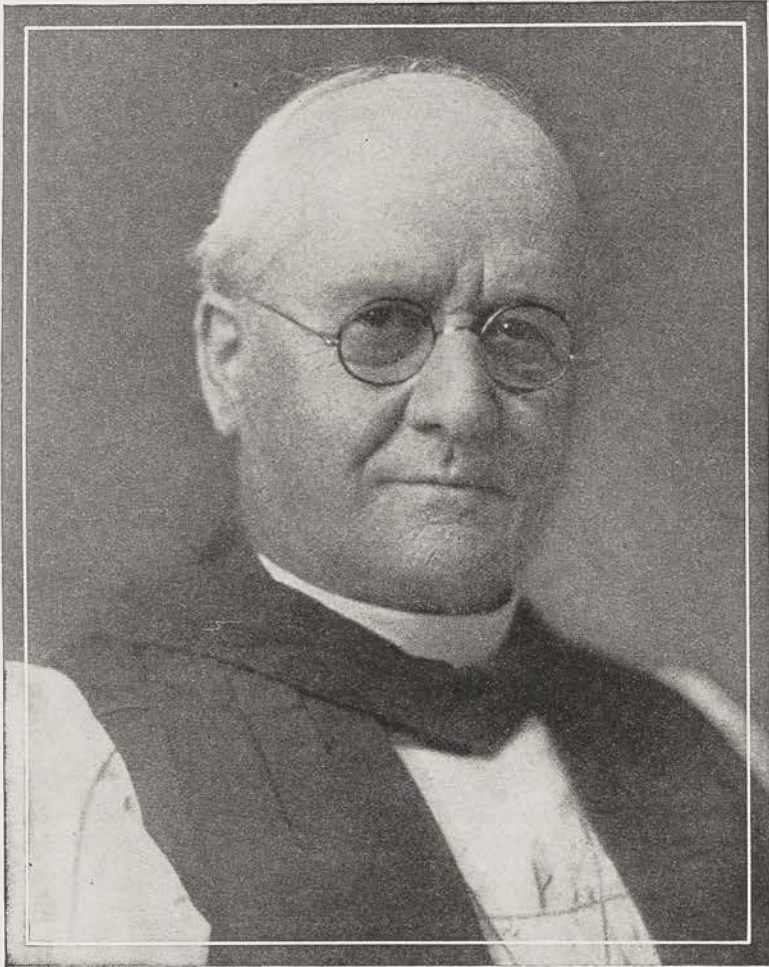
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THE RT. REV. JOHN MCKIM, D.D.

Missionary Bishop of North Tokyo since 1893, the nester of our missionary bishops, who has written his reminiscences for *THE SPIRIT OF MISSIONS*, which will begin in the October issue

The Spirit of Missions

SEPTEMBER
1931



VOLUME XCVI
No. 9

Some Problems Facing General Convention

Moral, social, and economic conditions prevailing today in our bewildered world demand that the Church face the future courageously

IN MANY OF ITS aspects, the General Convention assembling in Denver, September 16, will be one of the most notable in the history of the Church. It will be the fiftieth General Convention since the historic gathering of September 27, 1785, which marked the launching of the Episcopal Church in the United States. The next General Convention met June 20, 1786, and the third, July 28, 1789, which was the first of the triennial meetings—so that when the 1931 Convention assembles at Denver, 146 eventful years will have passed. They illuminate the fact that the organization of the Church in America antedated the organization of the Federal Government by three years, which made it possible for that third gathering, as one of its first acts, to adopt an address of greeting to the first president of the United States, and a loyal Churchman, George Washington.

Now, this fiftieth General Convention assembling on the eve of the bicentennial of Washington's birth, as one of its first acts, will in all probability adopt the resolution which will be presented by the National Council, pledging the Church to appropriate participation in this historic nation-wide celebration.

It is a time not only for earnest stock taking, but for facing courageously what lies ahead. The revision of the Book of

Common Prayer has been completed, and there remains only the formal presentation of the revised Standard Book, which will be made at the Joint Session on September 18. No outstanding business remains over from the Convention of 1928. The bishops and deputies will have a clear road ahead so far as any mandatory program is concerned.

It is well that this is so, for the forthcoming Convention will be beset by a welter of problems, such as have not confronted a similar gathering for a generation. Some of these problems are of a nature relating wholly to the internal affairs of the Church; others arise from conditions—moral, social, economic—not generally regarded as within the province of a religious body to deal with; but, in the bewildered state of the world touching so closely upon the spiritual and temporal welfare of mankind, they will inevitably be forced upon the consideration of the Denver meeting.

The Convention will meet in a period characterized by a steadily rising tide of materialism, affecting at every point the lives of the people. Probably never before in the history of the Church have its doctrines been subjected to such searching and persistent scrutiny, with such outspoken criticism and frank dissent. Is it a changing, or even a changed order which is upon the world? Are the

THE SPIRIT OF MISSIONS



ST. JOHN'S CATHEDRAL, DENVER
Where on September 13, the Presiding Bishop
will preach

Church's ideals, as handed down through the ages, fixed and permanent; or should they, can they, be adapted to meet new conditions? Is the trend of today merely a passing phase, a heritage from the orgy of the World War, or the assertion of new principles, doctrines, standards, by which the world will be guided until other precepts in turn replace them?

What will emerge from the fiftieth General Convention of the Church?

Casting a hopeful eye forward, there is ample assurance that this Convention will be splendidly equipped to grapple with the tasks confronting it. When the Bishop of St. Albans, the Rt. Rev. Michael B. Furse, faces the Convention for the delivery of his sermon at the opening session, he will look upon a truly representative cross-section of American life. It has been asked if men and women of affairs today are genuinely interested in religion. The answer will be at hand in the presence of leading statesmen, editors, bankers, business men, public officials, women of rank and achievement, and representatives of every walk and class of life, who are sufficiently interested in religion to journey from afar and give un-

sparingly of their time and abilities to the consideration of matters of a deeply religious character.

They will meet in Denver, metropolis of the Rocky Mountain region, in the heart of that one-time wilderness now made into one of the world's Edens—the result in no small measure of the devoted labors of missionary pioneers of the Church; whose people, with characteristic Western hospitality have generously placed their bountiful all at the disposal of their guests. It will be amidst a splendid spirit of coöperation and cordiality that the Convention will assemble. The City of Denver has placed at the disposal of the Church its immense auditorium for the larger services of the Convention, its interior converted into a church with an especially conditioned altar; the State of Colorado has set aside its stately Capitol for the uses of the House of Bishops; the Masonic fraternity has given over the Scottish Rite Cathedral to the purposes of the House of Deputies. The Knights of Columbus Hall, the Jewish Temple Emmanuel, the Central and United Presbyterian Churches, and the Y. W. C. A., are among other places set aside for meetings of the Woman's Auxiliary and other church groups. Even the Federal Government is coöperating through the establishment of a branch Post Office for handling Convention mail in the Scottish Rite Cathedral.

What of the work of the Convention itself? Prudence forbids prophecy; but there is value and interest in a survey of the field that our prayers may be intelligently directed for the guidance of those upon whom responsibility rests.

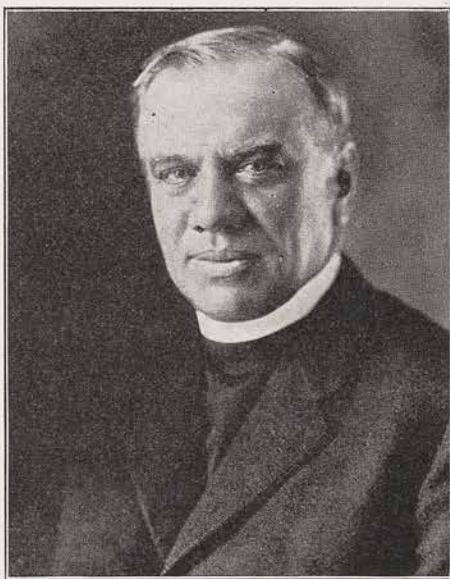
What are the major problems that the Convention will be called upon to deal with? One instinctively thinks of the General Church Program; not in a merely financial sense, but as the hub around which the whole work of the Church revolves. It envisions the entire missionary enterprise—the Church's chief functions. The budget which is a part of it, and the success of the budget, are indications of a rising or a falling faith—of the zeal, the spirit of sacrifice, the completeness of

SOME PROBLEMS FACING GENERAL CONVENTION

the understanding of the Church's task, and the whole-hearted support thereof. The framing of the General Church Program for the ensuing three years in such a way that, with full account taken of the economic depression, the Church's work shall go forward with renewed courage and determination, is probably the most important problem which the Convention will face. Along with it must go the Advance Work Program, that measure which marks the difference between an army which is resting on its arms, and one that is pressing forward.

There is also in this connection the problem of clergy placement, upon which a special committee will present a report. It touches upon a vital point in the Church's administration. The Church should be adequately manned in every parish, mission, and preaching station throughout the nation with the right men in the right places, and a condition of hearty accord existent between priests and communicants everywhere. There are too many able clergymen of the Church out of employment, and too many parishes seeking priests. Round pegs are needed for round holes, and a canvass of bishops as well as clerical and lay deputies indicates that this problem is foremost in the minds of the membership of both bodies which will meet in Denver. Similarly the question of the translation of bishops calls for solution, as does the matter of the status of bishops coadjutor and suffragan bishops. The women of the Church have a right to be heard on the real demand for a fixed status for deaconesses, on which a report will also be presented; and there is every indication that the Convention will not adjourn finally until some form of pension system has been provided for these devoted servants of the Church.

The matter of enlarged powers for the Provinces will once more come before the Convention in an illuminating and seriously considered report. Important legislation also is recommended by the National Council involving the office of the Presiding Bishop together with changes under which there shall be rotation in the



THE BISHOP OF COLORADO

The Rt. Rev. Irving P. Johnson welcomes fiftieth General Convention to his see city

membership of the National Council. The reorganization of the Council of a year ago also calls for some amendments to the canons which are important in the matter of the administration of the mission fields. These are all problems relating largely to the internal affairs of the Church which the Convention must dispose of since it is necessary to set one's house in order first if other vital problems are to be grappled with.

A Presiding Bishop is to be elected, and two missionary bishops—for the Panama Canal Zone and for the District of North Dakota respectively, together with a suffragan bishop for Alaska.

Once more, Christian unity will occupy the consideration of the bishops and the deputies through a report from the Joint Commission on World Faith and Order which, after presenting a most hopeful view of the prospect of the ultimate success of this movement, recommends the hearty support of the Church of the plan of the Continuation Committee for a second world conference to be held not later than 1937.

The Convention this year will be asked to decide whether the time has arrived

THE SPIRIT OF MISSIONS

for the Church to enter, experimentally, India in coöperation with other branches of the Anglican Communion. A report from the National Council on this subject recommends that the Church assume a small part of the work in the Diocese of Dornakal, at present administered by Bishop Azariah. The plan has the endorsement not only of the Council, but of the foremost leaders of the Church. (See JUNE SPIRIT OF MISSIONS, pages 373-6.)

There will be a report from the Joint Commission on Rural Work urging a special effort to cover this tremendous field in continental United States where over forty million are practically without church affiliation. The Commission on Evangelism will ask for support in renewed efforts to enlighten the minds of those who are unchurched, and to inspire those who owe allegiance to the Church to renewed enthusiasm. Work among the Negroes and the Indians will call for serious consideration. Supplementing the report of the Joint Commission on World Faith and Order, there will be a report from the special commission appointed at the instance of the late Bishop Brent at the 1928 Convention, to act with a similar commission from the Methodist and Presbyterian Churches in the study of matters of Christian morality looking toward organic union. Consideration, too, will be given as a result of successive inspections by the Presiding Bishop and by his assistant, Bishop Burleson, to the needs of the churches in Europe; and aside from the report of the Commission on Faith and Order, but having a direct bearing on the whole question, there will be interesting reports on the relations between this Church and the Eastern Orthodox and Old Catholic Churches.

And there will be a report of the Joint Commission on Divorce which proposes changes in Canon 43 of a vital and far-reaching character. These proposed changes have provoked widespread comment both within and without the Church, with indications that however the issue is decided, there will be a broad,

comprehensive and illuminating discussion of the problem in both Houses of the Convention.

This forecast of the work of the Convention involves only those matters which will come before the body through Joint Commission reports or other official sources; but the Convention undoubtedly will be asked to take into consideration other questions of a vital character. There is, for instance, the world-wide economic depression which will be brought before the Convention not only at the Joint Session, and in mass meetings, but through resolutions of various diocesan conventions. In like manner, the Convention will be called upon to declare itself with regard to the disarmament conference which is proposed for 1932, and also on law enforcement and other questions of Church and general interest.

This pre-view of the Convention cannot omit the important meeting of the Woman's Auxiliary which will meet coincident with the General Convention. Departing from their previous methods of procedure the Auxiliary this year plans a series of group conferences on the vital subjects of Family Life, Property and Economic Conditions, International Relations, Interracial Contacts, and Religious Thinking Today, the findings of which when they emerge from the Triennial will carry with them the weight and conviction rightfully attaching to the declaration of so important a body of women as the Woman's Auxiliary.

An innovation in connection with this year's Convention will be the address of the Presiding Bishop in St. John's Cathedral on Sunday morning, September 13, three days in advance of the opening session, which on the same afternoon will be repeated over a nation-wide radio hook-up. In this address it is expected that the Presiding Bishop will touch upon the conditions which the Church and the world face today and the duty and responsibility of the Church with respect to them. This address and the sermon preached by the Bishop of St. Albans, will be two outstanding declarations of the Convention.

Seventy Years' Progress in Colorado

St. John's Cathedral, now the center of a diocese comprising 84 parishes and missions, was once 700 miles from the nearest church

By Edith Sampson

Editorial Correspondent, THE SPIRIT OF MISSIONS

DEPUTIES WHO ATTEND the fiftieth General Convention which meets in Denver, commencing September 16, will be following a trail blazed seventy years ago by the pioneers of the Church in Colorado.

When the Rt. Rev. Michael Bolton Furse, Bishop of St. Albans, England, leaves Chicago by special train for Denver, he will be traversing much the same route as that taken by the Rt. Rev. Joseph Cruikshank Talbot who, in 1861, made his first visit to Denver, as Bishop of the Northwest. Yet strange, indeed, is the contrast in the conditions of travel for these two bishops. Bishop Furse will come west on a train that is a Pullman palace on wheels; whereas Bishop Talbot came by stage over a rough wagon road, stopping off at Omaha for target practice that he might be better protected against the Indians that were whooping over the plains.

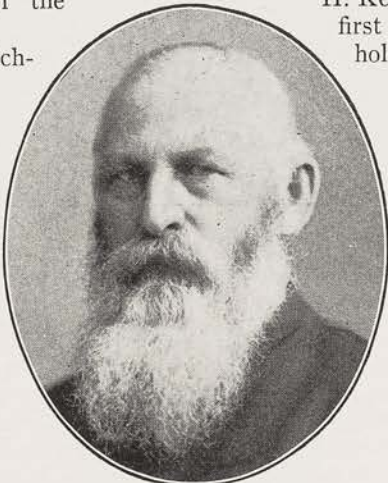
When the Bishop of St. Albans arrives he will find Denver one of the most beautiful cities in America; whereas, the first Bishop of the Northwest found it but a trading post on the desert. Seventy years ago hardship and exposure were certain concomitants of a churchly career in the West, then known as the Great American Desert, hundreds of miles beyond civilization.

When Bishop Talbot arrived in Denver in 1861, he found the first Episcopal Church established in a little log cabin on Market Street, where the Rev. John

H. Kehler of Virginia, Denver's first Episcopal rector, was holding services. The first eleven burial records of that pioneer church tell their own story listing the causes of death as: two executed for murder, five shot, one suicide, one delirium tremens, and two natural causes.

Mr. Kehler left Denver to enter the Civil War as chaplain of the Colorado Volunteers. and Colorado's first Chief Justice, Benjamin F. Hall, arrived to assume a leading role in the development of the

Church. It was Chief Justice Hall who incorporated the parish of St. John's, and soon after his arrival, a building at Fourteenth Avenue and Arapahoe Street, formerly used by the Methodist Church South, was purchased. This was our first permanent church building in Denver. It was appropriately named St. John's-in-the-Wilderness and bore on its door the information: "700 miles from the nearest church." The decoration of the interior of this church was an event in which the whole town took the keenest interest. Bishop Talbot was summoned for the dedication service and he and his wife arrived safe but hatless, having lost



COLORADO'S FIRST DIOCESAN
John Franklin Spalding, 1873-1902

THE SPIRIT OF MISSIONS



THE STAGE COACH: EARLY CONVEYANCE OF COLORADO MISSIONARIES
This historic coach once carried Bishop Tuttle (left) and the Rev. Charles H. Marshall (right) whose ministry in Colorado spanned the entire history of the Church there, on their missionary errands

their hats as they slept on the stage coach.

Denver, in those days, was for the Churchman as for the miner, merely an outfitting station. The early bishops regarded their real field as the mining country where tremendous populations came and went like the rising and falling of the tide. Into these tent cities and into the established mining camps went the Church.

Sleeping under their wagons, preaching in grocery stores and saloons, traveling with daredevil stage drivers over unbroken roads in all kinds of weather, walking and riding and climbing for hours upon hours, often without food and sleep, the Church's missionaries covered the vast territory of Colorado. There were no harder nor more persevering pioneers than these early bishops.

The first mountain congregation was assembled in 1860, when Mr. Kehler paid a visit to a newly opened camp called Gregory Diggings, later known as

Central City. In 1862 Bishop Talbot took the stage for Central City. He made the first mountain every member canvass, organizing a mission, which he called St. Paul's. Originally a store, St. Paul's combined a chapel and school. One of the pupils of this early church school was Bennett Seymour, now a warden of St. Paul's Church.

The first rector of the church was the Rev. A. B. Jennings, a volunteer from Philadelphia, where Bishop Talbot preached a stirring missionary sermon calling for men who would serve the Church in the Far West. Mr. Jennings met the Bishop in Nebraska City, where he was ordained. Under an escort of U. S. Cavalry he proceeded to cross the plains and make his way to his distant mountain parish. With the rapid growth of the camp, Central City soon boasted the largest and wealthiest parish in the Pike's Peak country.

In the year 1865, when Bishop Talbot was elected Assistant Bishop of Indiana,

SEVENTY YEARS' PROGRESS IN COLORADO

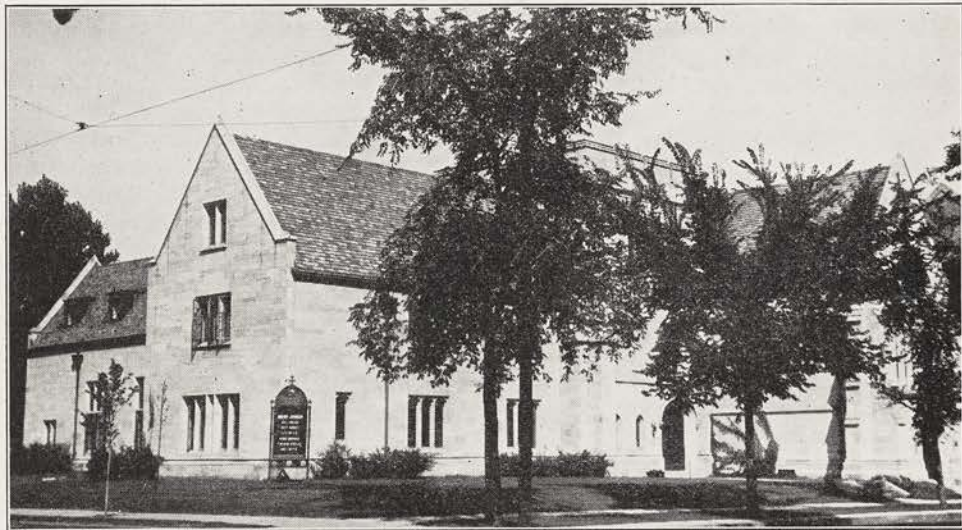
he was succeeded in the Northwest by the Rt. Rev. George M. Randall, whose jurisdiction consisted of the territories of Colorado, Montana, Idaho, and Wyoming, or an area greater than the combined areas of the British Isles, France, Switzerland, and Panama! Bishop Randall made the rounds of a diocese that seemed endless! Through sheer physical endurance and a spirit that never flagged, he found time to obtain from the Colorado Territorial Government a grant of nearly four thousand dollars to establish Colorado's world famous School of Mines at Golden. He also started two church schools in Denver—Jarvis Hall for boys and Wolfe Hall for girls.

During Bishop Randall's episcopate many changes took place in Colorado. He found just two priests in charge of the work—the Rev. H. B. Hitchings, rector of St. John's-in-the-Wilderness, Denver, and the Rev. A. B. Jennings, who had the rest of the state to himself. He called to his assistance the Rev. W. A. Fuller, the Rev. Francis Byrne, and the Rev. Cortlandt Whitehead, later Bishop of Pittsburgh. Mr. Byrne had a large mountain following, and often preached

in Central City where his choir and congregation were kept on the key by the aid of a small organ that was carried from church to church.

Mr. Whitehead started his Colorado mission in Blackhawk, but he heard the call of a parish over in Georgetown, and taking his candlesticks, lectern, altar, and cross, and his own few worldly possessions, he moved the church to that place and opened up a new prospect by building Grace Church there. For this church an organ was transported by ox-team across the plains, and up over the hills to one of the most picturesque camps of the Rockies.

Bishop Randall worked out a theory that Indians harvested their crops of scalps in the summer and that the winter travelers were comparatively safe—and yet he died a victim of the Indians. While preaching at the Wind River Mission in Wyoming in 1873, he was surrounded and would have been scalped except for his white robes. Although the Indians, upon seeing the bishop, an apparition in white, took fright and fled, Bishop Randall caught cold, and, suffering from over-exposure and intense



PARISH HOUSE OF ST. JOHN'S CATHEDRAL, DENVER

The National Council Training Institute will meet here, September 21-25. Class periods begin at 9:15 and 10:45 a. m. each day (See July SPIRIT OF MISSIONS, page 451 for schedule of courses)

THE SPIRIT OF MISSIONS

fatigue, died. This year a bronze tablet on a log cabin in the little town of Green River was erected in his memory.

The Rt. Rev. John F. Spalding was the next of the rugged bishops in this vast missionary district. Like his predecessors, Bishop Spalding set no limits to the time and effort which he gave to his work. On foot, on horseback, by stage, or in an old fashioned hitch-hike of a friendly western buggy, he traveled here, there, and everywhere. No mining camp in the State was so remote, no farm so isolated, that it did not have occasion to welcome this imposing, friendly man, whose towering figure and long white beard made him appear like one of the Old Testament prophets. From house to house he went, gathering his congregations and blazing the trail for the Church. It was early in his missionary career that the Church in southwestern Colorado began to grow; although in 1873 there were only fifteen missionaries to cover the whole territory of Colorado and Wyoming.

In the year 1878, there came to Denver a young Englishman who was going around the world as a tutor with some school boys. After buffalo hunting in Colorado, he announced in *The Rocky Mountain News*, that he would speak at the Broadwell House on the subject, Fishes of the Sea, the talk being given to refinance the party. And this was how it happened that Dean Hart came to Denver. The talk made such an impression that when St. John's Church needed a rector, the vestry thought at once of the clever English chap who had spoken on fish. All they knew of him was his last name, his occupation, and his country. Many letters passed between the Archbishop of Canterbury and the Episcopalians of Denver before the Rev. H. Martyn Hart was located and persuaded to cast his fortunes in the wilderness.

Dean Hart not only became one of the main factors in the development of the Episcopal Church in Denver, but he became immediately a power for good in the life of the community. His was an arresting personality, destined to stand

out on the skyline of early Denver. It was Dean Hart who raised the money for St. John's first cathedral at Twentieth Avenue and Welton Street, and who made the drive for the present cathedral.

The whole history of Denver and the State of Colorado is contained in the life of a single priest—the Rev. Charles H. Marshall, who, during more than fifty years of service, married, and buried a whole city full of people. When Mr. Marshall passed away last November, the Denver City Council by formal resolution, drew attention to the fact that he was the best loved man in the State. In his later years, he retired from the active service of the Church to take on the duties of ministering to people of all faiths throughout the City and State.

When the Rev. Thomas Duck volunteered for service in Gunnison in 1882, he found at the Denver station a familiar friend—a Broadway and Fifth Avenue New York Stage, serving as a Denver hotel bus. The Gunnison country in those days was a part of the vast, inland empire. The new minister went in a "White Top" over Cochetopa Pass, and found his mission in a bustling town, the center of a feverish mining excitement. Mr. Duck made a serious study of carpentry in order to help build the Church of the Good Samaritan.

Deep in the fastness of the Rocky Mountains, the Rev. Arthur Williams went pioneering for the Church, and established our first mission at Meeker, Colorado. Later, when he became Bishop of Nebraska, his work was taken over by the Rev. Harry Arthur Handel. After building one of the most picturesque of Colorado's mountain churches, Mr. Handel went East and became chaplain of the Fire Department of the City of New York, a position that he held until his death last year.

In the year 1884, two young Churchwomen in Salida, Colorado, wrote for a rector to take over missionary work in that part of the State. These young women were Miss Graves and Miss Bales-tier. When the Rev. John Wallace Ohl, a former newspaper man, arrived in

SEVENTY YEARS' PROGRESS IN COLORADO



Courtesy The Colorado Association

UNION STATION, DENVER, COLORADO

The railroad terminus for thousands of Churchmen and women who will attend the General Convention, the W.A. Triennial, and national meetings of Coöperating Agencies scheduled for Denver this month

Salida, he found this embryo Woman's Auxiliary busily scrubbing the floor in the store that was to serve as his first church. The new minister fell in love with Miss Graves and married her, while Miss Balestier went to England for a visit and became the wife of Rudyard Kipling.

In 1885 the missionary jurisdiction of Colorado was organized into a diocese, and in 1886 it was admitted by the General Convention.

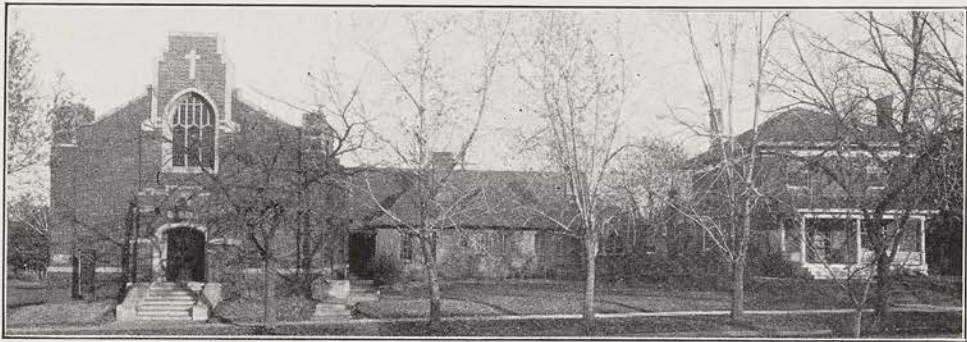
Upon the death of Bishop Spalding in 1902, the Rev. Charles S. Olmsted was elected bishop. Bishop Olmsted, a man of marked culture, found the altitude too high for his failing strength, and called for a coadjutor. His associate bishop was the Rt. Rev. Irving P. Johnson, who succeeded him in 1918 and is today Bishop of Colorado, a conspicuous figure in American church life.

In 1892 Western Colorado was separated from the diocese and erected into the Missionary District of Western Colorado. It remained a separate jurisdiction until 1919 when it was reunited to the diocese. During these years it was served by five bishops: The Rt. Rev. William Morris Barker from 1893 until his translation to Olympia in 1894; the Rt. Rev. Abiel Leonard, 1894-1903; the Rt. Rev. Edward Jennings Knight, 1907-

8; the Rt. Rev. William Brewster, 1909, until his translation to Maine in 1916; the Rt. Rev. Frank Hale Touret, 1917 until his translation to Idaho in 1919, when the missionary district again became a part of the Diocese of Colorado.

The consolidation of the diocese gave it a great missionary task for the better performance of which Bishop Johnson asked for a coadjutor. Accordingly in 1921, the Rev. Fred Ingley was elected to this post and given responsibility for the missions of the diocese.

Today, with eighty-four parishes and missions, with the Oakes Home, St. Luke's Hospital, the Church Home for Convalescents, St. John's College, Greeley, the Evergreen Conference Center, and the Collegiate School for boys, the Church in Colorado still remains what it was in the early days, a vast missionary district. Modes of travel have changed, but the unbroken stretches that lie between home and the nearest church still remain. Beautiful edifices are the church homes for urban Churchmen, but throughout Colorado, the Church today is working still to fill the open spaces and to abolish the sense of isolation. In this great territory, people wander far, and every day in the life of a church worker is "Stray Day"—calling in the missing sheep to the fold.



THE CHURCH OF THE REDEEMER, DENVER, COLORADO

Virile Work Among Negroes in Northwest

Province VI has a scattered Negro population which the Church is reaching effectively in Colorado, Minnesota, Nebraska, and Iowa

By the Rev. Harry E. Rahming

Rector, Church of the Redeemer, Denver, Colorado

THE PROVINCE OF the Northwest, a vast territory comprising more than one-third of the entire territory of United States, consists largely of missionary districts and aided dioceses. Nevertheless most of these dioceses support their own Negro work.

The country itself is virgin soil, thinly settled, with a total Negro population of less than one hundred thousand most of whom come from localities where our Church is little known. Although there is only one city, Omaha, in the whole province, where the Negro population is more than ten thousand, substantial and increasing congregations are found in most of the communities where the colored people number over one thousand.

The Negroes of the Northwest are, as a class, thrifty and industrious, attempting to buy their own homes, and to give their children the educational advantages made available by the State. In many cases, they have come into the Northwest to secure better economic and social conditions, and possess a cultural and religious background that has little, if any,

relation to the Episcopal Church. The problem and task of the Church, dictated by the previous history of the Negro population, has been to develop a method of interpreting the Church in such a way that Negroes may see it as interracial and catholic, and so turn to it as the source of spiritual strength and power.

The bishops of the dioceses having groups of Negroes within their borders have been truly fathers in God to all within their jurisdiction. In many cases they have labored beyond their strength that no omission of theirs might give rise to questions of race distinction. Consequently the tenure of Negro clergy in this section is far beyond the average, adequate and efficient equipment for colored work is found in most of the dioceses, and recognition is given to the Negro clergy for their services and personal ability. This has resulted in the desire on the part of our Negro clergy and their congregations to work toward assuming their full share of the Church's Program.

The Negro communicants in the Province of the Northwest number approxi-

VIRILE WORK AMONG NEGROES IN NORTHWEST

mately one thousand of whom 350 are found in the Diocese of Colorado, 275 in the Diocese of Minnesota, 200 in the Diocese of Nebraska, and 85 in the Diocese of Iowa.

The Church's work among Negroes in Nebraska centers in Omaha, which has a Negro population of about twelve thousand. Here there is the beautiful little stone St. Philip's Church and rectory. The Rev. John Albert Williams, D.D., has served this congregation for forty years. At present there is one young man, a dentist and graduate of Creighton College, studying for Holy Orders at the University of Omaha, while practicing his profession. Another youth is doing his college work at Hobart College, where he is the first of his race to be enrolled. Mr. Williams' work in province and diocese alike has received general recognition. Not only has he served the Diocese of Nebraska as secretary and registrar, and as editor of *The Crozier*, but for more than twenty years, he has been an examining chaplain, and for the last few years a member of the Standing Committee. Several years ago, his alma mater, Seabury Divinity School, conferred upon him the honorary degree of Doctor of Divinity.

The work in Minnesota is served by two congregations: one in St. Paul, the other in Minneapolis. St. Philip's Church, St. Paul, is most efficiently served by the Rev. Alfred Lealtad, a graduate of Western Theological Seminary, while St. Thomas' Church, Minneapo-

lis, is cared for by the Rev. Edward James, a graduate of the University of Minnesota and Seabury Divinity School.

In Iowa, the congregations at Keokuk and at Des Moines are in charge of the Rev. A. M. Roberts. He makes his headquarters at Keokuk where the Church of St. Mary the Virgin provides a frame church, parish house, and rectory. This work is practically the only Negro work in the province receiving substantial aid from the National Council.

Colorado has the smallest Negro population of any diocese in the province having distinctly Negro work. At Colorado Springs, where the Negro population is about one thousand, the Mission of the Epiphany is ably served by the rector of Grace Church. Here there is a chapel and parish house. In Denver where the colored population is less than six thousand, the Church of the Holy Redeemer is the center of our ministrations. This congregation numbers about 310 communicants. Its property, valued at more than eighty thousand dollars, consists of

a brick church, parish house, and rectory. The parish is served by the Rev. Harry E. Rahming, a graduate of the General Theological Seminary, and a Master of Sacred Theology from the University of Denver. He also is secretary of the Board of Examining Chaplains and a member of the Provincial Board of Missions and Church Extension.

The vast territory comprising the Province of the Northwest, the diversity and scattered nature of the colored population,

Convention Directory

GENERAL HEADQUARTERS....Brown Palace Hotel

MEETING PLACES

House of Bishops.....The State Capitol

House of Deputies.....Scottish Rite Cathedral

Woman's Auxiliary.....Central Pres. Church

STUDY CLASSES

St. John's Parish House, 1313 Clarkson Street

Monday-Friday, September 21-25

First Period 9:15 to 10:30 a. m.

Second Period 10:45 to 12 noon

EXHIBITS, Book Store, etc.—Scottish Rite Cathedral.

PAMPHLETS, Bulletins, Leaflets, etc., obtainable at either office (see below).

PROVINCIAL DINNERS—Thursday, September 24—Tickets may be purchased at either office.

MAIL ADDRESS—Care of General Convention, Denver, Colorado. The General Convention Post Office will be located in the Scottish Rite Cathedral.

OFFICES

of General Convention and National Council

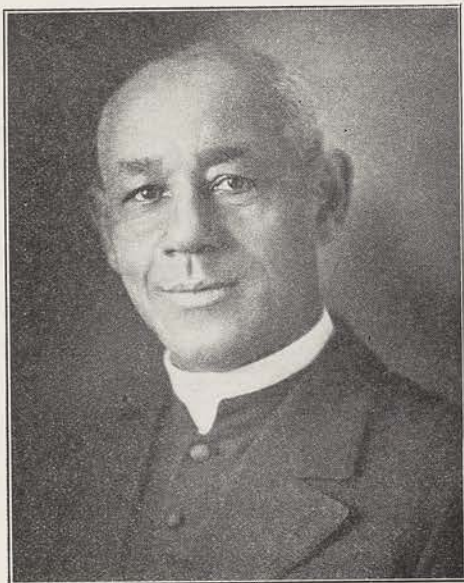
7:30-9 a. m.—Brown Palace Hotel, Room 207

9 a. m.-5 p. m.—Scottish Rite Cathedral.

5 p. m.-12 midnight—Brown Palace Hotel, Room 207

TELEPHONE (service day and night) Main 4271.

THE SPIRIT OF MISSIONS



THE REV. J. A. WILLIAMS, D.D.
For forty years rector of St. Philips' Church,
Omaha, Nebraska

together with the fact that most of the dioceses of the province are either missionary districts or aided dioceses combines to create a formidable problem for the Church in the Northwest. This problem is further accentuated by the race consciousness of the Negro group. Such a problem can only be solved by interracial cooperation and patience, toleration and loving kindness on the part of both groups. That this has been the *modus operandi* is apparent from the existence of distinctly Negro parishes, served by Negro clergy, in those localities where the size of the colored population gives promise of being an ultimate asset to the life and work of the Church. Increasingly, the rectors of the large white parishes, having colored missions showing little growth and small economic capacity, are taking these congregations under their care thus releasing the colored priest to concentrate on work in the

larger field. This also enables the Negro group to feel the respect that comes from putting forth one's best effort, and to assist in creating Negro congregations that will ultimately be an asset to diocesan life.

Most of the Negro church buildings in the Northwest are the results of diocesan and parochial effort, aided by gifts and loans from the American Church Building Commission, together with other gifts from communicants in the various dioceses. The Church of St. Philip the Deacon at Omaha is a memorial to the wife of George Worthington, second Bishop of Nebraska, who not only built the church, but also provided a small endowment for its upkeep. The work at the Church of the Holy Redeemer, Denver, is largely the result of the efforts of the late Bishop Spalding, Dean Hart, and Mrs. G. Mott Williams, and Mrs. Charles Wenford Douglas, spurred on by one colored woman, Mrs. Georgia Contee, who over fifty years ago undaunted by a small Negro population of less than five hundred felt the need for a parish as a means of evangelizing that small group. The present plant is the result of the initiative of the present Bishop of Colorado, the Rt. Rev. Irving P. Johnson and his Coadjutor, the Rt. Rev. Fred Ingley.

From South, East, North, or West, delegates to the fiftieth General Convention may come to Denver without touching any Negro work save that which is found in Colorado. Yet it is well to know that in this province is found strong virile Negro missionary activity, aided largely by those dioceses and bishops, who in spite of the weakness and difficulties of the work among white people, have still kept the vision of a Catholic Church of all races of men, and holding that vision, have labored to erect churches for their colored children.

NEXT MONTH—The October SPIRIT OF MISSIONS will report, in picture and story, the missionary aspects of General Convention. In order that this account may be as complete as possible the October issue will appear a week or ten days later than usual.

Colorado is a Great Missionary Diocese

Bishop Ingley, on his tenth anniversary as coadjutor, reviews progress which has been made in diocesan missions during his incumbency

By the Rt. Rev. Fred Ingley, D.D.

Bishop Coadjutor, Diocese of Colorado

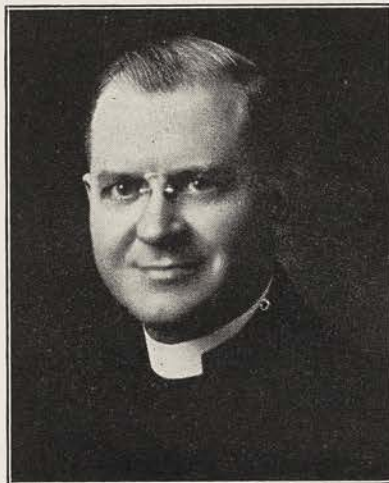
READERS who welcome encouraging reports of missionary work in the United States have learned to look for the annual statement of the Rt. Rev. Fred Ingley, who, as Bishop Coadjutor in the great Diocese of Colorado, is in charge of its diocesan missions. The completion of ten years in that office, and also the meeting of General Convention in Colorado, lend a special interest to his recent report. The work is aided by an appropriation from the National Council.

Somewhat condensed, Bishop Ingley's report follows:

TEN YEARS AGO I was elected bishop coadjutor. In many ways the State of Colorado is quite different today from what it was in 1921. Automobiles are more numerous, and highways are greatly improved. The smaller places are, therefore, less remote, and the people resort with greater ease to certain large centers for the purposes of trade, business, and amusement. It is my plan to ask the clergy and laity in these larger centers to visit the nearby smaller places at least once a year and to call on our church people there, in the hope that such pastoral contacts will encourage them to drive to our nearest church at least twice a year for their Christmas and Easter com-

munions. Better roads commend the feasibility of this plan, rather than that of erecting more church buildings in tiny places.

Never was there so great an opportunity for reaching the unchurched. Never was there so much interest expressed in that kind of work. For example, several of the Denver parishes are now reaching out into the country and playing the part of big brother to the smaller places. From my point of view, it is a great thing, for example, that St. Barnabas', Denver, has taken over the care of the mission at Byers, forty-three miles away. Not only does the rector take his Brotherhood men and choir for his monthly service at Byers, but he also makes pastoral calls on our devoted group in that little town. It is a great thing that the rector of St. Matthew's, Grand Junction, journeyed to Glenwood Springs every Sunday night for six successive months in order to keep that church open, when each round trip exceeded two hundred miles. It is a great thing that the rector of St. Mark's, Denver, has taken charge of Hugo, over a hundred miles away, and conducts one Sunday evening service there each month. It is a great thing that St. John's, Denver, makes itself responsible for the work of city missions in this city and



BISHOP INGLEY

THE SPIRIT OF MISSIONS

area, ministering, without cost to the diocese, to hundreds of needy ones in the various hospitals, homes, and other institutions.

It is written, "The strong shall support the weak," and all of us find joy and blessing in so doing. Our attention to the smaller places has become so well known that a young girl writes me in distress because there is no church school in her town of one hundred and fifty people. She seems confident that by sending me that Macedonian cry, help will be forthcoming, in which hope she will not be disappointed.

More and more of our people are demanding each year that their church interests shall extend beyond their own parish boundaries. They realize that Colorado today is enjoying church privileges as a result of the missionary-minded efforts of an earlier day on the part of those who sent the ministry and the sacraments to us. We should, therefore, show our appreciation by being missionary-minded ourselves. There is no surer

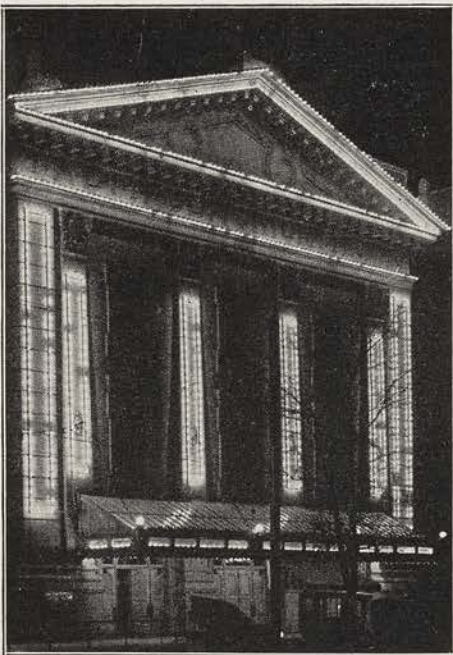
way for a congregation to die than for it to ignore everything else in the Church save plans for its own preservation.

The children in our church schools are constantly being taught to think and to work, to pray and to give, for others. That is the impression I would leave on plastic minds and hearts. If in years to come the most vivid recollection of their church school days is that they were always helping the weak, their training will not have been in vain, even though they may perchance have forgotten the color of Abraham's beard.

One of our loyal laymen stopped me on the street some time ago and put to me this searching question: "Are you improving the personnel of your clergy?" The inquiry is a proper one because as we are now organized, the clergyman is the outstanding factor in the progress of the Church. One individual, the rector, may indeed make or break the parish. Leadership in the ministry is therefore vital and essential. We cannot build strong parishes without strong parsons. If we are to advance the Kingdom of God through the Church we must begin at the strategic point, namely, the training of the ministry.

I know that human beings are unsatisfactory at best, in representing Christ to the world, but the laity will have to answer for the personnel of the clergy, since it is to the ranks of the laity that we must turn for ministerial recruits. And since one of you laymen asked me if I was improving the personnel of the clergy, I now ask the laity what they are doing in that direction. Indeed, something effective is being done, of which I wish to make grateful acknowledgment.

A woman's guild of Christ Church, Canon City, has sponsored a candidate for Holy Orders for five years, having paid his board and tuition all that time, through school and seminary, in fact, until he was ordained both deacon and priest. I regard that achievement as outstanding in the history of this diocese. Then, too, I know a layman of St. Barnabas', Denver, who is doing the same thing for the ministry at a considerable



Courtesy of the Colorado Association
MUNICIPAL AUDITORIUM, DENVER
Where Mass Meetings and the U.T.O. Presentation Service will be held during Convention

COLORADO IS A GREAT MISSIONARY DIOCESE



A FREIGHTER ENTERING MEEKER, COLORADO

A familiar type of transportation in the early days of Bishop Ingley's episcopate which is rapidly giving way to automobile transports and improved roads

expense, and doing it anonymously. Another layman of Denver, a member of St. Mark's, has been helping a theolog through the seminary for several years; likewise, one of our own clergy is personally sending a young man into the ministry, helping him through public school and college and divinity school. Not more clergy but better trained clergy is our need today, since there are fewer and fewer places in the Church where a mediocre man can fill the bill.

The greatest single advance of a missionary character has been the growth of the work among the isolated. Our effort is to locate and keep in touch with all the scattered ones in Colorado who claim this Church as their spiritual mother.

The opening of new work is always encouraging. Five or six such places were started during the past year. In the coal mining camp of Oak Creek a small but enthusiastic congregation hold services in the American Legion Hall. At Moffatt, a dozen communicants receive from the missionary a monthly service, held either in the telephone office or a nearby ranch house. The church at Hugo, closed many years, has been opened for one service each month. At Deer Creek, fifteen miles from Evergreen, a church school has been started by two Sisters of St. Mary. They live

in Evergreen and make the long journey every Sunday, in addition to their work for the children of Evergreen. At Walsenburg, after a lapse of several years, services have been resumed through the missionary zeal of the rector of Holy Trinity, Pueblo. A new mission has been opened in a rented house in the Clayton addition of Denver. At Saguache a large group of young people has been organized and nine of them were confirmed last year. At Creede the missionary's monthly visits supply the only non-Roman service in the town.

Ten years ago the Rev. H. E. Rahming took charge of our colored work at the Church of the Holy Redeemer, Denver. The group was small and morale at a low ebb. Today our Negro congregation numbers 310 active communicants. They have a new church, and 250 of them use weekly envelopes for church support.

Every year the Bishops' Building Fund is remembered by a few interested persons. I cannot overstate what that gift has meant to many of our missions, not simply the money, valuable as that is, but the consciousness that there is a loyal company of men and women in the stronger parishes whose interest goes out to the small, weak places. The fund has given just that lever needed to inspire a larger endeavor.

The Enlarging Horizon of Our Communion

The movements of Christendom are drawing the Anglican Communion which cannot ignore the facts and still remain true to its allegiance

By the Rev. William C. Emhardt, Ph.D.

Secretary, Advisory Commission on Ecclesiastical Relations

IN this article Dr. Emhardt voices a conviction which grew continuously stronger in the minds of many of those who attended the Lambeth Conference of 1930. Whether we liked it or not the fact constantly emerged that we could not, with a clear conscience, in view of what was happening in the world, continue to maintain a complacent isolation. The logic of events, or what most of us prefer to call the leading of Providence, pointed a wider path for our reluctant feet. It was unfamiliar and disturbing. One was reminded of the situation in America at the opening of the war with Spain. We had no desire to take part in world affairs; we heard no call to world service. We preferred to remain within the familiar shelter of our own wide boundaries; but in spite of ourselves we were drawn out of our seclusion by the moving tide of events in the great Pacific.

Another like enlargement of our area of activity took place when we entered the World War.

So, in a sense, now stands the case with the Anglican Communion. If we are to go on at all we must go forward. The movements of Christendom are drawing us, and the tides of opportunity and obligation set toward the wider seas. We cannot ignore the facts which face us and still remain true to our allegiance. It is not now Jerusalem and Judea which alone concern us, but Samaria and the uttermost parts of the

IN 1928, DR. HEILER, a leading German theologian, described the Anglican Communion as lacking in universal appeal because it is neither dynamic nor prophetic, but static and institutional. This is equivalent to saying that the Anglican Communion has been content to establish houses of prayer among all nations rather than to be a house of prayer for all nations.

The Anglican Communion alone as an undivided, and in essential things, as an unmodified unit, is found in all parts of the globe. Her clergy have followed the faithful into every land. No part of the world has been neglected in her mission-

earth. Either we have nothing to offer towards a solution of the present problems of Christendom, or we are recreant if we fail to offer it.

To be more specific as to this enlarging horizon: Four hundred years ago Anglicanism was little more than the Church in England; with the spread of English colonies it became the Church of England. For less than a century it has recognized itself as the world-wide Anglican Communion, but already there are striking indications that this title is also outgrown. This is illustrated by the quotation from the report of the Lambeth Committee on the Anglican Communion, cited by Dr. Emhardt on page 589. There are signs that the day long foreseen by some of our seers and prophets may be at hand; when we may play a worthy and vital part in bridging the chasms which separate Christians. Is it only an "iridescent dream" that there may come into coherent being a great central group in Christendom, between the extreme "right" of Papal imperialism and the extreme "left" of Protestant individualism, which will draw to itself all those who believe that the ancient faith, safeguarded by apostolic order, and interpreted in the light of modern knowledge, is still not only the solution for the world's problems, but also "the way that leadeth to eternal life?"

Something like that is on the horizon. Shall we have a share in bringing it to pass?—HUGH L. BURLISON.

ary endeavors. In all the major languages of the world, except those of the Near East, liturgies of the Anglican Communion are offered in substantially the same form. Except in her approach to the heathen, however, there has been no effort to offer the principles and the genius of Anglicanism to other races. She has been content in service to her own children wherever they be and to the faithful whom she has converted from among the heathen. She has been loyal to her duty to Jerusalem and to the uttermost part of the world, but neglectful of the intermediate field. Has she been true to her full mission? Has not

THE ENLARGING HORIZON OF OUR COMMUNION

the Anglican Communion a plenary mission?

The time has arrived for counting the cost of Anglican leadership in the move towards the reunion of Christendom. The present Archbishop of Canterbury, with his clarity of vision sees the first moves towards the reunion of Christendom to be in the immediate foreground. He realizes that if they are taken, Anglicanism must change. An international outlook must enter into the Anglican Communion if it is to become an integral part of a united Church, rather than an affiliated branch of a federated Church.

The principle thus enunciated by the Archbishop of Canterbury is embodied in the report of the Lambeth Committee on the Anglican Communion, on which, under the chairmanship of the Bishop of Salisbury, the following Americans served: the Bishop of Alaska, the Bishop of Colorado, the Bishop of Indianapolis, the Bishop of Liberia, the Bishop of Maine, the Bishop of New Mexico, the Bishop of Panama Canal Zone, the Bishop of Rhode Island, the Bishop of Tennessee, Bishop Thomas, the Bishop of Western Massachusetts, and the Bishop of Western Michigan. The report states:

For their sake then, as for our own, the time has come for us to make some explicit statement of the ideal before us and of the future to which we look forward.

Our ideal is nothing less than the Catholic Church in its entirety. Viewed in its widest relations, the Anglican Communion is seen as in some sense an incident in the history of the Church Universal. It has arisen out of the situation caused by the divisions of Christendom. It has indeed been clearly blessed of God, as we thankfully acknowledge; but in its present character we believe that it is transitional, and we forecast the day when the racial and historical connections which at present characterize it will be transcended, and the life of our Communion will be merged into a larger fellowship in the Catholic Church. But in order to expound this ideal it is necessary to glance at the principle which, as we believe, underlies the constitution of the Church. . . .

The future is big with further possibilities. We are today in friendly relations with Churches altogether foreign to us in race and different traditions. These relations may ripen; and we know not what the future has in store. It is clear to us, however, that the development of unity with them will be something other than

the expansion of the Anglican Communion as we have known it. But we hope that, even though in some instances, and for the time, the bond may be loose, there will nevertheless emerge in principle an installment of the final unity of the Catholic Church.

The conference reaffirmed in bulk these principles in Resolution 48:

The conference reaffirms that the true constitution of the Catholic Church involves the principle of the autonomy of particular Churches based upon a common faith and order, and commends to the faithful those sections of the report of Committee IV which deal with the ideal and future of the Anglican Communion.

And after stating in Resolution 49 the "nature and status of the Anglican Communion", adds:

The conference makes this statement praying for and eagerly awaiting the time when the Churches of the present Anglican Communion will enter into communion with other parts of the Catholic Church not definable as Anglican in the above sense, as a step towards the ultimate reunion of all Christendom in one visibly united fellowship.

It is the opportunity to fill in this gap of Anglicanism that carries the appeal of a program of union with the Eastern Communion and the Old Catholic Churches. If the principles of Anglicanism express the conviction of the members of the Anglican Communion that within that Communion are found the most effective means of salvation for souls that look for strength to the ministry of an historic Church basing its teaching on Holy Scripture, is she justified in withholding opportunity to share her heritage from those on the Continent of a common lineage, but incomplete spiritual inheritance? If sacramental grace derived through the historic episcopate is considered essential to members of the Anglican Communion, shall she hide her light under a bushel; and not let it shine forth among nations that are other than Anglican by heritage or tradition? As long as the Anglican Communion is distinctly Anglican in its structure, an international appeal is impossible. As Dr. Heiler has indicated, she cannot be prophetic nor even dynamic. Of necessity she must continue to be static and satisfied with her peerless in-

THE SPIRIT OF MISSIONS



THE BISHOP OF JERUSALEM
The Anglican See in the Holy Land brings our
Communion into intimate contact with all
Christendom

tracommunal organization. When however the Providence of God ordains that the mission of Anglicanism coalesces with the mission of Catholic Churches of other races, the day of fulfillment of her international mission has dawned. Hence the value of such coalescence of mission through union with the Eastern and Old Catholic Churches.

From this union would result an international ministry organically welded for prophetic offering of the peculiar grace conveyed by that historic ministry to many races. International prophecy, which rightly would be considered an act of intrusion by an isolated Anglican Communion, becomes an international obligation when that Communion becomes an organic part, and a contributing element, of a more comprehensive Church. In Holland, Germany, Austria, France, Switzerland, Poland, Czecho-Slovakia, Jugo-Slavia, the Anglican Communion as a part of an international entity would have an enlarged mission. Her obligation to the continent of Europe would not be discharged merely by offering the consolation of the Church to Anglo-Saxons.

She would enter at once into her larger responsibility of international service.

If union with the Eastern and Old Catholic Churches is viewed from this standpoint the undue emphasis on the blending of lines of Episcopal succession in the reunion of Catholic Churches will be moderated; and such considerations properly placed in a very subsidiary position.

A study of the *apologiae* of those of the Anglican Communion who enter the Church of Rome seems to reveal that the question of orders is only an excuse or a secondary cause, rather than a reason. The most conscientious among those who have made their submission to the Papacy are they who have felt cramped by the extreme nationalism of Anglicanism, and craved a more comprehensive mission for their ministry. My friend, the Rev. C. B. Moss, who has made reunion with the Old Catholics his life service, referring to this aspect of reunion states:

A wider horizon would open for the whole Anglican Communion when it came to be generally recognized that we were in full communion with bishops and Churches on the continent of Europe. The ecclesiastical Straits of Dover would cease to exist. Lord Hugh Cecil has said that the only reunion that is worth having is international; and on the other hand the first thing that led the thoughts of Robert Hugh Benson was his realizing that outside of the English-speaking world and its dependencies the English Church was nowhere.

These considerations are not put forward because they open the door of opportunity to the Anglican Communion. If the movement towards organic unity in which the Anglican Communion has been prophetic and the Episcopal Church especially dynamic is to be viewed not merely as an emotional, or at the most a pious, gesture, but as an expression of real conviction and the basis of real consecration, a call to coöperation in the initial stage of the development of a truly international Church carries a challenge.

By the Providence of God the Anglican Communion alone is in a position to give substance to such a movement. To no other communion has been granted the opportunity to carry the principles of the primitive Church into the remote corners

THE ENLARGING HORIZON OF OUR COMMUNION

of the world. With an instinct for colonization has been combined an impulse to maintain and propagate the faith of the Church of the Motherland. The democratic trend of the Anglo-Saxon mind has estopped any tendency towards an ecclesiastical hegemony. While loyalty to essential principles has been retained everywhere, the various Churches have adapted themselves to local conditions and maintained a spirit of accommodation each to the other.

The Eastern Orthodox Communion possesses the same elements of appeal to the primitive Church and the same democratic principles. In recent years emigrants have carried Orthodoxy to the uttermost parts of the earth. Nationalism, however, has beclouded the issues of Orthodoxy and has prevented a unity of spirit among the *diaspora*. For this reason Orthodoxy cannot at present exercise her traditional gift of international vision. Were this not so the strength and influence of Orthodoxy in the United States would equal that of our Church.

The Roman Communion, if defined in terms of papal autocracy, is more extensive than the Anglican Communion. It must be remembered, however, that Roman unity is localized in the Pope. Many of the nineteen Churches that compose the Roman Communion have very little in common. They all differ, sometimes radically, in either polity, discipline or worship. It is practically impossible for a communicant of some of the Churches to obtain letters dismissory to another Church in the same communion. Naturally the spirit of democracy will be found lacking in a communion thus organized. Credal addenda present another barrier to an immediate approach by Rome to other communions on the basis of a concordat of reunion. Conformity by absorption is the only possible program of unity open to Rome at present.

The possession, therefore, of the element of ecumenicity in a manner that makes them immediately available for a more comprehensive mission is the peculiar treasure of the Anglican Communion.

The richness of the spiritual treasure



THE RT. REV. W. C. DOANE

A pioneer member of the Commission on Ecclesiastical Relations who had the wider outlook which the Church now seeks

that is Anglicanism has been garnered through the centuries and has followed the Anglican race as it traversed the four seas. Directly or indirectly it has been bestowed upon those of many races and climes that have accepted Anglo-Saxon culture. The tree shall have flourished in vain if the leaves of the tree be not "for the healing of the nations". By definitive acts of other nations and peoples the isolated *ecclesia anglicana* has received a call to international service.

This service does not involve a change in viewpoint nor conformity to other ecclesiastical rites and customs. It does exact a spirit of fellowship with those who differ in tradition and culture: it does not exact a spirit of inclusiveness that accepts as a concomitant of intercommunion the use of other rites and the practice of other types of discipline. This ideal of a communion embracing several rites and forms of discipline, while it shatters Rome's claim to ecumenicity through papal autocracy over nineteen individual Churches, becomes the source and center of ecumenicity in a Church reunited on democratic principles.

The approach to the dissenting bodies in both the Protestant and Lutheran groups would be made thereafter on a new and firmer ground. No longer can the prophets of unity be content with stimulating a desire to remove the shame of disunity among racial brethren in Christ. They must think and prophesy in terms of a comprehensive Church that is not satisfied with an organically united Church for Anglo-Saxons, but seeks to create for mankind a united Church for all nations, based on primitive and democratic principles. The appeal of Anglicanism to dissentients dwindles to nothing when contrasted with the appeal of a Church Universal.

If the vision of the Anglican mission that we have tried to unfold is caught by the Churches of the Communion, a spirit of consecration must displace the spirit of partisan interpretation. Today the best minds in the Church are spending their vigor on the definition and defense of private interpretation of the content and tradition of Anglicanism. Comprehensiveness within the Church has been one of the glories of Anglicanism. It is natural that men should differ in their interpretation of the speculative elements in theological thought and doctrinal prac-

tice. It is likewise natural that emphasis on differences in interpretation should lead to partisan cliques within a communion that is purely racial with no vent for mental exploration save introspection. Will not the international challenge raise us above that and constrain those who are exponents of diverse interpretation to exercise their prophetic gifts for promoting convergence, rather than divergence? The Church must be centripetal rather than centrifugal if we are to enter into our larger heritage. The higher call demands of the extremists and individualists, be they ultramontane or radical, a dedication of the fullness of their convictions without sacrifice of principle to the spirit of united service.

It is a challenge such as this that the patient efforts of such pioneer leaders in the Episcopal Church as Bishop Coxe, Bishop Kerfoot, Bishop Huntington, Bishop Doane, and many others strove for as members of the Commission on Ecclesiastical Relations. They have passed to their reward. Yet their works do follow them. We have entered into their labors. The seed that they have sown is ripe for the harvest. God grant that we may be faithful and efficient reapers.

Japanese Layman Gives Trust Fund to Tohoku

THE RT. REV. NORMAN S. BINSTED, Bishop of the Tohoku, has had the unprecedented experience of receiving from a Japanese layman a trust fund of more than two hundred thousand yen for the benefit of the diocese. The donor is Dr. Imaizumi, a faithful Christian, a member of the vestry of Christ Church, and a professor in the Imperial University of Sendai. Bishop Binsted says:

We are to organize a *Zaidan Hojin* (Foundation), the president of which is to be the Bishop, who will have authority to appoint the other officers.

Dr. Imaizumi is to receive the income from the property during his lifetime. He is to be responsible for taxes and other expenses connected with the administration of the estate. After his death, his widow is to receive one-half of the income during her lifetime and the re-

mainder will go to the diocese. His children are to be provided for from a separate fund.

The income from the fund, when available, is to be used for the work of the Church in the Tohoku at the discretion of the Bishop and Board of Directors. At least one-tenth of the income is to be added to the capital each year.

The Bishop of the Tohoku, after Dr. Imaizumi's death is to give fatherly advice and counsel to such of the children as are members of the Sei Ko Kwai.

The present income from the property is about Y 650 a month.

If this matter goes through successfully, it will be an epoch-making event in the history of the Japanese Church, and I hope will become an example which others will follow.

Dr. Imaizumi's son enters the Virginia Theological Seminary this month to complete his studies for the ministry of the Church in Japan.

Miss Seaman Befriended Liberian Girls

Following her apprenticeship at the House of Bethany, Emily deW. Seaman pioneered into interior, founding Schuyler School, Balomah

By the Rev. Artley B. Parson, S. T. M.

Assistant Secretary, Department of Foreign Missions

ON July 21 after an illness of three months, Miss Emily deWint Seaman died in a private hospital in Asheville, North Carolina. Born on June 9, 1865, she was the last child to be born in the old deWint homestead, Locust Grove, which was later destroyed by fire. A great granddaughter of John Adams, second President of the United States, she began her life of service in Dutchess County, New York. Later, after taking training at the Deaconess Training School in Philadelphia she went to Liberia, from which field she had recently been retired. Mr. Parson, who, as Assistant Foreign Secretary, visited Liberia a few years ago, attended the Le Zoute Conference on Africa, and is in constant, intimate touch with our missionaries there, has written the accompanying article on Miss Seaman's twenty years in Liberia for THE SPIRIT OF MISSIONS.

EMILY DE WINT SEAMAN gave herself as a missionary in Liberia in the spirit of one who counted the Christian life an adventure. In 1910 she went to Africa for one year in response to an urgent need to relieve the staff of the House of Bethany, especially the principal, Miss Ridgeley. That one year was enough to win her complete devotion to the girls and women of Africa. She had no sooner returned to the United States than she applied for a permanent commission to be assigned to work in Liberia. She had suffered seriously from African fever in that first year and now it may be told that medical advisers counseled against her returning to Liberia for more than a short time. She gave, however, twenty years of happy service.

For the first nine years Miss Seaman served at the post of her first choice as teacher in the House of Bethany, Cape Mount. Her influence was strong in the work of the local church and she graciously led African girlhood into a knowledge of the finer graces of living. Work for girls and women is of great importance if we are to see the African tribes taught the way of Christ. The Le Zoute Conference on Africa in 1926 stated:

Africa will never be won for Christ until her women are won. Their sorrows, which are many, call for relief. Their influence, as wives and mothers, is paramount. A wise strategy would seek to enlist them for the Christian Mission. Gain the women, and you will gain the men—the reverse is not so certain.

This task is exceedingly difficult since the girls of Africa are by tradition considered as not in need of education. They are candidates for marriage and nothing more. Young women of marriageable age are sold or exchanged, or in some cases presented by their fathers or guardians as a mark of friendship or means of gaining favor. It is beyond their comprehension why tribal girls should be taught "book". Accordingly each step of the missionaries to bring education, even of the simplest sort to African girls, has been vigorously opposed by the tribal leaders, unbending in their rigid traditions.

Miss Seaman served her apprenticeship in learning the ways of the peoples of West Africa at Cape Mount, but she became convinced that other tribes in other villages needed what she had to give. Accordingly she pressed on in her pioneering and in 1920 transferred her residence

THE SPIRIT OF MISSIONS

to Balomah, in the inland country, two days' journey over a long winding trail, to the east of Cape Mount. In traveling thither one passes over historically tragic soil, for at Gonan was the famous slave town of old King Peter, who had established this as a center of that thriving nefarious traffic in the souls of thousands of unfortunates from the interior tribes. One passes out of the Vai country with its Mohammedan influence into the land of the Konyeh Golahs. She was the first apostle to bring the message of Christ to this tribe. The Golahs are one of the most conservative of the tribes, and probably more than any other tribal group in Liberia, had opposed the entrance of the influences of civilization. They had also refused to adopt the message of Islam. This new missionary work began just as a war of rebellion had ceased. The country was desolated; the population reduced; the towns were in ruins; the people fearful and suspicious.

Single-handed this quiet woman supervised the building of a simple home, called together a few girls and started a school which in time developed into the Fanny Schuyler Memorial School. To it Miss Seaman gave her life. For the most part she was alone except for such limited staff of poorly trained African assistants as she could find.

The school stands set off by itself on a

hillside on the western slope of the town, in a small clearing. Close to its buildings are the trees of the fringe of the great silent Golah forest.

Here Miss Seaman taught her girls the simple things of rudimentary education, the useful arts of domestic life, and the immortal truths of our precious faith. She met at first frigid indifference or open enmity. But she went ahead hopefully, slowly gaining friends until the school became well established, houses of worship were erected, not only at Balomah, but at outlying towns, Maccah and Genne, and the Golah peoples wondered how they ever had lived without this great friend representing the great God. She became trusted and loved and was looked upon as the Mother of the community. She was their spiritual leader, for she went about holding services, teaching about the Kingdom of Heaven, appealing to young and old to follow the Divine Master. She labored unostentatiously with great patience, an intimate understanding of their ways, and an undiscourageable spirit. She was a joy to the people of the tribes. She was an inspiration to her workers.

As one life is laid down on earth, others must carry on the torch. Miss Susan S. Mitchell has succeeded to the post of principal of the Balomah School and alone is carrying on the unfinished work of Miss Seaman.

Workers Among Deaf to Meet in Chicago in October

THE CONFERENCE OF Church workers among the Deaf in the United States will hold its third triennial meeting on October 8-9 in Chicago. Bishops and other deputies who will stop in Chicago on their way home from the General Convention have been invited to make addresses.

Among the important projects to engage the attention of the conference will be the completion within a prescribed period of the Re-inforcement Fund which was begun over a year ago. This fund of thirty thousand dollars is to be an endow-

ment for the better prosecution and stabilization of the work. It has now reached the sum of over eight thousand dollars.

The present officers of the conference are the Rev. Oliver J. Whildin, President; the Rev. Herbert C. Merrill, first Vice-President; Mr. Harry E. Stevens, second Vice-President; the Rev. Guilbert C. Braddock, Secretary, and the Rev. H. Lorraine Tracy, Treasurer.

The official organ of the conference is *The Silent Missionary*, (5005 Embla Avenue, Roland Park, Baltimore, Maryland).

Parish Leadership in Religious Education

Each parish must look to its rector for educational leadership which results in intelligent, active, coöperating Christian personalities

By Sarah Cadoo Leidt

Director of Religious Education, St. Bartholomew's Church, White Plains, N. Y.

IN this article, the last in a series of four on the work and ideals of the Department of Religious Education of the National Council, Mrs. Leidt discusses the need for the rector's active leadership in an effective parochial program of religious education. Earlier articles in the series were: I. RELIGION IN THE LIFE OF YOUR CHILD (*April, pages 221-28*); II. HOW SHALL I TEACH RELIGION? (*May, pages 313-21*); III. THE CHURCH AND ADULT EDUCATION (*July, pages 477-83*).

IN ITS MOST fundamental need the task of educating children in religion is identical with that of educating adults in religion: both require a parish environment which is vibrant with the spirit of Jesus. Let us examine this need in more detail. Just what are the marks of such a parish? How can such an one be distinguished from others? Not necessarily by anything which appears in statistical records, although there are three or four of those which are good indicators. Not necessarily by the possession or lack of certain features of organization. Not even necessarily by an air of bustling activity or friendliness. What, then, are some positive indications? Jesus said, "By their fruits ye shall know them."

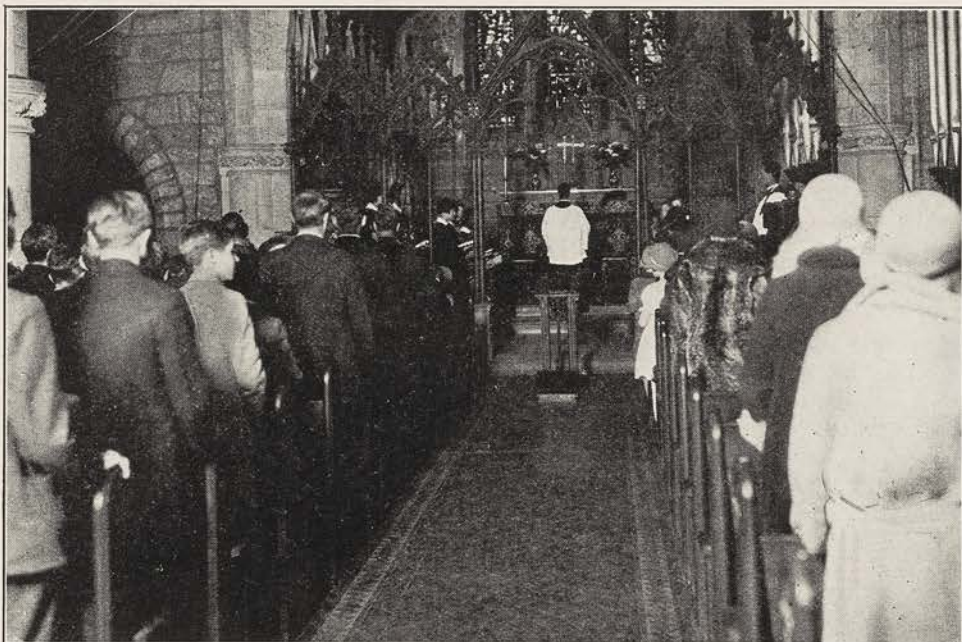
Let us look, therefore, for fruits of personal morality on the part of the individuals who make up the parish. Let us look for fruits of corporate morality, the same high moral standards on the part of the parish in all its dealings that the individuals maintain in their lives. There should be fruits of intelligent attitudes and actions on social, national,

and world-wide problems, on questions of industrial, economic, and missionary significance. There should be fruits of fellowship and harmony, of consideration for others and respect for personality in neighborly relationships both near and far. There should be fruits of comradeship with God, of sharing in the purpose, participating in His endeavor, growing in His likeness. As these fruits develop they are likely to cause certain changes in statistics, organization, and atmosphere.

In a parish where Jesus is made the Head, there will usually be new members of His Body: Baptisms and Confirmations will increase. There will usually be a greater need for spiritual strength, so the number of communions made is likely to increase. There will be a greater sense of responsibility for the work of the Kingdom, so the financial statements are likely to indicate a desire to discharge that responsibility, both as regards gifts for parish work, and the general Program of the Church.

A parish whose spirit is that of the Master is likely to show it in the desire of its people to share their life in Him, to become more intelligent in it, and to unite to serve Him. There is no necessary organizational form of expression of this desire, but there is almost sure to be especially adequate work for children and young people, good training for teachers and leaders, there is likely to be adequate opportunity for group study and action on the part of adults, there are likely to be frequent informal opportunities for sharing inspiration, for corporate practice of the presence of God,

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A RECTOR CONDUCTS THE CHURCH SCHOOL SERVICE

A rector may find his best contact with the children to be through this service each Sunday, giving a brief talk embodying the theme of the lesson for the day

for "the fellowship of kindred minds." Somehow, adequate arrangements for participation in the great Mission of the Church will be made; that means reaching out with the love of God to those among the parish group who would be reborn in the Spirit; it means reaching out to all who are in need of Him, both near and far; it means showing Him forth, that all men may feel His power and their need and come unto Him. So personal evangelism and social service at home and farther away will be well carried on.

It need scarcely be said that in this parish, the atmosphere of striving and strength will be dominant. There will be friendliness for the stranger as a result of seeing him from God's viewpoint. There will be the fellowship among the individuals which comes from deep understanding and the sharing of fundamental purposes. Even in the empty church will be felt the presence of God.

Such a parish will be made up of men and women on fire with the spirit of

God. The vitality of the group will depend on the vitality of each.

II

AT THE OUTSET we undertook to describe a suitable atmosphere for the creative education of children or adults in religion. It is evident from this description that a parish environment suitable for the work of education must be itself the result of the educational process. If we are to wait for such an environment before undertaking educational work we are not likely to begin. This process is similar to that in all situations where growth is involved. A spirit of seeking makes possible the first steps in education, these in turn increase the desire, which again results in better educational work. So it is an interacting series, which, if carefully cultivated, ends in a dynamic parish life.

To what leadership shall we look for the start of this interacting series of experiences looking toward the realization of the Kingdom? Those who have fol-

PARISH LEADERSHIP IN RELIGIOUS EDUCATION



THE DIRECTOR OF RELIGIOUS EDUCATION AND RECTOR CONFER
These two plan together the educational work of the parish, each contributing the values inherent in a different personality and training

lowed these articles in their attempt to explain the work of the Department of Religious Education will have no difficulty in determining to whom the Department looks for the leadership of this educational enterprise of the Church. No one in national or diocesan office can be the active leader in any parish. No one in subordinate rank in a parish, no matter how well-trained and effective he or she may be, can be the chief teacher in that parish. No one save he who is shepherd, pastor, and priest can be educator.

This is true in the nature of the task involved as we have set it forth. Growth of persons in the belief and practice of their religion is the process of education. The promotion of that growth is the spiritual care of his flock to which each rector is called. No one else, no matter how skilled in the technique of teaching or how learned in educational psychology, can take the place of leadership in Christian education which is the minister's by right and by fitness.

He may call to his assistance all those whom he needs to share in his task and to make their contribution of special aptitudes or skills, but in him is the most effective guidance to be found. He is the pacemaker in following in the Way of Jesus. His is the task of studying his people so as to bring to bear the right stimulus to progress in the Kingdom. His is the task of becoming aware of their most fundamental needs so as to supply the means of meeting them. His is the task of using the means of education which are at his disposal so as to produce the best results in Christian thinking and Christian living. Details of this may be delegated but there is no effective way of avoiding the post of chief teacher. Furthermore, care must be taken that those charged with the execution of details shall also keep clearly in mind the high purpose toward which each detail must contribute. In the work of Christian education no one may risk the result of becoming so engrossed with the trees that he fails to see the forest.

THE SPIRIT OF MISSIONS

Because situations differ, each minister must find for himself the way of exerting his influence as guide. As regards the children some position giving regular contact with them is necessary. More than one rector has had an experience similar to this: A certain church school was superintended by a capable and loyal layman. Somehow the rector came to see that the leadership of the education of the children should be his and he became superintendent. The result in response to calls for service on the part of the school staff, in faithfulness, in new interest on the part of the children, was marked. It was so marked that people looked about for a reason—when it was plainly before them in the more direct connection of the rector with the school.

Another rector may find his best contact with the children to be after the fashion of the one who conducts the church school service each Sunday, giving a brief talk embodying the theme of the lesson for the day. The children regard it as their rector's counsel for them, and as such value it highly. And they further increase its meaning to them by devoting their class periods to its study.

Active leadership in the training of assistants is another part of this aspect of the rector's work. Regular conferences with church school teachers, with study class leaders, and organization officers are most desirable. He will be one step ahead of them in having thought out the fundamental significance of their work and able to help them see the vision of its meaning and find the impulse to its more effective performance. What may it not mean to the parish whose rector conducts a service of preparation for the leaders of all parish activities before their monthly Corporate Communion? What may not follow in the case where prayer groups for leaders in parish work meet with the rector each week? Leaders whose religious life is growing are necessary if the educational work is to result in changed lives on the part of those whom they touch. We are too prone to assume the vitality of the religious experience of those whom we ask

to undertake to guide and lead others in the search for the way of discipleship. When men and women have worked and thought and prayed together their contacts are electric with the bond of a deep inner understanding. This hidden spring of vitality will overflow in other relationships so that more may be fired with the desire to be part of this eager, moving, growing parish life. The contagion of Christianity is strong in proportion to the reasonable zeal and forthgiving spirit of its exponents. But those who have caught the infection need careful teaching concerning the implications and practical expressions of their new loyalty. It is dangerous to hold that "religion is caught, not taught" for we cannot rely on inspiration to develop Christian standards, habits, and attitudes. Yet most men whose religion is a living reality have come to it by contagion from others whose religion lives. So this cultivation of his corps of assistants is a most important feature of the chief teacher's task.

This viewpoint about educational work and the rector's relation to it opens up new possibilities in the field of pastoral care. Calls cannot be merely a social occasion with resulting good will for the caller and the parish he represents. Each visit may be made to contribute toward the Christian education of all concerned in it. Conversation which goes on against a background of vital parish life may easily be guided to add its bit to the understanding of Christian living, to the building of Christian habits, to the growth of Christian loyalties.

It is evident from what has been said that a happy adjustment between rector and parish, a suitability of temperament and ability is of paramount importance to successful parish work. Realizing this the Commission on the Ministry of the Department of Religious Education have studied the matter of the placement of the clergy. They have made an exhaustive survey resulting in certain conclusions which may result in some canonical changes and the possibility of far more intelligent and suitable filling of vacant

PARISH LEADERSHIP IN RELIGIOUS EDUCATION

parochial and missionary posts. Such a result should be of great value to the Christian lives of those souls making up the parishes and missions in question. The rector is the leader and guide in the spiritual life of his people, he is their teacher. Men who are unhappy in their parochial relationship cannot be inspired, God-revealing leaders. The Church needs not more clergy but men better fitted by natural aptitude as well as training for the posts they hold. (See SPIRIT OF MISSIONS, July 1929, pages 434-8, and August 1930, pages 547-9.)

III

WE MUST not fail to take into account the relation to the educational work of other members of the parish staff. Many parishes have assistant clergy, deaconesses, social service assistants, or directors of religious education. The same principles of fellowship and striving in the way of Christ apply to their mutual relationships as have been suggested in the case of the other assistants in the parish. One can lead others to value and to practice only that which he commends to them by its expression in his own life. Each member of the staff should realize that he is the rector's assistant in his educational work. Each one should share in the achievement of the fundamental aim of that work, the development of Christian persons who take their full place in the building of the Kingdom. For a social service worker to lose sight of this objective in the press of securing jobs for the unemployed, or in helping broken families to become adjusted, is no less tragic than for another member of the staff to forget

the chief purpose of choir rehearsals and appropriate vestments. Just so with this new officer known as the director of religious education. Almost always this post is filled by a woman, (although there is no inherent reason for that), and one with training in religion and education. The standard of preparation set by the Department of Religious Education is summarized as follows:

Adequate preparation for the work of a director of religious education includes spiritual discipline, and such academic training as will enable her to serve acceptably as a member of a parish or diocesan staff. Experience shows that successful work is usually the result of a training that equips one with a broad knowledge of American life, an understanding of current movements in religion and in education, and a knowledge of the history and teachings of the Church. Such training involves a four-year college course and an additional year of specialized work, preferably at a church training center.

An Educational Creed

CHRISTIAN religious education seeks to present fundamental theological, moral, and spiritual truths in such a way that they may become inwrought as actual experiences in the lives of all sorts and conditions of men. To this end we seek to employ scientifically sound methods, not relying upon compulsion, competition, and mere rote-learning. Our objective is to make the religion of the individual an organic part of his daily living, interpreting and fructifying all his activities. It is our purpose not to impose religion from without, but to evoke it from within, arousing the innate religious faculty which is the divine heritage of every human being. Religion so evoked will not only withstand the shocks of skepticism and materialism, but in spite of them will grow constantly throughout life as no mere verbal belief could ever do. We hold that the great need of the day is a living, personal experience of Jesus Christ and a whole-hearted commitment to His cause.—DEPARTMENT OF RELIGIOUS EDUCATION.

Considerable technical skill and experience are necessary. There is a temptation to stop there, to realize that one perhaps knows better

how to teach than most other members of the staff, to take to oneself the duty of dictating the policies and methods to be followed in the educational work. This is a misunderstanding of one's function in the Church as well as of the principles of education. Truly, one may, indeed probably should, have more skill in the technique of teaching than others on the staff but this must be used in relation to the main aim of the educational work. Never is technically good teaching an end in itself but rather a means to the far greater end of growth on the part of each in the parish group, from rector down to the smallest Little Helper. Rector and director will plan together the educational

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work, seeing the task from the same underlying viewpoint, each contributing the values inherent in a different personality and training. Details of execution will be divided in such a way that aptitudes and skills of each are used to best advantage and so that the function of leadership in spiritual development is evident in the work of both. The director is likely to have supervision of class teaching, of teacher training, of organizations working with children and young people, looking to the rector for help in relating all these to the parochial program for building the Kingdom.

Such a method of work presupposes two personalities capable of respecting each other and of working together; it assumes a rector who knows when he should delegate responsibility and how to use the skill of a specialist, and it assumes a director who has an eye for fundamentals and a capacity for contributing to a large result.

IV

TO THE RECTOR, then, each parish looks for leadership in the educational work whose desired result is intelligent, active, coöperating Christian personalities. This is no new task and imposes no new burden. In fact, it relates and gives meaning to activities long custo-

mary, whose significance is not always appreciated. It throws new light on the purpose of sermons, on the work of preparation for Confirmation, on the activities of organizations, on parish calling. When special skills are called for and help is necessary the staff of the Department of Religious Education of the National Council are ready to serve as consultants. See or write the appropriate officer for help with the church school, its direction, its administration, its curriculum, the training of its teachers, the methods for use with its pupils; for help with adult prayer groups, problem groups, reading programs, in meeting the needs of parents; for help with Confirmation classes, young people's organizations, Little Helpers branches, weekday work for children. The Department offers its help in any activity which may promote active, intelligent, whole-hearted devotion to Christ and His work.

This work presupposes only an earnest acknowledgement of Christ as the active Head and Director of all the work of His Church, and a sincere desire to embody His teachings in the lives of people in all their contacts today. There are possible no reservations as to ideas and methods which we desire to use, but only a complete consecration to seek and to follow the will of God in these things.

Church Faces Changing Conditions in Indian Work

THE BISHOP OF South Dakota, the Rt. Rev. H. L. Burleson indicates a significant development now taking place among the Indian population in South Dakota.

A report written by his Suffragan, the Rt. Rev. W. Blair Roberts, which Bishop Burleson also has signed, says:

In the Indian field we are wrestling with a very real problem. Changing conditions among the people, the constant encroachment of the whites into what was formerly exclusively Indian territory, and other hitherto unknown forces are altering the aspect of this great work. Practically the entire Sioux nation has been

converted to Christianity. Our task now is to help them adapt themselves to the new influences which are coming into their lives, and to the new environment in which they now find themselves. Their old-time leaders in the Church are gradually being taken from them, either by death or retirement because of old age. A few years ago our outlook in this respect seemed almost desperate.

But I am glad to report that this has changed. During the past two years two young white men have come to us from the seminaries, and next June two more will join our ranks. Others . . . are looking forward to working in our Indian field. Under the new conditions we shall need white leadership more than ever before and I thankfully report that the prospects appear bright for our receiving it.

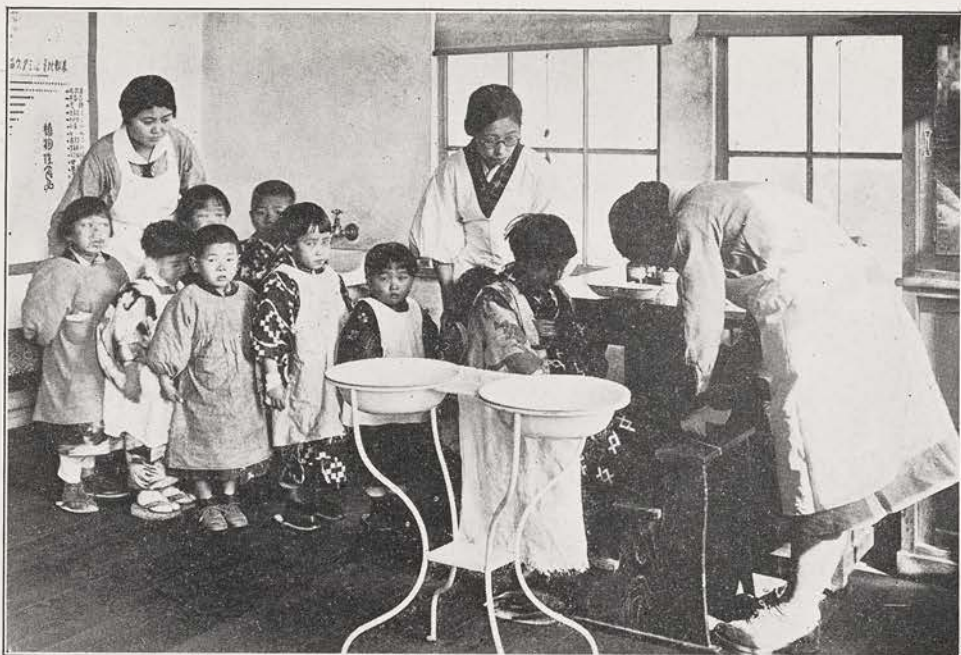
The Spirit of Missions

PICTORIAL SECTION
Eight Pages of Pictures from the Field



THE CONTINENTAL DIVIDE IN COLORADO

Rocky Mountain National Park has the highest average elevation of any national park in the United States. It is traversed by one of the highest and most rugged sections of the entire Continental Divide.



ST. LUKE'S HOSPITAL CONDUCTS TSUKISHIMA KINDERGARTEN CLINIC, TOKYO

In coöperation with municipal authorities our medical center in Tokyo cares for the health of school children. Nearly every child in this school had some skin trouble when work was begun



THE FAMILY OF HANKOW'S FIRST MARTYR, FUNG MEI-TS'EN

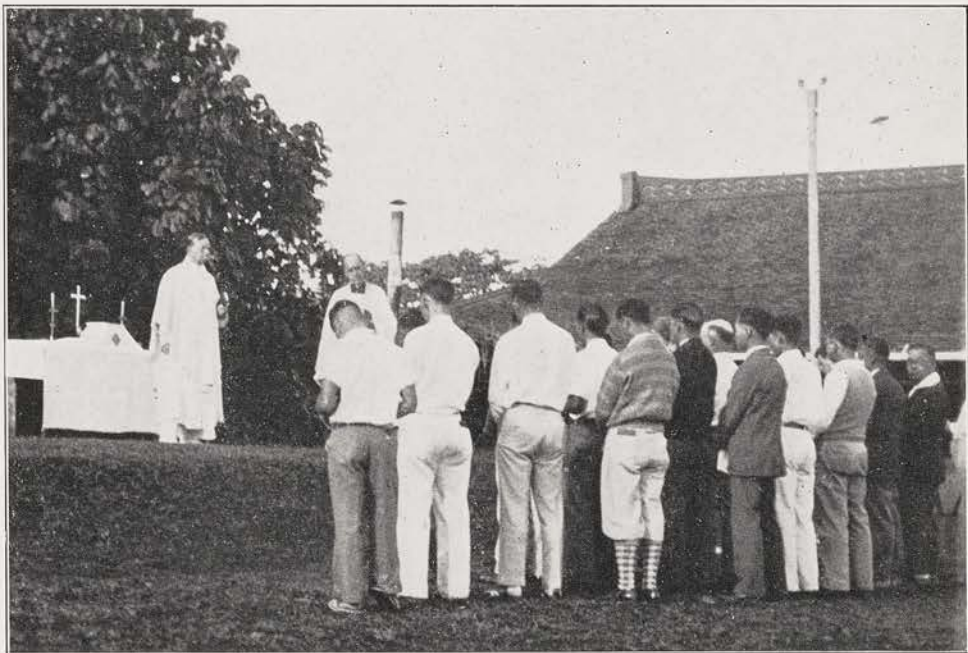
The National Council has authorized an effort to raise a fund of \$5,000 to care for this stricken family, the eldest son of which is blind. (See July SPIRIT OF MISSIONS, page 489)



S. P. G., London

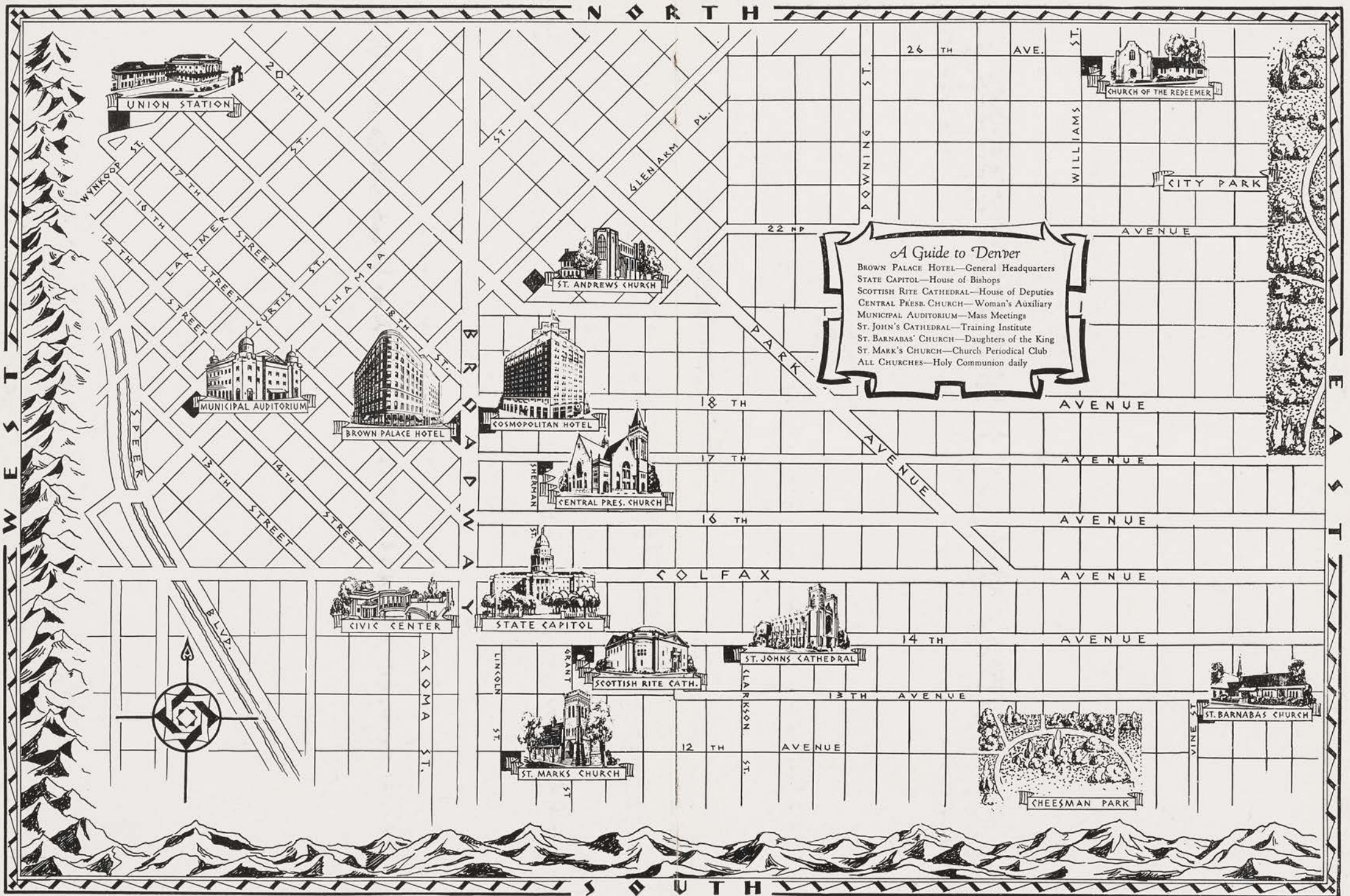
WEAVERS, WOMEN'S INDUSTRIAL SCHOOL, NANDYAL, INDIA

One of the most vital questions confronting General Convention is the invitation from the Church in India to undertake work in Dornakal. (See page 573)



OUTDOOR SERVICE AT A LAYMAN'S RETREAT NEAR HONOLULU

Twenty-five leading Churchmen representing six racial groups participated in this week-end retreat conducted by Bishop Littell at Kokokahi. In Hawaiian, Kokokahi means "one blood"





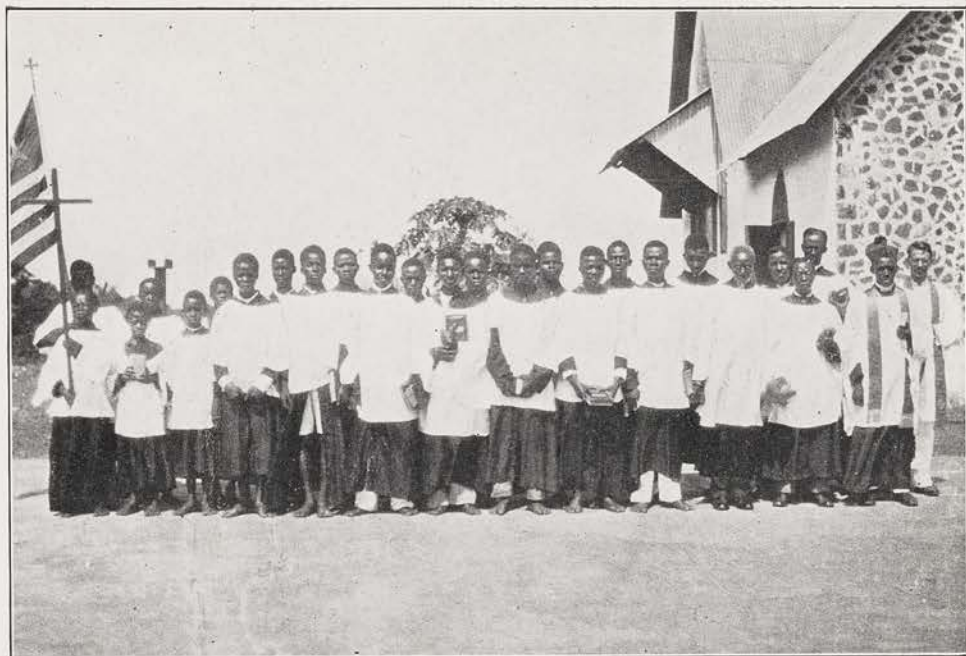
MEMORIAL SERVICE FOR MARY ELIZABETH WOOD IN WUCHANG

On the platform of Stokes Hall, Boone Library, where the commemoration exercises were held on June 13, are Bishop Roots, the Ven. L. T. Hu, and the Rev. R. E. Wood. Hwang Chien Chung, Provincial Commissioner of Education, is speaking



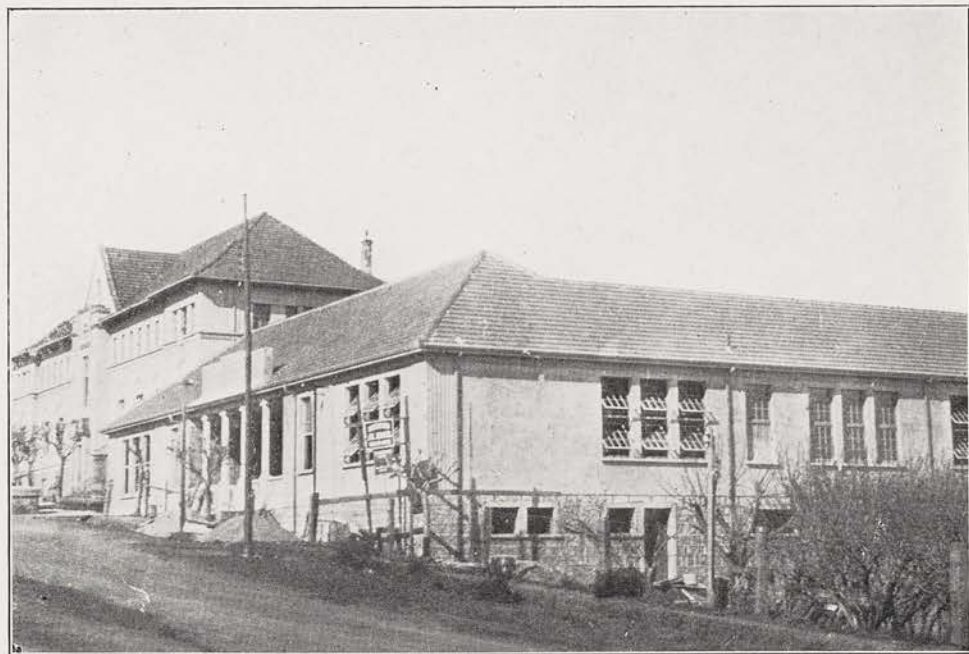
BISHOP ROWE'S SECOND 1931 CONFIRMATION AT NENANA

Fifty-two Indians and one white man were confirmed at the service. The congregation was so large that it could not crowd into the little St. Mark's Church, consequently the outdoor service



CHOIR, ST. JOHN'S CHURCH, CAPE MOUNT, LIBERIA

The congregation in this important Liberian seaport is in charge of the Rev. W. J. Reed, who is now in the United States on furlough. He is also principal of St. John's Academy and Industrial School



KINSOLVING HALL, SOUTHERN CROSS SCHOOL, PORTO ALEGRE, BRAZIL

This recently completed addition to the material fabric of our school in Southern Brazil commemorates the more than forty years' ministry of our pioneer missionary bishop to Brazil, Lucien Lee Kinsolving



AN IGOROT-CHINESE

One of the children we reach at Balatoc gold mine near Baguio, P. I.



IN HONOLULU

Little Churchmen typical of many whom we reach through our Oriental work



THE REV. ROBERT F. WILNER

And one of his new catechist layreaders, Eugene P. Pucay, in Baguio, P. I.



THE VEN. EFRAIN SALINAS

The Archdeacon of Jalisco, Mexico, is an energetic itinerant evangelist

Seminarians Gain Social Work Experience

Cincinnati Summer School completes ninth annual nine-week session offering students adequate help in social case work methods

By the Rev. C. Rankin Barnes

Acting Executive Secretary, Department of Christian Social Service

WHEN RUGGLES FAILED to meet me at the Workhouse gate, I realized something out of the ordinary had happened, for Ruggles is the kind who keeps his appointments. But the turnkey said, "No, if you're looking for that young welfare worker, he's gone." Only later did I learn the reason. Ruggles was mad! He had suddenly discovered that one of the workhouse inmates, in his desire to be paroled, had been induced to promise a certain lawyer one hundred dollars to accomplish the parole. Ruggles knew that absolutely no legal services were needed to apply for a parole, that reference to the Welfare Department was sufficient, and that the lawyer was really accepting money under false pretenses. And Ruggles had started on his trail, with blood in his eye and a plan in his head. The plan worked. Faced by one who knew the facts, the lawyer disappeared from the case. The one hundred dollars was never paid.

It happens that Wilbur Ruggles, a young candidate for Holy Orders from Massachusetts, and a student at Yale Divinity School, was one of this year's student body at the Cincinnati Summer School on Social Service for Candidates for the Ministry and Junior Clergy. He was learning to meet human problems in a practical way; to apply social case work technique to individual situations; to bring religion to grips with life. He was one of twenty-five students, representing ten seminaries, who spent July and August at the Cincinnati school.

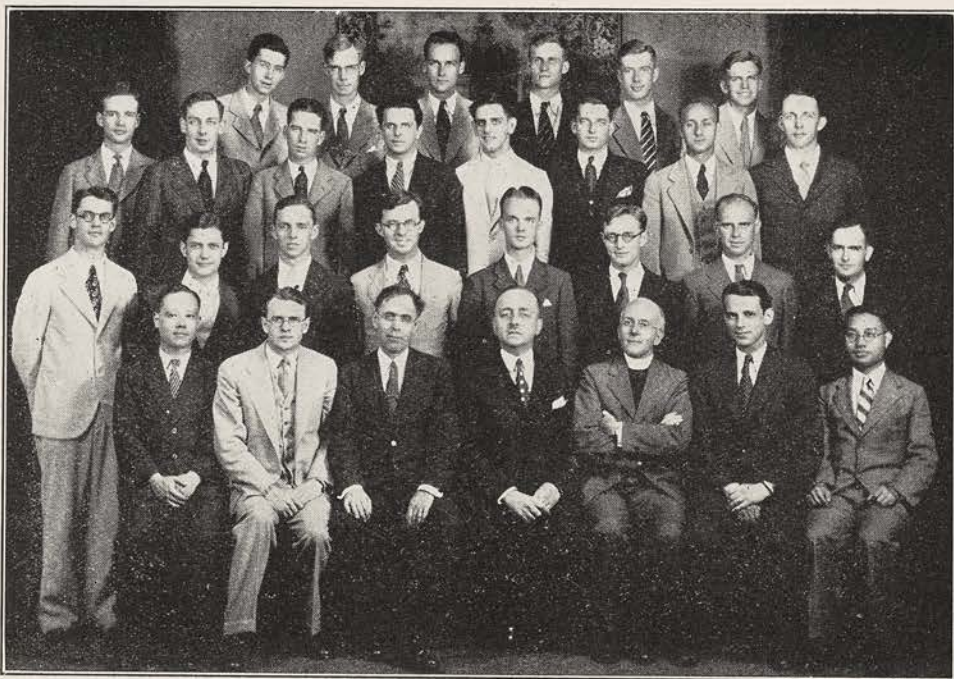
The Cincinnati Summer School, now nine years old, owes its origin to the conviction of Dr. William S. Keller that the only way to afford divinity students the

needful background for effectively helping their later parishioners is to give them practical training, under careful supervision. Dr. Keller, a physician by profession, is not only a devoted Churchman but an experienced social worker. He is a vestryman of Christ Church, Glendale, Chairman of the Department of Social Service of the Diocese of Southern Ohio, and President of the Cincinnati Social Hygiene Society. He is anxious to see the younger clergy equipped to synthesize the spiritual approach of the Church and the scientific method of social case work.

Beginning in 1923 with four students from one seminary, Dr. Keller has seen his "brain child" grow until now twice as many seminarians apply for admission as can be accepted. The growing popularity of this school as a complement to the regular course of the Church's seminaries has enabled its authorities to be more strict as to qualifications. This year none was accepted but college students who had had work in sociology, economics, and psychology, and who had completed at least one year in a seminary.

One of the values of the Cincinnati Summer School plan lies in the wide range of previous background in its student body. Eight American and two Chinese seminaries were represented this year. There were seven men from Virginia, six from Cambridge, three from General, two from Western, and one each from Berkeley, Yale, Philadelphia, Sewanee, Boone University, Wuchang, and St. John's, Shanghai. The men came from every province of the American Church except that of the Northwest. Their universities ranged all the way from Harvard to Cal-

THE SPIRIT OF MISSIONS



CINCINNATI SUMMER SCHOOL IN SOCIAL SERVICE, 1931

The Rev. William S. Keller (first row center) organized this school in cooperation with the Department of Christian Social Service to provide divinity students with the needful background for effectively helping their later parishioners

ifornia and from Wisconsin to Georgia.

For several years now the Cincinnati Summer School has been a joint project of the Department of Christian Social Service of the National Council and the Department of Social Service of the Diocese of Southern Ohio. Inasmuch as the school benefits the future social ministry of the Church as a whole, it is being largely supported by the Church's Social Service Department. The breadth of its service may be judged by the fact that the "junior clergy" are this year represented by the Rev. James A. Mitchell, the new Professor of Pastoral Theology at the Virginia Theological Seminary, the Rev. Robin T. S. Chen, a graduate of Boone University, Wuchang, China, now a student at the Philadelphia Divinity School, and the Rev. Hsi Jen Wei, who trained at St. John's University, Shanghai, and who is now doing graduate work at Wyclif College, Toronto.

Thanks to the cordial cooperation of

the social agencies and institutions of Cincinnati, the men are employed during the day as students in training. Under careful supervision they are receiving clinical experience in social case work. They learn through activity, not from textbooks. The cooperating agencies are the Juvenile Court, the Associated Charities, the Department of Public Welfare, the Adult Probation Department, the Ohio Humane Society, the Cincinnati Social Hygiene Society, the Longview Hospital for the Mentally Ill, the General Hospital, the Children's Hospital, St. Edmund's School for Boys, the Legal Aid Society, and the City Mission Society. These agencies use one or more men, according to their needs.

A fine example of the cooperation given to the school this year was that of the Associated Charities. This agency used four men for the two months. Each week its executive held a case conference to which these four men were always in-

SEMINARIANS GAIN SOCIAL WORK EXPERIENCE

vited. There the cases to which they had been assigned were thoroughly discussed and carefully analyzed. There the men learned the technique of case analysis and the best method of cooperating with other agencies in instances where specialized help—for example, legal, or psychiatric—was needed. Furthermore, each week the Associated Charities executive requested its four seminarians to bring in four of their fellows, working with other agencies. By this means every member of the school's student body received a glimpse of the practical workings of this important agency.

The daily field experience of the students was, however, supplemented by lectures given in the evening at the Diocesan House. During July there was a course in Mental Hygiene by the Rev. Almon R. Pepper, Executive Secretary of the Ohio diocesan Department of Social Service. The August lectures on the Application of the Technique of Social Work to Pastoral Theology were provided by the Ven. Joseph T. Ware, Executive Secretary of the Southern Ohio diocesan Department of Social Service, and assistant director of the school. These basic courses were supplemented by individual lectures by specialists. Three Cincinnati physicians discussed respectively the Physiology of Sex, Endocrinology, and Psychopathology. Questions of family relations, industrial relations, crime prevention, and the Church's contribution to social work were all presented by experts. Furthermore each student was provided later with notes on the lectures.

Naturally the men were so separated by the location of their daily tasks that

the evening lectures were great reunions.

"What can you do to make an honest man out of a fifteen-year-old bootlegger?"

"Hey, Workhouse, have you got out of jail yet?"

"That's all right, how about your spending your time in the psychopathic ward?"

"Where's Dr. Bill?"

"What in the world can I do with a five-year-old boy who insists on stealing razors?"

Each student is working in a different field, each is facing life, each is learning how to serve cooperatively and intelligently, each is getting a personal glimpse of the startling multiplicity of the problems which will later face him in the ministry.

On Sundays the paths of the men separate again. They are now lay readers. One goes to a parish which is temporarily without a rector. One reads the Church's service in a country mission. Another relieves a city rector who is on vacation. Several work with the City Mission Society in its institutional services. Others officiate in Cincinnati's suburbs. Each has his appointed task.

The nine weeks of the 1931 Cincinnati Summer School passed rapidly for its students. They went home convinced of the contribution the Church should be making to social welfare and conscious of how an adequate knowledge of social case work methods can enable the priest better to minister to the people committed to his care. They went home thrilled with expectancy at their own approaching opportunity to help build the Kingdom of God here on earth.

Chinese Church Hospital Treated 31,242 Patients

LAST YEAR THE Church General Hospital, Wuchang, China, for men, women, and children, with 191 beds, admitted 3,242 in-patients; treated more than 28,000 clinic patients; performed 485 operations; and had 186 obstetrical cases. The training school had fifty-three students; forty-eight nurses, two in laboratory work, and three in mid-wifery.

The laboratory staff, one technician and the two students, conducted seventeen thousand laboratory tests.

The opium habit brought eighty-five cases for treatment. There were ten cases of acute opium poisoning; fifteen attempted suicides; thirteen wounds from bombs, while leprosy and cholera were among the infectious diseases.

St. Agnes' School Has Large Influence

Among its 600 students are many from Japan's upper classes. Only through these girls can the Church reach this almost inaccessible group

By the Rev. Kishiro Hayakawa

Principal, St. Agnes' School, Kyoto, Japan

ST. AGNES' SCHOOL, Kyoto, was built for but a single purpose—the sending forth of well-educated Christian women who will make their Christian contribution to the life of Japan. The Christian work in our school is far from ideal but we know that just as water seeps into the earth that the earth may bring forth fruit, so the teachings of our Lord are sinking into the hearts of our students that they may bear fruit in due season. We can not estimate the effect of the work by numbers, but when we look at the work of the diocese we find our graduates working earnestly and effectively as Biblewomen, rector's assistants, church school and kindergarten teachers. Besides these there is the large number of home makers, quietly and forcefully guiding their families. Among our six hundred students there are many from families of high social and intellectual standing, and through them we reach this most difficult class to touch.

The daily life of the school begins with Morning Prayer in St. Agnes' Church, followed by morning assembly in the school hall. Next come classes. The morning is occupied with instruction and recitation while the afternoon is given over to supervised study. At the close of the daily session the students themselves clean their classrooms and the halls. Every Friday, Bible classes for the whole school are held, the teachers being the rector of St. Agnes' Church, our Biblewomen, and the Christian teachers, nearly all graduates of our school. In the junior college more hours for Bible study are given. Catechumens are prepared by the rector and Biblewoman. A class for

the teachers is held on Tuesdays. On the first Wednesday in every month there is a special Christian meeting with an outside speaker.

On Thursday afternoons the Girls' Friendly Society holds its meeting. The candidates group of younger girls meets on Saturday afternoons. These Christian girls are the center of the religious activities of the school. Following a regular program of worship, work, study, and play, they do effective work in visiting the sick, sewing for the poor, and leading the other students in happy Christian living.

On Sunday regular services are held in St. Agnes' Church, where the Holy Communion is celebrated twice a month. The vestry is composed of teachers and students. The vested choir of thirty students is making a fine contribution to the church life of the diocese. They have rehearsals two afternoons a week and are frequently invited to sing in other churches in the city and even for special occasions in quite distant smaller towns. When these girls return to their homes they are well equipped to help in church work. The members of St. Agnes' Church are the pupils and teachers with their families and a group of students from government schools. Under the direction of the rector and two teachers the students run a flourishing Sunday school for the neighborhood children.

A system of self-government places the control of the various activities in the hands of the Student Council which has formal meetings the second Wednesday in every month. Representatives from each class discuss such matters as school ex-

ST. AGNES' SCHOOL HAS LARGE INFLUENCE

cursions, athletic meets, literary meetings, and all special celebrations. They hear reports and plans from the committees on physical education, the library, lectures, concerts, the school newspaper, and the like. In this way they begin to learn the practice of self-government which will help them later in home and civic life.

In summer vacation the committee on physical education runs a camp for the choir and a summer school for the other girls.

The Junior College is the most important department in the school. There are three divisions—the Kindergarten Training School, the English Literature Department, and the Home Economics Department. The work of the Kindergarten Training School is widely recognized. In Kyoto and in many of the smaller cities of this section of the country our graduates are doing effective work as teachers. As nearly all of these are Christians, their influence is deep and lasting.

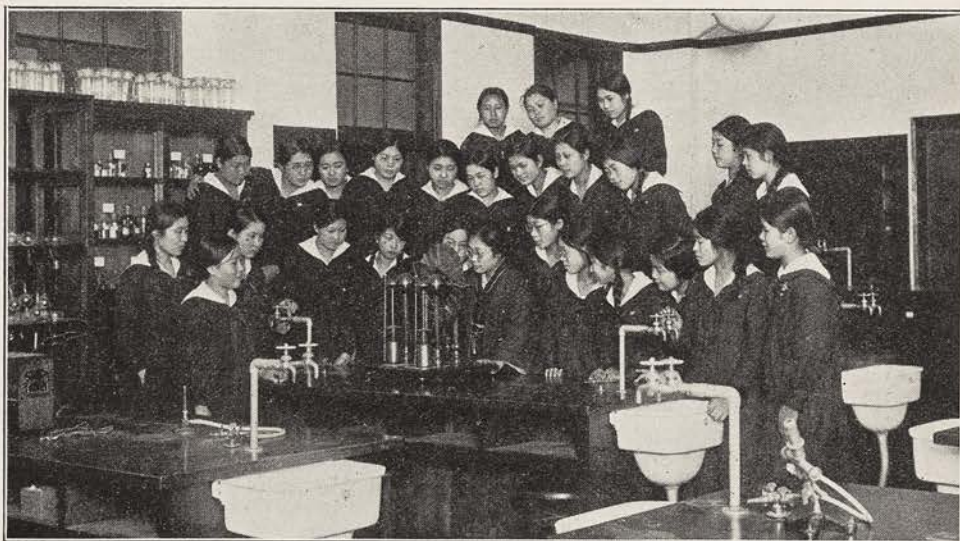
Beginning with this year's class the Government has granted teachers' licenses to the graduates of the English Literature Department. This is most gratifying as it is a recognition of the high standard of

work being done. The good influence of these young women in the high schools where they will become teachers cannot be estimated.

The graduates of the Home Economics Department exert an influence in a different way. These students come largely from the upper classes, from well-to-do and influential families in the smaller towns and the country. These are the conservative people, the very hardest for the clergy to reach. But when the daughters go back with a clear understanding of and a real zeal for Christianity the doors are opened and obstacles are easily removed. We applied to the Government for teachers' licenses for the graduates of this course also, but owing to the poor equipment and other reasons we were unable to secure it. We must secure more apparatus, samples, books, and more regular teachers.

Thirty-four students of the junior college and twenty-eight of the high school students live in the dormitory.

With the spiritual and material help of our friends in the United States, St. Agnes' School is becoming day by day one of the most reliable and respected Christian schools in Japan.



SCIENCE LABORATORY, ST. AGNES' SCHOOL, KYOTO

The Junior College of the school has three divisions: Kindergarten Training School, English Literature Department, and Home Economics Department



Jottings from Near and Far



THE DENVER picture map published in this issue (pages 604-5) has been re-printed in a convenient folder, copies of which may be had free by sending a self-addressed envelope to THE SPIRIT OF MISSIONS.

* * *

THIS YEAR, FOR the first time in fifteen years, the Rev. F. L. Hawks Pott, President of St. John's University, Shanghai, China, is taking a furlough. During his absence the Vice-President, William Z. L. Sung, as Acting President, will have the help of the following advisory board: John A. Ely, Chairman, the Rev. John W. Nichols, the Rev. M. H. Throop, John R. Norton, and S. H. Chao.

* * *

A GOLD-MINING COMPANY operating in the Philippine Islands at Balatoc, not far from Baguio, has erected a school house and requested our mission to conduct it. The teacher is a Bontoc man from Easter School. As soon as he has secured a list of all our people who are employed at the mine, services will be provided for them in the school house.

* * *

THE HON. WALTER EVANS EDGE, United States Ambassador to France, and the Hon. Charles Henry Burke, former United States Commissioner of Indian Affairs, were confirmed by Bishop Burleson in May, 1931, during the Bishop's visitation to American churches in Europe. (See THE SPIRIT OF MISSIONS, July, pages 445-50, August, pages 527-30.)

* * *

DURING JULY THE Rt. Rev. J. C. Morris paid an official visit to the Canal Zone. He found everything in the work of the district going on satisfactorily in spite of the enormous personnel changes. Bishop Morris writes:

I have confirmed sixty-eight thus far and four large classes are awaiting the Bishop. Twice a week I give an instruction in the Cathedral of St. Luke the Beloved Physician, as there is no one here to prepare the candidates. Chaplain Hill, of Fort Clayton, has been splendid, taking two Sunday services ever since Dr. Werlein's departure.

No successor has yet been secured to Dr. Werlein.

* * *

THE REV. LEO GAY MCAFEE of the Mission of St. Francis of Assisi, Upi, Cotobato, Philippine Islands, hopes to develop his station along agricultural lines. The pagan Tirurai tribesmen to whom he ministers are sadly undernourished; their diet consisting almost entirely of rice and fish. He hopes to be able to do something to remedy the situation by introducing better and more profitable breeds of poultry, rabbits, pigeons, and if practicable, milk goats.

While home on furlough, Mr. McAfee would like to correspond with Churchmen who can advise him concerning suitable stock to take back with him on his return. Mr. McAfee may be addressed at 657 Probasco Street, Cincinnati, Ohio.

* * *

DURING BISHOP ROWE'S recent visit to Nenana, Alaska, a day was set aside for the Indian people throughout the region to gather at the mission from the many scattered camps he was unable to visit. Bishop Rowe writes:

We had a great day here, June 28. The Indians travelled in from distances of fifty to a hundred miles. I never saw them so good, so interested, and possessing so fine a spirit. I am greatly cheered with conditions. As the Church could not hold half of them I held the eleven o'clock service out-of-doors, just in front of the church, entering to consecrate at the altar and had only communicants with me in the church. I had confirmed twelve two weeks ago; today I confirmed forty more. On Saturday I went sixteen miles in gas boat to visit Chief Thomas, who is dying. Though he had been unconscious, yet he roused on my visit, knew me and after I gave him the Communion he pressed my hand.

JOTTINGS FROM NEAR AND FAR

CAPTAIN GEORGE A. BENSON of the Church Army writes from Paaulo, Hawaii:

I can hardly realize that it is nearly two months since Bishop Littell held the impressive dismissal service in St. Andrew's Cathedral, Honolulu, for Captain Roberts and myself on the eve of our departure for work on the Island of Hawaii. We are happy to report steady progress in these early days.

Regular services and church schools are conducted in churches at two places, Paaulo and Paapaloa. Various lectures have been given in schools, and religious instruction once a week after school hours.

A weekly night school is held for Filipinos working on sugar plantations and in mills. Open air meetings and, where possible, services in the homes of the people, are reaching Japanese, Portuguese, Filipinos and others. With the aid of violin and concertina, a picture or a game of volley ball, the evangelists find an opening and are warmly received.

* * *

IN THE ABSENCE of the Rev. F. L. Hawks Pott, who is now in England on furlough, Mr. W. Z. L. Zung, the acting president of St. John's University, Shanghai, presided over the fifty-second commencement held in the auditorium of the Soo Ngoo Pott Social Hall in the presence of several hundred parents and guests. The following degrees were conferred: Bachelor of Arts, 24; Bachelor of Science, 14; Master of Arts, 2; Doctor of Science, 1; Bachelor of Divinity, 1.

The commencement address was given by Dr. C. T. Wang, Foreign Minister of the Nanking Government. Referring to St. John's motto, *Light and Truth*, Dr. Wang congratulated the graduates on being sons of St. John's. Every man, he said, as soon as he enters upon relations with others is faced by the problem whether he is to regard the object of life as service to society, or as a struggle for fame, power, and wealth. The college graduates are classified into three groups by educational observers, according to the attitude which they take toward such obligations: first, the presumptuous type who try to narrow life down within the

limits of their own intellectual accomplishments; secondly, the easily disheartened and discouraged type who because of obstacles and adversities become cynical and pessimistic; thirdly, there are the men, alert and observant, not over optimistic and never submitting to pessimism, with courage and perseverance, who apply themselves diligently to their tasks.

In speaking of the future of China, Dr. Wang pointed out some of the difficulties which at present face the country: militarism and other reactionary forces are threatening the state; communism and banditry are rampant in most of the provinces and threaten to break down the state. China will not be led out of strife and tribulation until her sons are made to realize that the object of their life must be to serve, not to acquire; to do great things, rather than seek to become great.

Though not an alumnus of St. John's, Dr. Wang confessed that its illustrious history had always won his personal admiration. Its graduates are in almost every field of human activity, and those graduates number today many of the leading men in China.

* * *

LOCAL EXCITEMENT resembling the opening of a world series occurred recently around St. James' Hospital, Anking, China. With a view to getting the work done with at least an approach to rapidity, two rival contractors were engaged to repair the hospital; one was to do the women's side and the other the men's side. They entered a competition which was healthy enough until one contractor borrowed a worker from the other side. Resentment flared up, a free-for-all scrimmage took place, and the contractor on the women's side had to enter the hospital for treatment, while the aggressive contractor was arrested. After much hearing in court the case was dismissed. Two weeks later when the wounded contractor left the hospital, the workmen on the other side set off bunches of friendly fire-crackers signifying, "Please excuse us. Our error."

SANCTUARY

A PRAYER FOR THE LIFE OF THE CHURCH

WE BESEECH THEE, O Lord God, for thy holy Catholic Church throughout the world; that thou wouldest fill it with grace and truth, with zeal for thy glory and renewed devotion to thy service;

That our bishops and clergy may imitate thee by a life conformable to thine, and may lay hold of all the opportunities thou shalt put into their hands;

That thou wouldest inspire this whole Church and land to supply the sore needs of our towns and cities, that they may be freed from all manner of vice and misery;

That thou wouldest kindle true love to thy Church in the hearts of country folk, and make them know and feel the happiness of simplicity and quietness of life;

That thou wouldest impel men and women of all degrees to surrender themselves to do thy holy will;

That the highest in rank and power may be quick to take the lead, and to become thy servants and ministers, as thou shalt see fit to call them;

That those who have gathered wealth may place it humbly at thy feet, and may unite distant nations in the commerce of the gospel;

That our young men may use their strength to overcome the world, and to bring non-Christian lands to the knowledge of thy truth and will;

That all thy servants may have greater zeal for the advancement of thy kingdom; that they may have grace to persevere in the work they have begun; that they may be prudent and generous in their fellowship with one another;

That all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life;

That through thine atoning love we may be at peace with God, and may live in blessed charity with all men.

We beseech thee to hear us, Good Lord.

OLORD, WITHOUT WHOM our labor is but lost, and with whom thy little ones go forth as the mighty; Be present to all works in thy Church which are undertaken according to thy will; and grant to thy laborers a pure intention, patient faith, sufficient success upon earth, and the bliss of serving thee in heaven; through Jesus Christ, our Lord. Amen.—Adapted from *Cambridge Offices and Orisons*.

The National Council

The work of the National Council is conducted through two major divisions as follows:

I
MISSIONS
RELIGIOUS EDUCATION
SOCIAL SERVICE

Under the direction of
THE RT. REV. HUGH L. BURLESON, D.D.
Assistant to the President

II
FINANCE
PUBLICITY
FIELD

Under the direction of
LEWIS B. FRANKLIN, D.C.L.
Vice-President

THE FOLLOWING LETTER gives evidence of the extent of the coöperation which was accorded throughout the Church to the booklet, *Seven Weeks of Prayer*, and to the effort it represented to stress the spiritual implications of General Convention.

Archdeacon Gramly of Nebraska in this particular letter used it effectively to promote the whole inspirational and informational program of the general Church, of the Diocese, and of many agencies which contribute to the success of the work in Nebraska.

Beyond doubt many others used the opportunity but THE SPIRIT OF MISSIONS ventures this commendation for the very exceptional service of coöperation rendered by the missionary-minded archdeacon who fashioned this letter.

THE DIOCESE OF NEBRASKA
L. W. GRAMLY, ARCHDEACON
505 GRAIN EXCHANGE BUILDING
OMAHA, NEBRASKA

August, 1931.

Dear Fellow Church Member,

A booklet—*Seven Weeks of Prayer*—is enclosed which I ask you to use with me. The several hundred of us in this diocese and the thousands elsewhere who make these prayers cannot but render helpful assistance in the affairs of God's Kingdom which will be considered at the General Convention.

This booklet is intended also for use in meetings of vestries, Woman's Auxiliaries, guilds, Daughters of the King, Girls' Friendly Societies, Young People's Fellowships, Sunday school classes, service leagues, and other church groups. Some will invite friends to form prayer groups.

Additional copies may be ordered, without cost, from this office. However, quantity orders should be sent directly to The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.

The church papers will keep you informed about the Convention. Such weeklies as *The Witness*, *The Churchman*, *The Southern Churchman*, and *The Living Church* are now and will be for weeks to come filled with interesting news. THE SPIRIT OF MISSIONS and *The Crozier* have and will give interesting summaries of this great meeting of Churchfolk in Denver. The fall issue of *The Church at Work* will be worth obtaining.

During October and November meetings will be held throughout the diocese at which persons present at the Convention will speak. I hope that you may attend some of them.

With a grateful remembrance for your prayers and service in the past and trusting they will continue in the months ahead, I am

Yours sincerely,
L. W. GRAMLY, Archdeacon.

* * *

TWO NEW FIELD secretaries have been added to the staff of the Woman's Auxiliary: Miss Helen L. Whitehouse and Miss Esther Virginia Brown. Miss Whitehouse, a resident of Missoula, Montana, has grown up in a missionary family and has long wished to work for the Church. She took a master's degree at the University of Chicago last spring and entered upon her new work September first.

Miss Brown is a graduate of St. Paul's School, Lawrenceville, Virginia, and of the Bishop Tuttle Training School at Raleigh, North Carolina. She began work July first.

Domestic Missions

THE RT. REV. FRANK W. CREIGHTON, S.T.D., *Executive Secretary*

WHEN THE MISSIONARY DISTRICT of West Texas was cut off from the Diocese of Texas fifty-seven years ago, Bishop Johnson reported that there was only, "the unfinished church of St. Mark's, San Antonio, and the old dilapidated church at Lockhart." Today, in the Diocese of West Texas, there are fifty-eight parishes and missions. Beginning with an income of a few thousand dollars, today total contributions amount to \$179,000.

* * *

RECENTLY A LETTER came to my desk from an anonymous writer enclosing a one-dollar bill. "It is my entire earning for the week," wrote my correspondent, "and I want it to go to the four corners of the earth in our Lord's work." That dollar bill has been added to the general missionary funds of the Church and is now on its way to those who are far off and to those who are near.

* * *

MISS ALINE M. CONRAD, our missionary in charge of St. Anne's Mission to Mexicans at El Paso, Texas, reports that in July there were 556 persons—men, women, and children—in attendance at clinics, and 316 came for treatment given by Miss Conrad when the doctors were not there. Nine hundred and forty-seven came for the various social activities and classes. Twenty-five gallons of milk are dispensed daily to a procession of people who begin coming at six in the morning—and only the surface of poverty in the neighborhood is scratched.

* * *

A MOVEMENT IS under way to place a concrete seat in front of the Church of Our Saviour, Placerville, California, in memory of the Rev. Charles C. Pierce. Twelve years after gold was discovered, Mr. Pierce arrived in El Dorado County and for forty-two years served the Mother Lode Country as a modern St. Francis.

From place to place he tramped. No home needing his ministrations was too isolated. No task too difficult for him. Although thousands of dollars, for the use of others, passed through his hands, he would accept no stated salary. When he died the schools were closed and business was suspended in El Dorado. Today his name is a fragrant memory. It seems fitting to erect a resting place for weary travelers in his memory.

* * *

IT IS ENCOURAGING to hear of a church which Sunday after Sunday cannot hold the congregation which would attend. It is especially encouraging to know that most of those who attend or try to attend are young people. This fortunate, and unfortunate, church is St. John's, Norman, Oklahoma. The rector, the Rev. Marius J. Lindloff, who is also the university student pastor, says in a recent report:

The church when I arrived had a seating capacity of 125. This proved not enough. By adding extra pews it was increased to 180. This was not enough. Folding chairs (a great nuisance) were placed in the center aisle from the back of the church to the chancel. This I later abandoned because it proved such a distraction on Communion Sundays. In spite of these measures people were turned away every Sunday during the school year with the exception of two, one of these being a Sunday during Christmas holidays. On Mother's Day, one of the few times I have an opportunity to meet a group of parents, we told over fifty we had no room for them. This, to my mind, is a bad condition because it gives those who are lukewarm in the faith an excuse, for many have said to me, "We came but couldn't get in, or get a seat." This lack of space or seating capacity is largely due to increased enrollment at the university. Last year I received 225 names of Episcopal students or those who preferred the Church. The church is not large enough and it seems a pity to turn away those who are really interested and need the Church so badly.

Both St. John's Church and King Hall, the center for our work among the students, are old and inadequate and must soon be replaced by new and larger buildings.

Foreign Missions

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

OUR NEWLY APPOINTED missionaries assembled in conference in New York on June 10. Dr. John W. Wood presided at the sessions and presented the present world situation to the group. The Rt. Rev. Arthur S. Lloyd spoke on the spiritual life of the missionaries. Addresses were made by the Rev. Lee L. Rose on the Philippines, the Rev. W. C. Ribble on Brazil; the Rev. John W. Chapman, D.D., on Alaska, Deaconess Gertrude Stewart and Miss Cecelia Howell on the work of evangelistic missionaries in the Far East.

Some time was given to a tour of the Church Missions House to become familiar with the workings of the National Council. These new contacts with the headquarter's staff and the addresses and discussion of field and home problems gave the new workers an insight into important present aspects of the part that our Church plays in the world Christian enterprise.

From New York the group moved on to the Kennedy School of Missions in Hartford, where from June 11 to 17, we engaged in a joint conference with new appointees of eight foreign mission boards representing the Baptist, Congregational, Methodist, Presbyterian, and Reformed Churches.

The program provided an invaluable course in phonetics, the science of linguistics that prepares foreign workers for the acquisition of a difficult alien tongue, under the direction of Professor Thomas F. Cummings. Health and medical counsel was given by a group of experienced missionary physicians, including our medical adviser, Dr. J. G. Vaughan and Dr. Mary L. James, associate superintendent of the Church General Hospital, Wuchang. Significant addresses were made on the following themes: New Challenges from the East; The Missionary Motive and Message; The Missionary and the Needs

of the Rural Populations; The Christian Approach to Ethnic Religions; The Christian Message to Hinduism, Buddhism, Mohammedanism, Confucianism, and Animism; The Intellectual Life of the Missionary; The Missionary and His Missionary Associates; The Missionary and Governments; The Missionary and World Social Movements; Christian Coöperation Between East and West; The Relation of the Christian Message to Secularism and Communism.

In addition the conference had addresses by leading nationals from other countries. The Rev. C. Y. Cheng, D.D., of China on Christian Coöperation Between East and West.

From our Church, Mrs. E. J. Lee spoke on The Missionary's Home and Family Life and Dr. Wood conducted an informal meeting with national leaders and furloughed missionaries.

There were sectional meetings devoted to types of services, *i.e.*, evangelistic, social, educational, and medical.

Our workers had a corporate communion at Trinity Church, Hartford, followed by breakfast in the parish house as guests of the rector, the Rev. Raymond Cunningham.

Something new and fresh came to us from this conference, participated in by 175 young people and fellow missionaries bound out for far parts of the world as ambassadors of Christ.—ARTLEY B. PARSON.

Across the Secretary's Desk

BISHOP ROWE WRITES me that once again there are evidences of renewed effort on the part of certain commercial interests to establish salmon canneries on the lower Yukon. Seines would be stretched across one or more of the mouths, thus preventing most of the salmon from entering the river and going upstream two thousand miles or more,

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and up the larger tributaries of the Yukon. This would mean that the Indians of the interior would get practically no salmon. This in turn would mean that they would be without winter food for their dogs, and in many cases for themselves. An Alaskan without dogs in the winter time is practically doomed. Many readers of THE SPIRIT OF MISSIONS will remember the courageous battle which Bishop Rowe and Archdeacon Stuck waged twelve years ago to prevent such a situation as now again threatens the future supply and the life of the defenceless Indians of the interior.

Every friend of Bishop Rowe and of the Alaska Indians may well join with him in urging the Bureau of Fisheries of the Department of Commerce at Washington not to permit the opening of the canneries.



WHEN WORD COMES from the Rev. Victor L. Dowdell that Seminario de San Miguel could use a sewing machine to advantage, one's first reaction is that our seminary in Porto Rico must be different from any other seminary the Church has. The young men who are being prepared for work in the country districts will have to turn their hands to all sorts of things, but one would not have expected the expert operation of a sewing machine to be among them. The explanation comes when Dr. Dowdell goes on to say:

Mrs. Dowdell does quite a little sewing for the institution and for the boys personally and will be able to do more. I thought that someone who now uses an electric machine might send us one of the old style.

We are happy here and I am glad to say that the seminary is running along very smoothly, the students being alert and eager to study.

So if any one wants to help San Miguel with an old style sewing machine, or a new one for that matter, I will be glad to be the channel through which it goes.



IF ANYONE DOUBTS the wisdom of endeavoring to domesticate the sewing machine in a training school for clergy,

perhaps there will be less scepticism about the desirability of a favorable answer to one of our young married women with three sturdy boys who asks: "Is there any way in which I can get a sewing machine to take back to China with me?"



“CONDITIONS IN YANGCHOW are still quiet,” my friend, the Rev. E. H. Forster, tells me. General Chang Chih-Chiang is functioning and that accounts for our peaceful conditions. He asked the local Christians to have a week of special prayer for China, June 21-28. There will be a meeting in each church or chapel. The political situation certainly requires prayer. My own feeling is that we are on the brink of worse trouble than that of 1927. Certainly the discontent and disillusionment of the people are very widespread, and the power and influence of the communists have certainly not abated one whit. On the contrary, they are stronger than ever before.

“But in spite of it all we seem to have made progress in our evangelistic work. Our services continue to be well attended, and interest in our preaching for non-Christians has not lessened. The people are extremely friendly toward us. We have a wonderful opportunity to work among children. Our small, and very primitive, playground has made them friendly and approachable, but we need to discover some way of securing their regular attendance at teaching so that our influence upon their characters and habits can be more effective.

“Bishop Graves was here for Confirmation on June 7. There were four candidates from Paoying, about fifty miles north on the Grand Canal, one from Emmanuel Church, and five from Holy Trinity Chapel. Among the latter was the Postmaster of Yangchow, a member of the London Mission, who has been worshipping with us very faithfully since he came to Yangchow.

“My work in the government school has just ended very happily. It was an interesting experience in many ways. I learned much from it. The students be-

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came more and more friendly as we got to know each other better, so that I had no difficulty in enforcing such discipline as was necessary.

"The Principal has tried to book me up for teaching when I return from furlough, but I am not making any engagements so far ahead! You may be interested to know that the Mission has been paid by the school for my services and that the payments have been made to date. When the final one is made I shall be able to turn over to the Bishop about \$1,200."

* * *

DOES ANY MAN remember the days when he delighted to play a concertina, by moonlight or otherwise? A discarded concertina, provided it is in good condition, can be started in working once again in the Hawaiian Islands with one of the Church Army men attached to Bishop Littell's staff.

* * *

BISHOP BINSTED of the Tohoku says that the hostel at Sendai, carried on in rented buildings, "has proved its value to the student life of this city. We hope before long to have a building of our own. A wonderful opportunity awaits us if we can secure the services of a consecrated young man who would be willing to devote his entire time to evangelistic work among students in Sendai."

With Our Missionaries

ALASKA

Miss Lucy Ogden Cornell, a new appointee to the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, who sailed for her post on June 9, was incorrectly listed in the July SPIRIT OF MISSIONS as Miss Lucy Ogden.

The Rev. and Mrs. M. J. Kippenbrock sailed from Alaska July 12.

CHINA—HANKOW

Sister Anita Mary sailed from Shanghai on regular furlough, July 11, and arrived in San Francisco, July 31.

Mr. and Mrs. T. J. Hollander, coming home on regular furlough, via Europe, sailed June 18. They expect to sail from Southampton for New York early in October.

Miss Regina Lustgarten arrived in New York, July 10.

CHINA—SHANGHAI

Dr. Lulu M. Disosway returning to the field after regular furlough, arrived in Shanghai, July 7.

The Rt. Rev. F. R. Graves sailed from Shanghai on the *President Jackson*, July 10, stopped in Honolulu for one day, and arrived in New York, August 15.

Mr. Ellis N. Tucker returning to the field after regular furlough, sailed August 6.

Miss Carey Coles, a new appointee to Shanghai, stopped off at Honolulu, and sailed from Honolulu for China on August 11.

Mr. Maurice Votaw returning to the field after regular furlough, sailed August 12 for Honolulu, and left Honolulu August 21 for Shanghai.

Mr. and Mrs. Donald Roberts arrived in Vancouver, July 29.

Mr. and Mrs. E. H. King, jr. sailed on regular furlough, June 29 from Shanghai on the *Angalese Prince* to Colombo.

JAPAN—KYOTO

Miss Sallie H. Rembert sailed on regular furlough from Kobe on July 9, and arrived in Vancouver, July 27.

Miss Thora Johnson sailed on regular furlough from Kobe on June 29.

JAPAN—NORTH TOKYO

Mrs. Alice St. John sailed on regular furlough from Yokohama on July 25 for Vancouver.

The Rt. Rev. John McKim sailed from Yokohama, August 6.

Miss Ruth Burnside, after staying in England on furlough, sailed from Liverpool on the *Scythia* and arrived in New York, July 24.

Miss Helen Ross Lade arrived in Yokohama, July 9.

Miss Nellie McKim sailed on regular furlough from Yokohama, July 23.

Miss C. Gertrude Heywood sailed on regular furlough from Yokohama, July 23, and arrived in Seattle, August 5.

LIBERIA

The Rt. Rev. Robert E. Campbell sailed from Monrovia, July 25.

THE PHILIPPINE ISLANDS

The Rev. and Mrs. Leo G. McAfee arrived in New York, July 28.

PORTO RICO

Miss Elinor Kee Wells, returning after vacation, arrived in Porto Rico, July 20.

The Rev. Frank A. Saylor arrived in New York, July 27. Mrs. Saylor arrived in June.

VIRGIN ISLANDS

The Rev. Edward A. Anson returned to the field after regular furlough, on July 8.

Deaconess Harriet English, a new appointee, sailed on August 6 for St. Thomas.

Christian Social Service

THE REV. C. RANKIN BARNES, *Acting Executive Secretary*

THE SUNDAY PRECEDING Labor Day, commonly designated Labor Sunday, is given unusual significance this year by the special message issued by the Industrial Fellowship of the Church. The message, together with a suitable prayer which it is hoped many will use not only on Labor Sunday but on other suitable occasions throughout the coming weeks, are printed below:

LABOR SUNDAY MESSAGE

WE FACE, THIS winter, the third successive year of unemployment. We face an industrial crisis more far-reaching than any in the life of this nation. We face distress, destitution, and utter despair among a vast number of our working men and women.

The volume of unemployment is great and is increasing. Today six millions of our fellow citizens are wholly unemployed, and as many more are only partially employed. Due to the slackness in general business it is estimated that we shall have another million of workers involuntarily idle this coming winter.

We, as a people, have made inadequate preparations for these critical days that lie ahead. In the majority of cases the unemployed have exhausted all their savings and most of their credits. Private charitable relief in many communities is wholly inadequate for the demands, and in still other municipalities the limit of borrowing capacity has been reached. Thus, on the one hand we find men eager and willing to work, with idle capital and equipment awaiting employment, and vast stores of goods awaiting consumers; and on the other hand, men and women in dire want. We have poverty in the presence of plenty. We have complete paralysis where we need action to bring these groups into correlated activity.

We cannot permit so grievous a social malady to continue in our body politic. The human costs of unemployment, such

as the demoralization of family standards, the under-nourishment of children, the increase in mental disease, the greatly accentuated trend to crime, taken together constitute a searching indictment of men's incapacity to control, if not prevent, such a disease. But more important, we cannot condone a social order which makes such distress possible. We cannot truly love our neighbors and permit them to suffer so grievously from a malady they can neither avert nor alter.

Our Christian duty is clear—to strive, without ceasing, to bring every facility of private and public aid within the reach of those who are involuntarily idle, so that they may not involuntarily starve; to pray for a deepening of the spiritual life of the Church so that its external effort may be equal to the power of its internal light; to study under the guidance of the Holy Spirit the causes of these economic depressions and the most effective plans for their prevention; to join with other men and women of good will to transform our social order into a more ethical and Christian type of society through Jesus' way of love.

For Those in Need

O ALMIGHTY GOD Who hast blessed the earth with all that is needful for the life of man, give Thy help and comfort to all who are in need and especially to those our brethren who are now suffering through unemployment; stir us to do our part for their aid and relief; help us to realize our responsibility for the injustices of our social and industrial life; fill us with the desire to purify our civilization and make it truly Christian that we may be delivered from the evils alike of grinding poverty and of excessive riches; lead us into the paths of simple and upright living; take from us the spirit of covetousness and give us the spirit of service; show us the way so to order our life as a nation that, receiving the just reward of honest labor, none may want, but each according to his need may share in Thy bountiful provision.

We ask this in the Name of him who came into this world to show us the way of justice and brotherhood and love, thy Son Christ, our Lord. Amen.

Religious Education

THE REV. JOHN W. SUTER, JR., *Executive Secretary*

THE OFFICERS OF the Department of Religious Education decided that they would like to make a statement for themselves of teaching ideals. The result of their discussions is embodied in the following creed. This has been printed on cards and may be ordered through the Book Store.

IDEALS FOR CHRISTIAN TEACHERS

We believe that God's purpose is to help all men to grow toward Him in the likeness of Jesus Christ, through the power of the Holy Spirit.

We desire to increase our awareness of God's presence and our allegiance to His purpose, seeking His help and guidance in all things.

We desire to enter with our children into a deeper and fuller realization of our membership in the Church.

We desire to grow, and to help our pupils to grow, in the Christlike way of life.

We desire to establish with our pupils a fellowship wherein we may help each other to deepen and clarify our religious thinking.

We desire to make our group a practice-ground of Christian corporate living, working *with* our pupils rather than *for* them.

We desire to give our pupils opportunities to develop initiative and the ability to make right choices.

We desire to respect the personalities and opinions of others, knowing that their contributions are needed for the building of the Kingdom.

We desire to identify ourselves with the needs and lives of others, and to accept our responsibility for bringing in a new world order of Christian fellowship and good-will.

We desire to be open-minded, constantly seeking with our pupils fresh interpretations of Christian truth.

OUR CURRICULUM COMMITTEE contributes the following criteria for judging the religious educational value of the activities and study materials that make up the curriculum of a church school:

1. Does the Christian idea of God control the curriculum, for all age-groups, so that the pupils are helped to build up for themselves a Christian philosophy of life?

2. Are the results of scientific study of the Scriptures made basic throughout the curriculum?

3. Does the curriculum provide adequate opportunity, through purposeful activities (on the part of teachers and pupils), for the making of choices and judging of results in the light of Christian principles as taught by the Church, so that pupils will be helped to understand the society in which they live and to see how they can help to reconstruct it after the mind of Christ?



IN THE LAST analysis a religious teacher teaches most of all with his life. This fact is both terrifying and comforting. It is terrifying because it places upon the teacher a tremendous moral responsibility. It is reassuring because when he fails to make his point clear in the classroom, when he fails to induce a certain piece of learning on the part of the pupil, the gap which is thus caused will often be filled in by what the pupil knows about the teacher's life and personality. "I cannot make head or tail of what he is saying," says the pupil to himself, "but, knowing him as I do, I see what it is in general that he must mean." Thus it is that a teacher after all teaches by what he is rather than by what he says. In every case it is the man in each of us that does the teaching rather than the teacher.—JOHN W. SUTER, JR., in *Open Doors in Religious Education* (New York, Smith, \$1.25).

Missionary Education

The Rev. A. M. Sherman, S.T.D., *Secretary*

THE RT. REV. Frank W. Creighton, Executive Secretary of the Department of Domestic Missions, writes:

I have just finished reading *Building a Christian Nation* and feel that mission study classes have a treat before them. I do not believe that anything produced up to this time on domestic missions contains such valuable and helpful material.

The Leaders' Manual to accompany *Building a Christian Nation* is ready at the Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y. It will also be on sale during General Convention at the book store in the Scottish Rite Cathedral. The price is twenty cents.

Word Test Sheets. In connection with the group study of *Building a Christian Nation*, a word test has been prepared to gauge attitudes. This list is given in *The Leaders Manual* and separate sheets may be obtained from the Book Store. The cost is ten cents for a package of twenty-five sheets.

In the announcement of *The Leaders Manual* made here last month it was stated that the book would contain two parts, presenting two methods of studying our subject. It has since been decided to present one method only, combining suggestions proposed for both methods. The plan of the study of *Building a Christian Nation* is made clear and from the outline and directions any alert leader can make the course simple or more complex according to the time and ability of the group. A course of six sessions is outlined which can be profitably expanded to more sessions where time permits.

Some may think the methods suggested are too advanced for average study groups but they allow considerable adaptation and in any case as John M. Moore says in the Foreword to *The Challenge of Chance*:

A great deal of brave, hard, patient thinking is called for today if home missions is to rise to the level of Christian statesmanship which the new conditions in American life require.

As we grapple with this question this winter we shall find an opportunity to serve the Lord with our minds.

* * *

THE NATIONAL Council Training Institute held during General Convention in Denver, September 21-25, offers a unique opportunity to leaders in missionary education to secure help in their work. The recommended subject for study during the coming year, *Building a Christian Nation*, will be offered in three classes, two the first period at 9:15 with Miss Ruth Osgood and Mr. William E. Leidt, as instructors, and one the second period at 10:45 with the Rev. F. B. Bartlett as instructor.

Miss Margaret Marston will give a course, *The Religious Education of the Adult*, which will be a study of the function of the Church in the education of the adult.

Exceptionally timely will be Dr. Wood's course, *Today's Outlook in Foreign Missions*, while I will give a survey of the whole mission field in my *Introduction to the Church's Mission*. Both of these courses are scheduled for the first period.

College Work

The Rev. W. Brooke Stabler, *Secretary*

SEPTEMBER IS THE month when literally thousands upon thousands of young men and young women leave their home parishes, to be seen only occasionally by their home rector during the following nine months. And often while at college, no one greets these students in the name of the Master. Therefore, this phase of the Church's activity and responsibility bears reiteration at this time.

It is no easy task for the Church to form and to nourish contacts of a deeply spiritual and helpful nature. All on whose hearts and minds rest these burdens and these hopes appreciate this. Consecrated and coördinated action is essential. At the beginning of the college year, therefore, we would emphasize the following ways and means of multiplying

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contacts between the Church and our student population:

1. That rectors and vestries in college communities give serious consideration to the problem of making their parish minister more adequately to the students at their doors. The very genius of our Church considers them members of said parish. This is a missionary enterprise at home, calling for an abundance of time, energy, and financial and moral support.

2. That all clergy write immediately to the clergy in college centers attended by their young people. A list of the college clergy appears on page 183 of the *Living Church Annual* for 1931. (Names plus personal information should be given.) Moreover, that all plan, if possible, to visit their students in college during the year.

3. That all college clergy solicit the aid of laymen and laywomen in calling on freshmen within several days after the lists have been obtained from the registrar. (In one of our largest universities last year, twelve men including the rector called on about four hundred new arrivals within forty-eight hours.)

4. That all college clergy avail themselves of the service offered by the Department's *List of College Visitors*. A special fund is available to defray all expenses of such visits and those who accept such invitations expect no honorarium. Mr. Martin Firth, Theological Seminary, Alexandria, Virginia, will be in charge of this Speakers' Bureau and requests for such assistance may be addressed to him or to the Secretary for College Work.

5. Likewise, that all college workers make use of provincial associate secretaries, those persons who are giving part of their time to college work in the various provinces. Since it is, of course, impossible for the Secretary for College Work to cover adequately the entire United States, the following have been appointed to assist in this work:

- I The Rev. Robert Fay, Christ Church, Cambridge, Mass., Miss Katharine Grammer, Wellesley, Mass.

Read a Book

CHRISTIANS and Jews. A Report of the Conference on the Christian Approach to the Jews (New York, International Missionary Council) Paper 75 cents, cloth \$1.00.

This little volume of addresses and findings provides valuable collateral material for our coming study of domestic missions. Although the Jewish problem is not dealt with in the recommended source book, *Building a Christian Nation*, no thinking Churchman can appraise fairly contemporary American life without taking into account these people, now numbering well over four million in our land, many of whom have strayed from orthodox Judaism and are floundering in seas of unbelief and modern secular cults. It is hoped that many groups will provide for a consideration of the Jew in their study this year.

The Anglicans represented in this volume include the Rev. Frank Gavin, D.D., and the Rev. C. H. Gill. The Rev. W. C. Emhardt, secretary of the Commission on Ecclesiastical Relations, is a member of the North American Section of the International Committee on the Christian Approach to the Jews under whose auspices the conference was held.

- III Mr. Coleman Jennings, 2221 Massachusetts Ave., Washington, Miss Sallie Hewes Phillips, 2224 R St., N. W., Washington, D. C.
- IV The Rev. Thomas Wright, Chapel Hill, N. C., Miss Hope Baskette, F.S.C.W., Tallahassee, Fla.
- VI The Rev. Carter Harrison, Brookings, S. D.
- VIII Miss Leila Anderson, St. Margaret's House, Berkeley, Cal.

6. That local organizations in home parishes communicate with the clergy ministering to students on nearby campuses with a view to providing much-needed assistance.

7. That the Church become increasingly aware of the fact that the colleges of the country, the youth of our Churches, the leaders of the future, call for the best trained and most deeply consecrated of our clergy and women workers.

The colleges must be the foremost objective of an advancing Church.

The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

MANY WORDS OF commendation have reached us about *The Church Has Tithers* by Lewis B. Franklin (2157). Among them was this comment by the Rev. Gowan C. Williams, rector of St. Mark's Church, Glen Ellyn, Illinois:

I have felt for some time that the Church should teach tithing more systematically. It certainly is not simply a means of raising money though it would pay dividends, but it is essentially a spiritual movement. It opens the door for spiritual results that are kept out if we lock His dominion and sway out of our material storeroom. I feel that stewardship, expressed at least by the tithe, and personal evangelism are practically one thing and not two.

This leaflet which is one of the most popular the Field Department has ever issued is now available free upon request.

CANVASS TEST QUESTIONS

1. How early do you think about and plan for your fall Canvass organizations?
2. When and how do you choose the Canvass Executive Committee? Of what officials does this committee consist?
3. Do you get *all* of the parish organizations concentrating upon and working for the Canvass?
4. Do your committee chairmen present their plans to the entire Executive Committee for check-up and discussion?
5. Before the Canvass is there a frequent, and during the Canvass is there a daily, check-up from the rector and chairman down through the committee and all of the workers to the last canvasser?
6. Do you have a time chart carefully composed and written out so that detail tasks may be checked off, and the development of the organization and Canvass kept on time?
7. How is your budget compiled? How is it presented to the people?
8. Do you make an attempt to get the parish budget underwritten from the people's current rather than luxury and waste expenses?
9. Are you using, wherever possible, the personal approach or are you substituting letters for men, and printed matter for personality?
10. What spiritual notes do you use in the whole Canvass procedure?
11. What is your publicity plan?
12. How do you compile the lists of names and addresses of those to be canvassed? Whom do they include?
13. Do you use the individual apportionment?
14. Do you have a pledge card for every baptized member?
15. How do you secure your canvassers?
16. Do you have selected canvassers for special work?
17. Do you train your canvassers? If so, how?
18. Do you show your appreciation of your canvassers? If so, how?
19. Do you have a preliminary social call by the canvassers?
20. Do you have a quiet preliminary canvass by selected canvassers to endeavor to raise from thirty to fifty per cent of the budget?
21. Do you instruct the canvassers never to leave a card with a prospective contributor?
22. Do you have a report board for daily use in the Canvass?
23. Do you try to have the Canvass done in one or two days?
24. What is your follow-up?

These questions, prepared by the Rev. David R. Covell, a general secretary of the Field Department, are not only exploratory but highly suggestive.

Whatever the answer and whatever the reaction of the parish leader, clergy or lay, who makes a check on these questions, they lead further to a restudy of the Canvass. For this purpose, it will be found helpful to read and digest the new handbook, *The Conservation of Spiritual*

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Resources Through the Every Member Canvass (2162).

This handbook covers the preparation and conduct of the Canvass in a parish. Copies have been sent to all the bishops and clergy, to all diocesan executives and field department chairmen. It will be sent to parish Canvass leaders on requisition, which should be made through diocesan headquarters.

Speakers Bureau

Mr. J. M. Miller, *Secretary*

THE RECTOR OF a parish which has averaged ten missionary speakers each year since 1925 comes again with the request that a speaker be assigned on a stated date each month for another ten-month stretch beginning this September. Hardly fair when literally hundreds of parishes consider themselves lucky if they are privileged thus once a year, many even less frequently. Of course, the Bureau desires to serve all interested parishes but it also wishes to make the spread of its service to include each year as many as possible of the parishes that seldom or never have had missionary speakers. A generous conservatism on the part of parishes who have had most of the luck heretofore, with a willingness to give less fortunate parishes a chance, will not be a special blessing to the Bureau but it will be a real and blessed gesture of graciousness, helpful to many a parish and to the missionary work of the whole Church.



STRANGE AS IT may seem, summer is a busy period for the Speakers Bureau. Then requisitions are constantly coming in for the service of speakers during the fall and winter months, and itineraries are being arranged for such speakers as may be able to go "on the road." The fine coöperation of many diocesan, group, and parish officers makes it possible to do a better job in completing appointments than in any previous year. The Bureau is appreciative and grateful.

Who? What? When?

(Not to mention How? Why?
and Where?)

THIS ISSUE FROM COVER TO COVER

1. What three problems of major importance will come before the fiftieth General Convention? p. 573.
2. Who were John H. Kehler, George M. Randall, John Franklin Spalding, H. Martyn Hart, and Charles H. Marshall? pp. 577-81.
3. Where in the Province of the Northwest does the Church have Negro congregations? p. 582.
4. Discuss the development during the past decade of Colorado's diocesan missions. p. 585.
5. What five topics will be discussed at the Triennial of the Woman's Auxiliary? p. 629.
6. What challenge faces the Anglican Communion today? p. 588.
7. Who has recently established a trust fund for the Missionary District of Tohoku? p. 592.
8. What were two outstanding features of Miss Seaman's service in Liberia? p. 593.
9. Who should be the chief teacher in a parish? p. 595.
10. What is the Cincinnati Summer School? p. 609.
11. What is the single purpose of St. Agnes' School, Kyoto? p. 612.
12. Have you read *Christians and Jews*? p. 625.
13. What plans are the Brotherhood of St. Andrew making for a Pilgrimage to the Church in Japan? p. 634.
14. What will be the activities of the Co-operating Agencies in Denver during General Convention? pp. 633-8.
15. What articles in this issue are helpful in connection with the current study of Building a Christian Nation?

Department of Publicity

THE REV. G. WARFIELD HOBBS, *Executive Secretary*

ANNUAL REPORTS, AS a general rule, are not inspiring, but that of the Department of Publicity of the Missionary District of Western Nebraska is an exception. It shows a sound, conservative program of district publicity that provides an example that could be followed with advantage by many dioceses as well as missionary districts:

During the past year a number of articles have been sent to *The Living Church*, *The Western Nebraska Churchman*, *The Witness*, *THE SPIRIT OF MISSIONS*, and other publications, covering the major activities of the District of Western Nebraska. From time to time, miscellaneous items have also been sent to the church weeklies.

This department endeavors to promote throughout the district a consciousness of the need for publicity. It is responsible for conveying informational matter concerning the Church's work and mission. We therefore earnestly request coöperation from all the clergy and lay workers. It is impossible for this organization to function properly unless articles, news items and other contributions are sent to this office by various parishes and missions. The department hereby recommends a publicity program in every parish and mission and believes that this program should include the following activities:

Parish News Bureau, to supply church news to the local press and the district publication.

Promotion of circulation of *The Western Nebraska Churchman*, *THE SPIRIT OF MISSIONS*, and church weeklies.

Outdoor publicity, which means a sign board that is artistically designed.

Direct-mail publicity—letters, cards, national church literature, campaign literature, etc.

Use of the radio wherever possible and whenever feasible.

Editing and distributing of a parish paper or leaflet.

Our former recommendations relative to the appearance of church buildings and grounds met with favorable response and reprint by the National Council. There is no question about the fact that the condition of the church building and grounds does create a favorable or unfavorable impression upon the people who pass by. This "appearance publicity" may be easily overlooked.

During a motor trip through a certain section of this State, we were disappointed in finding one church with broken windows and with a surrounding lot cluttered with tin cans and other rubbish. Truly, this church was untidy and repellent with rank grass and weeds. On the other hand a church building and grounds

that are well kept make a tremendous appeal to the community and attract strangers and many other people.

In conclusion, a word about publicity. We believe in it because it is the process of making information public to the end that men's opinions and conduct may be influenced toward the purposes for which the Church exists. It is evident that sermons, addresses, can convey much information, but these alone are inadequate because no sermon or address reaches the entire membership of a parish. Therefore, the only way to reach all of the people with the Church's message is through publicity in its various forms.

The chairman of the district Publicity Department, the Very Rev. Francis R. Lee is to be congratulated upon a splendid program, intelligently executed.

* * *

THE REV. H. C. BENJAMIN, Church of the Ascension, Pueblo, Colorado, reports an interesting bit of service to the four hundred or more isolated communicants of the Diocese of Colorado. A monthly sermonette is prepared, a different clergyman of the diocese providing the copy each month. This is mimeographed, illustrated with Mr. Benjamin's famous mimeograph drawings or cartoons; envelopes are addressed by a group of young women in Denver, and the message is mailed to the entire list.

Simple and inexpensive—just a sheet of 8½x13 mimeograph paper, a little labor; but a total result of effective contact with people far from church buildings and services.

* * *

IN THE PAST there has been a demand for extra copies of the General Convention issues of *The Church at Work*. This year there will be two Convention issues: the first will go to press immediately at the close of the Convention; the second will follow about a month later. If it is desired to increase requisitions for these numbers it will help greatly in estimating editions, if orders are sent to the Department as early as possible.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

THE TRIENNIAL MEETING of the Woman's Auxiliary, September 16-30, is just around the corner. Since the tentative program was published in the June SPIRIT OF MISSIONS (pages 379-80) there has been only a change of an hour here and there. But that tentative program was little more than a skeleton and some of the clothing of that skeleton is worth mentioning.

It is impossible to imagine all the last touches given by the hard-working Denver committees, but one can think of headquarters in the Central Presbyterian Church all ready, with the Committee on Registration in its place, and with Mrs. J. E. Kinney, President of the Colorado branch prepared for the days ahead when she and her committees will be hostess to the crowds arriving from all directions. Headquarters will be open for registration on Monday, September 14, all afternoon; all day Tuesday, September 15, and during certain hours on the following days.

The Holy Communion will be celebrated at seven-thirty Wednesday morning, September 16, and every morning thereafter throughout the two weeks in the various Denver churches. The first business session will be held on Wednesday afternoon from two-thirty to five. The Presiding Officer for the Triennial is nominated by the Executive Board and they have naturally nominated the person who presided so successfully over the meeting in Washington in 1928, Miss Elizabeth Matthews of Southern Ohio. The business of that first afternoon is to organize; to adopt the program presented by the Chairman of the Program for the Triennial, Mrs. Allan McGregor of Southern Ohio; to hear the report of the Executive Board, presented by its Chairman, Mrs. Harper Sibley of Western New York; the report of the Woman's Auxiliary by the Executive Secretary; and to receive resolutions which will be referred to the proper committees.

The Findings Committee is an important part of the method which is to be used at this Triennial. Five great problems are to be the special business of this 1931 meeting, though there will be other business also. The five subjects, as interested Churchwomen have known for many months, are: Family Life, Property and Economic Conditions, Interracial Contacts, International Relations, and Religious Thinking Today. A Findings Committee of forty-seven members will be appointed. The Central Findings Committee will consist of a chairman, a vice-chairman and the chairmen of five sub-committees. Each of these sub-committees, consisting of nine women, will attend the discussion group dealing with its special subject.

On Thursday, September 17, will be held the Corporate Communion of the women of the Church, at which time the United Thank Offering will be presented. This service will be in the Municipal Auditorium, so that all who wish to may attend. That evening in the same place, our mass meeting will be held, the Presiding Bishop in the chair, Bishop Littell the speaker, missionaries will be presented, and Dr. Franklin will announce the amount of the offering.

Between the great service and the great meeting that day, the second business session will be held. The first of what have been called the presentation speeches will be made by Mrs. Harper Sibley on Family Life. A joint session of General Convention will occupy almost all of Friday, September 18. The delegates to the Triennial attend joint sessions since it is at that time that the National Council to which we are auxiliary, reports; these reports containing that of the Woman's Auxiliary as well as those of the Departments. Preceding the session there will be time for officers' conferences, when presidents, educational secretaries, secretaries, supply secretaries, United Thank

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Offering treasurers, and treasurers meet in separate groups to discuss their special problems. These conferences will be led by Mrs. R. W. B. Elliott, Vice-President of the New York branch; Miss G. L. Gibson, Treasurer of the Long Island branch, and the following secretaries: Miss Marston, Mrs. Wade, Miss Beardasley, and Miss Lindley.

The addresses on Property and Economic Conditions, and on International Relations will be made on Saturday, September 19; the first by Mr. Spencer Miller, jr., Consultant for Industrial Relations in the Department of Christian Social Service; the second by the Rev. Daniel A. McGregor, Ph.D., Professor of Dogmatic Theology in Western Theological Seminary.

The National Council Training Institute is an enterprise of the National Council in which all Departments share. It begins on Monday, September 21, and runs through Friday, September 25. So that delegates may have opportunity to attend it, the time of the first-hour classes is not taken for any session of the Triennial. Every morning from nine-fifteen to ten-thirty, delegates are free to attend the Training Institute and many of the classes deal with their special interests. At eleven on Monday, September 21, another regular business session will be held when Interracial Contacts will be presented in two presentation speeches; one by Dr. Sterling T. Takeuchi, Research Assistant, Department of Social Science, the University of Chicago; the other by Dr. Mordecai Johnson, President of Howard University. The last of the presentation addresses will be made at the session that afternoon, when the Rev. Angus Dun, Professor of Systematic Theology, Episcopal Theological School, will speak on Religious Thinking Today.

At that same meeting nominations for members of the Executive Board and for the Executive Secretary will be made. Late in the afternoon there will be a reception at the Cherry Hills Country Club.

The order for the mornings of the next three days, Tuesday to Thursday, Sep-

tember 22-24, will be discussion groups from eleven to twelve-thirty. There are fifteen such groups, three on each of the five subjects. The leaders are:

FAMILY LIFE—Mrs. Clinton S. Quin, Miss Mary S. Brisley, Mrs. J. L. Riddell.

PROPERTY AND ECONOMIC CONDITIONS—Mrs. John Glenn, The Rev. Norman Nash, The Rev. Harold Holt.

INTERRACIAL CONTACTS—The Rev. Theodore R. Ludlow, D.D., Miss Claudia Hunter, Miss Rebekah Hibbard.

INTERNATIONAL RELATIONS—The Rev. Arthur M. Sherman, S.T.D., Miss Florence Newbold, Mrs. Paul Barbour.

RELIGIOUS THINKING TODAY—Miss Adelaide T. Case, Ph.D., Dr. Gertrude Bussey, Miss Eva D. Corey.

At twelve-forty-five, Monday, Tuesday, and Wednesday, September 21-23, and on Monday and Tuesday, September 28-29, there will be missionary lunches, providing an opportunity to hear missionaries from this country and abroad.

On the afternoon of Thursday, September 24, Bishop Lloyd will preside over a meeting to discuss Problems in the Field, when it is hoped that the following questions will be presented: College Students and the Church, Rural America, Christian Education in China, Leadership in Latin America, and The Future of the Church in the East.

Friday will be a Day of Intercession, when the delegates and visitors will be led in meditations and prayer for work in this country by the Rt. Rev. Edward M. Cross, D.D., Bishop of Spokane, for work abroad by the Rt. Rev. Norman S. Binsted, D.D., Bishop of Tohoku, and in facing their own responsibility by the Rt. Rev. William Scarlett, D.D., Bishop Coadjutor of Missouri.

Saturday morning, September 26, and all day Monday and Tuesday, September 28-29, will be occupied with business sessions. The Findings Committee will bring back to these sessions their findings on the subjects presented by the speakers and discussed in the group meetings, and the reports of other committees will be received and acted upon.

On the final day, Wednesday, September 30, there will be a Corporate Communion at seven-thirty and a closing Quiet Morning from ten to noon.

American Church Institute for Negroes

Auxiliary to the National Council

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

THERE WILL BE an interesting exhibit at General Convention of articles made by the boys and girls at the Institute schools, ranging from samples of cabinet work, baskets and mats made from corn shucks and pine needles, brooms, and exhibits from the sewing and dressmaking departments, to a small model of a regular size farm wagon made in the machine shop at the Voorhees School, as well as pictures portraying the trades, industries, and sports of the different schools.

Institute night at General Convention will be celebrated on Tuesday evening, September 22, at eight o'clock in Scottish Rite Hall.

Dr. Mordecai Johnson, President of Howard University, Washington, D. C., and the Rev. G. Warfield Hobbs, a member of the Board of Trustees of St. Paul Normal and Industrial School, Lawrenceville, Virginia, and Director of Publicity of the Institute and of the National Council, will be the speakers. A quintet representing the schools of the Institute will render Spirituals and plantation songs during the evening. It is also hoped that several of the girl graduates of the Institute schools and of the Bishop Tuttle Training School, Raleigh, North Carolina, who will assist in serving afternoon tea during General Convention, will take a brief part in this program.

* * *

HONORS APPEAR to fall thick and fast on Mr. Henry A. Hunt, Principal of the Fort Valley High and Industrial School, Fort Valley, Georgia, who, in addition to receiving both the Springarn Medal and the Harmon Award for his exceptional services to his race, in connection with his work at Fort Valley, won this summer a scholarship of \$1,400 from the Julius Rosenwald Fund to study rural educational work in Denmark. Friends of Mr. Hunt and the Institute,

on learning of this gift, made additional gifts to enable Mrs. Hunt to accompany him. This scholarship was awarded because of Mr. Hunt's special activities in the rural communities contiguous to the Fort Valley School. Mr. Hunt has always been intensely interested in keeping the Negro on the farm and has systematically endeavored to improve the working conditions of the small farmer and to extend his knowledge of agricultural problems. The farmers' conferences, inaugurated by Mr. Hunt and held each year at the Fort Valley School, have done much to encourage the Negroes to remain on the land instead of migrating to the industrial centers of the North.

* * *

THROUGH THE GENEROUS offer of Dr. Lewis B. Franklin to supply copies of *Aggrey of Africa* by Edwin W. Smith, together with three prizes for the three best essays on this book, a prize essay contest was held in all the Institute schools. The students worked during the spring months on the contest; and, before school closed, a dozen essays were finally selected from among the number sent to Dr. Patton by the principals of the schools. Dr. Patton submitted them to a committee, of which he was not a member, to decide on the three winning papers.

The first prize of thirty dollars was won by Mildred Lois Fancher of St. Mark's School, Birmingham, Alabama, the second prize of twenty-five dollars by Lemuel Graves, a student in St. Augustine's High School Department, Raleigh, North Carolina, while the third prize of twenty dollars went to Nealley Mae Jolly of the Fort Valley School, Fort Valley, Georgia. Two students at St. Paul's School, Lawrenceville, Virginia, won honorable mention. We understand that each student deposited his, or her, prize money towards his tuition for the next term.

Commission on Ecclesiastical Relations

Functions directly under the Presiding Bishop

THE REV. W. C. EMHARDT, PH.D., THE REV. R. F. LAU, D.D., *Secretaries*

IN NO RESPECT can the Christian Church be said to have fallen short in her mission, as in her failure to bear consistent testimony to the Jews. At times her attitude has been hostile, and at the best generally patronizing. The symbols of her attitude have been the Ghetto and the mission, one antagonizes, the other offends; both are based upon the principle of segregation. One segregates to humiliate and oppress; the other to perform by proxy what should be an act of personal service. As a makeshift and a salve to conscience the Christian mission to the Jews serves a double purpose. It, however, helps void the responsibility to which every Christian is bounden.

It is true that in countries where the Ghetto still exists or is breaking down, the Christian mission is a haven of refuge to the Jew who is seeking Christ. The same is true in countries where the Jew holds but an insignificant place in the population. In America, however, he has won for himself an established place. Any effort to segregate the Jews in the Christian approach is resented by the mass.

Where Christian missions to the Jew in America have reached a few individuals, the results have been disappointing to the promoters. At the same time the number of Jews accepting Christianity has been conspicuous in centers where an effort has been made to embrace the Jews of the community in the normal ministrations of the Church. Such has been the practice in many Episcopal churches.

It was from such a background, existing in many Christian communities, that the International Missionary Conference through a sub-committee, called a conference last May in Atlantic City, New Jersey, to promote a program that would comprehend the Jew in the practice of

fellowship exercised by the Church in the community.

A work of this type centering around a challenge to the several communions to extend their program of fellowship to the individual Jew is of its very nature non-sectarian. No effort is made to advance the particular interest of any one religious body. An appeal of sympathetic understanding of the Jew is made to the ministers of a community, individually or as a whole.

The enunciation of such a policy is in itself a call to service. Prophets of the policy are naturally needed. While it is possible for each Communion to have its own prophets, is this needed in promoting such general non-sectarian service? It would seem much wiser for all religious bodies to enter through the International Missionary Council in appeal for such fellowship through a limited and united effort, rather than for each Communion to create its own agency. The normal call to the Episcopal Church should be that of participation in a common agency for the promotion of a fraternal attitude towards the Jew rather than in an individual effort.

Resolutions asking for recognition of the principles herewith outlined will be offered at the General Convention.

* * *

THERE HAS JUST come from our educational chaplain in Mosul, the Rev. John B. Panfil, a photograph of a banquet held on May 17, in Mosul, Iraq. Unlike most banquet pictures it is really interesting, not only because turbans, fezzes, burnouses, and other headgear challenge our attention, but because of the event depicted. It is a peace banquet in the strife-torn center of Iraq.

It would seem that peace is being achieved, and that the Christian and other religious minorities will have little to fear in the future.

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

Church Army in U. S. A.

Captain B. F. Mountford, *Secretary*
416 Lafayette Street, New York, N. Y.



MORE THAN THIRTY years ago, the writer, having recently been led back to the Lord Jesus Christ by the leader of a Young Men's Bible Class held in a village church, saw an advertisement which stated that Church Army received young working men and gave free training in evangelism, and after commissioning, guaranteed a post, at a small but sufficient salary.

Part of the glory of Church Army through fifty years of its history has been just that, giving the artisan and the youth of but average education a chance to serve the Church.

Prior to the formation of our society, hundreds of splendid young men were lost to the Church of England, as the Methodists of that day gave them an opportunity to serve which our conservative Church did not. Something like six thousand have been trained by C.A. and perhaps six hundred given to the missionary work of the Church as priests.

The permanent staff of the mother society today is around nine hundred, all laymen and women.

Church Army in the U. S. A., since its inauguration has in similar manner, offered its training to average fellows who have not felt a special call to the priesthood. Whilst men of the highest possible educational gifts are needed, yet there is a place also for such as have had but high school graduation, provided of course, that the heart is right with God and that some missionary zeal is evident. There are unsuspected possibilities in common folk if we will but open the doors of opportunity to them.

The method of training differs from that of most other missionary societies inasmuch as when a candidate is accepted as a probationer he does not go straight to the training center, but is placed along with a commissioned evangelist, usually in a rural field, for periods varying from six to twenty months. During this time his studies are directed from headquarters, he learns the rudiments of pastoral work, and the preparation and delivery of simple addresses. Later he goes to the training center at Providence, Rhode Island, for four to six months' residence for his final training and examinations.

A keenly sympathetic faculty consisting of clergy in and around Providence, help the class in church history, Prayer Book study, Bible study, preparation of addresses and apologetics. During the whole of the term, further practical work is provided in the nearby parishes, and out-door witness is a regular feature.

There is room in the society for dedicated women to serve as mission sisters in oil fields, in coal camps and mill towns. Already some are receiving preliminary training. Church Army also desires to give similar opportunities to colored men and women who give evidence of having the necessary evangelistic gifts. Two are already on the staff. Later it may be possible to train our Indians too, and also Japanese. The extent of Church Army's activities must ultimately be as wide as the needs of those constituting the citizens of the country.

Clergy can help by recommending suitable young men and women. All must be unmarried. Men must be between twenty and thirty years of age, and women between twenty-two and twenty-eight years. The training is free. Enquiries should be directed to the Candidates Secretary.

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

XTHE BROTHERHOOD OF St. Andrew's answer to the throng of critics of present-day youth is its new Advance Division, specializing in the needs of modern high school and college age boys. Since the new division was created a year ago, many young men who have attended the Advance Division Conferences and Camps have come forward and declared their intention of going into the ministry or missionary work of the Church. More than ever before have the leaders of the Brotherhood challenged American youth to give their lives to service in the clerical and lay ranks of Christ's Army.

During the spring, David Gray Poston, a member of St. Mark's Chapter, Louisville, has been accepted by the National Council of the Church as a missionary teacher. He has gone to Soochow Academy in China. St. Mark's Chapter consists of more than twenty live and active Churchmen who, under the leadership of its rector, the Rev. John Henry Brown, has been making an enviable record in personal work in the Diocese of Kentucky.

During August, William Bradford Smith of St. John's Parish, North Adams, Massachusetts, sailed for Japan to begin his life work as a teacher at St. Paul's University. Mr. Smith accepted a challenge made last summer by Paul Rusch at a corporate communion breakfast for Western Massachusetts men and boys at North Adams, to go forth and give their lives to service in the spread of Christ's Kingdom.

Last June, Mr. William Wood, a twenty-two-year-old member of the Brotherhood of St. John's Church, Detroit, decided to join the ranks of the Church Army. He has been accepted as a C.A. recruit from the Diocese of Michigan and has begun his training.

From the Atlantic to the Pacific in Brotherhood conferences during the past year more than forty young college mem-

bers of the Brotherhood have decided on making the ministry their life work. All along the line the Brotherhood program is emphasizing intelligent preparation for these fields of service offered by the Church in the spread of the Kingdom, and gradually an immense file of individual cases of present-day young men, who have accepted their responsibility for the furtherance of the Kingdom is being built up and fostered in all the great centers of the Church.

This field of service is not being limited to the confines of the Church in America, for the national Junior Brotherhood has demonstrated its responsibility for international stewardship through raising the first of its ten three-thousand-dollar scholarships to bring to America ten picked Christian Japanese graduates of St. Paul's University, Tokyo, and provide them with two years of graduate study in American universities leading to Masters' degrees, whereby these Japanese brothers might return and give their own lives to Christian teaching at St. Paul's. Andrew Tokuji Ogawa is the first of these young Japanese Christian leaders to come to America and he is now studying in the Graduate School of the University of Pennsylvania.

PILGRIMAGE TO JAPAN

AT THE INVITATION of the American bishops in Japan and the faculty and student body of St. Paul's University, Tokyo, the Brotherhood of St. Andrew in the United States has organized a pilgrimage of American Churchmen to visit the Church in Japan during the summer of 1932.

The Brotherhood of St. Andrew at once recognized in this invitation an opportunity to accomplish far-reaching results through such a visit of 150 well-selected laymen. On the Pilgrimage there will be one hundred especially selected young Churchmen of college age, who have a genuine appreciation for their membership and a desire to express their appreciation in increased usefulness in spreading Christ's Kingdom, and fifty

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Churchmen who are evidencing their sense of responsibility through their active leadership in fulfilling the Church's Program. More than one hundred men and young men already have been nominated for memberships in the pilgrimage by their bishops or college clergy or other diocesan authorities. None will be accepted for the Pilgrimage without the endorsement of his own diocesan authorities.

A definite series of fellowship meetings and an international exchange of experience in dealing with personal evangelism will be conducted in the see cities of the American Missionary Bishops at Tokyo, Sendai, and Kyoto. The Bishop of Osaka, the Rt. Rev. Y. Naide, D.D., has also requested one session in his diocese. All of the beauty spots in the Japanese Empire will be visited as well as our own mission stations and institutions including St. Luke's International Medical Center, St. Paul's University, St. Margaret's School, and St. Agnes' School. The Pilgrimage authorities have been able to bring the pilgrimage costs within the limits of all junior and senior Churchmen, at a basic cost of \$365 from Seattle, Washington, and return to Seattle. This includes steamship fares for the round trip and the board, food, and travel in Japan.

The Pilgrimage which has chartered the new motorship of the N. Y. K. Lines, *M.S. Hiye Maru*, will sail from Seattle, July 6, 1932, arriving in Japan, July 20. Five days will be spent in the capital, Tokyo; one day in Nikko; four days in the Sendai district; four days in the Kyoto-Osaka districts, and the three final days in the Yokohama-Kamakura districts. The party will sail from Yokohama on August 6 due to arrive in Seattle, August 17.

The Rt. Rev. James DeWolfe Perry, D.D., Presiding Bishop and Honorary President of the Brotherhood, is Honorary Chairman of the Pilgrimage. This is especially fitting since he is a descendant of Commodore Perry, the famous American who opened the gates of Japan

during the last century to the outside world. Mr. Courtenay Barber of Chicago is Chairman and Mr. Paul Rusch of St. Paul's University, Tokyo, is Executive Secretary. Mr. W. A. Cornelius, Philadelphia, is Treasurer, and Mr. A. J. MacRae, jr., Philadelphia, is Corresponding Secretary.

A National General Committee has been formed to sponsor the Pilgrimage made up of some seventy outstanding nationally known Churchmen, representing thirty-two states.

The Pilgrimage party will be divided into eight groups corresponding to the eight provinces of the Church with a competent senior member of the Brotherhood in charge. No group will be larger than twenty members. Enroute to Japan on shipboard, classes in Japanese life, customs, history, and a study of the Church's work in Japan will be conducted during the morning hours.

The advance itineraries and bulletins of information can be had from Brotherhood headquarters.

Church Mission of Help

Miss Mary S. Brisley, *Executive Secretary*
27 West 25th Street, New York, N. Y.



THE RT. REV. G. Ashton Oldham, Bishop of Albany, and president of the Albany CMH, will be the speaker at the CMH dinner at General Convention. The dinner which will be the only formal CMH meeting at Convention, will be at six-thirty on Friday evening, September 25. Mrs. John M. Glenn will preside. Tickets may be secured either at the national office or at the CMH and general ticket booths in Denver.

Bishop Oldham's subject, The Industrial Depression and the Problems of Youth, is given particular importance at this time by the statement of the Director of the Census who reports that more than forty per cent of those out of work, able to work, and looking for a job are under twenty-nine years of age. There are, according to these figures, nearly

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seven hundred thousand young people between the ages of fifteen and twenty-five (the group with which, in general, CMH works) without any work or any prospect of work. What this means in discouragement, loss of self-respect and confidence in the goodness of life, and in actual physical suffering, is daily and almost hourly brought home to CMH workers. And when, as sometimes happens, CMH relief budgets are too small to permit the giving of the needed assistance which will provide decent food and lodging, and training to unskilled young people, the tragedy becomes even greater. It is hardly too much to say that the whole future life of many young people who are not yet strong enough to bear the burdens of adult life may depend on the help and understanding encouragement which they receive or lack now.

While CMH is not arranging, as was done at the last General Convention, any courses specifically on CMH work, CMH is contributing its officers and experience to the general program. The national president, Mrs. Glenn, is to be one of the discussion leaders on Industry for the Woman's Auxiliary and Miss Mary S. Brisley will conduct a course on The Modern Family in the National Council Training Institute, and one of the discussion groups on Family Life, arranged by the Woman's Auxiliary.

Girls—and boys—come from homes, a fact which we sometimes seem to lose sight of, especially when these young people have become troublesome. Moreover by far the greater percentage of CMH girls, as well as other girls, marry and establish the homes of the new generation. Many of them continue to turn to CMH for help in preventing the unhappiness which in their parent's home lay often at the root of their own problems and delinquencies. Every study made of any such problem as illegitimacy or delinquency brings out sharply the fact that behind an overwhelming majority of young persons in trouble, there lies an unhappy or broken home. A very real share of CMH's thinking and study, therefore, has gone into finding ways of

helping the young people in whom it is interested to prepare for and to build a happy home life for themselves, their husbands, and their children.

And finally, there will be a booth, with information available as to the extent of problems such as illegitimacy and literature about CMH; where appointments may be made with the national officers to discuss general or specific problems, or just to talk and get acquainted.

The Girls' Friendly Society

Miss H. A. Dunn, *Acting Executive Secretary*
386 Fourth Avenue, New York, N. Y.



AN INVITATION TO all deputies and visitors to the General Convention to visit the Colorado Girls' Friendly Society holiday house has been issued by Mrs. Fred W. Simon, G.F.S. President in the Diocese of Colorado. This house, Blue Jay Inn, is one of the most beautiful of our twenty-eight holiday houses, situated as it is in the mountains at Buffalo Creek, just outside of Denver. Delegates who wish to spend a few days there before the Convention are invited to write Mrs. Simon, 1115 Detroit Street, Denver, Colorado.

There are 404 members and leaders of the G.F.S. in Colorado, organized into fourteen branches, seven of which are in Denver. Five new branches were formed during the past year at St. Thomas', Alamosa; St. James', Denver; St. Luke's, Denver; Good Samaritan, Gunnison; and All Saints', Sterling.

Two of the national officers of the society are from Colorado: Miss Mary E. Hoyt of Golden, Vice-President for Province VI; and Mrs. P. W. Chappell of Canon City, Chairman of Classes. Both Miss Hoyt and Mrs. Chappell, as well as the other members of the Board of Directors and of the staff who are at Convention, will be glad to make appointments to discuss G.F.S. work.

One of the most interesting branches in the society is the blind branch at Grace Church, Colorado Springs. The members come from the nearby institu-

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tion for the blind and carry on a varied program of activities. Each year they give a missionary tea, the proceeds of which go to various missions. Last year they were especially interested in Alaska, where they sent a box.

The G.F.S. in Province VI as a whole has made excellent progress during the past two years, largely due to the work there of Miss Caroline Averill (who will be present at the Convention). In addition to the branches in Colorado, there are branches in the following dioceses and missionary districts of the Province: Wyoming, North Dakota, Nebraska, and Iowa. Although Province VI is largely rural and the distances are great, two successful diocesan conferences were held this summer: the Diocese of North Dakota holding its conference at Pelican Lake, Minnesota, and the Diocese of Iowa its first conference at Clear Lake, Iowa.

* * *

THE CHRISTMAS CARDS imported by the Girls' Friendly Society will be on sale at the national office beginning September first. An illustrated circular may be obtained upon request. Please send a stamped, addressed envelope.

The Church Periodical Club

Miss Mary E. Thomas, *Executive Secretary*
22 West 48th Street, New York, N. Y.



THE CHURCH PERIODICAL Club was informed recently of a bequest of one thousand dollars from the estate of Miss Elizabeth Warren. Unless otherwise designated, this will become a part of the endowment fund, and under present conditions that means an additional fifty dollars to spend for books every year. This is a genuine cause for rejoicing to those who know how much books are needed.

Miss Warren was an enthusiastic officer of C.P.C. in the Diocese of Long Island, and a faithful volunteer at the central office. She was always ready to come on call, and cheerfully to spend hours in such monotonous tasks as fold-

ing leaflets and assembling them for mailing. Next autumn the office will be looking for a volunteer of the same spirit.

* * *

THERE WILL BE a cordial welcome for all who visit the exhibit booth of the C.P.C. in the basement of the Scottish Rite Cathedral in Denver. Charts and models will illustrate its activities and committee members will be in attendance to answer questions and to distribute literature.

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Secretary*
Maritime Bldg., 80 Broad St., New York, N. Y.



THE SEAMEN'S Church Institute of America will have an exhibit in the Scottish Rite Cathedral during the General Convention.

Literature relative to our national work and our affiliated Institutes will be on display and for distribution. The General Secretary will be present each day to explain the many and varied phases of Institute activities together with our plans for development and our needs.

Literature will be sent to those unable to attend General Convention if a request is addressed to the General Secretary.

* * *

THE SEAMEN'S CHURCH INSTITUTE OF Tampa is now carrying on in a temporary concrete building. Plans have been drawn for our new building, which would have been built by this time if Florida had not been almost overpowered by the present financial and business depression. But in the face of the most severe disappointments we look to the future with hope and determination, ever conscious that this work must go on and sooner or later our church people will come to the rescue.

With this spirit the Board of Directors of the Seamen's Church Institute of

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Tampa, although facing a deficit in current expenses is negotiating for the purchase of additional property on which to erect its new Institute.

The property being sought will give us a frontage of fifty feet, a depth of 150 feet with a back line of 175 feet. This property is about to be sold for taxes and can be purchased for about four thousand dollars, to which must be added a paving assessment of about five hundred dollars. The city and state will waive all back taxes.

* * *

SUCH EXPRESSIONS OF appreciation and interest as contained in the following letter help to lighten the very heavy burden now being carried by our chaplains and superintendents:

A Canadian, yes, but also a Christian and a Churchman, so quite naturally I am delighted to read in *THE SPIRIT OF MISSIONS* that through God's good grace the excellent work of the Seamen's Church Institute of Manila is to be continued. I pray that it may indeed not only continue, but that it may flourish as long as the need exists, and that this episode may but encourage others engaged in any form of Church work, that they may, when the future seems uncertain and full only of disheartenings, put to practical use the words of the Church Army's little song:

Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim,
In the light of His Glory and Grace.

The Guild of St. Barnabas

The Rev. C. H. Webb, *Chaplain-General*
480 Herkimer Street, Brooklyn, N. Y.



THE VERY REV. B. D. Dagwell, Dean of St. John's Cathedral, Denver, and Chaplain of our Denver branch, has accepted appointment from the Chaplain-General on a Committee of the Guild of St. Barnabas, to arrange for the presentation of the Guild's work to the Convention. The other members of the Committee are the Rev. Howard C. Robbins of New York, formerly Chaplain-General of the Guild, and the Rev. C. M. Davis

of St. Louis, Secretary of the House of Deputies.

The Daughters of the King

Mrs. W. Shelley Humphreys, *Recording Secy*
2103 Main Street, Jacksonville, Florida



VITAL DECISIONS WHICH the Order will be called upon to make during its convention, will be awaited with interest by all our members. But while the action of the convention will have a bearing upon future plans, there will be, in the meantime, the usual work for chapters to undertake.

First in order and perhaps foremost in importance, is the need of a realization by the various groups at home, that the success of the convention is dependent in great degree upon them. That all members share privilege and responsibility in this matter, should not be startling in an order believing in and founded on prayer.

The active interest of the home groups is necessary to reënforce the work of those who go as representatives. The power thus produced can not fail to bring about constructive, far-reaching results in the five days spent in earnest endeavor, through devotions, meditation, conference, study, legislation, to forward the purpose indicated in the convention theme, The Extension of the Kingdom.

Mrs. Ernest V. Shayler, chairman of the Committee on Days of Prayer, has prepared appropriate litanies and prayers to be mailed to the secretary of each diocese for use on Monday, September 14, the day set aside as a day of intercessory prayer for the convention.

In September work may be started for the effectual carrying out of plans for the annual observance of All Saints' Day. This being the day of the annual Corporate Communion, it has been planned that a letter seeking the interest and coöperation of the rector, be sent to every parish in which there is a chapter.

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(Next session: Denver, Colorado, September, 1931)

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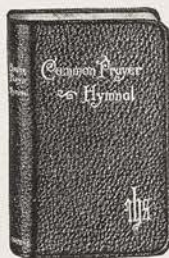
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