

**Title:** *The Spirit of Missions*, 1932

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# The Spirit of Missions

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

VOLUME XCVII

1932

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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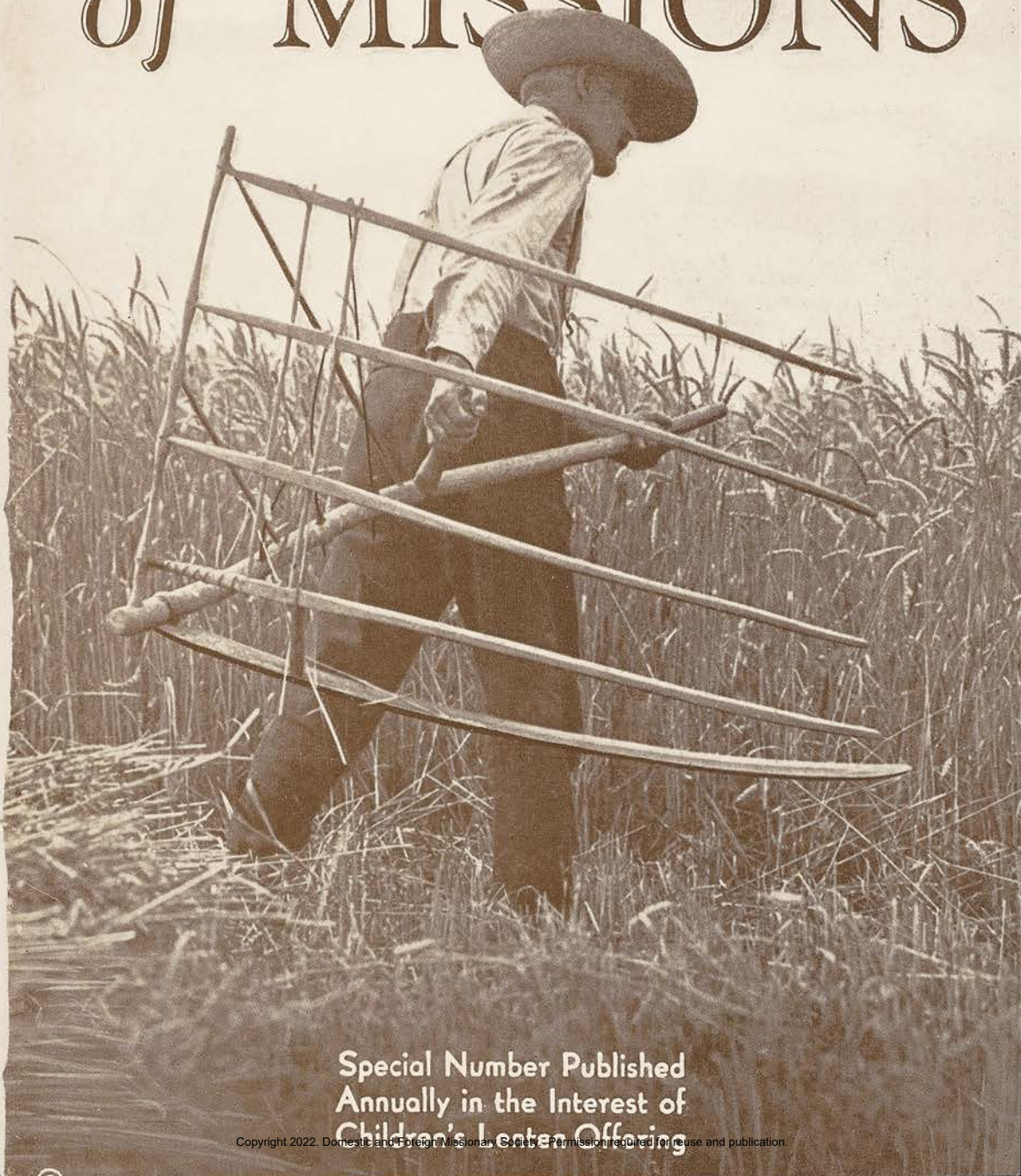
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FEBRUARY, 1932

TEN CENTS

# THE SPIRIT of MISSIONS



Special Number Published  
Annually in the Interest of  
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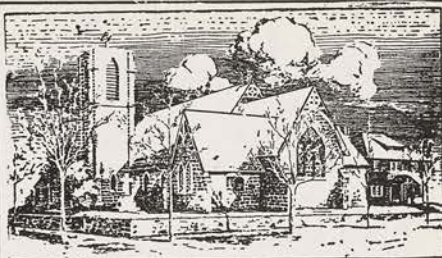
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THE SPIRIT OF MISSIONS, February, 1932. Vol. 97. No. 2. Published monthly by the Domestic &  
Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Editorial, subscription and  
executive offices, Church Missions House, 281 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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Vol. XCVII

FEBRUARY, 1932

No. 2

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# A Lenten Offering Message

*from the Presiding Bishop*



## TO OUR CHURCH SCHOOLS:

AS EVER the boys and girls, the young men and women of the Church are marching with the van in the conquest of the world for Christ. In the past three years you have contributed a larger sum for missions than in any former triennium. The Bishops and Deputies in General Convention at Denver, last September, received with thanksgiving the report of \$1,567,838 given in that period through the Lenten offerings. This splendid achievement, reinforcing other contributions from all sources, enabled the Church to maintain its work without a deficit.

By vote of the Convention, the Presiding Bishop sends to the juniors of the Church a word of hearty congratulation, "well done"!

I give you Godspeed as well. The approach of Lent opens again the doors of opportunity for a new advance. There will be no slackening of effort. Never has your help been more urgently needed than now. A host of young people in all our schools will press forward with courage and with high resolve. It is our Lord who sends you on your way: it is a world in need which is calling for your help: may the joy of victory be yours.

Faithfully your friend,

*James W. P. Perry.*  
Presiding Bishop

CHURCH MISSIONS HOUSE  
NEW YORK

# The Spirit of Missions

VOLUME XCVII  
No. 2



FEBRUARY  
1932

## 1932 Lenten Offering Calls for Sacrifice

Current theme, *Our Daily Bread*, gives Church school teachers and pupils unparalleled opportunity to participate in Church's Mission

By Mildred Hewitt

*Secretary for Church Schools, Department of Religious Education, National Council*

**T**HIRTY years ago, in February, 1902, THE SPIRIT OF MISSIONS, under the editorship of John Wilson Wood, published what was called a Special Lenten Number. In each succeeding year THE SPIRIT OF MISSIONS has issued a special number in the interest of the Children's Lenten Offering. This special issue is a typical copy of the Church's missionary magazine plus material relating to the Lenten Offering project. Church school pupils everywhere find the sale of this issue an excellent means of augmenting their offerings.

THE SPIRIT OF MISSIONS would take this opportunity to welcome as readers of the magazine those into whose hands it comes by this means and to urge them to become regular readers. Only then will our object in preparing this special issue be fully attained. A convenient subscription blank is printed on page 74. When this is filled in it may be handed to our representative in your parish or mailed directly to THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.

The year 1902 also marked the twenty-fifth anniversary of the Children's Lenten Offering. And the offering which had been initiated in 1877 by John Marston, superintendent of the Sunday school of

St. John's Church, Cymwyd, Pennsylvania, with a gift to missions of \$200 from a single Sunday school, had grown, in 1902, to a nation-wide offering amounting to \$110,152.36. Another quarter century passed and, in 1927, the Jubilee Year of the Lenten Offering was marked by a gift from the children of the Church of \$553,252.53.

Since 1927 the offering has been:

1928 .....	\$524,602.15
1929 .....	532,821.47
1930 .....	507,889.20
1931 (incomplete)	425,984.19

**T**HE ANNUAL TOTALS of the children's Lenten Offering during the past five years reflect the trend of the times. The complete report of the 1931 Offering may not be as high as that of 1930, but it is worth noting that the 1931 Offering of ten dioceses and missionary districts exceeded that of 1930: Southern Virginia, Virginia, Lexington, South Carolina, Fond du Lac, Marquette, South Dakota, Western Nebraska, Wyoming, and Arizona. Four dioceses practically maintained the amount of their 1930 Offering: Louisiana, Salina, Eastern Oregon, and Alaska. This is an encouragement and a challenge to

## THE SPIRIT OF MISSIONS

other dioceses to maintain the average of their offering for the year 1930, keeping in mind that the world's need is even greater now than ever before, and that the Church depends upon each one of us to help it do its work.

At the same time we must make sure that every money gift involves spiritual growth on the part of the giver. Let us not lose sight of that very precious thing—the unfolding religious life of the individual. There will be many boys and girls who will not be able to give as generously as they have in the past. On the other hand, there are others who have not given according to their means. If they will come forward this year, the total amount of the offering can be maintained and they will have realized more deeply the true meaning of membership in the body of Christ.

The 1932 Lenten Offering calls us to real sacrifice for the things in which we, as members of the Church, believe. It remains for the members of each Church school, both pupils and teachers, to talk the matter over together and to give as they are able for the carrying on of the Church's business.

To help boys and girls visualize the Church's business in terms of real problems which the world is facing, the Department of Religious Education of the National Council prepares each year a set of material based on a definite theme for the use of Church Sunday schools, weekday groups, and families. This set of material is called a missionary unit, or a unit of work. The theme of the 1932 unit is *Give Us This Day Our Daily Bread*. The materials include:

Two posters (25 cents a set): a symbolic poster in color and a black and

white reproduction of the social interpretation of the Lord's Prayer, written a few years ago by the late Charles N. Lathrop, first Executive Secretary of the Department of Christian Social Service.

*Give Us This Day Our Daily Bread* (10 cents): a book of stories involving such fundamental economic problems as unearned income, unemployment, and social responsibility for the weaker members of society. The eight stories include the following problems and fields: Unemployment, Brazil, Hawaii, Haiti, rural America, mill villages, China.

*The Leader's Packet* (25 cents) which contains a leaflet of suggestions to leaders and a folder on each field or problem touched by the stories. Source material, discussion outlines, biblical references, book lists, and suggestions for worship are included in each leaflet.

A folder of prayers and meditations for pupils' use during the period of the unit. (Free.)

*Jesus Took Bread and Blessed It*, a leaflet for leader's use. (Free.)

*Lenten Offering Facts and Opportunities*, a leaflet which lists objectives towards which Church schools may work in making their offering, and suggests ways of earning and saving money so that the offering may truly represent the pupil's own gift of self. (Free.)

The Lenten Offering boxes. (Free.)

A full set of this material was sent to each Church school early in January. Extra sets and additional copies of the prayer leaflet must be ordered from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.

The purpose of this unit, *Our Daily Bread*, is to provide our boys and girls

**N**EVER before have so many people in so many countries depended upon the generosity and good-will of Christian friends.

*The money our children give in their Lenten Offering will provide not luxuries but necessities, for body, mind, and spirit.*

*Let us all enter into the Lenten Offering enterprise with our sons and daughters, or our pupils, and make it an adventure of self-giving which will help to build God's Kingdom on earth.*

JOHN W. SUTER, Jr.  
Executive, Religious Education

and their leaders with an experience in Christian brotherhood expressed in the concrete terms of the problems of daily life. There is nothing more familiar to a child of today than bread, yet there are many children who never think of how their bread reaches them, and of how dependent they are upon the labor, not only of their parents, but of their neighbors and of people farther away. As one boy said after the unit on *Our World at Work* two years ago, "I never realized before how much other people do for me. I have always taken it for granted."

At the same time there are other boys and girls today who are realizing what it is to be hungry; to go without bread and the other necessities of life. Through the use of this material on daily bread we hope all of the boys and girls in the Church will realize that there is something basically wrong with a society in which men who want to work can find no work to do. Boys and girls in the Church school are not too young to discuss these problems (for which outlines are provided in the material), to think of ways in which conditions may be made better, and to commit themselves to the cause of making our social and economic life more Christlike.

If the function of the Church school is to foster abundant living on the part of its pupils, then it cannot ignore the present situation, which Bishop Remington of Eastern Oregon describes in his diocesan paper\* as "an emergency as great as that which confronted America at the outset of the World War". We cannot, nor do

we wish to educate our pupils in a religious vacuum. We must educate them in active, Christlike living in real situations. We must help boys and girls to face facts honestly and fearlessly in the spirit of the Master, helping them by the power of His spirit to accomplish great things in His cause.

The challenge which confronts us is powerfully presented by Bishop Remington in the article referred to above:

And yet a vast majority of us are either indifferent or callous to the situation which confronts us. Why? Because up until recently we have not bravely faced the facts, we have been looking for prosperity to appear just around the corner, we have had no statesmanlike leadership brave enough to confront the disaster and galvanize the nation into action.

This is one of those occasions where we feel with Nurse Edith Cavell—"Patriotism is not enough." We yearn to do something more both in charity and in united action to heal the wound of civilization, to exalt the terrible valleys of poverty and misery, to lower the mountains of privilege and greed, and to build the new highway on which all people may walk together in peace and plenty. . . .

Where people cry for bread this winter, and as we minister to their need, let us not forget that our whole problem will only be solved when humanity heeds another saying of our Lord—"Man doth not live by bread alone." Who is there so bold as to refute the statement now that the dislocation of the machinery of distribution is due to greed, to

covetousness which has set property rights above human rights and the accumulation of material goods above the appreciation of spiritual and moral values?

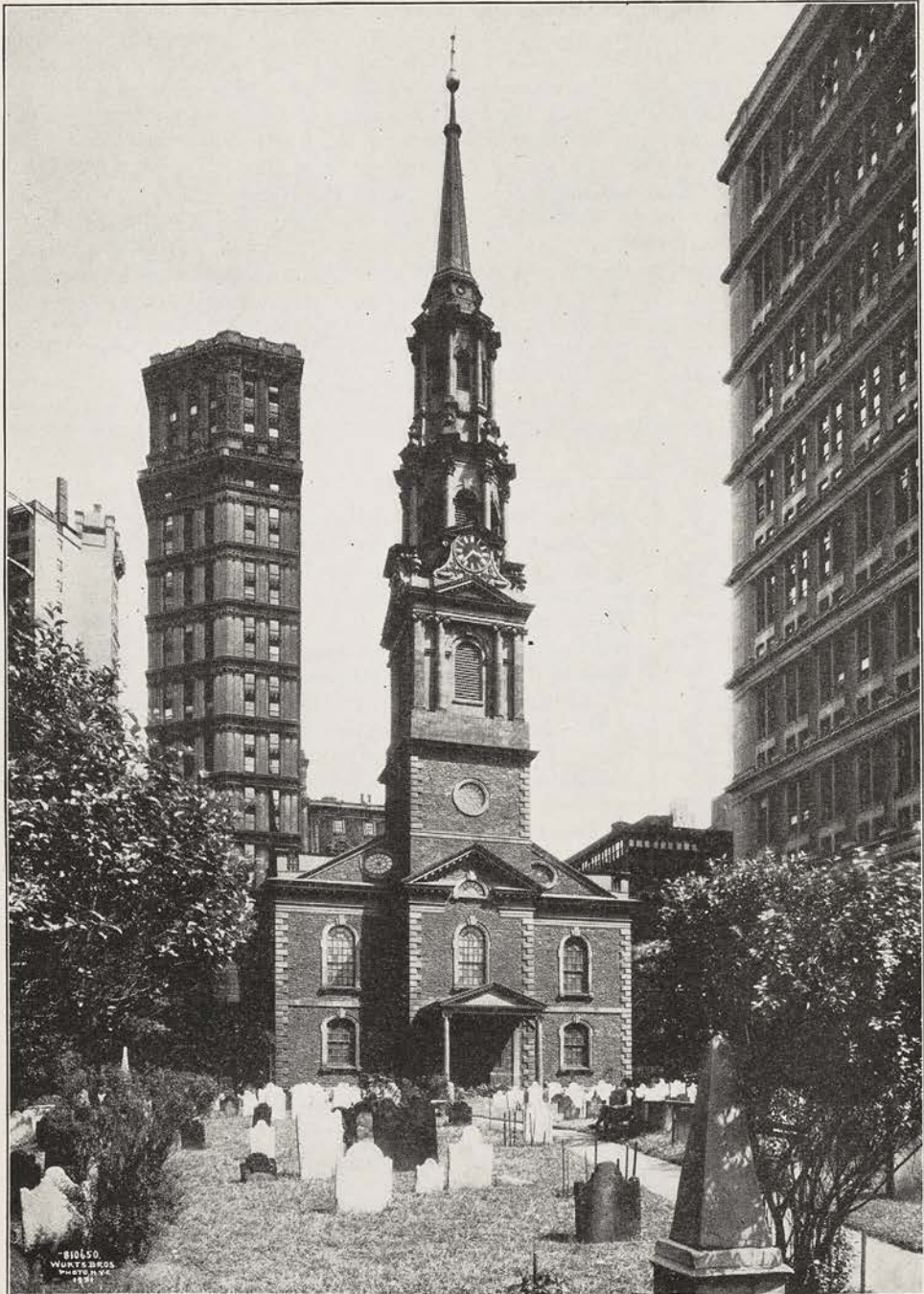
Church school teachers have never had a greater opportunity to make their teaching real. Let us see to it that the Lenten Offering is a real experience of growth in the knowledge of and in concern for the Church's Mission.

**H**OW OLD ARE YOU? Say it aloud. Then say, "I am just the right age to have a real part in the missionary work of the Church." That's the spirit. Now, if every boy and girl will say that and mean it, it will advance the cause of the dear Christ all over the world. You have youth and enthusiasm and you can do great things. You have a wonderful part in making Christ known to all men.

*This Lent is another opportunity. It means work, of course, and prayer, to back up your gifts. And you will work, I know, and pray, and make your Lenten Offering this year, as it always has been, a cause of thankfulness for you—the children of the Church.*

FRANK W. CREIGHTON  
Executive, Domestic Missions

\*Oregon Trail Churchman, Vol. 8, No. 10.



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ST. PAUL'S CHAPEL, NEW YORK, TODAY

Retaining its colonial simplicity and beauty, this building in which George Washington worshipped during his early years as President, continues as a flourishing chapel of Trinity Parish

# Washington - The Churchman in New York

Regular church attendance during his New York years, was but one evidence that a vital Christianity was keynote of Washington's life

By the Rev. Joseph Patton McComas, D. D.

Vicar, St. Paul's Chapel, Trinity Parish, New York, N. Y.

OLD SAINT PAUL'S, a shrine peculiarly associated with Washington, still stands in New York, always open and holding worship, where it has ever stood since 1766, a daughter of Trinity Church. It can tell its own story of Washington as Churchman.

In 1775, Washington the Churchman appeared in New York. He arrived on the morning of June 25, on his way to Boston to command the American Army. The city was expecting the return of Governor Tryon, the British Royal Governor, who arrived that afternoon. The citizens, according to their political sympathies, gave each an enthusiastic welcome, though the official welcome of the Governor was deferred until the next day. The battle of Lexington had been won; the battle of Bunker Hill was to follow. The next year, 1776, Boston was evacuated by the British, who concentrated their efforts upon holding New York. The Rev. Samuel Auchmuty was rector of Trinity Church. The Rev. Charles Inglis, who was to succeed him, was in charge, a pronounced royalist. In April, 1776, General Washington was in New York, and

the British Army and Navy were threatening the city. Here is where the loyal patriot remained a loyal Churchman. The evidence is from a communication of Mr. Inglis, found in the records of the S. P. G.:

Soon after the arrival of the revolutionary forces in the city (April, 1776), a message was brought to Mr. Inglis that General Washington would be at church, and would be glad if the violent prayers for the King and royal family were omitted.

These prayers were the regular liturgical appointment for the King, that he might overcome all his enemies. Of course they would be violent to a revolutionary leader. We have no more than the record of the request, and the reply of Mr. Inglis, that the clergy would not "depart from their duty," from which we may infer the customary State prayers would be used. We have further record of the Commanding General's protection of the church when these prayers were used. There are two statements, one in Hawkins' *Historical Notices* (334), and another in the *Belknap Papers* (Massachusetts Historical Society, Vol. II, Se-

---

FEBRUARY 22, 1932, the two hundredth anniversary of the birthday of George Washington, formally inaugurates the nationwide observance of this bicentennial which will continue until Thanksgiving Day, November 24, 1932.

In coöperation with the Washington Bicentenary Committee of General Convention and as its part in this notable event, THE SPIRIT OF MISSIONS began last month a series of articles on *George Washington—The Churchman*. The second article by the vicar of St. Paul's Chapel, New York, where Washington was a regular worshipper, is published in this issue. Subsequent issues will contain articles by the Presiding Bishop; the Rev. Louis C. Washburn, rector of historic Christ Church, Philadelphia; Mary Isabella Gozzaldi of Cambridge; and others.

The Bicentennial Committee of General Convention has issued a service for the observance of the Washington bicentennial, copies of which may be secured from The Church Missions House Book Store, at five cents a copy. Suggestions for the correlation of the Church's current study of Building a Christian Nation with the Washington anniversary, have also been prepared and are printed on page 122 of this issue.

## THE SPIRIT OF MISSIONS



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### WASHINGTON'S PEW

On the north aisle of St. Paul's, whence the President could leave quickly in case of need

ries V). Some American soldiers, under arms, proceeded to Trinity Church during the service, and took their place in the congregation, of course amid intense excitement. Mr. Inglis esteemed this an unfriendly intrusion. Belknap regards it as friendly, and the motive, worship. That no unhappy consequences followed, Belknap attributed to the fact that General Washington was a member of the Church of England, and would suffer "no indignity to be offered to her, while others were encouraged by him."

Upon the evacuation of the city by the Americans, and its occupation by the British, September 21, 1776, a great fire occurred, utterly destroying Trinity Church. St. Paul's Chapel, a large stone edifice, a dignified example of Georgian architecture, built in 1766 in what were then the suburbs, became the parish church, and remained so during the long interval which followed. This included the seven years of British occupation and the seven early years of the Republic, until the second Trinity Church was opened and consecrated, March 25, 1790. During this time General Washington had been elected President, and was inaugurated on April 30, 1789, in the Federal

Building on Wall Street at the head of Broad, New York. Immediately following his inaugural address, he proceeded on foot, with the whole assembly of notables, up Wall Street to Broadway, and thence to St. Paul's Chapel. There the chaplain of the Senate, who was also rector of Trinity Parish, and the Bishop of New York, the Rt. Rev. Samuel Provost, offered special prayers, while the President knelt in his accustomed pew. This was in accord with an address later drafted by the General Convention, August, 1789, in Philadelphia, and directed to President Washington, where the Church says he "has happily united a tender regard for other churches, with an inviolable attachment to his own." His journal regularly bears this record, "Attended morning service in St. Paul's Chapel," or "Attended service in Trinity Church," New York, and the Parish of Trinity Church knows him only as a loyal Churchman and defender of the Church under difficult circumstances. His courage in openly espousing the cause of religion in what must have been a suspected environment, the unpopular Church of England, particularly linking it with his inauguration ceremonies, has frequently been remarked.

Why he occupied a pew at the side, upon the north aisle, and why the prayer for the President, which replaced the British State Prayer, came in the American Prayer Book before a rubric which it now follows, have identical explanations. Morning Prayer and Evensong are complete services, concluding with the third collect, when an anthem or the Litany may follow, and other prayers at discretion. The State Prayer—for King or President—would be among those later discretionary prayers. Until our present Prayer Book was authorized in 1892 and in 1928, the Prayer for the President preceded the rubric; it now comes after it, as in the English Book of Common Prayer.

General Washington sat by a door, for the middle window on the north side of St. Paul's had, at that time, been cut down as a door. There, in an emergency,

## WASHINGTON—THE CHURCHMAN IN NEW YORK

he could be called out at a moment's notice. He desired that the prayer for the President might be used before such an emergency should arise. When the first General Convention met in the autumn following his inauguration to compile the American Prayer Book, out of deference to his custom at St. Paul's, they placed the State Prayer in the first and required part of the service, there to remain until the recent revisions. The location of his pew, and the fact that the rubric followed this prayer, give evidence that he regularly attended morning service in the midst of the pressure of public business. We see his devotion, sincere patriotism, and loyal Churchmanship, who desired to pray himself, and join with other worshippers, for God's blessing and guidance on himself and the land he served. Lord, teach us to trust Thee! Here is the lesson and the inspiration for public servants, good citizens, and faithful Churchmen.

The secret of his power lies in his reverence toward God, and the rule of his life, inspiring others in the same way. His religion centered in Christ, recognizing the divine initiative as the guide and support to the true patriot, soldier, and statesman. In his circular letter to the governors on disbanding the army, he praises "above all the pure and benign light of revelation." And in the same letter he says:

I now make my earnest prayer that God will keep the United States in His holy protection; that He will incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large. And finally that He will most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion,

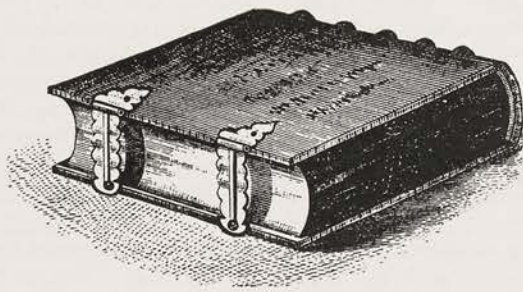
and without a humble imitation of Whose example in these things we can never hope to be a happy nation.

The interpreter of our Constitution, Chief Justice Marshall, his contemporary and colleague, says of him, "He was a sincere believer in the Christian faith, and a truly devout man."

The traditions in New York, emanating from many sources, are very strong that Washington was a consistent Christian and a loyal Churchman. My erstwhile friend, the Rev. Alexander Hamilton, visited me shortly before his death and pointed out the places in St. Paul's Chapel which the Hamilton family tradition associated with the religion and devotion of President Washington. He was the intimate friend of Dr. Hamilton's ancestor of the same name, and a frequent member of his family circle. These traditions were so highly prized in the Hamilton family that it was customary to bring the younger members to St. Paul's to have the locations pointed out to them, and let them hear where certain persons sat and what happened at midday on April 30, 1789.

After leaving New York his regular attendance at Church was maintained. He availed himself of religious opportunities in Virginia, and conspicuously supported the work of the Church as vestryman and regular attendant. He numbered among his intimate friends William White, the first Bishop of Pennsylvania, whose book, *Lectures on the Catechism*, was found among the volumes of his library.

Washington was a man who lived by rule. The Christian religion was the keynote and guide of his whole life. Order, which is a divine attribute, is the evidence of his desire to please God in holiness. The witness that he gave at Old St. Paul's is a rich legacy and inspiration.



WASHINGTON'S INAUGURATION BIBLE





SOME LEADERS AT STUDENT VOLUNTEER QUADRENNIAL  
Left to right, T. Z. Koo (China), L. G. McAfee (Philippines), D. D. T. Jabavu (Africa)

## Collegians Hold Missionary Conference

Discussion of Christ in the world today absorbs attention of 2300 students at quadrennial meeting of Student Volunteer Movement

*By the Rev. Artley B. Parson*

*Assistant Secretary, Department of Foreign Missions, National Council*

**T**HE LIVING CHRIST in the World of Today was the theme of the eleventh Quadrennial Convention of the Student Volunteer Movement held December 30, 1931-January 3, 1932, in Buffalo, New York. It was an impressive convention of some twenty-three hundred college students from all parts of North America.

I was deeply impressed with the spirit of the meetings. Many of us who had attended similar conventions felt that this one struck an unusually deep note. It was distinctly missionary. Other conventions have devoted much time to academic discussion of world, social, and economic problems. This one was intent on finding a way to fulfill Christ's Great Commission, "Go ye into all the world," without evading the larger problems involved. The students' approach was thoughtful, and the discussion vital and daring; but subordinated to a main religious interest.

There had been good preparation for the convention. The students had been urged to pray, to read, and to think. They came in a spirit of inquiring earnest-

ness. They sought to get a comprehensive view of the present disturbed world situation, considered the extent to which Jesus is demonstrating His unique power to bring life to men and to society, and went away intent on doing more to make the world into the Divine Society.

The program began with a consideration of "humanity uprooted"; that is, a critical analysis of the present baffling world crisis, Kirby Page and T. Z. Koo presenting the viewpoints of Occident and Orient. From this realistic presentation of what is wrong in society Oscar M. Buck and D. D. T. Jabavu of Africa gave a critical appraisal of the missionary enterprise and John MacKay and Paul Harrison and others presented *Effective Missions Today*; John R. Mott spoke on *Missions of the Future*, and James Endicott on *The Missionary of the Future*. So the assembly's thought was led from the disturbing present-day realism to the idealism of Christendom with a surety as to the Way. Walter H. Judd, of China, gave a remarkable personal testimony

## COLLEGIANS HOLD MISSIONARY CONFERENCE

from his own experience of The Way of Love in China, God's Way. Bishop Remington of Eastern Oregon was convention chaplain.

Certain morning hours were given up to informal round table meetings to which students were assigned in groups of about one hundred, in charge of well-qualified missionary leaders, among whom were J. Thayer Addison of the Episcopal Theological School, Cambridge, K. S. Latourette of Yale, S. M. Zwemer of Princeton, Thomas Jesse Jones, and Kenyon L. Butterfield. Some of the subjects were: How can we share our best with other races; Christianity's relation to the world's living religions; The missionary's handicap in that he represents a sub-Christian civilization; The reconstruction of the missionary enterprise; Christian missions and the nationalist spirit; Attitudes of missionaries toward national and political movements; The Christian reconstruction of the rural life in Asia; The living Christ in the world of Islam; and Factors in building a new China.

A unique value came to the convention from an unusually appealing pageant called *Release*. The action opens with the world races struggling futilely in the dark, not seeing the flaming light of sacrificial love held by the Spirit of Christ as a guide for them until He himself is in their midst. The circle widens as Christ calls His various children into the group. Led by a child-like humility and sincerity the Races of Man follow the Spirit of Christ onward and upward. Thus they find it possible to pass from the primitive

plane of sensory reality without confusion or despair into an intelligible comprehension of God the Father. At last all men everywhere (symbolized by the chorus and audience) are lifted into the fullness of the consciousness of God in the universe and declare "Heaven and Earth are full of Thee, Heaven and Earth are praising Thee, O Lord Most High."

Those students who are communicants of the Church of England in Canada, and our own Church met to consider the part that we have in the world enterprise, and had dinner together. Addresses were made by John W. Wood, the Rev. E. H. Forster of Yangchow, China, the Rev. Leo Gay McAfee of Upi, Philippine Islands, the Very Rev. S. W. Hale, T. Z. Koo, and others.

Many students in those days in Buffalo faced with a new reality great world questions in relation to their own careers. Many went away considering deeply the words of the convention announcement:

What shall I do with my life?

Shall I wear it away in a tepid routine of commonplace respectability?

Shall I consume it in a passion for gain, with money as my God and profit as my goal?

Shall I yield it to my country, right or wrong, in uncritical obedience?

Shall I dedicate it to some desperate and violent revolution?

Shall I give it with abandon to Jesus Christ for an intelligent, passionate, and creative fellowship with God and men in making possible the Kingdom of God?

*THE Incarnation creates the missionary imperative. The command is "Go," and men and women do go, not counting the cost. The merchant goes for gain, the soldier for conquest, the traveler for pleasure; but the Cross-bearers go to invest their lives in the lives of others, without thought of gain, that others may share the riches of their Christian heritage, and in turn become propagandists of a faith which redeems and upbuilds. What is more worth while, more noble, more constructive, more Christian?—THOMAS JENKINS, Fifth Missionary Bishop of Nevada.*

# Chinese Patient Describes Hospital Life

Prominent Chinese educator writes appreciation of services rendered by St. Andrew's Hospital, the only worthy hospital in a large area

By Chindon Yui Tang

Member, Kiangsu Provincial Department of Education

MY FIRST EXPERIENCE as a patient in St. Andrew's Hospital, Wusih, began when I had a severe attack of malaria while expecting the birth of a child. This hospital is well known, both far and wide, throughout this whole district, not only by the great factory owners in Wusih, by whom it is highly praised, but also by the industrial workers and the farmers within a radius of fifty or a hundred *li* (twenty or forty miles). I decided to go to St. Andrew's Hospital as the nearest other ones to Wusih that I could trust were the Soochow Hospital, about one hundred *li* (forty miles) from here and the hospital at Chian Kon, which is three hundred *li* (one hundred and twenty miles) from Wusih.

The members of my family and I highly appreciated Dr. Lee's acceptance of me as a private patient.

As I am only a layman in the medical world, I cannot explain scientifically the apparatus and appliances used. So far as I experienced, everything for the use of the patients was sterilized. The patients in the wards as well as those in the private rooms all enjoyed the same privileges. Another thing which impressed me was

that during the first ten days in the hospital my blood was examined more than a dozen times, and I am sure other patients experienced the same treatment. Every

patient also had a chart, which was carefully kept, showing the history, development, and cure of the disease. This shows scientific ways of diagnosis and carefulness in applying medicines. Similarly scientific were the surgical methods. During my stay of twenty days there were numerous operations; some large and some small, but sooner or later all the patients were well and returned home.

All the patients in the hospital are well taken care of. Every morning at eight

o'clock Doctors Lee, Tsu, and Yui, Miss Selzer, and the Chinese nurses have morning inspection. Every patient is visited and carefully attended. Not a single patient is neglected. My room was next to the ward so I could hear practically everything if I gave attention to it. No matter how troublesome, complicated or dirty a case might be I never heard a single word of complaint from the nurses. They must have been inspired by the great personalities and excellent examples of the doctors and the head nurse, and the

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MRS. TANG who attended our St. Mary's Hall, Shanghai, for two years is a graduate of Woo Pan Girls' Middle School, Shanghai, and Teachers' College, Columbia University, New York. Upon her return to China, she taught in the Kiangsu Second Provincial Normal School and the Great China University, Shanghai. Three years ago she was appointed to the Kiangsu Provincial Department of Education. Since its reorganization as the National Central University, her work in the extension department has given her exceptional opportunities in social and adult education among young men and women who are being trained as teachers in rural and urban centers. She is the author of a pamphlet on women's education in China and the translator into Chinese of Professor William H. Kilpatrick's *Foundation of Method*.

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## CHINESE PATIENT DESCRIBES HOSPITAL LIFE

education and training they received can be imagined and should be respected. And so I realized that the special attention from the doctors and the tender care of the nurses were not exceptions but were enjoyed by all the patients.

There was an unexplainable morale in the wards. The older patients would instruct the newcomers and the stronger ones would help the weak. The patients were happy because they were getting better every day and they did understand they were enjoying privileges. They liked to talk to each other very much. The most quiet time was always before and during the doctors' inspection when you could hear a pin drop. Whenever there were patients seriously ill the other patients would talk less and not so loud, because they had the spirit of cooperation and sympathy.

On one occasion a patient demanded more to eat. The nurse told her that Dr. Lee said she could only have liquids and that she must follow the doctor's orders. The next morning, the patient begged Dr. Lee to let her eat more and she shed tears. The same evening the nurse gave her some light supper. She was unexpectedly happy and asked, "Why can I eat more



TWO YOUTHFUL PATIENTS

The happiness of these children is due to the kindly care given them by the hospital

now?" "Your triumph is due to your crying," replied the nurse. Then everybody burst into laughter, including myself.

One day, intending to have a nap, I rose to shut my door which opened into the ward. A lady spoke to me loudly, saying, "You must be rather lonesome and we will keep you company. When you need the nurse to come we will call her for you, so you had better leave the door open." I thanked her and willingly sacrificed my nap and left my door open in order to enjoy her hospitality.

One of the women in the ward had a cancer of the breast. She had a big operation and stayed in the hospital about three weeks. I had several conversations with her and she told me that Dr. Lee had saved her life, and that she had only paid five dollars for the operation and thirty-five cents a day including meals.

My next door neighbor was a lady who had dysentery, stomach trouble, and piles, but within a week she, too, had recovered and gone happily home.



MRS. TANG

With her sister and two children after her experience in St. Andrew's Hospital

## THE SPIRIT OF MISSIONS

A girl of thirteen, a relative of mine, had an abscess in her abdomen. Her family thought she had indigestion. For four days before going to the hospital she had fever and pain. She came to the hospital at five-thirty one afternoon. Dr. Lee said she had an abscess and that she ought to have an operation at once. That same night, at eight o'clock, they operated and found the abscess unusually large and in a bad condition. If she had come a little later Dr. Lee would not have been able to operate so soon and her life might easily have been lost.

When I had a temperature of 103, Dr. Lee worried for fear the high temperature would develop into something serious. I remember that on a certain Friday, he was going to Shanghai to attend a meeting at St. John's University. He planned to take the one-thirty express, but at one o'clock he was still examining me thoroughly to see whether I had anything beside malaria. I tried to hasten him to catch the train. "I can take the next train if I go," he replied to me easily. But the next train was a slow third and fourth class one. Afterward he told me he could not find anything besides malaria and said he would return to Wusih the next evening. The next morning he telephoned from Shanghai to inquire if

I were better. Even though Dr. Lee is not in Wusih he is always thinking of his patients.

Dr. Tsu also took good care of me. When I was better he loaned me some medical magazines to read; probably wishing to educate as well as to cure me. During the time when my temperature was so high, Miss Selzer tried in every way possible to make me more comfortable. I do not know how many times a day she came to see me. These are only a few instances of the care I received.

Every morning after the doctors' inspection, services were held in the hospital chapel. The melodies of the hymns mingling with the fall breezes often came to my ears. On Sunday afternoons and evenings there were also services. In the afternoon Mrs. Lee came to the ward with the Biblewoman and some verses were read from the Bible and some stories from the Bible were told to the patients. Before and after the reading a hymn was sung, and, strange to say, some of the patients could follow the singing. One can be deeply inspired by religious views when one is sick and helpless.

Each year St. Andrew's Hospital saves thousands of lives and its spirit of love and service inspires multitudes.

## Bishop Creighton Makes History in Mexico

**B**ISHOP CREIGHTON'S recent visit to Santiago Loma made history. Until then there had never been a road to that place and no wheeled vehicle had ever entered it. But a new church, provided by a member of the Pennsylvania diocesan Woman's Auxiliary, was to be consecrated and Bishop Creighton was taking in a bell for the tower. For this great event the people had made a road. As the procession, a *camion* (truck) and two Fords, approached the village, Indians ran from all directions to see the sight. Almost a thousand people came to the service of consecration. Some, of course, came from curiosity, but an objective lesson is often the best form of propaganda.

**T**HE LATEST GROUP to come into the Episcopal Church in Mexico is the little mission at *San Sebastianito*. They will be recalled as the group who at their first meeting to organize as a mission adopted a budget item of twenty dollars for the missionary work of the general Church. There are now about twenty-six heads of families (with seven to a family a low estimate). Only about half the people could get into the church for the service.

The priest in charge is the Rev. J. N. Robredo. Assassins have been hired to kill him, and his people have been despicably persecuted. Despite it all they have come out strong in the faith.

# There is no Corn in "Little Egypt"

Modern, automobile-driving, circuit-riding  
priests drive long miles to carry the Gospel to  
coal miners and farmers of southern Illinois

By the Ven. Thomas G. C. McCalla

*Archdeacon of Cairo, Diocese of Springfield*

JUST AS IN THE old days the famine waxed sore in the land of Egypt, so famine of both a spiritual and a material nature waxes sore in "Little Egypt" today. But the stocks of the many storehouses, holding both spiritual and material benefits for the people of "Little Egypt," are well-nigh depleted.

The "Egypt" of this account is situated in the vast Diocese of Springfield, and comprises the southernmost thirty-six counties of Illinois. Various explanations have been given for the origin of the name. The one most generally accepted is that early in the history of Illinois a drought and crop failure in the north caused great numbers of farmers to visit southern Illinois to buy corn, just as in biblical times the sons of Jacob went down into Egypt for a similar purpose.

Of course there are other versions: certain towns of the region bear names such as Cairo and Thebes; the flooded section between the Ohio and Mississippi Rivers is just like Egypt inundated by the Nile; all these find a place among the "Egyptians," who are zealous in their defense of southern Illinois.

"Little Egypt" was the earliest settled region of Illinois, and for the first fifty years of its history it was practically all there was of the State. The first American settlements in Illinois were made between 1780 and 1790 by some of the riflemen who followed George Rogers Clark in his brilliant march across Illinois from Fort Massac to Kaskaskia and thence to Vincennes. The riflemen who remained behind in the then savage wilderness settled in the Great American Bottoms, the region lying between Alton and Chester

along the Mississippi. Soon other settlements followed along the Ohio, the first being Golconda and Shawneetown, both in the heart of "Little Egypt."

But it was not till the summer of 1824 that the name "Little Egypt" came into general use. Back in 1872 a writer in the old Chicago *Journal*, reminiscing on early Illinois days, wrote:

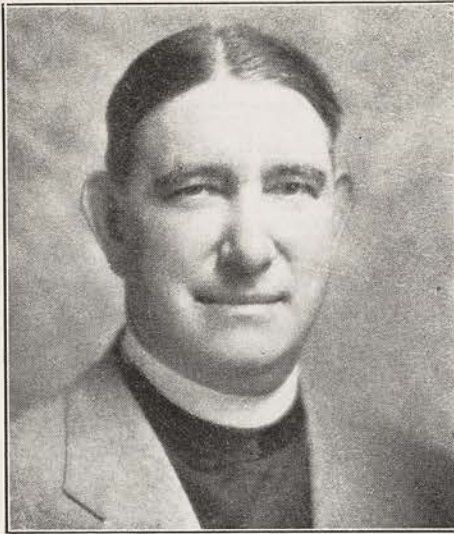
In the summer of 1824 there was not a bushel of corn to be had in central Illinois. We lived that year twenty-five miles west of Springfield and for a long time we had to subsist on venison, blackberries, and milk while most of the men were gone south into "Egypt" to procure breadstuffs and to help with the harvesting.

Soon after this the name "Egypt" was taken up and given state-wide prominence by Dr. Cyrill G. Hopkins, father of the Illinois system of agriculture. The faith of Dr. Hopkins in the soil of "Little Egypt" led him to buy what was considered the poorest farm property in Marion County on which to try his theory of land improvement. His death cut short his experiment, but his farm is operated by his estate.

Normally, then, "Little Egypt" is a thriving, rich territory. But present conditions existing in industry and labor, the great summer drought of 1930 and continuing industrial differences have left this country in a weakened state materially and, it must be confessed, ethically. And so, today, the famine waxes sore in the land of the "Egyptians."

But the work of the Church in this missionary field of the Diocese of Springfield, under the direction and guidance of the Rt. Rev. John Chanler White, goes on slowly, it is true, but surely.

## THE SPIRIT OF MISSIONS



THE VEN. T. G. C. McCALLA  
Archdeacon of Cairo, who writes a penetrating account of his work

Come for a short time with the general missionary of the diocese and visit some of the many missions situated in "Little Egypt." Travel with him through this intensely interesting country where agriculture rubs shoulders with coal mining and where the fruit growing industry stands side by side with great railroad operations.

Starting in Centralia, headquarters of the general missionary, a city of sixteen thousand inhabitants and called the "Gateway to Egypt," we begin the day, Sunday, by attending a celebration of the Holy Communion in St. John's Church. Here we meet men employed for the most part by the Illinois Central; Chicago, Burlington, and Quincy; and the Missouri and Illinois Railroads. Centralia is known as a railroad town as against the farming and coal mining communities found farther south.

From Centralia it is twenty-one miles to quiet, sleepy Carlyle, where at nine-fifteen another Communion service is held. After the celebration we meet the aged owners of the old Truesdale Hotel, who are very loyal communicants of the Church. They proudly display in the hotel's antiquated lobby the pages of an

old register containing the signatures of Abraham Lincoln, Stephen A. Douglas, Horace Greeley, and other notables of a bygone day.

Twenty-four miles from Carlyle is Salem, famous as the birthplace of William Jennings Bryan, where we have St. Thomas' Church, a beautiful stone building which is one of the finest structures in this mission field.

Thus the morning is spent, driving sixty-four miles to minister to forty people in three places: sixteen in Centralia; seven at Carlyle; and seventeen at Salem. From the financial standpoint, since attendances of this size are the rule, not the exception, the situation looks very serious. Complicating the situation everywhere is the abysmal ignorance concerning the real nature of the worship and teaching of the Episcopal Church resulting in misunderstanding and prejudice.

Our visitations are facilitated by the hard roads found almost everywhere in this field. Were it not for these roads, built and maintained by the State of Illinois, it would be well-nigh impossible to reach our scattered missions. As it is, with the clergy enabled to drive speedy, modern automobiles on smooth concrete



A MINER'S HOME  
A common scene in the coal mining region of southern Illinois

## THERE IS NO CORN IN "LITTLE EGYPT"

roads, there is not a mission in the whole territory, no matter how remote it may be, that does not get at least two services each month.

Thirty-six miles from Centralia is Mount Vernon, with a population of about twelve thousand, composed for the most part of retired farmers and members of the working classes. At Nashville, thirty-three miles away, Evening Prayer is said in a small rented store room adjoining a barber shop with an all day Sunday pool room in the rear. This service begins at half-past seven and the missionary reads the full service with both lessons and preaches a sermon for the twelve people who constitute the Church in this small agricultural town.

While the general missionary conducted five services on this particular Sunday in his own immediate stations, other clergymen, aptly designated as "flying missionaries," did a corresponding amount of work in their respective districts.

Over to the east is Albion, eighteen miles from the Wabash River and Indiana, where the priest-in-charge ministered to (besides Albion) Mount Carmel, Olney, and McLeansboro. In these missions identical conditions exist, although,



CHURCH IN DU QUOIN

One of our better mission buildings which was formerly a print shop



THE RT. REV. JOHN C. WHITE  
The Bishop of Springfield whose jurisdiction includes "Little Egypt"

if there is the slightest difference, it is that the people of these communities are in slightly better financial circumstances than are their brethren farther south in the famous coal fields of "Egypt."

Or we may visit the heart of the coal-field territory. As we drive towards Benton, about fifty-eight miles from Centralia, we are again struck by the value of the hard roads and wonder if, by some reversed process, a figurative Red Sea of mud has been pushed aside by the modern concrete for the benefit of our "Egyptians." Benton, the seat of Franklin County, which has more coal mines than any other county in the State, has no church despite a population of eight thousand, ninety per cent of whom are coal miners and their families. The few communicants in the town, when they attend church at all, go to either West Frankfort or Zeigler, other coal mining towns.

On we go another seven miles to West Frankfort, "the metropolis of Egypt," with a population of more than eighteen thousand, and the largest town in Illinois south of Alton. The general missionary, assisted by a priest and a layman, has charge of the work here and at Zeigler, Herrin, and DuQuoin.



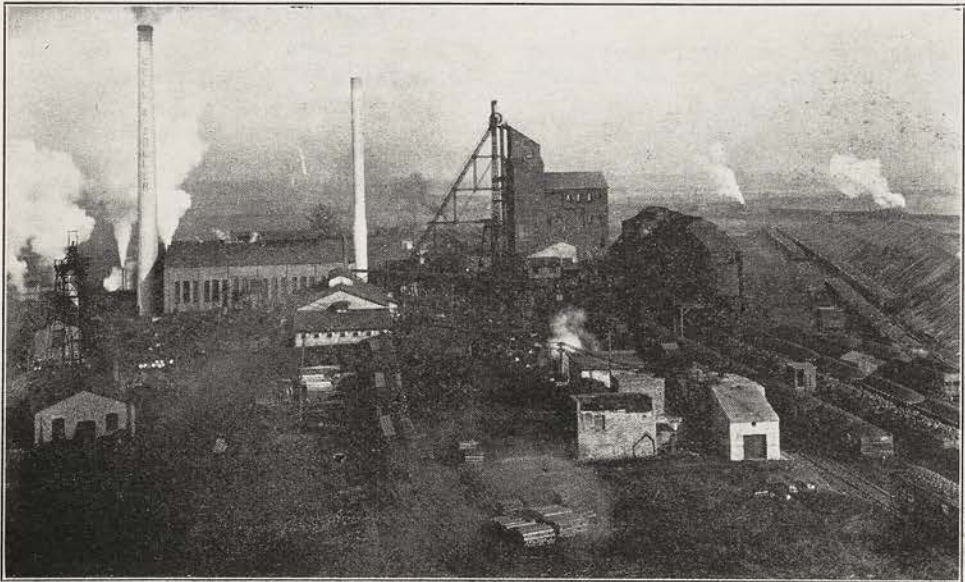
## THE SPIRIT OF MISSIONS

St. Mark's Church, West Frankfort, with a membership of about sixty-five people, all English-born, is a sorry looking mission hall reconstructed from an old dwelling, twenty-eight feet wide and fifty-two feet long, unbearably hot in summer, heated only by two small stoves in winter. This is used for services, meetings of the Y.P.S.L., choir practice, so-called business meetings, and all the social activities of the members.

Incidentally, West Frankfort has the largest Y.P.S.L. in the southern end of the Diocese of Springfield, with an average membership of twenty, ranging in age from twelve to twenty-two, and from Baptists to a Mormon and a Roman Catholic. Thus, in a very small way, the Church, where a minister is in residence, has an opportunity to win back some part of that large percentage of young people constantly wavering from early teaching and gradually dropping into bodies because of our failure to shepherd them adequately. In this particular community this condition is greatly strengthened by the fact that in the "old country" most of the English coal miners belonged to "the chapel" of one sort or another and have

no real grounding in the Church's teaching. The few who did belong to the Church of England were not called upon for financial support in England and are inclined to be penurious in their financial relations with the Church here, thus establishing an undesirable precedent for the rest. Consequently the financial support of the missions in the coal fields is not good, primarily because of this condition, which is readily aided by actual industrial conditions in the field.

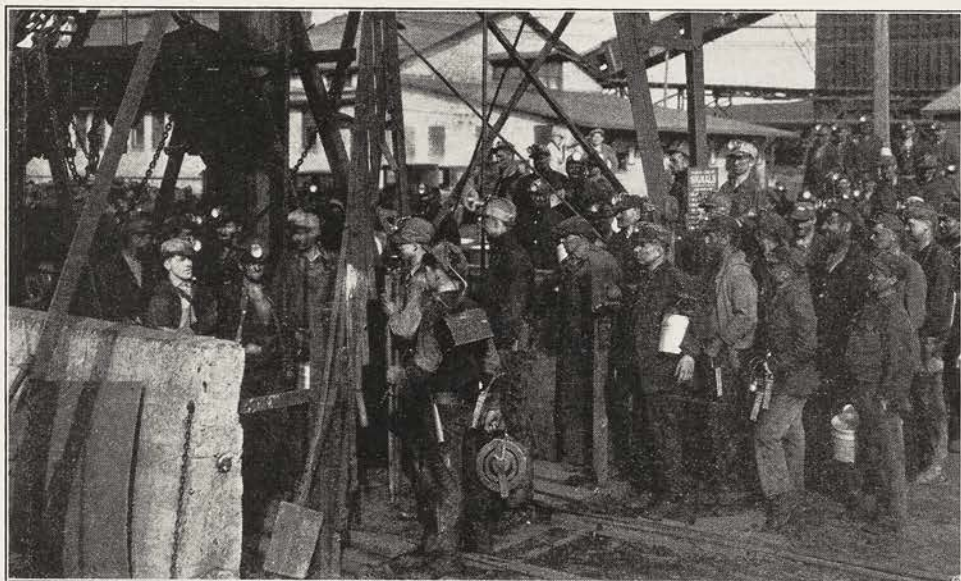
From West Frankfort it is but seven miles to Zeigler, a mining town of some thirty-five hundred people. Zeigler has recently been given a new portable church building by St. Paul's Church, Flatbush, Brooklyn, and interest is high among the English people who make up most of its membership. Here, however, are a good many southern Europeans, including several members of the Greek Church. Contrary to existing conditions in most of the coal field missions, the financial support is good, due to a great extent to the fact that the Zeigler mines have offered more steady employment to their men. As at West Frankfort there is a large percentage of young people, hence Church



A GREAT "EGYPTIAN" COAL MINE AT ZEIGLER, ILLINOIS

Our work in Zeigler, a mining town of some 3,500 people, is largely among people of English antecedents. There are also some Orthodox in the group of southern Europeans

## THERE IS NO CORN IN "LITTLE EGYPT"



THE END OF A DAY AT AN ILLINOIS COAL MINE

Despite great difficulties the Church carries its message to the miners of southern Illinois, notably in West Frankfort, Zeigler, Herrin, Du Quoin, Christopher, and Buckner

school activities are of prime importance.

Thirty miles to the northward is DuQuoin, another mining community. Here a courageous handful of communicants numbering not more than a dozen represent the Church. Their activity and energy are boundless. Prompt in their payment of their diocesan and national responsibilities, they also carry on, through the women of the parish, a real piece of community social service. The Church school is growing constantly and great hope is felt for the future of this mission. All this work for the advancement of the Kingdom emanates from a tiny, rented concrete block building on a side street which was used originally as a printing shop.

The finances in these coal field missions are deplorable. In West Frankfort, for example, out of a congregation containing twenty-four men only two worked in any capacity for more than six months until a few weeks ago. The same situation exists in Herrin, DuQuoin, Harrisburg, Christopher, Buckner, and to a lesser degree in Zeigler.

Together with this tremendous drawback, strikes and rumors of strikes fill

the air with uncertainty. Coal operators constantly eliminate the need for men by installing loading machinery and mining machinery that takes the place of men.

International Mine Workers' Union members oppose such methods all the time. Wild-cat strikes happen with deadly regularity. The men, all of whom must be union members in order to be permitted to work at all, claim that they are sold to the operators by corrupt officials. One group of officials opposes another. The men take sides. And so the game goes drearily on with work seemingly a secondary consideration and with the butcher, the baker, and figuratively, the candlestick maker, perpetually giving credit for the necessities. Is there any wonder that scarcely a town in the coal mining district exists but what has had at least one bank failure? Is it to be marvelled at that scores of small merchants drop into involuntary bankruptcy?

Where, then, does the financing of Church projects in such communities come in? Remember that the coal miner must have his automobile and his radio.

"When our Jack does a bit of work and

## THE SPIRIT OF MISSIONS

brings in a bit o' money them as fills our bellies when 'es out o' work gets fust go at 'is wages, then them as clothes 'is back. Church'll 'ave to tak a bit o' what's left or else get nowt at all."

That is the attitude of the average coal field communicant and the Church must take it or leave it. But the Church goes on, working constantly with and for the people of the coal fields, the underground workers, so little understood by the world outside of the immediate environment of the mine shaft.

On we go to a group of two missions. The first, Harrisburg, is a coal mining town, the other, fifty-five miles south, is Metropolis, situated on the Ohio River almost opposite Paducah, Kentucky. Formerly it was as prominent and important as a river town as was Cairo, but now it is languorous and slowly decaying. Congregations in both these towns are small and support is negligible, but the work goes on just the same.

On the same good hard road running from Harrisburg to Metropolis we pass some of the finest fruit growing country in the United States. Here then, conditions should be better. People should have more money and thus give more to support the work of the Church. But late frosts killed the entire southern Illinois peach crop of 1930; the summer drought killed other fruits and vegetables. Therefore, the clergy in this field fight the same conditions as exist in the mining district.

And there is the situation: frost, drought, crop failure in agriculture; the coal miner idle because the operators have no orders; and in the railroad towns the railroad man is not working because thousands of his kind have been laid off in this period of general industrial depression.

Thus the famine waxes sore in the land of Egypt. Thus, in what should apparently be a land of plenty, the cry goes up, "no corn in Egypt."

Away again along the Ohio River to

Cairo. There are Kernak and Thebes and Delta. Still we see depression, still we are in an enfeebled land.

North again to the seat of the Church's work in Carbondale, wherein is situated the Southern Illinois Normal University. The priest here follows the same Sunday schedule, the same weekly pastoral visitations and duties in Carbondale, Anna, Murphysboro, Mound City, Jonesboro, Marion. The same conditions exist; the same disheartened people turn discouraged faces towards the Church at large, looking for new Josephs to replenish the storehouses and open them to all the "Egyptians."

On the northern line of the missionary field, some three hundred miles away, are two very old parishes reduced to mission status. The general missionary is in charge assisted by a lay reader. Conditions are still the same; there is famine in "Egypt."

The Church is only existing. Her modern, automobile-driving, circuit-rider priests drive hundreds of miles on Sundays and during the busy weeks to carry the Gospel and the social ministrations of the Church to the people of "Little Egypt."

Can the facts be overlooked that in "Egypt" the Church is backward; that in the country that made the first provision for a free school system in the West, that established the first colleges in the Middle West, the Church is not holding her own?

"Egypt's" sons and daughters of more than state-wide fame in law, in literature, in theology, in science, make a long list. In this richly favored land the Church and her work should also be richly favored. But today, there is no corn in "Egypt." The onward march of the Church is impeded, retarded, although confident that the day will come when the countless Josephs of the Church will open their storehouses unto the "Egyptians" and that there will be no more famine in "Egypt."

**Next Month—An article by the Rev. Charles Breck Ackley,  
describing a vacation by motor to our southern missions**

# Chinese Christians Succor Flood Victims

Local relief organized in northern Kiangsu where one-third of province is directly affected and hope for next fall's crop is slight

By the Rev. Ernest H. Forster

Missionary in China since 1920

**T**HOUSANDS of square miles of China's fertile Yangtze valley were inundated by the unprecedented floods of last summer. Countless men, women, and children were drowned or made homeless; property of all kinds was washed away or badly damaged. THE SPIRIT OF MISSIONS has told something of this story of devastation in previous issues: Central China laid waste by Floods by Regina B. Lustgarten (October, 1931, pp. 668-72) and The Effects of the Central China Flood Analyzed by John W. Wood (December, 1931, pp. 811-2). This month, Mr. Forster, a missionary in the Diocese of Shanghai, tells of the flood in the north-eastern part of his diocese. For photographs reproduced this month, depicting the disaster in other flood areas, THE SPIRIT OF MISSIONS is indebted to Miss Mildred Capron of Anking, and Mr. F. Crawford Brown of Hankow.



**F**EW PEOPLE REALIZE the enormity of the disaster that has befallen Northern Kiangsu, as a result of the floods of the summer of 1931. In fact, I myself did not until I recently made a trip to Paoying, our northernmost station. We traveled up the Grand Canal and had an opportunity to see the havoc wrought at Shaopo, Kaoyu, and Paoying. Drift straw in the tops of the trees on the canal banks, and new roots sprouted by the willows submerged in the water gave mute evidence of the astounding height the flood waters reached.

At Kaoyu there are several large breaches in the canal banks, one of them being one-half mile long. The water from Kaoyu Lake was still pouring through them in a torrent, and has submerged the whole country east of the Grand Canal as far as the Yellow Sea. This land, originally cultivated fields, is lower than the lake level and now resembles a vast lake. As far as the eye can reach one sees nothing but water, with willow trees emerging here and there to indicate where villages once existed. Occasionally one sees a group of people clinging to grave mounds or huddled together in rude straw huts on bits of land that happen to be higher than the fields.

Large sections of the cities of Shaopo and Kaoyu were swept away by the floods. How many lives were lost will never be known. But those who were drowned had a better fate than that which awaits the living unless help comes quickly. In this whole section there was practically no rice harvest this summer as the floods submerged the standing grain to an average depth of six feet.

In some places the water will drain off as the level of the Yangtze River falls; but even in these places there seems little hope of planting this winter for a spring crop. In a section several thousands of square miles in area the outlook is even worse, because there is no chance for the water to subside until the breaches at Kaoyu are repaired. There is no chance whatever for a spring crop, and very little, even, for a fall crop next year. Emergency relief will be necessary for at least a year.

To understand the problem one has to

## THE SPIRIT OF MISSIONS



FLOODED HANKOW

A main street near St. Paul's Cathedral resembled a Venetian canal at the height of the flood

know something of the topography of northern Kiangsu. The Grand Canal runs due north from the Yangtze River, opposite Chinkiang, to Tsingkiangpoo, one hundred miles distant. Then it turns and pursues a northwesterly course as far as Tientsin. Chief cities along the canal are Yangchow, on the west bank, Shaopo, Kaoyu, Fanshui, Paoying, Hwaichan, Tsingkiangpoo, on the east bank. Adjacent to the west bank of the canal from Shaopo northward is a group of natural lakes, Shaopo Lake, the Kaoyu Lake, the Paoying Lake, separated from the canal by a dyke of variable width and height.

During the Empire the dykes were scrupulously kept in repair by imperial edict, because the Grand Canal was the main inland waterway running north and south, and it was used to carry the tribute rice and the like to Peking. Any official guilty of negligence in repairing the dykes was given short shrift. With the building of railways connecting north and south, and with the advent of the Republic, the Grand Canal lost some of its former importance; and naturally, the dykes and the elaborate system of sluices for controlling the distribution of surplus

water were neglected. Taxes for their upkeep were collected as usual, but were rarely used for that purpose. Thus when the abnormal rains of the past summer caused unprecedented floods, and the typhoon of August 25 lashed the flood waters into a fury, the inevitable happened and disaster came heavy and fast.

All the land east of the canal is, for the most part, lower than the level of the west side; the cities on this bank, Shaopo, Kaoyu, Paoying, all lower than the canal, naturally suffered widespread disaster when the breaches in dykes came. The water continues to pour in from Kaoyu Lake, fed by Paoying Lake, which, in turn, is receiving the waters from Hung-tse Lake, fed by the Hwai River. It is estimated that the area directly affected by the floods in northern Kiangsu constitutes no less than 144 *hsien* (counties), practically one-third of Kiangsu Province's total area of 38,600 square miles.

Various relief agencies have been busy but it can easily be imagined that all they have been able to do is entirely inadequate in the face of so tremendous a problem.



FISHING IN WUHU

Just in front of our mission compound on Lion Hill, Chinese sought for food in the flood waters

## CHINESE CHRISTIANS SUCCOR FLOOD VICTIMS

Our Yangchow Christians have organized a flood relief committee under the able and efficient leadership of the Rev. Y. Y. Chen, which has already done excellent work. One distribution has been made and another is in process.

During October, at the request of General Chang Chih-chiang, the local Christians had a series of special prayer meetings for China. They met for three days in a China Inland Mission chapel, after which the place of meeting was changed to Holy Trinity Chapel, Yangchow.

On Monday, October 12, General Chang himself attended the meeting and made an address, the like of which I have never heard from the lips of any Chinese official. Among other things he said that the trouble with the Chinese was that they were rotten through and through, not only in character but physically as well; and that what they needed to fear was not the Japanese aeroplanes and cannon but their own hearts. Would that there were more with the courage to say such things!

General Chang recently passed his fiftieth birthday. The Yangchow Chamber of Commerce sent him a very elaborate



HARD GOING IN HANKOW  
Later the water rose to six feet making boats  
the only possible means of transportation

and costly present, but he refused it, saying that any who wished to do him honor on his birthday could best do so by making a generous contribution to the flood relief. He refused every gift in the same way.

In the prayer meetings I was much impressed with the genuinely Christian attitude displayed. There was much earnest prayer that the truth might be known, that the officials of both countries might act with justice and righteousness, that the hands of the League of Nations and all other organizations working for world peace might be strengthened so that the principles of right might triumph over those of might. Such an attitude speaks well for the progress which our Christians have made.

The diocesan flood relief offerings made by practically all of the congregations in the Diocese of Shanghai total \$1,465.86, of which two hundred dollars was sent to the Diocese of Hankow and two hundred dollars to the Diocese of Anking. The students of Soochow Academy raised \$1,400 among themselves and their friends. From the congregation in Sian in the Province of Shensi came seventy-seven dollars.



REFUGEE HUTS

Sprang up almost over night on the road between Lion Hill and St. Lioba's Mission, Wuhu

# Lambeth Views Youth and Its Vocation

Youth calls the Church to vindicate the power of religion to transform our present society into one expressing the principles of Christ

By the Rt. Rev. John T. Dallas, D.D.

*Fifth Bishop of New Hampshire*

THE LAMBETH CONFERENCE devoted much time and thought to youth and its vocation. One whole day in the first week of the conference was devoted to the presentation of the subject by bishops from different parts of the world, while the discussion occupied the succeeding weeks of the conference.

The committee appointed by the Archbishop of Canterbury to consider the problems of youth and to report thereon was made up of men from all over the world. A few words about some of them will indicate why the meetings of this committee were stimulating and valuable for those who were fortunate enough to sit in the committee room.

The chairman of the committee was the genial Bishop of London (the Rt. Rev. A. F. Winnington-Ingram). There is not space to name all the members, but among the men who expressed great interest were the Bishop of Barrow-in-Furness, (the Rt. Rev. H. S. Pelham) a young Englishman who assisted as secretary of the committee; the Bishop of Bathurst, (the Rt.

Rev. Horace Crotty), a man of deep insight, of genuine wit, and very lovable; the Bishop of Bloemfontein, (the Rt.

Rev. W. J. Carey), a poetic, eager fighter; the Bishop of Croydon, (the Rt. Rev. E. S. Woods), an author of note and gifted; Bishop Embling, just returned from Korea and now on an educational job in Southern Rhodesia and who has recently been in America, a man of intense convictions and impatient to have the Church get into action; the then Coadjutor

of Southern Ohio, (the Rt. Rev. H. W. Hobson), who in the United States is known as one of the leaders of youth; the Bishop of Nasik, (the Rt. Rev. P. H. Lloyd), a young man whose devotion and sympathy impressed everyone; the Bishop of St. Albans, (the Rt. Rev. M. B. Furse), with an African experience in his background and preacher at our own recent General Convention, a man who was in many ways the leader of discussion and a stimulation to thought and action: the Bishop of Swansea and Brecon, (the Rt. Rev. E. L. Bevan), whose

*WE WOULD affirm that it is for the Church to give its Christian witness in a way that will appeal to Youth and that Youth will understand. It is our confident belief that, when the Church does that, then Youth will make its own responsive witness in a fashion and on a scale far beyond that which any previous generation has seen. For in the Church there has always been the spirit of Youth. Its Founder—the "Young Prince of Glory," in the phrase which Watts used in the first version of his familiar hymn—summoned a picked band of men to join His high adventure, and with youthful alacrity they responded. He—the Hero Christ—has always appealed to that in men which loves to do and dare and suffer for great causes, and to that appeal there never fails response from the young and from all who keep a heart of youth.*

*One final word we would say direct to you younger folk . . . This Cause, to which we are all committed, demands everything that all, old or young, can give. Experience and adventurousness, judgment and enthusiasm, caution and courage, the sense of the value of tradition and faith in what is yet to come—let all be flung into the service of the common task. We are quite certain that, in all history, there has been no greater opportunity than there is today to claim Jesus Christ as Lord of all life and King throughout the world.—ENCYCLICAL, LAMBETH CONFERENCE, 1930.*

## LAMBETH VIEWS YOUTH AND ITS VOCATION

devotion to the boys from the mines in Wales made a deep impression; the Bishop of Whitby, (the Rt. Rev. H. St. J. S. Woollcombe) who was secretary of the committee; and the Bishop of Ely, (the Rt. Rev. L. J. White-Thomson) who wrote the report and who earned the affectionate regard of everyone because of his genuine appreciation of young people and his faith in them.

The Bishop of London set up a program for the consideration of the committee which allowed no worthwhile work for youth to escape the close scrutiny and knowledge of everyone. Day after day and hour after hour one organization after another which is at work for youth put before our group that particular section of society for which it is at work. The program included both work amongst boys, young men, girls, and young women. For example, one day we were addressed by the head of the Council of Youth of the Diocese of London and by Miss Faithful, who is the organizer of the Over Forty Club, an affair for women. Another afternoon all of the members of the committee were put on the witness stand to tell what they knew about work for youth. One morning the headmaster of St. Paul's School, Concord, New Hampshire, addressed the committee, and the Bishop of Riverina in Australia spoke on the "bush boy". The head of the Merchant Taylor's School, a day school in London, gave the best interpretation of boys presented to the group. A chaplain from the navy spoke, as also did five young men who represented a group of evangelicals. The Boy Scouts were given a hearing, while the so-called Student Movement and Toc H received much favorable comment.

While these great pieces of work were being presented and the speakers quizzed before the whole committee, a small committee under the chairmanship of the Bishop of Ely was at work on a report to be presented to the whole conference on Youth and Its Vocations.

It was in this small committee where the convictions and the expressions, as well as the eagerness of the men to learn,

came out. It became increasingly evident that the subject was almost as big and as universal as all humanity.

There was a good deal of talk about youth's lack of interest in the Church which was balanced by the many reports of youth's deep interest in religion. Where young people are apparently not interested in the Church, it is because of their innate idealism and because of their sensitiveness to what they expect of the Church. Again and again bishop after bishop asserted that youth was instinctively religious and that their criticism of the Church was evidence of that fact. Where young men and young women are indifferent they are only reflecting the indifference of their elders in an age which suffers from too much relaxation, easy means of transport, cheap amusement, and in many places too much money.

More than others, the opinion was expressed that too often youth had, by way of its group organizations, felt itself isolated from the rest of the human family, and thereby failed to appreciate that youth was only a passing phase. This mistake has been shared in by many Church organizations and clergy, with the result that many young people have not been woven into the fabric of the Christian family. In the discussion as to the avoidance of this isolation of youth, it had to be recognized that many clergy, through lack of imagination or lack of training were unable to make the most of their opportunities with the younger members of their parishes. Emphasis was laid upon the necessity of all of us tackling the problem personally. The best work for people in general must be done one by one, while at the same time not ignoring the necessity of groups and of work in crowds.

There was one very significant paragraph in the report which everyone interested in the Church might well take to heart:

We believe that as it is our conduct as much as our message that is called in question, the Church must vindicate, in the eyes of youth, the power of religion to transform our present acquisitive society into one in which the principles of Christ will be triumphantly expressed.



## THE SPIRIT OF MISSIONS



BISHOP DALLAS

A member of Lambeth's Committee on Youth who is a leader among young people in America

Equally important is the expression of our teaching in terms of modern thought if youth is to be won; the application of the Gospel to the needs of modern life; and more evidence of resolute determination on the part of the Church to put first things first. Youth waits impatiently for definite leadership from the Church, particularly (a) in the making and using of money and (b) in regard to war.

The committee did not shut its eyes to the fact that the economic conditions in many areas of the world today are the means of stunting and destroying some of the finest things in youth. The unemployment, not only in England, but in all the world, is dangerous to the welfare of youth.

When it came time to present the report to the conference as a whole, there was a good deal of feeling that the committee had not been alert to its opportunity. But more and more it becomes evident that the work of these bishops in the committee is meeting with the approval of people everywhere. The one theme discussed at the conference, which has attracted almost universal attention has been the report on marriage and sex. Very little has been said in the newspapers about the great statement of the Christian Doctrine of God. It is to be hoped that thoughtful people in the

Church will secure the report of the Lambeth Conference and read it all, with this in mind, that in many ways this report summons the Church to think more clearly on its great Mission and to try to find out what our Lord Jesus Christ has in mind for the Church. It would be well if everywhere an attempt be made to restate many an old position in regard to marriage and sex and race and war and peace, as well as to stir ourselves to see whether or not there may be readjustments made in the Anglican Communion which will further a closer coöperation with the evangelical Churches and with the Roman Church and the Greek Church. If the clergy and mature members of the Christian Church, with greater fearlessness and with increased charity, should face the great problems of our generation, then they will more than ever discover what an adventure it is to be a Christian and to be part of Christ's followers. The Lambeth Conference is not alone in the realization that youth craves adventure, and that the adventure which goes by the name of the Church of Jesus Christ started in a group of just ordinary folks, old and young, under the leadership of a youth in whom we find perfect humanity and perfect God.

*THIS article is one of a series on the Lambeth Conference which THE SPIRIT OF MISSIONS is publishing at intervals. Former articles included Men and Manners at the Lambeth Conference by Bishop Cook (December, 1930, pp. 811-17), Lambeth and Union in South India by Bishop Gray (January, 1931, pp. 17-24), Strides Toward Reunion at Lambeth, a series by Dr. Emhardt (December, 1930, pp. 837-42, January, 1931, pp. 41-4, March, 1931, pp. 169-72, April, 1931, pp. 257-60, June, 1931, pp. 409-12, July, 1931, pp. 459-62), The Nature of the Anglican Communion by Dr. Emhardt (August, 1931, pp. 509-14, and September, 1931, pp. 588-92).*

*Supplementing these articles, readers of THE SPIRIT OF MISSIONS will find the pamphlets in The Lambeth Series (Milwaukee, Morehouse, 35 cents each) of interest and value. Two recent additions to this series are: Christian Churches and War by the Rt. Rev. E. A. Burroughs, Bishop of Ripon, and The Destiny of the Anglican Churches, by the Rt. Rev. Edwin James Palmer, Assistant Bishop of Gloucester, and formerly Bishop of Bombay.*

# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field

## Our Daily Bread

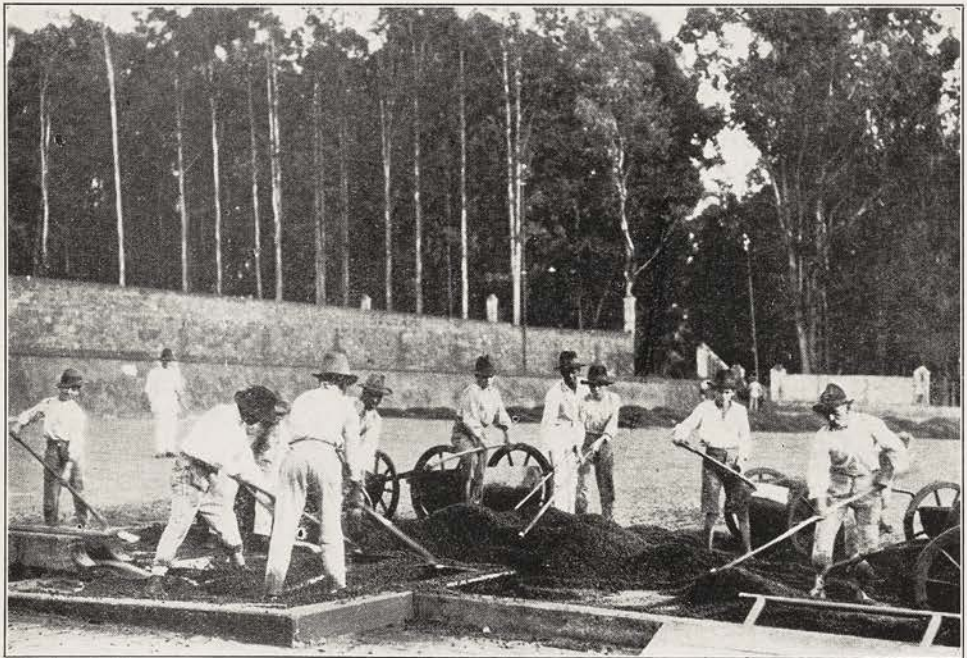
THE PICTURES in the following pages have been selected to illustrate the current Lenten Offering theme, *Our Daily Bread*. It is hoped that, in addition to its general missionary interest, this section of THE SPIRIT OF MISSIONS will find its way into many Church school classes and prove of real value in the study of *Our Daily Bread*.

Some ways in which this Pictorial Section may be used are: On posters depicting the way people around the world earn their daily bread; as illustrations for notebooks or picture books made during the study of *Our Daily Bread*; or as guides in dramatizing the stories about the places where our Lenten Offering is used.



**PICKING COFFEE IN THE STATE OF SAO PAULO, BRAZIL**

From late May until September, the coffee fields are filled with men, women, and children gathering the precious berry. All other work on the plantation is stopped



Ewing Galloway

**SPREADING COFFEE BEANS OUT TO DRY, SAO PAULO, BRAZIL**

In the State of Sao Paulo the Church works in Santos, the world's greatest coffee port; Sao Paulo City; and among the Japanese colonists, many of whom are coffee growers



Publishers Photo Service

**PUBLIC MARKET PLACE, PORT-AU-PRINCE, HAITI**

To this great open square country folk from the outlying districts bring their produce for sale. It is reputed to be the most interesting public market in the West Indies



Ewing Galloway

**A HAITIAN HOME IN THE COUNTRY NEAR PORT-AU-PRINCE**

With the exception of its work in Port-au-Prince, the Church ministers chiefly to the country folk who live in the remote isolated rural districts of Haiti

# Thou Openest Thine Hand, and Fillest All Things Living with Plenteousness



Photo by William M. Rittase, Philadelphia

Thy people, O Lord, are very busy about food. Some of us are farmers, some are millers, some rice-growers; some are sugar-planters, store-keepers, gardeners; others are workers in orchards or owners of orchards, or people who take care of cows, or fishermen; some are cattle owners,

railroad engineers, drivers of trucks, messengers. Many have no work at all. All of us are thy people: thou art our God. We want to be brothers, and to treat each other as good brothers do.—Meditation from Lenten Offering Prayer Leaflet, *Give Us This Day Our Daily Bread*.



Ewing Galloway

"ONE GIRL-POWER" FLOUR MILL IN CHINA

A sight which is still occasionally seen in the country districts. Among the Chinese, a people essentially of the land, the Church has a large opportunity for agricultural evangelism



Photo by Burton Holmes from Ewing Galloway

LOADING SUGAR CANE ON THE ISLAND OF OAHU, T. H.

Church Army evangelists are successfully ministering to the thousands of many races, Oriental and Occidental, who labor on Hawaii's sugar and pineapple plantations



Ewing Galloway

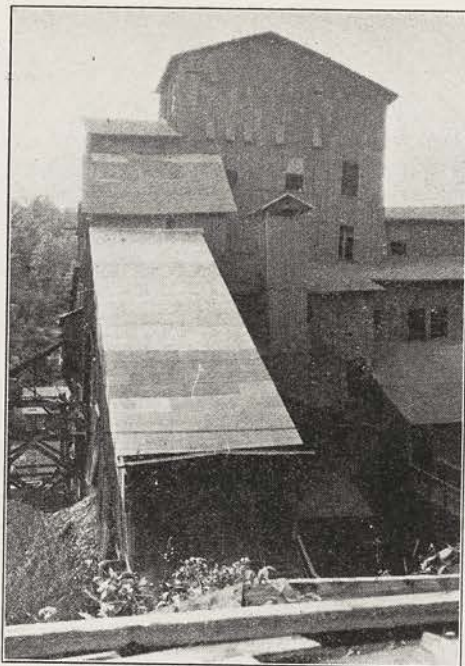
PREPARING RICE FOR PADDY FIELDS IN CHINA

The floods in central China have devastated thousands upon thousands of small rice fields. In many places hope for any crop of this staple, this year, is very remote



TRUCKING COTTON TO MARKET IN THE SOUTH

In our southern cotton mills the laborers are largely young people, descendants of the early colonists, with but little schooling. Here is an opportunity!



A VIRGINIA COAL MINE

The workers hear the Gospel from volunteer evangelists of a neighboring mission



PICKING TOBACCO

Over two million acres are devoted annually to tobacco raising in the United States



INDIAN CRAFTSMEN

Indian unemployment will be met by training provided at St. Michael's Mission, Ethete, Wyo.



SCRAPING A HOG

American Church Institute for Negro schools are training colored youth to be scientific farmers



## Peter Goto Ministered to Shitaya's Poor

Converted from Buddhism in youth, Mr. Goto devoted his adult life to serving the neglected folk of one of Tokyo's poverty-stricken wards

THE UNDERPRIVILEGED have been ever a special concern of the Church. In Japan this class has appealed irresistibly to Christian leaders. It is among this group that Toyohiko Kagawa began his social ministry and found that vocation which has made him a conspicuous Christian leader in Japan today. It was among these people, dwelling in the Honjo district of Tokyo, that Yoshimichi Sugiura labored for forty years with striking results. (See January, 1931, SPIRIT OF MISSIONS, page 47.) And it was a similar group, this time dwelling in Shitaya ward, that twenty-five years ago kindled the imagination of Peter K. Goto and called him to give his entire adult life to the relief of their starved lives through the redeeming message of Jesus Christ.

Peter Goto was born on May, 1, 1882, in Gifu Prefecture, the eldest son in a devout Buddhist family. One day during his early boyhood a severe earthquake came suddenly just as the family was to worship before the Buddhist shrine; the house collapsed, one of Mr. Goto's brothers was killed, but he escaped carrying with him the Buddhist sacred scriptures. Difficult days followed and finally, when the boy was not yet twelve years old, the family moved to Osaka. Here Peter struggled bravely to help the home, fighting poverty and studying as opportunities arose. While working hard at English,

he joined the English Night School in the Warren Memorial Hall, where he first heard of Christianity. Later as a member of Miss Howard's Bible Class, he was led into the Christian faith and was baptized.

Despite much opposition and persecution at home, he remained steadfast, became a teacher in the night school, superintendent of the Sunday school, and a member of the Church Committee. And he was not a passive Christian! During these days he led about twenty people into the Way.

The final break with his family came when he entered Holy Trinity Divinity School (conducted in Osaka by the Church Missionary Society) and was disinherited by his father. He completed

his college course in 1906, and set off for the sphere of work allotted to him in Tokyo, stopping on the way to visit Mount Kinkasan in Gifu Prefecture, where he spent a few days in fasting and prayer, dedicating himself afresh to God. He worked for a short time at the C.M.S. Shimbashi preaching place, Ginza, Tokyo, then superintended by the Rev. Arthur Lea, now Bishop of Kyushyu.

Mr. Goto, however, very soon began to study the condition of the poor in the various slum districts. As a result he determined to withdraw from Shimbashi and from C.M.S. support and begin experimental independent work among the lowest classes. Accordingly, in October,



THE REV. PETER K. GOTO  
Founder, Love of God Mission,  
Shitaya, Tokyo

1907, when he was twenty-five, he went to live in a poor district in Shitaya, where he opened the Love of God Kindergarten and endeavored to reach the parents through the children—in which he had great success. He undertook this new adventure in a spirit of faith, but worked hard to support himself by teaching in the Takinokawa Seigakuin school, helping in the historical department of the Ueno Museum, and similar tasks. Soon he was able to build a kindergarten house which could be used as a church on Sundays. Believers increased and Mr. Goto was ordained by the Bishop of North Tokyo, the Rt. Rev. John McKim.

In 1920 he spent a year in the United States studying in the General Theological Seminary and traveling and speaking in the interests of his work.

Mr. Goto's seven foundation principles in his Church and parish work were: cheerfulness, glowing fervor, sharing work, faith, a spirit of self-help, strictness about keeping Sunday, and apostolic principles. He started a *Kingdom of Heaven Movement* magazine which was in some ways a forerunner of the present Kingdom of God Movement. His church was becoming more and more prosperous,

when, on September 1, 1923, earthquake and fire destroyed the kindergarten building. His own house and the foundation of the new church were spared.

In April, 1925, the new church was dedicated in Nippori. Later he started a Temperance Hotel, which is still being carried on.

During the twenty-five years that Mr. Goto worked in Shitaya he baptized more than four hundred and fifty people, while some seven hundred children completed the kindergarten course. Through his influence thirteen people, including four who are now priests, gave themselves to the service of God as Church workers. His three younger brothers are all Christians and two have been ordained.

When in the spring of 1931, he heard in St. Luke's Hospital of the incurable nature of his illness, he calmly gave thanks to God, but he longed to do a little more work for his Master's glory and returned home for a short time. His strength, however, was not equal to any further public efforts and, returning to St. Luke's Hospital, he died on July 7, 1931—a stalwart apostle whose life and work was an effective instrument in the advancement of Christ's Kingdom in Japan.

## Church Historical Quarterly Planned

**T**HE *Historical Magazine of the Church*, to be published under the auspices of the Church Historical Society, will issue its first number in March. It is issued with the approval of a joint committee of bishops, presbyters, and laymen appointed by the General Convention of 1931, and will be edited by the Rev. E. Clowes Chorley, D.D., historiographer of the Church. Contributing editors are the Rev. W. A. R. Goodwin, D.D., the Rev. James Muller, Ph.D., and the Rev. Edgar L. Pennington.

Commenting on this new venture, the Presiding Bishop says:

I have received with very great interest your announcement of the *Historical Magazine of the Protestant Episcopal Church*. This will be of inestimable value to the Church in America and, I believe, to the whole Anglican Communion.

The new magazine, which will appear quarterly, purposes to print feature articles on such subjects as: manuscript material relating to the history of this Church; source material deposited in libraries and elsewhere; historical articles about parishes and dioceses; biographical studies; current bibliography; historical news; reviews; and coming historical events.

The first number will be forty-eight pages, to be increased as rapidly as the circulation permits. Subscriptions at \$4 a year are being received by the Treasurer, the Rev. G. Maclaren Brydon, D.D., 110 W. Franklin St., Richmond.

THE SPIRIT OF MISSIONS welcomes *The Historical Magazine!*



## Jottings from Near and Far



**E**IGHT DIOCESES, from Honolulu to Illinois, were represented by Church students of Mills College, Oakland, California, who were entertained recently at St. Margaret's House, Berkeley, California. There were girls from Honolulu, California, San Joaquin, Los Angeles, Spokane, Colorado, Montana, Illinois.



**A**N ENTHUSIASTIC GROUP of men and women from all over the world have a meeting every December, usually in New York City, to talk about agricultural missions. They mean by that subject not only experiments with drouth-resisting grain in north China and coöperative rice-selling in Japan and better ploughs for India, but also the full, well-rounded development of human life in rural places, and all good means used to improve education, health, morals, and spiritual values, whether by missionary societies, governments, or private agencies.

This year the group met in a conference room of the Riverside Church, New York, under the chairmanship of the genial and stimulating Ralph E. Diffendorfer.

The dominant impression left by such a conference is that the world is overwhelmingly rural. Towns grow into cities, cities double and double again, streams of human beings out of the countryside flow into the crowded streets, and still the endless plains and prairies, hillside farms, mountain pastures, fertile valleys, are occupied by men and women and children whom the Church must reach and sustain.

One speaker and one subject formed the program for the dinner meeting: Dr. Warren H. Wilson, of the Presbyterian

Board of National Missions, recently returned from a year in India, reviewed his impression of that tremendous land. He dealt with so many phases of it that a concise summary of his speech would be both unfair and impossible. It all tended to one conclusion, that if India has needs and problems, poverty and ignorance, turmoil and confusion, she has also great riches, strength and beauty that westerners may covet, and certain wisdom and poise, so that when all this is considered as a whole, it becomes evident that the one and only gift which westerners can take to India without condescension is the Gospel of Jesus Christ. All our other gifts may be scrutinized and rejected, may suffer in comparison with their own. The Church's ultimate mission, whatever the means used to that end, is the presentation of our Lord.



**T**HE GENERAL ECONOMIC situation in Brazil continues difficult, with increasing unemployment and widespread distress. The Rev. F. T. Osborn, rector of the Church of our Saviour, Rio Grande, in a recent letter says:

We decided that something must be done to relieve the poorest families. After talking with several prominent people including the mayor, we called a meeting at which the situation was freely discussed and a committee was chosen to raise funds and organize the relief. The idea was well received and a soliciting committee has been actively at work with good results: over six contos (normally eight hundred dollars) in money and about two tons of food stuffs. The first week we distributed to eighty families, the second to 150, and this last week to 265 families, carefully selected, among the hundreds that applied for help. It means a lot of work and takes up a lot of our time, but it is a very necessary thing and has put our Church in a very favorable light.

## THE SPIRIT OF MISSIONS

RECENT DAYS HAVE witnessed two losses to the Anglican episcopate. On Christmas eve, the Rt. Rev. Rennie MacInnes, Anglican Bishop in Jerusalem, and a few days later, on December 30, 1931, the Rt. Rev. Anson Rogers Graves, retired Bishop of the Platte, died. Bishop MacInnes was well known in the United States. In 1922 he attended our General Convention and laid the foundations which resulted in our sending the Rev. C. T. Bridgeman as Educational Chaplain to Jerusalem. Bishop Graves, who retired in 1910, was for twenty years an outstanding missionary pioneer in the Middle West. An account of his missionary work will be published in the March SPIRIT OF MISSIONS.



IN CONCLUDING HIS comments on his recent visit to Mexico, Bishop Creighton said:

My absence from Mexico has in no wise retarded the work. All our clergy have been on their mettle and everything has gone forward splendidly. I am cheered by the condition of the whole field and now, with Bishop Salinas y Velasco in charge of our Mexican work, supported by our people here and held up to God by the prayers of our people in the States, I predict a new era of spiritual advancement for the Church in Mexico.



AT A RECENT gathering of Christians at the City Hall, Osaka, Japan, those who had been Christians for more than forty years were asked to stand; there were sixty-seven. Sixteen had been Christians for fifty years or more. The Rt. Rev. Y. Naide, Bishop of Osaka, was baptized forty-five years ago.



OUR COVER, *Cradling Wheat*, is reproduced with the permission of the copyright owner, Ewing Galloway. It is hoped that it, with other pictorial matter in this issue will have a wide use in connection with the missionary unit, *Our Daily Bread*, on posters, parish bulletin boards, and elsewhere.

ONE OF OUR Mexican Indian Churchmen, a faithful member of the mission at Zoquipan, was shot on November 9. His last act, Bishop Creighton tells us, was to pay his share of the missionary quota of his church.



IN THE FIVE months preceding the establishment of a special ward for opium addicts in the Church General Hospital, Wuchang, the hospital treated eighty-five opium smokers including six women and six masters of opium shops. Of these, sixty-eight came to the hospital because of ex-smokers' propaganda and through the personal influence of the hospital chaplain, the Rev. Newton Y. C. Lui. In this group thirty-eight were cured and only six are known to have resumed the habit. Information concerning the others is lacking as they have moved away. Of equal importance is the closing of three opium shops as a result of the rehabilitation of their masters. About half of the patients were self-supporting, while eleven were partially so. Thirty were cared for by special contributions. (See January SPIRIT OF MISSIONS, page 12, for the cure of an army officer addict.)



CUBA SUFFERED a heavy loss in the death on September 26, 1931, of the Ven. Juan McCarthy.

Prior to entering the Church's ministry in 1920, Archdeacon McCarthy had seen service in the Argentine and other Latin-American lands. Immediately after his ordination, he was appointed missionary in La Gloria, where his energy and devotion were soon felt. The congregations which had been diminishing as American colonists gradually went home, were soon doubled, as Mr. McCarthy sought out the Cubans. Not content with the growing work in the village he took long horseback trips through the mountains, at times sleeping out-of-doors in his effort to reach

## JOTTINGS FROM NEAR AND FAR

those who had never heard of the Gospel.

In 1921 he was advanced to the priesthood and was sent to the city of Camaguey. Again his energy and consecration were evident. He soon built up three congregations—Cuban, American, and British West Indian. It was due to his invitation that the school for boys, which had been started in Marianao, was moved to Camaguey and became a valuable adjunct to the Church's work.

Again, in Camaguey he was not content merely to minister to the increasing congregations there but responded to the invitations which came to him from the growing villages in the neighborhood to teach and to baptize. One year he reported over three hundred Baptisms.

As this outside work increased he was appointed Archdeacon of Camaguey, in which capacity he visited every town of any size in the province; going on foot and on horseback, by oxcart and automobile, as well as railroad train. Many of the places where he held services have since been abandoned, but there are five flourishing missions which owe their

firm establishment to his energetic work.

An automobile accident affected his health, so it did not seem wise to let him stay in such a strenuous field and he was placed in charge of the Cuban work centering in Havana. Travel here was easier but his energy kept him going to out-of-the-way places as well as established missions until he wore himself out.

\* \* \*

**T**HE CANADIAN GOVERNMENT in Yukon Territory is making an increasing use of the Hudson Stuck Hospital, Fort Yukon, Alaska, for Indian children with tubercular glands. During the past summer fifty-seven children were operated on successfully. In the hope that this treatment will wipe out this kind of tuberculosis among the Yukon Territory Indians, the Government is searching all Indian villages for children with affected glands. The only available hospital for this work is our Fort Yukon institution carried on by Dr. and Mrs. Grafton Burke. While the Burkes are in the United States on furlough the hospital is in charge of Dr. and Mrs. A. L. Standfast.



IGLESIA DE SAN PABLO, CAMAGUEY, CUBA

Completed December 22, 1931, this dignified structure greatly strengthens our work in an important provincial capital.

# SANCTUARY

## *A Litany of Labor*

LORD HAVE mercy upon us.  
*Christ have mercy upon us.*  
Lord have mercy upon us.

JESUS, BORN in poverty,  
born to bring peace among men,  
workman at Nazareth;  
*Have mercy upon us.*

Jesus, in whom all the nations of the earth are one,  
in whom is neither bond nor free,  
brother of all;  
*Have mercy upon us.*

Jesus, friend of the poor,  
feeder of the hungry,  
healer of the sick;  
*Have mercy upon us.*

FOR MEN who face peril;  
*We beseech thee.*

For women who suffer pain;  
*We beseech thee.*

For those who till the earth,  
For those who tend machinery;  
*We beseech thee.*

For those who strive on the deep waters,  
For those who venture in far countries;  
*We beseech thee.*

For all who enrich the common life through art,  
and science, and learning;  
*We beseech thee.*

For all who guide the common thought, as  
writers or as teachers;  
*We beseech thee.*

For all who may serve the common good as  
pastors, physicians, soldiers, lawyers,  
merchants, and for all social workers,  
leaders, and statesmen;  
*We beseech thee.*

THOU VOICE of Justice, who dost say to  
us: "Inasmuch as ye have done it unto  
one of the least of these, my brethren,  
ye have done it unto me";  
*Have mercy upon us.*

# 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.  
*First Vice-President*

II  
FINANCE  
PUBLICITY  
FIELD

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

THE RT. REV. James DeWolf Perry, D.D., Bishop of Rhode Island, began on January first, his whole term as Presiding Bishop of the Church, and on February third, will signalize this high honor by presiding over the first meeting in this triennium of the National Council, this responsibility being linked with that of being Chief Pastor of the Church.

\* \* \*

WHEN THIS ISSUE OF THE SPIRIT OF MISSIONS reaches the more than one hundred thousand Churchmen and Churchwomen who as subscribers or readers follow through its columns the missionary life of the Church, the National Council in session in New York, February 3 and 4, will be facing the gravest crisis that has occurred certainly in the experience of the National Council, and possibly, in all the annals of the Church in America. The crisis is fiscal and is a by-product of world-wide economic depression. It affects each individual. It reaches every unit in the Church. Parishes and missions feel it. Every diocese and missionary district faces it. The national Church is overwhelmed by it. It has just this one cheerfully Christian aspect, we are a fellowship in misfortune. We are all at last in the same boat, however unseaworthy the craft.

In December the whole leadership of the Church was informed that early statements of amounts dioceses and missionary districts expected to pay in 1932 threat-

ened a "tragic situation." It was said that missionary work would be abandoned or crippled, that vacant posts must remain unfilled, that volunteers for service would be turned back, that missionary salaries would be reduced, and that legacies, once more, would be expended for maintenance. By mid-January it had become apparent that these expectancies would be fully one million dollars less than the necessary maintenance amount. This indeed *is* tragic. An immediate ten per cent cut in all salaries at home and abroad yielded its quota. A search of administrative items and of opportunities for savings under every category in the budget still left an appalling figure with only actual, vital missionary enterprises left from which savings could be made.

The mandate of General Convention requires that a budget be built upon the basis of the statements by the bishops of the amounts they expect to pay. Thus at the end of 1932 the budget must balance.

THE SPIRIT OF MISSIONS, spokesman for the missionary enterprise at home and abroad, asks whether in an effort to avoid deficit and supplementary appeal, General Convention ever dreamed of such an emergency as now afflicts the whole world and whether it meant to secure the safety of a budget at the cost of overwhelming disaster to missionary projects at home and abroad which represent a century of sacrificial and consecrated building for God.

# Domestic Missions

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

JUST A YEAR AGO I began my work as Executive Secretary of Domestic Missions, charged with the responsibility of studying, administrating, and presenting the missionary work of the Church in continental America.

During the year I have traveled thirty-six thousand miles in the United States, meeting our bishops and missionaries, speaking, and studying the field. It has been a year of hard and intensive work, but an exceedingly happy one, and fruitful to me. The information I have gotten and the contacts I have made are now an experience out of which I may present and commend the home missionary work of the Church as a very important part of our missionary program.

There is still much to learn, however, and my long journeyings have enabled me to see work supported wholly or in part by National Council in but twelve of the fifty-six missionary districts and dioceses receiving aid. That I have seen little more than one-fifth of our work, and that in but a hurried and superficial way, indicates the enormous area we are attempting to cover and the scope of our home missionary work. It will not be necessary, of course, to see it all. Some of the appropriations to aided dioceses are, at the suggestions of the bishops, simply temporary. Within a reasonable time the dioceses will assume them. Some are made for work of a general character being done in many dioceses and districts. A reasonable familiarity with it, is all that is necessary.

We of the Department of Domestic Missions are most anxious to know all the problems of the field, that we may do our part in helping to solve them. Of course, we are not always successful. Sometimes the limitation of the schedule of appropriations prevents favorable response to a request which a bishop and the Department agree is just and reasonable and ought to be acted upon favor-

ably. Naturally, there is disappointment to the bishop and to us.

Sometimes, too, we have difficulty in fitting the right missionary into work best suited to him or her. When an applicant is a woman whose previous educational equipment justifies it, the Woman's Auxiliary comes to the rescue and provides supplementary training. In fact, I do not know how our Department of Domestic Missions would get along without the most generous help and coöperation it receives from the Woman's Auxiliary and the United Thank Offering. That part of the United Thank Offering which is included in the budget, for the payment of salaries of women workers, takes care of many missionaries in the domestic field. We never cease to be grateful to the women of the Church.

We are sometimes embarrassed by requests for help from the United Thank Offering in cases of very real need by those who seem to think it is a fund to be used when the budget items are exhausted, to supplement and augment the adopted schedule. All appropriations for U.T.O. workers are approved by the Department of Domestic Missions of the National Council, with relation to the schedule, upon the recommendation of the Executive Board of the Woman's Auxiliary, which is given after careful consideration and with expert advice.

So, we have worked along through the year, receiving the hearty coöperation of all the Departments of National Council and its Woman's Auxiliary, having at all times the sympathy and encouragement of the Presiding Bishop and the vice-presidents. It has been a happy and, we pray God, not altogether a fruitless year.

\* \* \*

ISOLATED CHURCH FAMILIES to the number of four hundred are listed and cared for in the Diocese of Olympia. They live in or near 117 towns where there is no Episcopal Church.



# Foreign Missions

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

## Across the Secretary's Desk

DR. W. W. YEN, newly appointed minister from China to the United States, recently arrived in Washington. He has served his country as Ambassador to Germany, as Minister of Foreign Affairs, and as Prime Minister of the Peking Government. He is an earnest Churchman, the son of one of the first ordained of the Chinese clergy. He is a former student of St. John's University, Shanghai, and served on its faculty for several years.

\* \* \*

AN OVERSEAS MISSIONARY bishop returning to his field after the General Convention, and writing while aboard the steamer says:

I have been reflecting on a great number of problems, both at home and abroad. I do pray for the spiritual awakening of the Church. Sacraments we have, and Bibles and priests as well, but our people do not pray. This lack of a personal, compelling, affectionate communion with the Unseen is the fundamental cause of our shortage in both workers and funds. Who is going to give himself to a God he doesn't know? Who is willing to give his money to a machine? Not one.

There, now! I didn't intend getting off a sermonette, so I see that it's high time to call quits.

What do readers of THE SPIRIT OF MISSIONS think of this diagnosis?

\* \* \*

BISHOP MOSHER and Dr. Hawkins Jenkins are trying earnestly to carry out a long delayed plan dating back to Bishop Brent's episcopate, for the erection of a simple hospital in Sagada. Thanks to the gift of nine thousand dollars from the Woman's Auxiliary and gifts of a few other friends, a beginning at least, can be made in the near future. The hospital, as planned, will cost twelve thousand dollars for building and approximately ten thousand dollars for equipment. A recent cable from Bishop Mosher suggested that in order to begin work at once he be authorized to erect half of the hospital

immediately in the hope that within the next year or two, the remaining money would be given. Authorization to do this has been cabled to him. (See January SPIRIT OF MISSIONS, page 41.)

Meanwhile the medical work is going on in a small building totally unfitted for hospital use, even if it contained sufficient space. Dr. Jenkins says of it:

Recently we have been so much taxed for space that it has been necessary to use the attic. In this space of about ten feet square, and with two small windows, we have had as many as fourteen convalescents sleeping at one time. A visitor told me the other day that this was unsanitary. Who wouldn't know it? But this is one of the things which we can do away with when more space is available and is one of the joys which we look forward to in having the new hospital. In the larger of the two bedrooms, which is large enough for two beds, we have three beds and a cot, all occupied.

\* \* \*

FROM AN INTERIOR station in China comes the regretful admission that:

Nineteen thirty-two looks like a bad year for China all around. Already here in this district there has been a riot of sizeable proportions over taxation. The other day, at one of our out-stations, about a thousand irate farmers descended on the local sub-district officer demanding that tax rates should be lowered. He, of course, went out the back window. The farmers then simply wrecked the place, and threatened to come back on the morrow and pull the house down. The local city *yamen* is daily besieged by farmers demanding tax reductions. They claim that they cannot and will not pay. And for the most part it's true. But Nanking needs money for wars and what not, so nothing is done to relieve the farmer. It makes fine ground for the communist party to plough in.

And now we have the Manchurian trouble. The only ones who seem to be really wrought up are the student class. Here they are busy as bees running about plastering the city with posters and marching up and down calling the Japanese all the hard names they can think of. They all seem to be so surprised that the Japanese have at last gotten tired of having their people in China murdered and kicked about generally.

The saddest thing that I see out here is the

## THE SPIRIT OF MISSIONS

anti-foreign teaching that is given in all the schools from lower primary up. It has been going on ever since the "Party" came into power. We do our best to keep it out of our schools but, with all textbooks full of it, it is a most difficult thing to handle. It is really a very serious situation. It is what passes for nationalism or patriotism. It is simply sowing the wind. Sooner or later the whirlwind arrives.

\* \* \*

THE DECISION OF the General Convention that this Church should undertake work in India in accordance with the request received from the Church of India, Burma, and Ceylon, and authorizing the National Council to take the necessary steps to secure personnel and money to inaugurate work in the Diocese of Dornakal, was transmitted to the Most Rev. Foss Westcott, D.D., Archbishop of Calcutta. In acknowledging the message, Archbishop Westcott says that it rejoiced him greatly and that he has already communicated what he describes as "the good news" not only to the Bishop of Dornakal, but to all the other bishops of the province. He adds:

I am sure they will join with me in thanking the General Convention and the National Council for this fine response to the appeal which we addressed to your Church.

The Department is awaiting information from the Bishop of Dornakal with regard to various details connected with the proposed work in that diocese. No formal effort has been made as yet to secure the guarantee fund of \$45,000 (\$15,000 a year for three years) which the General Convention felt should be secured outside of the regular budget of the Church for the inauguration and maintenance of the new mission. In spite of the fact that no definite effort has been made, \$4,400 is already in sight for the enterprise.

\* \* \*

THE CITY OF Shanghai is the center of a number of out-stations, among them the Church of the Good Shepherd, Kiading. Though Kiading is an ancient walled city, the church is situated outside of its walls and the congregation is composed largely of farmers from the surrounding country. On a recent visita-

tion, Bishop Graves confirmed a class of seven. Of these, two were a man and his wife, who live in a market town eight miles from Kiading and who with their four children were baptized about a year ago, after the usual careful instruction. Among the others in the class were two young men who are Christians of the fourth generation and two others, Christians of the second generation. One result of this service is the decision of the brother of one of the candidates to be prepared for Baptism with his whole family. He has invited the Rev. Cameron F. MacRae, who is in charge of Kiading in addition to his work in Shanghai, to hold a service in his home on his next visit. At that time they propose to burn all their family idols.

\* \* \*

NEW FIELDS CONSTANTLY open up before the Committee on Literature for the Blind. For some time the monthly magazine in Braille has been going to the British Isles, Canada, Alaska, China, Japan, Germany, France, Serbia, Armenia, Turkey, and New Zealand. Now comes a request that a copy of *The Herald* go to a blind Egyptian evangelist.

### *With Our Missionaries*

#### CHINA—ANKING

The Rt. Rev. and Mrs. D. T. Huntington with three of their children sail, after furlough, on February 5 on the *President Polk*.

#### CHINA—HANKOW

Sister Anita Mary sailed, after furlough, January 23 on the *Shinyo Maru*.

#### CHINA—SHANGHAI

Mr. and Mrs. E. Harrison King, jr., returning after furlough, sail on February 12 on the *President Coolidge* from San Francisco.

#### JAPAN—TOKYO

Miss Ruth Burnside sailed, after furlough, on the *Shinyo Maru*, January 23.

Miss C. Gertrude Heywood did not sail on January 6 as reported in the January SPIRIT OF MISSIONS (page 53), on account of the illness of her mother.

#### PHILIPPINE ISLANDS

Mrs. Bayard Stewart, returning after furlough, sailed January 24 from New York on the *Cingalese Prince*. Mr. Stewart sailed from Vancouver, January 30, on the *Empress of Japan*.

The Rev. Benson H. Harvey, returning after furlough, sailed January 30, on the *Empress of Japan*.

# Christian Social Service

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

NEW YEAR'S DAY witnessed the appointment of two Churchmen to positions of great responsibility in the field of social welfare. On that day Miriam Van Waters, daughter of the Rev. George B. Van Waters, rector of St. Paul's Church, Wellsboro, Pennsylvania, took office as superintendent of the Reformatory for Women, Framingham, Massachusetts. This is one of the outstanding penal institutions for women in the country. Author and experienced juvenile court worker, Dr. Van Waters is a former president of the National Conference of Social Work.

On that same date, Clinton Rogers Woodruff, chairman of the Department of Christian Social Service and Institutions of the Diocese of Pennsylvania, became Director of Public Welfare of the City of Philadelphia. Mr. Woodruff is a veteran member of the Department of Christian Social Service of the National Council.

The Church's congratulations to both of these progressive leaders!

\* \* \*

WHAT GEORGE HERBERT called the "dear feast of Lent" is not intended by the Church merely as a time for the intensification of personal religion but also for realizing the implications of social religion. The challenge of the ancient prophet still rings clear: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

Of late years there has been a growing feeling among the clergy that the important feature of the Lenten season is not an increased number of services but an enlarged understanding of the significance of the Christian religion. This conviction has been accompanied by a shift from an emphasis on exhortation to one on teaching.

Lent, therefore, offers an opportunity

for courses of simple instruction on such fundamental subjects as Social Ideals of the Bible, The Social Teachings of Jesus, or A Parish Program of Fellowship and Service.

\* \* \*

THE TWELFTH ANNUAL Episcopal Social Work Conference will be held May 13-17, in Philadelphia, Pennsylvania.

\* \* \*

CHURCHMEN ON THIS side of the Atlantic, recalling the crisp, powerful resolution on the Disarmament Conference adopted by the General Convention of 1931, should realize that their brethren in the British Isles are constantly active in urging the significance of and working for the success of the conference which has just opened in Geneva. The bishops of the Episcopal Church of Scotland recently issued a strong Pastoral Letter on the subject which was read in all the churches.

Writing on the theme, *Disarmament: The Moral Aspect*, the Bishop of Plymouth recently said:

Yet we need to remember that material disarmament will avail little, and may even be a danger to peace, unless it is accompanied by a process of moral disarmament. We are called to assert that true peace between nations must rest on a moral foundation, and that nations are as fully subject to the moral law as individuals. . . . We may advocate disarmament on grounds of economic expediency, or because armaments provide no real security; but our strongest ground must always be that reliance on force is a repudiation of the Christian belief in the moral government of the world.

There is no reason to doubt the sincerity of the desire of statesmen for peace, but often they dare not do what they know to be right, because they are afraid—afraid of the noisy minorities that regard any reduction of armaments as a betrayal of national interests: afraid to step out of the shadow of old distrusts into the sunshine of new confidence and hope. Our task is not to harass them with criticism, but to assure them that if they will dare to take the risk of trusting the moral judgment of the civilized world, the Christian Churches will stand by them.

# Religious Education

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

AN IMPORTANT PHASE of diocesan leadership in religious education as it relates to the Church Sunday schools is missionary education, including the educational use of such national enterprises as the Lenten Offering, Birthday Thank Offering, and Christmas Box.\*

Every diocesan department of religious education should help to promote missionary education in its Church schools. We do not mean a program of missionary education separate from the Church school curriculum. No school can deal adequately with two separate curricula. Missionary education means permeating the Church school curriculum with the missionary emphasis; it is concerned with the second part of the great Commandment, its purpose being to help pupils realize increasingly their responsibility to carry on the Church's business—to live as followers of Jesus in every social relationship.

In a well-planned Church school curriculum there will surely be one or more missionary activities each year. The diocesan department can be of great assistance to Church schools by helping them to plan these activities, which may include at least one of the national offering enterprises as well as the diocesan offering, if there is one. Church schools should also be helped to initiate and carry through on their own account missionary activities in the community, diocese, and other fields of service.

To help Church schools plan these activities and carry them through as educational enterprises, the diocese will probably need an officer, who may be a member of the diocesan department of religious education. In some dioceses the diocesan director of religious education may prefer to do this work himself, with the help of volunteer assistants. The majority of dioceses, however, must depend

upon volunteer leaders. Sometimes there is an officer for each national offering, in which case these officers should form a committee, so that a coordinated missionary program may be presented to the Church schools. An important qualification for such officers is a knowledge of how children learn, and a willingness to find out more about this process.

In connection with the national offering activities we cannot emphasize too strongly the fact that the work of the diocesan officer is only begun with the circulation of leaflets or assignments. His real responsibility is that of helping schools plan the educational program for each enterprise. The diocesan leader for missionary education may seek advice from the Department of Religious Education of the National Council in making these plans. He will also find considerable help in such books as *Projects in World Friendship* by J. L. Lobingier (New York, M. E. M., \$1.25), and *The Missionary Education of Intermediates* by M. G. Kerschner (New York, M. E. M., \$1). In planning programs he will find most useful the graded course-books on various fields published by the Missionary Education Movement. These books may be borrowed from the Church Missions House Lending Library.

The diocesan officer for missionary education can help the Department by keeping Church schools advised of the object of and material provided for such enterprises as the Birthday Thank Offering. He can be of further assistance to the whole Church by helping schools to use the material provided in such units as *Our Daily Bread* (Lent, 1932) in the most effective way. The diocesan leader is really the liaison officer between the Department of Religious Education and the Sunday schools of the Church, so far as missionary education is concerned, and we must depend upon him to interpret the missionary program of the Church to

\*Owing to limited space, discussion of the Little Helpers' Offering will be reserved for a later article.

## THE NATIONAL COUNCIL

Church school leaders and pupils and to keep the Department advised of the missionary education problems of the schools in his district.—MILDRED HEWITT.

*This is the third article in a series by the officers of the Department of Religious Education on how a diocesan department of religious education may provide sound leadership along different lines through a well-considered program. The first two articles appeared in the December, 1931, and January, 1932, SPIRIT OF MISSIONS, pages 854 and 56, respectively.*

### Adult Education

The Rev. D. A. McGregor, Ph.D., *Secretary*  
600 Haven Street, Evanston, Ill.

IT IS EASIER to put children through an educational mill than it is to do the same with adults. We can send Johnnie to school and force him to "learn his lessons," but no way has yet been found to do this for or to adults. In the case of the latter we have to persuade, and before we can persuade them we have to think out our aim and convince them that this aim is desirable.

We think that we know what we are trying to do with children when we educate them: we are trying to enable them to enter more and more fully into the group-life as members. Therefore we teach them reading, writing, and arithmetic, for they must know these if they are to take part in the life of the community.

But adults are already participating fully in the life of the community. Why should they educate themselves further? The answer is, "Education of adults is the method of leading them into better Christian living."

To give to any adult that which will lead him into better Christian living is to educate him. But what is it which this particular person needs for his growth in Christian living? Answers to this question will differ in different situations. One person may need a better knowledge of the Bible; another may need training in prayer and worship; another may need a task in which he will find an opportunity for expression of the Christian vir-

tues; another may need a closer friendship and fellowship with Christian people.

There is no one guaranteed device for Christian adult education. There is a prevalent American superstition that one may become educated by submitting to some scheme. We are told that fifteen minutes of "dosing" per day on a certain set of books will make one an educated man. It is much more likely, if persisted in, to make one a bore.

The pastor is the director of the educational work in his parish. To be a genuine educator he will not depend on any one scheme or course, but will begin by analyzing the needs of his people. He will discover that some need greater knowledge, that others need greater opportunity for activity, and that others need closer Christian fellowship. He will then plan to provide the satisfactions of these needs. There can be no one standardized program of adult education, but the intelligent pastor will use many methods to lead into better Christian living the different types of people who look to him for direction.

### College Work

The Rev. W. Brooke Stabler, *Secretary*

ALL STUDENT GROUPS which are interested in participating in the Student Lenten Offering and have not yet selected the project for which they are to work should notify Mr. Martin Firth or the appropriate provincial chairman at once. For details, see the article entitled *Missions Appeal to Collegians for Help*, in the December SPIRIT OF MISSIONS.

### SECONDARY SCHOOLS

AT A MEETING of the Secondary Schools Committee on December 21, definite steps were taken to carry out the instructions of General Convention and the National Council in regard to the secondary schools of our Church (See January SPIRIT OF MISSIONS, pages 49 and 59). Though the facilities are not yet at hand to begin work on the manifold aspects of this work, nevertheless the national Church is vitally interested and is now

## THE SPIRIT OF MISSIONS

working on the more critical and immediate problems in this field.

Part of the educational program which will be launched will be the publication in the near future of a bulletin listing information about all of our secondary schools. It is hoped that all clergy and Church people will consider this carefully, especially when seeking to determine the schools which Church boys and girls are to attend.

The other primary accomplishment of this meeting is the study and survey which is to be made at once of the schools receiving appropriations from the National Council. Certain necessary information is to be gathered at once. Moreover, the Rev. William G. Thayer, one-time headmaster of St. Mark's School, Southborough, Massachusetts, has volunteered his services and will make a personal visit to a number of schools which are seeking counsel and help. These steps will help materially in meeting present emergencies.

### Missionary Education

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

IT IS MOST APPROPRIATE that our current study, *Building a Christian Nation*, coincides with the nation-wide observance of the bicentennial of George Washington's birthday. Leaders of mission study classes may well correlate the values of this anniversary with our course.

Bring *Building a Christian Nation* to the attention of the whole parish in one or more of the following ways:

1. Present a series of tableaux, depicting scenes in our country's life from the earliest days to the present: such as early settlers at Jamestown, signing the Declaration of Independence, welcoming immigrants, and Indian frontier life. The prologue of the *Conquest of the Continent* may also be used to suggest another series of tableaux, and it will add to the effectiveness of the pageant to have this read while the tableaux are being presented.

2. Arrange a public historical service in the church with an address on the

Christian ideals of the founders of our republic and their example of Christian citizenship.

3. In localities where it is possible, have a pilgrimage to some historic church in the neighborhood with an address at the church on the task before Christian citizens today.

4. Use *A Litany for Our Nation* (two cents a copy, \$1 per hundred) at some regular or special services.

5. Place the poster *America First* by Bishop Oldham on the parish bulletin board. (Obtainable from National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C. Large size for outdoor hanging, 15 cents; small size for indoor hanging, 15 cents.)

6. Hold a mass meeting with addresses on America and its international responsibilities.

Material helpful in carrying out these suggestions include:

*The Conquest of the Continent*, by Hugh L. Burleson.

THE SPIRIT OF MISSIONS, monthly, \$1 per year (Especially the current issues).

*George Washington: Christian*, by John S. Littell (Morehouse, 50 cents).

*How Washington Makes Us Think of the Church*, by John S. Littell (Morehouse, 50 cents).

*George Washington*, by Melville K. Bailey (Church Missions Publishing Company, 25 cents).

*National Geographic Magazine*, January, 1932.

The United States George Washington Bicentennial Commission has published a wide range of material on Washington which may be obtained free upon request to the Commission, Washington, D. C.

Those who did not see the earlier notices of available mission study material, but who would like to promote the study of the Church's missionary responsibility in the local parish, will find suggestions concerning the course and materials available in the September, 1931, SPIRIT OF MISSIONS, page 624; in the Autumn, 1931, *Findings in Religious Education*, page 4; and in the November-December, 1931, *Church at Work*.

# The Field Department

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

FOUR MONTHS AGO I had never heard of an Every Member Canvass and seven months ago had no idea how our parish finances were handled.

"When I discovered that one hundred and ninety-five people out of our seven hundred parishioners were supporting our Church it made me mad and I was extremely curious to know why the other five hundred were not regular contributors. Having lived in the community all my life I knew that they were not all paupers.

"The results of my findings were quite gratifying and I am confident that a properly conducted Every Member Canvass will accomplish the results which your Field Department claims for it. But it is not the rector's work; it is a job for the layman.

"We carried out almost to the letter the instructions of the National Council.

"Last year there were 195 pledges for fourteen thousand dollars; this year there were 465 pledges for eighteen thousand dollars. Part of the increase in subscribers is explained by the splitting between husband and wife of a pledge formerly made as a unit. But there were 185 brand new ones.

"In addition to the monetary benefit to our Church, interest has been renewed in all of our parish activities. Our average eleven o'clock attendance was 120 prior to the canvass. Since the canvass it has averaged well over two hundred.

"We were staring at defeat and failure and operating at a deficit necessitating periodic bank loans. Some of the old parishioners had cut their pledges, others had cancelled them entirely. We not only made up for that shrinkage, but are able to face the new year with a thousand dollars more than the budget calls for."

From a parish removed a thousand miles from the foregoing comes this report:

One of the high spots of the year was the Every Member Canvass. The men who went out on this visitation deserve the utmost praise. It was their very first experience of this nature and they laid a splendid foundation for the future. A budget of thirteen thousand dollars was submitted and raised by the united efforts of all. The increase of revenue through the envelopes has been \$1,600. There were no large gifts and the increase came through a greater number of people. Besides meeting our increased budget we have reduced our floating indebtedness a thousand dollars.

The most glorious circumstance about these two reports—at least it is one of the glorious circumstances—is the thing that happened in the religious experience of two groups of laymen who undertook for the first time to place the support of the Church of Christ on the definite and dignified basis on which it should rest. In doing that for the Church they did as much for themselves. They elevated their own religious experience to a more definite and dignified basis than it had ever occupied before.

## Speakers Bureau

THE REV. CHARLES H. COLLETT, *Secretary*

IN THE NOVEMBER SPIRIT OF MISSIONS (page 788) the late J. M. Miller, writing for the Speakers Bureau, said:

The Bureau felicitates many dioceses and parishes on their good luck in the availability of more than the average number of especially fine missionary speakers this fall.

We all wish that "Jim," as we affectionately called him, might have lived to report the most successful year in the history of the Speakers Bureau, for it was all due to his splendid work during the past five years. The Bureau arranged for 1,518 single speaking engagements, and itinerary engagements covering 702 days. Seventy-two dioceses and eight provinces were reached by single engagements, and forty-four dioceses and seven provinces were reached by itinerary en-

*Read a Book*

**T**HE *Present-Day Summons to the World Mission of Christianity* by John R. Mott (Nashville, Cokesbury Press), \$2.50.

Dr. Mott gives, in this book, a valuable analysis of the present missionary enterprise. His words transport the reader to a changed and changing world.

There is nothing static in the material handled, or in its treatment; consequently one feels that there can be nothing static in the ideals of missionary work. We stand in need, according to the author's view, of new ideals; new conceptions of the vastness of the task; new methods of approach to the nations of the world; and a new personnel.

The summons comes along clearly defined areas of thought and action: rural life; industry; race; sharing; coöperation, message; leadership. Dr. Mott speaks of missions as the "largest unaccomplished work on earth." If this statement is true, then those who are in any way responsible for the Church's work may well know more intimately the present-day summons as interpreted by so distinguished a modern apostle.—A. B. P.

gements. This surpasses the record of achievement in any previous year in the history of the Speakers Bureau.

The Bureau has already made many appointments for the first few months of the new year, but we would like to call your attention to the availability of certain speakers during March and April.

We are undertaking one of the longest itineraries ever made under the Speakers Bureau, for Mrs. F. A. Habersham of Pasadena, California. Mrs. Habersham has visited Alaska, Japan, China, and the Philippines, and while making a very interesting study of our missions in these fields, took some very unusual motion pictures of the work. She showed these pictures at General Convention in Denver, and they were received most enthusiastically. Her itinerary will take her from the West to the Atlantic seaboard over a southern route, then north to New York City, then west, over the northern route to Minneapolis, and back home. We have still a few open days for her, in

the neighborhood of New York City, between March 8 and 18. We are hoping that Mrs. Habersham will be generous enough to let us make another itinerary for her later, through the Middle West.

Mrs. Grafton Burke, of Fort Yukon, Alaska, will be available certainly through April. The Ven. W. K. Boyle, an Ojibway Indian, who is in charge of our Indian work in the Diocese of Duluth, will be available as a speaker during March in Provinces II and III. The Rt. Rev. E. C. Seaman, Bishop of North Texas, will be available in the Middle West during March. The Rt. Rev. H. R. Hulse, Bishop of Cuba, will be here to undertake speaking engagements in New England during April. The Ven. William Poyseor, who has spent many years in heroic work in the lumber and mining country in the Diocese of Marquette, has been good enough to give us the whole of April and the first two weeks in May, for speaking engagements in the East.

It will help tremendously in supplying speakers if requests will come to us at least a month before the date when the speaker is needed.

**Finance Department**

LEWIS B. FRANKLIN, D.C.L.  
*Executive Secretary*

**A**S THIS NUMBER goes to press it is not possible to make a definite financial report either for the year 1931 or as to the prospects for 1932.

On the first of December the National Council was confronted with the task of collecting from the dioceses more than one million dollars. All of this money was covered by pledges and it was therefore not a question of raising new money but of collecting all that had been promised. While the amount is very large it is not greatly in excess of the amounts collected in the final months of other years, but under existing financial conditions there is cause for real anxiety.

For 1932 the early indications are for a very serious reduction in pledges with a consequent drastic paring of missionary appropriations.



# Department of Publicity

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

THE VOICE SAID "Advertise," and I said, "What Shall I Advertise?" In talking with parish priests on the subject of publicity I find that almost universally they want to do something but are at a loss what to do. The voices at the Church Missions House say that every church should remember that the written word is more powerful than the spoken word in reaching those *outside*, and the rector has a feeling that it may be right. But when he gets right down to do the job, he says, "What shall I advertise?" Of course, "advertise" here means all forms of printed publicity, paid space and news copy, but, in this article, only newspaper publicity. Radio, bulletin boards, parish letters, etc., all are good advertising, but not to be discussed here.

As has been so ably stated in *Publicity for the Church* (Publicity Department of the National Council), the big failure on the part of priests in advertising, is the knowledge of what constitutes news. Most of them think a summary of their Sunday sermon in the paper is good publicity. As a matter of fact it is of the poorest, unless the paper has an especially good Monday edition with a sermon review section. If the editor of your paper will print your sermons, he does it because he thinks he is pleasing you and because he has little news for his Monday paper, and not because it is good news material.

A great deal depends on the style of your local paper as to what kind of publicity you can secure. If they publish a daily or weekly calendar of community events, it is always good publicity to let the editor have a list of meetings of societies, guilds, and auxiliaries, well in advance, and be sure to give names, initials, and addresses. The fact that the guild is to meet is not half as important to the editor as that it is to meet at the home of Mrs. X. M. Black, of 333 Blank Street. If in addition to that you can say that

Mrs. K. G. VanDorn, President of the D.A.R., read a paper on early Colonial Churches, so much the better; names of local interest will always be gladly accepted by the editor. Then there are the special occasions in the Church, Christmas and Easter services, Lenten courses, special preachers, visitations of the bishop, which are local news items, provided they are not written up as Church propaganda by including "everyone is invited to attend," or "the public is welcome at these services."

Next comes the news items of larger scope than the local community:

So-and-so, vestryman of St. John's Church, has left for Brownsville to attend the diocesan convention of the Episcopal Church. This convention . . . .

At the meeting of the National Council, the Rt. Rev. X. Y. Black, Bishop of —, was elected to fill the vacancy . . . Bishop Black is well known in this city . . . .

As to paid advertising, there should be a regular allowance for it in the budget of every parish. Do not make the main part of these advertisements sermon subjects, or special music. That is not what the Church has to offer. A fine series of advertisements could be written on what the Church has to offer to mankind.

Most men, with a little thought, can work out a fine series of advertisements, but for those who cannot, it may be that our Publicity Department will work out a service in advertising, just as commercial houses do, and furnish them to all parishes regularly. Above all, in paid or news publicity, remember that the Church has something to offer—and it is not the rector, sermon, or choir. You never see a commercial advertisement that invites you to come in and hear Mr. Blank, buyer or salesman for the neckwear department, extol the virtues of non-crinkle ties. The advertisement tells you about the ties, and the salesman is in the background.—  
HEBER C. BENJAMIN, *Rector, Church of the Ascension, Pueblo, Colorado.*

# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

CHRISTMAS IS JUST over and in all the countries in the world where we have mission stations, China, Japan, Alaska, the islands of the sea, Latin America, and far away Liberia, the children have been celebrating the birth of our Lord. Part of the celebration was of course the receiving of Christmas gifts from this country and in many instances these were the only presents which these children received.

And what lies back of all this? How was it possible to give this Christmas cheer to the children of these foreign lands, a mission hidden in the mountains, or a small Negro one located in the back street of a southern town, a large Indian school out on the plains or an equally large Negro one in the South?

For nearly a year previous preparations have been going forward at headquarters, in fact as you read this, plans are well under way for next Christmas. Already the fields for which the various Provinces will work, have been allotted, the names of the missions in the foreign field are for the most part in our hands, and from now until the spring, we shall be busy planning so that every mission which is dependent on the general Church for its Christmas will be taken care of and no child shall go without a gift.

There are pledges to be obtained from the Church schools, then, based on these pledges, the diocesan assignments are sent out to the Christmas box secretaries early enough to allow the children to study about the particular field for which they are to provide gifts the coming Christmas. Literature must be secured concerning all the fields in which our Church is at work so that it can accompany the assignments, most of this being done by the Department of Religious Education, with whom the Woman's Auxiliary coöperates in carrying out this project.

When the assignments reach the chil-

dren in the Church schools plans must be made by pupils and teachers as to whether gifts shall be bought or made, whether they should be sent direct to the missions or, on account of prohibitive duty, money should be sent to the missionary-in-charge so that he may purchase presents locally.

Their studies concerning the people to whom they send may include their ways of living, the food they eat, their work and play, in fact anything that will add to the interest and knowledge of the children providing these gifts.

Too much emphasis cannot be placed on the fact that these gifts are sent in the spirit of friendship of one group of young people for another, that whether the remembrances go to Indians, Negroes, Orientals, or whites, they are all our friends.

Nor should the share of the missionaries in charge of the missions be overlooked as to them falls the task of giving information as to the ages and numbers of children and gifts desired, and when these presents reach the missions they must be unpacked, sorted out and wrapped individually—not a small task when there are two or three hundred to be done.—THEODORA K. WADE.

## WORLD DAY OF PRAYER

THE WORLD DAY of Prayer will be observed on Friday, February 12. An especially urgent call is issued this year to the women of the Christian Church around the world to join one another in this intercession for the people of every land. The following materials may be ordered from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.:

*The Service of Consecration*, 10 cents.

*The Program*, 2 cents each, \$2 per 100.

*A Call to Prayer*—Free.

*Suggestions for Leaders*—Free.

# American Church Institute for Negroes

*Auxiliary to the National Council*

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

THE REAL VALUE of specialized education is shown by those who having pursued such courses are able to obtain and retain positions in their particular field of work. Anything short of this result is a reflection on our institution from which the graduate comes. This very practical test is not lost sight of in the methods in force in our schools.

The same may be said of the Bishop Tuttle School at Raleigh, North Carolina, which has placed its last year's graduates in positions offering excellent opportunities for service. Four graduates are with the Associated Charities in Washington, one in a school for delinquents in Delaware, one in the Church Army, one is a field secretary of the Woman's Auxiliary, one is doing child-placement work in Richmond, while two others who are nurses went to South Carolina, one to work under Archdeacon Baskerville, and the other to the Voorhees School at Denmark. The latter is a graduate of three Church schools: Fort Valley, St. Agnes' Training School for Nurses, and the Bishop Tuttle School. Not only will she serve Voorhees School but the district surrounding it as well, visiting the people, examining and vaccinating the children, holding prenatal clinics, giving training to midwives, and serving the community in every way possible. Such work as this is very effective and carries the influence of the school far beyond the walls of its classrooms.

The Institute schools are teaching between twenty-five and thirty trades and industries, to prepare boys or girls, upon graduation, to make a living. In view of the rapid changes taking place today in every business, it can be seen that, to thoroughly train students to take their places in the economic structure, these trade courses must be constantly modernized. One of these courses, for example, is printing. In the old days a small hand press, and type to be set by hand,

was about all the printer needed in the way of equipment. But today there are linotype machines, cylinder presses, and all sorts of intricate machinery in almost every printing establishment, even in our smaller towns. To supply these items in many of our schools would cost more than we could afford. To solve this problem we are trying to work out a plan whereby students can pursue such courses at a school already equipped to present them, rather than to spend large sums in bringing old style printing equipment up-to-date in many schools. By this method of consolidation in industrial work, we should be able to give not only better training, but obtain greater results in every way.

\* \* \*

THE THANKSGIVING RALLY at Fort Valley for the benefit of the school, given by both the white and colored citizens of the community in appreciation of the school's work, amounted to nearly sixteen hundred dollars. Due to unemployment in this section, there is great need on every hand and, in view of this fact, the sum raised is quite remarkable.

Ten community fairs were sponsored by this school during October and November, and the exhibits were not only good but showed great diversity of planting and indicated much industry on the part of the farmers and housewives.

\* \* \*

THE NEW BENSON LIBRARY at St. Augustine's College, Raleigh, made some interesting statements in its report to the State of North Carolina recently. The circulation for an eight months period was 6,960; 1,400 books were added in the year past; eighty periodicals were regularly received. The number of volumes in the library is 11,300, and by spring, with the aid of the Julius Rosenwald Fund and the Church Periodical Club, it is hoped that twelve thousand volumes will be on the shelves.

# Commission on Ecclesiastical Relations

*Functions directly under the Presiding Bishop*

THE REV. WILLIAM C. EMHARDT, S.T.D., *Counselor*

AN ADVANCE STEP in the development of the spirit of unity within the Anglican Communion was taken at the General Convention by the appointment of four members of the Episcopal Church on the Consultative Body of eighteen, representing all parts of our Communion, as an *ad interim* committee of the Lambeth Conference. It would seem desirable that members of the Church should know the nature of this committee and its functions. It is evident to those who followed closely the Lambeth Conference that the American bishops attending the 1930 Conference worked under a severe handicap because of the absence of American influence in the formulation of the program. This was due to the absence of any members of the American episcopate from one of the four seats assigned to the Episcopal Church on the Continuation Committee of the 1920 Conference, known as the Consultative Body. This committee was organized with the proper functions of an *ad interim* committee in the disposal of unfinished business and the formulation of a program for the next conference.

This absence was doubtless due to the impression that the use of such terms as "judiciary tribunal," possibly carelessly, during the earlier conferences still expressed the purpose of the Consultative Committee. This interpretation was denied in the repudiation by the Conference of 1908 of these terms and all that they connote.

This repudiation was restated in a very positive manner in Resolution 51 of the Conference of 1930:

The conference, believing the formation of a central appellate tribunal to be inconsistent with the spirit of the Anglican Communion, holds that the establishment of final courts of appeals should be left to the decision of local and regional Churches.

The present form of the resolution re-

garding the Consultative Body as drafted by the Committee on the Anglican Communion, the American members of which were the Bishops of Alaska, Colorado, Indianapolis, Liberia, Maine, New Mexico, Idaho, Tennessee, Rhode Island, Panama, Western Massachusetts, and Western Michigan, and Bishop Thomas, took the following form:

50. (a) The conference reaffirms the opinion expressed in Resolution 44 of the Lambeth Conference of 1920, "that the Consultative Body is of the nature of a continuation committee of the Lambeth Conference, and neither possesses nor claims any executive or administrative power."

The conference recommends that:

(b) The Consultative Body should be prepared to advise on questions of faith, order, policy, or administration, referred to it by any bishop or group of bishops, calling in expert advisers at its discretion, and reserving the right to decline to entertain any particular question.

Consequently, the Committee of Students of Liturgical questions appointed in accordance with Resolution 38 of the Lambeth Conference of 1920 need not be reappointed.

(c) The usual duties of the Consultative Body of the Lambeth Conference should be:

(i) To carry on the work left to it by the preceding conference.

(ii) To assist the Archbishop of Canterbury in the preparation of the business of the ensuing conference.

(iii) To deal with matters referred to the Archbishop of Canterbury on which he requests its aid.

(iv) To deal with matters referred to it by any bishop or group of bishops, subject to any limitations upon such references which may be imposed by the regulations of local and regional Churches.

(d) Hereafter the members of the Consultative Body should consist of not less than eighteen members, appointed to represent the Lambeth Conference by the Archbishop of Canterbury, with due regard to regional requirements, after consultation with the Metropolitans and Presiding Bishops; vacancies being filled in the same way. Further, the first appointment should be made within eighteen months of this meeting of the conference, the present Consultative Body continuing to function in the meantime, and those then appointed

## THE NATIONAL COUNCIL

should hold office until the next meeting of the conference.

The motive behind the emphasis placed upon the need and functions of the Consultative Body grew out of the consciousness of an unity of purpose within the Anglican Communion and the obligation growing out of such consciousness. The Encyclical Letter after speaking of the movements towards unity, continues:

These two sections of our work have dealt in different ways with unity between Churches. This is necessary, if the Church is to bear the witness which its Lord requires. We must now draw attention to the equally urgent necessity for unity within each Church. We appeal to all our brethren to remember that their right to a place in the Church of Christ lies in His call to each of them, in His love that embraces them, and in His Spirit that dwells in them, far more than in the opinions which they profess or the methods which they pursue. It may even be necessary to the Church that men in it should hold and expound different opinions, in order that the Church as a whole should have the whole of truth, even as the rays of many colors which the spectrum shows combine to make the light of the sun. Let us all listen to His voice Who still has to say to His disciples, after all these centuries, *Have salt in yourselves, and be at peace one with another.*

A full expression of this consciousness is given in Resolutions 48 and 49 bearing upon the Anglican Communion:

The conference affirms 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.

The conference approves the following statement of the nature and status of the Anglican Communion, as that term is used in its Resolutions:

The Anglican Communion is a fellowship, within the One Holy Catholic and Apostolic Church, of those duly constituted dioceses, provinces or regional Churches in communion with the See of Canterbury, which have the following characteristics in common:

(a) They uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches:

(b) They are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian faith, life, and worship; and

(c) They are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference.

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.

In this connection attention is called to the report of the Committee on the Anglican Communion found on pages 153-8 of *The Report of the Lambeth Conference.*



JOINT COMMISSION MEETING, ANGLICAN AND ORTHODOX THEOLOGIANs, OCTOBER, 1931  
The Archbishop of Canterbury is in the center of the front row. The Bishop of Northern Indiana is in the rear, sixth from the left

# The Coöperating Agencies

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

## The Daughters of the King

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



NOT TO ALL come opportunities as great as do to those members who move to a small, lonely place, where there are no Church associations, where poignant loneliness is more serious than illness.

Among recent letters there is one from the Far West from a Daughter of the King who went out from the Diocese of Western Michigan to find, and to courageously undertake, a work whose limits are as yet unknown:

How I wish I could in some way let you know what it has meant to me during these years to be one of the Daughters of the King, to know that I belong to them, and have visible evidence of it in the precious silver cross. Have met but two out here wearing the silver cross, but know there is a live diocesan organization.

Many people, good Church people, have moved into the West as my husband and I have, far from former homes and Church environment, and often the stress of pioneering and developing new homes occupies their time and thoughts to such extent that Church life is crowded out for the time being, perhaps almost of necessity.

Because of our wish to have some connection with the Church here, another woman and I invited the women whom we learned were communicants of our Church, to meet at my home and talk things over. . . . Later we called a meeting in the Community House for "all connected with, or who care for, the Episcopal Church." The result was encouraging. . . .

So many people are living alone out here. You who live surrounded with loved ones and dear friends, can not imagine how lonely one can be here or in any locality where they are away from dear ones and friendly associations.

In this little way we are trying to bring cheer and brightness to others, trying to bring them in contact with our Father. Pray for us that in this movement we may keep very close to Him who loves us all.

## The Church Periodical Club

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



EARLY IN DECEMBER the New York papers announced the death at the age of ninety-four of Mary E. Shepperd. These papers were interested to chronicle some of Mrs. Shepperd's experiences during the Civil War, but in the annals of the Church Periodical Club she occupied a unique place. She was the last link between the Club of today and its inception in 1888. She was one of the eight teachers in the Saturday morning sewing school at the Church of the Holy Communion in New York whom Mrs. Fargo asked to meet at her home to plan the beginning of the C.P.C. As an officer, and always as a contributor, Mrs. Shepperd was ever loyal to the Club. One can picture her surprise and joy in meeting the unknown friends into whose lives her books and periodicals had brought light.

\* \* \*

HERE IS AN OPPORTUNITY to brighten some lives. This missionary visits many ranches where your books will be welcome:

Two days ago your package of books arrived. I was just starting on a trip to visit some ranchers away out on the prairies, so I took them along and left them there, all except the one on contract bridge. I'm going to keep that and learn something about the game. Books are going to be life savers this winter for our isolated people. They have no crops to harvest and nothing to do until next spring, so you can be sure yours will be much read and much appreciated. Thank you a lot for them.

\* \* \*

CAN ANY ONE spare a copy of *Everyman's Religion* by George Hodges, now out of print, which is very much needed at a girl's school in China.

## Brotherhood of St. Andrew

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

**X** THE NATIONAL organization of the Brotherhood of St. Andrew in Japan, effected on St. Andrew's Day, 1931, has already embarked on an ambitious program. In addition to holding annual national conventions and at least one diocesan conference in each diocese, they are planning to establish a training camp to be operated through two or three months of each summer for the training of leaders for Church and Brotherhood work. They are also recommending an all-year four-fold program of activity:

1. *Church Attendance Campaign.* During the four Sundays of Advent each year, a parish-wide Church Attendance Campaign is to be conducted. Every member of the parish will be asked to promise to make an earnest effort to attend church on each of these four Sundays and, on the closing Sunday, to bring someone else with him.

2. *Bible Classes.* Through the Epiphany and Lenten seasons, short term Bible classes, or intensive effort in connection with a permanent Bible class, are to be carried on. An endeavor will be made to enlist all the men and boys within the influence of the parish in Bible study.

3. *Family Prayer Campaign.* From Easter to Trinity there will be an organized effort to enlist every member in the parish in the practice of regular family prayer, including the reading of the Bible, prayer, and grace at table.

4. *Men's and Boys' Communion.* With the resumption of activities in the early autumn, through the months of September, October, and November, an effort will be made to develop a strong monthly men's Communion on the third Sunday of each month, sponsored by the Brotherhood chapter but reaching the men and boys of the entire parish, and culminating with the annual Corporate Communion on the first Sunday in Advent.

## The Church Army

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



**C**HURCH ARMY rests solidly upon three Cs: *Conversion, Consecration, Churchmanship.*

The need of conversion is urged, the conversion of the sinner, the conversion of the nominal Churchman. It is said by some today that men are not worrying about their sins. That is only partly true. A far more disturbing thing is that the Church is not worrying much about sinners. "Go and make disciples" is something more than accepting transfers from other parishes; more even than confirming the children of parents who are already Church members. A converting ministry brings new personalities into the household.

Church Army evangelists and missionaries pray and work for conversions. In city dwellings and in mountain homes; in oil fields and lumber camps; through preaching missions and by personal evangelism attempts are made to bring the worst to the Best.


Consecration follows a good conversion. There is high need for an unflinching belief in consecration and holiness; an unswerving obedience to standards of living which are above debate. Too often the Christian and the worldly walk hand in hand. The call to come out and to be separate is seldom heard. At least once a week, in an act of consecration to their Saviour, Christians say, "We present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee." Such consecration would set this land on fire!

And then Churchmanship. The Acts of the Apostles show what Churchmanship meant to the first Christians. Almost always it was linked with positive witness and evangelism. Churchmanship was the spiritual life of the Church, expressing itself in service.

Church Army welcomes the return of the season of Lent, the Church's call to personal experience of the three Cs.

## Church Mission of Help

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

 CMH IN THE Diocese of Alabama is not only the youngest of the diocesan societies, but one of the most gallant, carrying on under most discouraging financial difficulties.

The Board is certainly working very hard and giving a great deal of time to our problems [writes the secretary]. It is simply that the diocese has been so affected by the recent economic depression that many organizations are having to close on account of lack of funds.

A suggestion of the reasons for the determination of the Alabama CMH Board, headed by Bishop McDowell as president, that CMH shall not close its doors if by any means they may be kept open, is found in the story of Marie, one of the 118 girls helped by CMH in the past year. At sixteen Marie was a serious behavior problem, whose problems included untruthfulness, stealing, running away, and other bad habits. When she finally was brought into court, her mother came to CMH asking help and guidance.

The social investigation revealed the sordid tragedy of a broken and unloving home, and of a child denied the normal affections and securities, whose unhappiness found expression in delinquency. But it also revealed a mother, ignorant but willing to learn, and an essentially loving and lovable Marie, and interested teachers. Painstaking and careful work over a period of several months followed. The mother was explained to Marie, and Marie to the mother, through the skilled use of psychiatrist, teacher, and clergyman. Marie was allowed a room of her own, pretty clothes, and encouraged in recreation, and church attendance and membership. Finally she has come to believe, through experience, in her mother's love and the possibility that she might gain a place of happiness and usefulness for herself, and is in consequence making a very happy adjustment to her home, her Church, and to life.

Such work should go on.

## The Girls' Friendly Society

Miss Florence L. Newbold, *Executive Secy*  
386 Fourth Avenue, New York, N. Y.



THE GIRLS' Friendly Society is centering its study of Building a Christian Nation primarily around the problems involved in the present unemployment situation and around Hawaii, where this year's mission object is located. A program on unemployment entitled *The G.F.S. Girl Faces Her Industrial World* was published in the December *Record of the Girls' Friendly Society* and has since been issued in mimeograph form. (Price 15 cents.) The Woman's Auxiliary is reprinting this program in the guide which is being prepared to aid in the study of the subjects presented at its recent Triennial.

Our mission pledge of two thousand dollars for 1932 is to go toward building a parish house at St. Augustine's Mission, Kohala, Hawaii. This parish house will be used as a community center by the people of the locality, most of them workers on the surrounding sugar plantations. They include Chinese, Japanese, Filipinos, and Koreans.

For the past two years, the special mission study number of *The Record* has been widely used by adult study groups as reference material. We hope that this year, although the missions number (January, price 20 cents) centers around the history, legends, customs, and problems of Hawaii, groups interested in Building a Christian Nation will find it valuable. Hawaii is a part of the United States, a fact which many of us are inclined to forget, and the interracial experiments being carried on in this crossroads of the Pacific are of significance not only in building a Christian nation but in building a Christian world. The articles in the January *Record*, *So This Is Missions*, *Racial Experiments in Hawaii*, and the opening prayer, *For the New Year*, reprinted from *A Book of Prayers for Use in an Indian College*, might prove usable in any group concerned with missions.



## Seamen's Church Institute of America

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



AN enthusiastic gathering of seventy-three people, including Bishop Stevens and Bishop Gooden, met at the University Club in Los Angeles to inaugurate a Woman's Auxiliary to the Seamen's Church Institute of San Pedro. This gathering represented seventeen communities of southern California and brought forth many expressions of the widespread interest in this important work.

The name of the new organization is to be determined at the next meeting. "The Women's Crew of the Seamen's Church Institute of Los Angeles" has been suggested. The following officers were elected:

PRESIDENT—Mrs. Nicholas Milbank.  
VICE-PRESIDENT—Mrs. Spencer H. Smith.  
SECOND VICE-PRESIDENT—Mrs. W. Bertrand Stevens.  
SECRETARY—Mrs. F. C. Valentine.  
ASSISTANT SECRETARY—Mrs. Birney Donnell.  
TREASURER—Mrs. Arthur W. Kinney.

This auxiliary will function in coöperation with the Board of Directors for the better development and progress of the local Institute.

Every Sunday afternoon at four o'clock, services lasting about forty-five minutes are held in the Seamen's Church Institute of Los Angeles. After service refreshments are served by many good friends.

\* \* \*

THERE ARE A thousand needy seamen ashore every day in the Port of New York who must be provided with food and shelter by the various seamen's agencies working in this port. There are two hundred needy seamen ashore every day in Philadelphia, and, as the Seamen's Church Institute of Philadelphia is the only agency in the port adequately equipped to render substantial help to these men, the responsibility placed upon the Institute is extremely heavy.

## Who? What? When?

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

THIS ISSUE FROM COVER TO COVER

1. What is the Lenten Offering? p. 77.
2. Discuss the relation of the theme of the missionary unit, *Our Daily Bread*, to the Lenten Offering. p. 77.
3. Why have the effects of the flood in northern Kiangsu been especially severe? p. 95.
4. Where did George Washington worship during the early years of his presidency? p. 81.
5. What relation has the observance of the Washington Bicentennial to the current study, *Building a Christian Nation*? p. 122.
6. What was the keynote of Washington's whole life? p. 81.
7. What was the significance of the recent Student Volunteer Quadrennial? p. 84.
8. Who is Leo G. McAfee? T. Z. Koo? Ernest H. Forster? John T. Dallas? Peter K. Goto? J. N. Robredo? Foss Westcott?
9. Discuss "Unemployment in all the world is dangerous to the welfare of youth." p. 98.
10. What opportunity faces the Church's ministry in southern Illinois? p. 89.
11. In what general regard is St. Andrew's Hospital in Wusih held by Chinese? p. 86.
12. What progress has been made toward the inauguration, by our Church, of work in the Diocese of Dornakal? p. 118.
13. What shall I advertise? p. 125.
14. When is the World Day of Prayer? p. 127.

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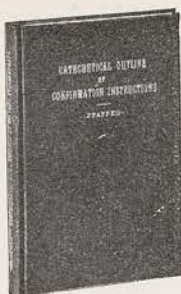
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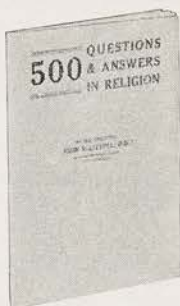
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