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# The Spirit of Missions

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# The Spirit of Missions

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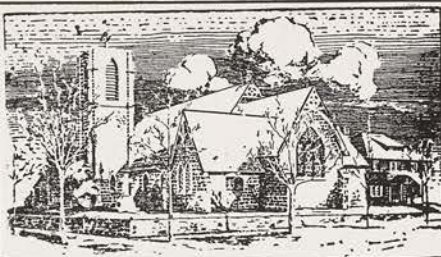
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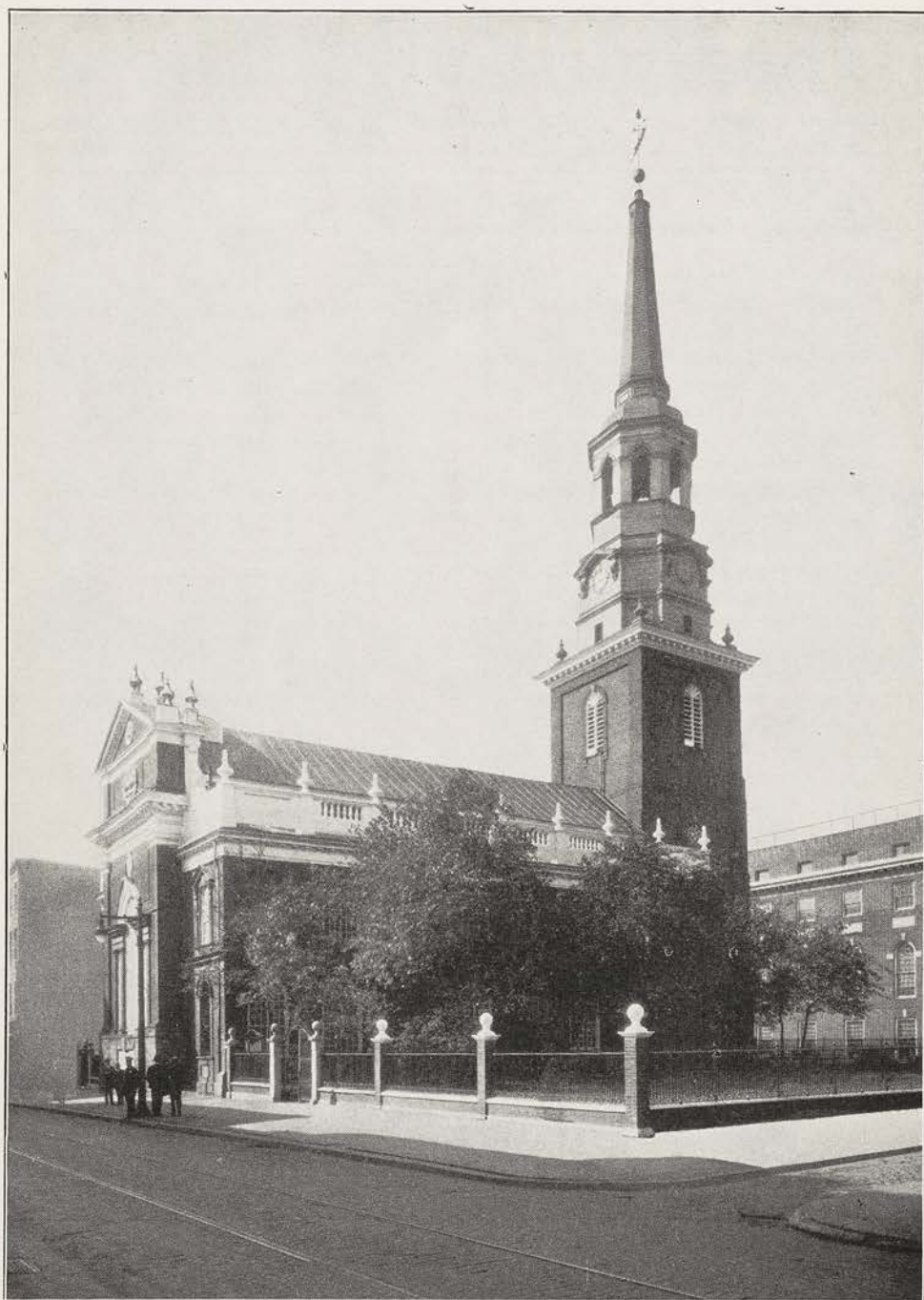
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Treasurer of The National Council, Lewis B. Franklin  
281 Fourth Avenue, New York, N. Y.





HISTORIC CHRIST CHURCH, PHILADELPHIA, PENNSYLVANIA

Washington's association with this old parish was fittingly observed on February 21 at a special service at which the Presiding Bishop preached (see page 151). The Rev. Louis C. Washburn, S.T.D., is rector

# The Spirit of Missions

VOLUME XCVII  
No. 3



MARCH  
1932

## The Church's Mission Faces Crisis

**Drastic cuts cripple world-wide work. Only loyalty of Church, expressed through an adequate additional emergency offering can avert disaster**

THE NATIONAL COUNCIL has met. Its members, named by General Convention or sent from the Provinces, seasoned leaders, have faced bravely the greatest crisis in the missionary life of the Church.

With a month of 1932 behind them; with a command from General Convention to balance in advance the budget of the year; with a million dollars not in sight and every expectancy drawn upon, theirs was an ominous task. Adding to the difficulty, the year 1931 had ended with a deficit of a quarter of a million dollars.

Confronting the National Council stood the specific terms of the Pay-as-you-go Plan—the demands of a balanced budget.

The immediate question, therefore, was: Had General Convention meant that in the face of so overwhelming an emergency, a budget must be balanced at the expense of the whole fabric of our missionary endeavor and administrative framework?

"Certainly to this extent," said the National Council, "that the utmost must be done to obey the law."

In that spirit, omitting no type or kind of expenditure and cutting ruthlessly everywhere, \$600,000 of the ominous million was fairly hacked away.

What of the remaining \$400,000?

In this emergency the Council approved the reduced budget for a period of six

months only. Until July first, therefore, in the terms of the budget thus reduced, the crippled work will proceed.

Next comes a tremendous summons to the missionary loyalty of the Church. It is this:

1. To appeal to bishops and other clergy and the laity, both men and women, that they rally in defiance of every circumstance for the defense of the world work of their Church.

2. To set Whitsunday, May 15, subject to local necessities and programs, as a peak day when an outpouring of additional emergency giving shall at least provide the \$400,000 now vitally necessary if shattered work is to be maintained.

It is as though the whole great army of us were summoned into a vast general conclave of the Church.

Each will cast a ballot. This is the issue:

Shall the work of God, built in the name of this Church through tedious sacrificial years, whether at home or abroad, be continued in the future or shall it mark time or worse?

The alternative is clear: "If such offering is not forthcoming, further drastic reductions in the work including possible withdrawals from specific fields will be necessary."

In consideration of emergencies no question received more earnest thought

## THE SPIRIT OF MISSIONS

than the bearing upon the situation of the resolutions of General Convention having to do with the Pay-as-you-go Plan.

The National Council after canvassing the whole situation and having before it the action of various interested groups, including the Woman's Auxiliary, determined that it would not immediately undertake to balance the budget, accepting the judgment that the unprecedented emergency almost automatically abrogated the terms of the mandate of General Convention.

All of the various projects submitted were referred to a special committee, which included Bishops Stires, Rogers, and Francis, and Dr. Franklin, whose resolution was adopted:

WHEREAS: The National Council has not succeeded in balancing its budget for 1932 under the Pay-as-you-go Plan even by using every dollar of available income and applying the most drastic economies in every department and operation of the Council, including a reduction of ten per cent on all salaries of staff and missionaries, and

WHEREAS: The General Convention in adopting the Pay-as-you-go Plan has authorized the National Council to rely on other expectations as well as on the amounts now pledged by all the dioceses: therefore be it

RESOLVED: That the reduced budget be and hereby is adopted effective only for the first six months of 1932, and

RESOLVED: That we appeal to the Church to make possible the continuance of at least this reduced budget for the full year by making an additional offering of not less than \$400,000, and

BE IT FURTHER RESOLVED: That the National Council notify the Church that if such offering is not forthcoming further drastic reductions in work, including possible withdrawal from specific fields, will be necessary.

This action immediately raised the question of the terms in which the proposed appeal for a supplementary offering would be made to the Church. In this instance there was a short view and a long view. There was the necessary concentration upon the specific amount, the specific appeal, and the choice of a specific date. There was an earnest expression that there was a twofold responsibility upon the National Council, not only to provide

for immediate emergency, but to take some steps which might permanently raise the missionary giving of the Church to a more adequate plane and so to build missionary zeal into the fabric of the Church that its great world task might be lifted above varying economic emergencies however seriously these might affect the secular world about us. This great task is assigned to the Field Department of the National Council, and as its effort for emergency giving concentrated upon Whitsunday spreads through the Church this broader message and appeal will likewise be presented.

This broader challenge found expression in a formal resolution:

### Reductions—a Crushing Blow



**S**ALARY reductions will cause great distress, especially among Chinese workers, several of whom have lost everything. Endeavor to relieve the needs of flood and war refugees is a heavy burden for all.

Owing to present conditions, local income for Church support has greatly decreased. Some of our Shanghai buildings have been damaged.

The reductions, added to widespread distress from flood and war, are a crushing blow, and will involve serious retrenchments, going so far as to require possible closing of St. John's University.

FREDERICK R. GRAVES,

Bishop of Shanghai.

**A**LL our staff are courageous, sympathetic, and loyal, but appropriation reduction means distress for native workers, forfeited opportunities, inevitable retreat when times demand advance.

NORMAN S. BINSTED, Bishop of Tohoku

## THE CHURCH'S MISSION FACES CRISIS

WHEREAS: It is the conviction of the members of the National Council that the efforts of our Church to assist society in the adjustment of its present difficulties on the basis of truer Christian standards will be impaired if we permit the life and work of the Church to be curtailed; and

WHEREAS: The pledges of our people for 1932 show such a reduction that the whole work of the Church, in parish, diocese, and its general program is imperiled; therefore be it

RESOLVED: That the members of the Church be enlisted in a Church-wide movement based upon a reinterpretation of the Gospel of Christ in terms of Christian stewardship to reinforce the Church's Program for 1932 and to insure a strengthened purpose and increased resources for 1933 and the years to follow;

BE IT FURTHER RESOLVED: That the officers of the National Council be and are hereby instructed to plan and consummate such a movement.

No more heartening message reached the National Council during its prolonged consideration of the missionary crisis than the following resolution presented on behalf of the Executive Board of the Woman's Auxiliary:

WHEREAS: The Executive Board of the Woman's Auxiliary has heard with deep concern the report of the financial situation of the Church, and

WHEREAS: It believes that fear in regard to ability to meet pledges rather than actual inability to give has in many instances reduced the expectations, therefore,

The Executive Board wishes to express a hope that the National Council will not feel it necessary to adhere at this time to the Pay-as-you-go Plan; and further wishes to assure the

Council of its full support in whatever methods may be devised to provide the necessary funds for the carrying on of the work of the Church.

The National Council expressed its appreciation for this message in these words:

RESOLVED: That the National Council thanks the Woman's Auxiliary for its very sensible and encouraging resolution, and would express its great appreciation for the help always given by the Woman's Auxiliary to enable the Church to meet its obligations.

It was decided that special provision must be made for the \$250,000 deficit of 1931. In this connection it was also necessary to face the question to what extent undesignated legacies were available, either in the matter of the 1931 deficit

or toward balancing the budget for 1932. An opinion was presented from Charles E. Hotchkiss, legal adviser of the Council, to the effect that the resolution of General Convention affecting undesignated legacies and their use is "not mandatory but permissive." Whereupon the National Council voted, "That in view of the emergency confronting the National Council, the undesignated legacies received in 1931 be considered as at the disposal of the Council to help meet current obligations."

After a very careful consideration of the extent and the purpose for which action would be taken under this resolution, this further action was taken:

RESOLVED: That reversing the policy of many

### Count on Porto Rico



**I DEEPLY sympathize with the National Council, in the impossible task that has been thrust upon it to balance the budget for the general work of the Church in 1932. I know how these reductions affect me as I try to apply them to the individual members of the staff, especially the Porto Rican clergy. They are receiving from \$70 to \$100 a month. Each, in addition to his wife, has from two to six children to support.**

**But count on Porto Rico to do everything possible under the circumstances.**

**CHARLES B. COLMORE,**  
*Bishop of Porto Rico.*

**PROPOSED reduction terribly serious. At least half our mission schools must be closed. Great suffering will be inflicted upon the clergy. God still reigns in heaven and His work must not stand still.**

**ROBERT E. CAMPBELL, Bishop of Liberia**

## THE SPIRIT OF MISSIONS

years because of the present emergency, we employ the undesignated legacies of 1931 to cover the deficit for that year in the hope that some way may later be found to restore them.

Thus the \$250,000 deficit, the first phase of the problem as a whole, was disposed of.

The officers of the National Council presented the budget for 1932 reduced in the sum of \$600,000, and the National Council faced the many problems presented in this document.

First came the question of cuts in salary. The National Council, after a very searching discussion of what was admitted to be a grave problem, adopted the policy that the salary of every employee, first of the administrative group centered at the Church Missions House, and then throughout the whole establishment, be reduced ten per cent for the year 1932. The problem that had been given greatest attention was whether a straight cut of ten per cent was entirely ethical or whether there be a graded reduction. Finally the straight ten per cent cut was agreed upon. Salaries throughout the schedule as the result of years of adjustment, made in the mission fields by the bishops themselves, and similarly throughout all branches of the work, are carefully and it may be presumed correctly graded under pay schedules now in effect. That is to say, the salary of any worker at home or abroad depends upon his personal obligations, number of minors in his family, etc.,

the location of his work, the kind of work, and the nature of obligations growing out of it. Any effort to regrade in terms either of increase or reduction would merely cause confusion in these gradations already in effect. The fairest possible course, it was decided, would be to lower the whole pay schedule in the same terms to each worker, whatever the nature

### Emergency Call

**T**HE Presiding Bishop has called a special meeting of the House of Bishops to be convened, in event a quorum is assured, in Garden City, Long Island, on Tuesday, Wednesday, and Thursday, April 26, 27, and 28. These dates will be marked as well by the regular meeting of the National Council, so that joint gatherings will be possible.

The sessions of the House of Bishops will be opened with the celebration of the Holy Communion in the Cathedral of the Incarnation at Garden City, on Tuesday morning, April 26, at ten o'clock. The celebration will be followed by quiet hours and meditations until one o'clock. The opening business session will follow luncheon.

Headquarters will be at Garden City Hotel, where by arrangement of the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island and host to the gathering, visiting bishops will be housed.

The call was issued by the Presiding Bishop after consideration of a suggestion made by resolution of the National Council.

The whole state of missionary activity and support as these have been affected in parish, diocese, and general Church by the grave economic situation will be considered not only in the light of immediate emergency but with a view to re-establishment of the whole work of the Church upon foundations of greater security.

of his work, or the rate of his pay. The alternative would be complete disorganization of more than three thousand individual cases with a readjustment adapted to each case. Such a task, it was held, presented a practical impossibility.

A single exception was made in the case of retiring allowances of \$800 or less. These are exempt from any cuts since the recipients are in the main dependent for their whole livelihood upon these items.

The judgment of the National Council was unanimously concurred in by the Department of Domestic Missions as well as by the officers of the National Council. In the case of salaries protected by the canons, the executive secretaries of the Departments of Domestic and Foreign Missions were instructed to inform them of the general cut and to invite them to accept the same arrangement.

Another problem to which the National Council gave serious attention concerned the publication of *The Church at Work*, being mindful of the recommendation of the General Convention that in the event that it became necessary to reduce the

## THE CHURCH'S MISSION FACES CRISIS

budget for 1932, due regard be given to the possible abandonment of the publication of *The Church at Work*. From the testimony of members of the National Council, who as members of the House of Bishops or the House of Deputies, or as members of the Joint Committee of General Convention on the Budget and Program of the Church, assured the Council that there was no mandate affecting this publication and that Convention's action was entirely advisory, the National Council voted, "that the publication of *The Church at Work* be continued with the proviso that every effort be made to insure the utmost possible economy in every detail of its printing and distribution, and provided that earnest appeal be made throughout the Church that in ordering *The Church at Work* the same rigorous methods be adopted to avoid waste."

The budget is the living framework of the Church. Upon it is based our General Program of work and workers at home and abroad. The budget is a compilation of real needs in missionary fields, then in dioceses which receive aid, and finally of administrative costs.

General Convention at Denver after critical scrutiny approved such a budget for 1932 of \$4,225,000.

From this sum may be subtracted \$275,000 of estimated lapsed balances due to inability to fill vacancies and to other forms of savings not easily to be foreseen. The remainder which is the sum needed to operate our full maintenance budget is therefore \$3,950,000.

This is the sum that is assigned to the whole Church in terms of quotas.

Then follows the Every Member Canvass. On the result of this effort and under rules laid down in the Pay-as-you-go Plan our bishops notify the National

Council what their dioceses expect to pay toward the assigned quotas.

After what in many instances amounted to heroic effort the sum of all such announcements for 1932 was \$2,148,403. This sum added to other availables is \$2,973,403. The difference between the whole necessity of \$3,950,000 and total availables of \$2,981,000 is \$976,597, which is the overwhelming shortage in income for 1932.

Figures of themselves cannot possibly reveal in severe enough terms the grave crisis which threatens the missionary life of the Church. If the reader will project them with the aid of imagination into more than three thousand consecrated men and women, heartbroken in the face of shattered work and wrecked opportunity, they can be made to live. The following table summarizes those factors which challenge our loyalty:

Budget for 1932 approved by General Convention.....	\$4,225,000
Estimated lapsed balances due to vacancies and other savings.....	275,000
<hr/>	
Needed to operate full budget.....	\$3,950,000
Available income:	
The dioceses expect to pay .....	\$2,148,403
Miscellaneous income .....	100,000
United Thank Offering.....	300,000
Trust funds interest.....	425,000
<hr/>	
	\$2,973,403
<hr/>	
Shortage in income to meet full budget .....	\$ 976,597
Reductions in budget appropriations .....	576,654
<hr/>	
Final deficiency.....	\$ 399,943

The grim task before the National Council was to reduce appropriations by this vast sum if the exact terms of the Pay-as-you-go Plan were to be observed. The National Council found this impossible. It came within \$400,000 of it and submits the issue to the Church.

**R**EDUCTION means great difficulty for all our staff and especially for Chinese clergy and teachers. At best they have a hard time getting along on present salaries because of increased cost of living and the overwhelming losses of last summer's disastrous floods.

DANIEL T. HUNTINGTON, Bishop of Anking.

# Good Roads Lead to Church's Missions

Dr. Ackley urges Churchmen to "ride with a purpose", transforming mere driving into a hobby—know personally the Church's work at home

By the Rev. Charles Breck Ackley, S.T.D.

Rector, St. Mary's Church, Manhattanville, New York

SOMEONE has suggested that many of us might merge our present motoring habits with what is left of the collecting instinct which we had in childhood, and which in later life takes the form of hobbies. Many have already done this: some motorists collect battlefields, some collect sculpture, while still others collect colonial architecture. THE SPIRIT OF MISSIONS suggests that its motoring readers collect domestic missions.

Last summer the Rev. Charles B. Ackley after consultation with THE SPIRIT OF MISSIONS undertook such a trip. He devoted a summer vacation to a motor trip collecting some of the Church's missions in our southern States. The story of Dr. Ackley's "riding with a purpose," the publication of which THE SPIRIT OF MISSIONS begins in this issue, is merely suggestive of what many Churchmen may undertake for themselves. In early issues THE SPIRIT OF MISSIONS will publish articles on various aspects of the Church's domestic missionary work, which will provide readers with other objectives for such expeditions.

In carrying out such a project there are three essentials:

First, a genuine interest on the part of the motorist.

Second, a sufficient number of missionary enterprises within reach to provide continuity of interest and a cumulative effect.

Third, sufficient available information to furnish "homework" both before and after the visit.

There is probably no reader of THE SPIRIT OF MISSIONS who does not possess the first essential, and on him devolves

the responsibility of arousing similar interest in others. There is also no part of the United States so remote from actual examples of missionary effort as to preclude "riding with a purpose" on that account, while THE SPIRIT OF MISSIONS and other publications of the National Council are always available to provide the information necessary for study before and after the trip.

Begin now to plan your motoring-with-a-purpose trip!



SIGHTSEEING IN AMERICA is the coming thing. Motor cars and good roads have not only made travel easy and enjoyable, but have made remote places accessible. Along with this there has been a growth of interest in all that is included in the term Americana. Historic places are constantly being reclaimed, national shrines established, and colonial buildings restored.

Is it fifty thousand or five hundred thousand of our people who motor south every winter and return with the birds of spring? Whatever the number may be this migration is constantly growing, and among this number there are thousands of Churchpeople, many of them passing within a few miles of some of our most interesting old churches, rural missions, and Negro institutions. They see nothing of all these because they do not know about them or do not realize that they are so accessible.

## GOOD ROADS LEAD TO CHURCH'S MISSIONS

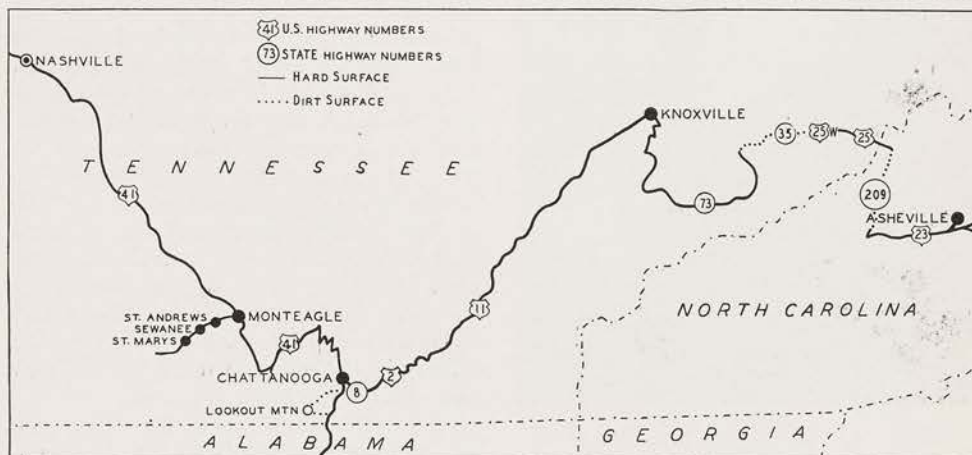
And the same might be said of vacation motor trips, the possibility of combining a general sightseeing trip with visits to these places of special interest to Church-people. It was with this thought in mind that we planned our vacation: a motor trip down the Shenandoah valley, over the mountains of West Virginia, through the Blue Grass region of Kentucky, down to Nashville, Tennessee, then back over Monteagle and Lookout Mountain to the Great Smoky Mountains National Park, from Asheville to Raleigh, and thence through tidewater Virginia, Maryland, Delaware, and New Jersey, home. It was a leisurely trip of a little over four thousand miles, taking a whole month. It averaged about 160 miles a day.

After several trips to Europe, always so full of historical interest, we wondered whether one here in this country could in any way compare with a trip abroad. Natural scenery there would be of course, but we questioned whether there would be anything to take the place of thirteenth century cathedrals and medieval castles. What could we hope to find to compare with the ivy-clad walls of Oxford and Cambridge? Well, of course, one does not find the same things here in this new land. But no trip to Europe could be more filled with interest than this trip here in America proved to be. To our surprise we found not only magnificent scenery but a wealth of historical interest and some splendid architecture.

Our days following the winding white ribbon of road through Pennsylvania, Maryland, Virginia, and Kentucky, to our real objectives in Tennessee and North Carolina were days of absorbing interest and wonder. The beauties of the Delaware Gap gave way to the charm of the now deserted religious community built at Ephrata, near Lancaster, Pennsylvania, by the German Seventh Day Baptists. Thence to the more familiar Gettysburg, over the mountain roads followed by the Confederate Army drew us farther and farther south. From Hagerstown we took the Lee Highway through Harpers Ferry into the Shenandoah Valley of Virginia. In this picturesque spot where the Diocese of Virginia carries on a most effective ministry to the isolated rural folk of the mountains, we tarried many days absorbing the atmosphere—historic, cultural, and scenic—of Staunton, birthplace of Woodrow Wilson; Charlottesville, home of the University of Virginia, and Monticello, shrine of Jeffersonian democracy; Natural Bridge; the caverns; and a host of others. Traversing Kentucky brought us to Mammoth Cave and the birthplace of Abraham Lincoln.

Our objectives were now at hand; the Blue Grass was left behind; the sign posts in Tennessee pointed to Nashville, whence we set forth for Monteagle.

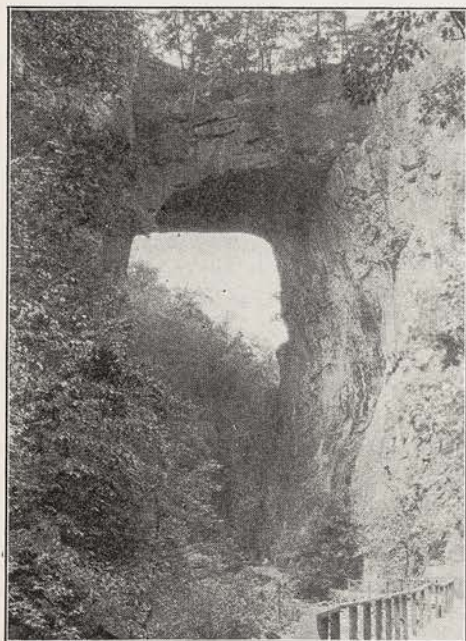
The drive to Monteagle was rather warm so that it was a great relief to reach the mountains where it was cool and re-





## THE SPIRIT OF MISSIONS

refreshing. Sewanee is only six miles away from Monteagle and within a radius of a few miles there are some of the most interesting of our mountain missions and schools. Only a quarter of a mile from the Monteagle Inn is the Du Bose Memorial Training School, "organized to so train men for the ministry as to meet the need of the work of the Church in rural districts." There are about forty-five students enrolled and they come from as far away as Cuba, Porto Rico, New York, Texas, Illinois, and Rhode Island. Many men who have not had the opportunity of going through college have none the less a real vocation and can be trained in the two years, to be of splendid service to the Church, especially men who know and understand rural life. Here for the modest sum of three hundred dollars a year these men are given a training that is especially fitted to their individual needs. It sometimes takes longer than the two years and in the course of this training those who are not fitted are persuaded to go into other useful walks of life. During the vacation period, from December 20



NATURAL BRIDGE, VIRGINIA  
One of the scenic wonders visited on the way south

to March 20, they return to former occupations to earn money with which to continue their studies. Some go to the farms; one young man who had been a miner, finds it more profitable to go back to mining, and so on.

It was a delight to me personally to meet Dr. and Mrs. Albert G. Richards and also to meet again my old friend, Erle H. Merriman. Besides these two able professors there is a strong faculty made up in part of professors and instructors who give their whole time to this school and in part by professors who come in as lecturers from the University of the South.

The course of study does not follow the usual academic outline of studies, but does follow, in the main, the *Syllabus of Theological Studies and Examinations* prepared by the Commission on the Ministry and the Church's canonical requirements for the ministry. To a layman in theological education this seems to be very good sense. At any rate here the Church is making a fine experiment; it is being followed in England where a similar school is carried on under the direction of the Bishop of London, who visited Du Bose and was so impressed that he determined to have a school along the same lines.

The Ven. William S. Claiborne, who has spent his entire ministry in these mountains is responsible in large measure for the inauguration and development of this work. To his energy the present physical equipment is largely due. The main building would grace any campus. Built in Spanish Mission style of concrete, it is not only fireproof and serviceable but is also most attractive with its red tiled roofs, towers, and cloister. The library given by Mrs. Alfred Duane Pell of New York in memory of her husband is most perfect in its construction and most attractive in its appearance. Any one who thinks our Church schools and missions are poor shabby things to be ashamed of, should spend a few days in and around Sewanee.

The University of the South at Sewanee not only has fine buildings but they have

## GOOD ROADS LEAD TO CHURCH'S MISSIONS

a mellowness and college atmosphere that is seldom found on this side of the Atlantic. The university was not open at the time of our visit, so we saw only the buildings. But the cordiality of B. F. Finney, the vice-chancellor, and the hospitality of one of the professors who showed us around, gave us a taste of what the student life must be. There is much to be said for the cultural and social life of a college as well as the distinctly academic and scientific work. The beautiful grounds and fine mountain air add greatly to the charm of Sewanee.

Only a few miles beyond is St. Mary's School for Mountain Girls conducted by the Sisters of St. Mary. The situation—right on the edge of the great plateau which forms the mountain—is perfect. From the windows of the school and convent, and still more from the grounds, the views are superb. The wide valley below stretches off for miles and miles. To the right where the cliffs curve around, some three miles away, stands out in the afternoon sun, the snow white Memorial Cross. The whole atmosphere of the school carries out this idea of a higher plane—a little apart from the world below, yet freely giving of its spirit to all who come.

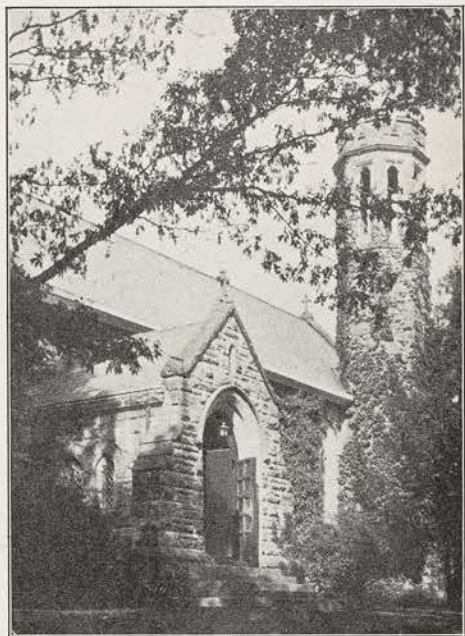
It is a wonderful thing for these girls to come and live in such an atmosphere, surrounded with beauty, refinement, and deep religious faith. And this influence is not confined to school girls but a splendid missionary work is being done among the mountain women as well. The Sisters teach them all kinds of weaving and other hand crafts. Then these things are sold for them; for most of them are poor.

Among the most interesting things which we saw was the series of mural paintings on the walls of the schoolrooms. These were done by one of the Sisters and they are a perfect delight. There is the Fair Maiden in the Castle; the Bold Knight who comes to champion her and all fair ladies. Then, of course, there is Jack the Giant Killer and in fact all our old friends from fairyland, and Mother Goose. They are splendidly done; the drawing is excellent and the soft coloring makes the pictures really delightful. An

added interest, especially for the children, is that the convent cat, the school dog, and some of the children themselves appear as characters in these Mother Goose and Fairyland scenes—and compared with the homes from which many of them come, this school is fairyland indeed.

As a fitting complement to St. Mary's, is St. Andrew's School for mountain boys, conducted by the Order of the Holy Cross. Again it is only two or three miles from Sewanee. These mountain boys are stalwart fellows, as tall as men when only thirteen or fourteen years of age. Here they are given practical training in carpentry, farming, and other trades, as well as in the regular school work. They have their laboratories and shops, where they are being trained to meet the practical problems of life. Of course the school provides very definite religious training, which often results in two or three Confirmation classes a year.

Fire has taken its toll in most of these mountain schools, but they are fast being replaced with fireproof concrete buildings, usually in the Spanish mission style.



ST. LUKE'S CHAPEL, SEWANEE  
Typical of the good buildings at the University of the South

## THE SPIRIT OF MISSIONS

From Sewanee our route took us to Chattanooga and Lookout Mountain. The view from this mountain is too well known to need any description.

From Chattanooga north to Knoxville we were again on the Lee Highway. We had only a glimpse of these two cities, even with a month one cannot see everything and our next objective was the Great Smoky Mountains—before visiting our missions in North Carolina.

Elkmont is well up in the mountains on the Tennessee side, and the road which follows the river winds and bends and turns in and out following the river valley up and up into the mountains. I suppose the real reason why all the artists in the land do not flock there is because they would never come away again; there would always be just one more view that they must paint. There are so many pictures that it is maddening to try to see them and drive a car around the narrow curves at the same time. There are great cliffs, deep canons, waterfalls, glimpses of great mountains, deep dark pools—and there are so many fish in these pools that—well, I shall refrain.

As the mountains come more into view there is a grandeur that is inspiring. One of the things that gives them peculiar beauty is the richness of the verdure. These mountains which rise to an alti-

tude of over six thousand feet, are verdure-clad up to the very peaks. Several of them are higher than Mount Washington. In the White Mountains the timber line is about four thousand feet, this leaves the tops of the Presidential Range bare of trees. Out in the Rocky Mountains at Lake Louise the timber line is about eleven thousand feet. But here in the Smoky Mountains there is the wonderful forest green up to the very tops of the tallest peaks. These mountains are said to be the oldest in America and in fact among the oldest in the world. Erosion has gone on longer here, resulting in soft curves and beautiful slopes, and between the ranges the rich fertile valleys. In all Europe there are only eighty-five species of native trees known, while here in the Great Smoky Mountains alone there are one hundred and fifty-two species of native trees. And the rest of the flora is equally rich. Practically every kind of plant and flower that is found in America from the Gulf States to the St. Lawrence basin may be found here. And wild animal life is plentiful.

A new road is being built over Indian Pass which will connect Knoxville and Asheville. At present the road to Asheville circles around the northern end of the range and one enters Asheville from the east.

*To be continued*



FAIRYLAND MURAL IN ST. MARY'S SCHOOL, TENNESSEE

Near Sewanee, this school for mountain girls extends its influence over the whole countryside, teaching the mountain women all kinds of weaving and other crafts

# What is the Measure of a Man's Religion?

Washington whose religion pervaded his entire being, public and private, stands as truly a prophet of the present time as of his own age

By the Rt. Rev. James DeWolf Perry, S. T. D.

*Presiding Bishop*

*THE Presiding Bishop paid tribute to our first President in the words which are here published as the third article in our Washington bicentennial series, at a special service held on Sunday afternoon, February 21, in historic Christ Church, Philadelphia. The rector of this parish, the Rev. Louis C. Washburn, S.T.D., will contribute the next article in this series on Washington—The Churchman, which will be published next month.*

WHEN THE YOUTHFUL David, sheathing his sword after the encounter with Goliath, was led into the royal presence, Saul greeted him, asking, "Whose son art thou, thou young man?" It was a question fittingly asked of a future king. The answer came in a few words, pointing to the home, and to the generations of God-fearing men in Bethlehem.

To the father of our country, setting his face from years of warfare to become the ruler of his people, a like inquiry came across the seas from the Garter King-at-Arms in London. The President's reply, as David's, unfolds a background extending through long centuries in England and America, of the stalwart stock, the public service, and the Christian faith of Washingtons.

Successive homes of the family for three hundred years, at Warton in Lancashire, thereafter in Sulgrave near Northampton, later at Brington, had their significance as sources whence streams of wholesome influence fed the civic and spiritual life of whole communities. The lineage had become conspicuous in the person of military leaders, statesmen, and parish priests. In St. Mary's Church at Fawsley, in St. James'

at Sulgrave, and in Selby Abbey there appear in numerous memorials of the same family three stars surmounting the horizontal bars of red and white which, apparently without official choice or intention, yet inevitably became woven into the flag of the United States.

Such knowledge have we of the legacy to which the child was born in Wakefield, Virginia, on the twenty-second of February, two hundred years ago. The first recorded event of his life was his Baptism at the age of just six weeks when his name and his spiritual heritage were received from the Church of his fathers by George Washington.

There can be no estimation of a Christian life apart from the origin whence it proceeds. By its fruits it shall be known. Yet beneath this knowledge and this test there are the deep roots hidden, for the most part in mystery and silence, out of which it grows. Of this fact, the Sacrament of Baptism is the never failing sign. It is the point to which the purposes of God for a human soul are conveyed through channels of prenatal inheritance, of personal sponsorship, of spiritual nurture. Such conception of Baptism is proved conspicuously in the case of Washington. As if to claim the whole significance of it, he gives the record which we have in his own hand, stating the time and circumstances of the event, and the names of his godparents. The few pictures that flash forth from the obscure years of his boyhood suggest the natural sequel to the Baptism in the atmosphere of rectories where he had his schooling, at Wakefield and at Fredericksburg.

Seeds of spiritual influence sown

## THE SPIRIT OF MISSIONS



BIBLE AND PRAYER BOOK  
Used in Christ Church, Philadelphia, during  
Washington's time. Corrections by Dr. (later  
Bishop) White

through these early years fell on ground prepared like his ancestral lands by generations of patient, diligent, and trustful men. There are youthful verses attributed to him with more or less evidence of authenticity, some of a religious, others of a more sentimental, vein—all more worthy of preservation than the popular but fanciful story of the cherry tree. Whatever may or may not have come from his own pen, we know that every expression in poetry and prose came in this formative period without self-consciousness, unfolding naturally.

There are those whose faith proceeds from moments of self-discovery and sudden transformation. Washington was not of these. Divine ordinances and blessings were his to obey and enjoy through loyalty to the Church of which he was the product. The motions of his life were governed by a high sense of *noblesse oblige*. He could some day take his place among the kings of the earth with the becoming confidence of one who knew his birthright in the Kingdom of God.

Only with this view of Washington's spiritual retrospect is it possible to understand its development and ultimate fulfillment. As yet no adequate treatise

has been undertaken of Washington's religion. Should it appear, it would be voluminous, covering the range of contemporary history, sounding the depths of Christian thought. Scenes in abundance may be found to illustrate the story. Monuments on every hand give silent testimony. Attempts have been made to analyze this phase of the life of our first President by rehearsal of services attended, of offices held, or of statements made about religion. Were this sufficient, a record might be shown of the faith and the faithfulness of Washington, offering an example of devotion to Churchmen of all time. But these are not sufficient. They fall short of a Christian man's full measure. They leave out of account that spirit which "suffereth long and is kind, which beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth."

What is the measure of a man's religion?

It may not be found in a special zone of experience or of thought, separated from official position or relegated to a distinct environment. It pervades his entire being. It prompts each action in his private life and shapes his policies in every personal and public relationship. Look at the career of Washington as general, as citizen, as President, and you will see a nature so saturated by the sense of the majesty of God, so sensitive to the divine Law, that the world becomes the field for the exercise of his religion, and the Church the means through which it is derived. Then you will hear at every turning point throughout his course the utterances of his faith, not as conceding a truth to which he must defer, but as the outpouring of convictions which have complete possession of him.

The command of the Continental Army was accepted with prayer which breathed a language native to his soul. At the close of the war he ascribed, in his own words, "to the great Ruler of Events, and to no service of mine, the termination of the contest for liberty." When for the first time taking oath of office as President; one-fifth of his inaugural address

## WHAT IS THE MEASURE OF A MAN'S RELIGION?

consisted of supplication for God's protection, dedicating the Government to him, and acknowledging that:

No people more than these of the United States can be bound to acknowledge and adore the invisible hand which conducts the affairs of men. Every step by which they have advanced to the character of an independent nation has been distinguished by some token of divine Providence.

What is the measure of a man's religion?

Memories which gather round this day fathom depths of faith in affliction so profound as to baffle the imagination. The task of Washington and the difficulties that attended it lay beyond the range of unaided human power. Were one to single out from the recurring anniversaries of his birth the moment which revealed his inmost qualities of soul, it would be found in the terrible midwinter at Valley Forge. That was his wilderness of trial. The grim ordeal required every man engaged to endure hardness as a good soldier. With the great commander's experience of it the army could not share. Theirs were the rigors of relentless cold, the pangs of hunger, the menace of impending death. On him there lay the burden of haunting uncertainty; the sense of bitter solitude which only one can know who suffers the hostility or the indifference of those whom he would serve.

The strength in which that, and every like adversity was met and overcome by Washington sprang from two spiritual qualities; an inherent loyalty bequeathed to him by generations of staunch Churchmen, and a faith which stiffened under stress of difficulty. Adherence to a cause in spite of any odds was possible for one whose very being was possessed of the divine purpose to which the Church of Christ had borne age-long witness. Standing upon such foundations, one could say, "In God put I my trust. I will not fear what man doeth unto me."

When officers going without warning to his quarters found their General on his knees in prayer, there was seen more than a proof and example of devotion. The destinies of a people were reflected in that



Courtesy Metropolitan Museum of Art  
FAREWELL TO HIS MOTHER

Washington, in whom there was ever a strong sense of family loyalty and devotion, receives his mother's blessing

kneeling figure. The army which returned from months of suffering in Valley Forge to engage the enemy at Monmouth; the same army which turned the haunting fear of defeat to final victory at Yorktown; the colonies which brought their scattered resources to be reunited into one great nation, were led by more than military genius, more than sagacious statecraft. The mastery and solidarity of the United States were assured in the person of one whose confidence issued from deep religious conviction, whose belief in the future of his country issued from his faith in God.

The same courage that was proved in him at Valley Forge again was manifested when in the face of prejudice and blind protest against Anglican tradition, he took the lead in securing for America the historic faith and order through the constitution of the Episcopal Church. To the public worship of the Church, to its official assemblies, and to the work of its material construction, he gave himself with whole-hearted and unflinching devotion.

What is the measure of a man's religion?

## THE SPIRIT OF MISSIONS

Again, let Washington give answer. The depth of suffering through which his faith was disciplined, and the heights from which his vision of God's purpose came, were equalled by the length and breadth to which this purpose should be borne throughout the earth. His thought, his service, and his life were given to his own country, but his ambition for her was to be fulfilled in the part which America should take in the family of nations. His role in history was to mark the bounds of a new republic to protect them from military aggression and from political and social entanglements, to perpetuate for his people the independence they had won.

Let it be remembered, however, that the tradition which he had inherited was of a government and of a Church whose obligations were world-wide. So he had ever before him the vision of an America which should remain true to that tradition, fulfilling the destiny which was hers by birth, preserving faith and honor with all nations. While laying parochial foundations of an ancient Church in a new land he was content with no less than a missionary conception of his Church:

Religion and Morality, [he urged] Religion and Morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and at no distant period a great nation, to give to mankind the magnanimous and too novel example of a free people always guided by an exalted justice and benevolence.

So he stands, as truly a prophet of the present time as of the age which he addressed. The spiritual fathers of his day—White, the rector of Christ Church, Philadelphia, and first Bishop of Pennsylvania, his pastor, friend, and fellow counsellor; Provoost, the Bishop of New York; Seabury of Connecticut and Rhode Island—could claim in Washington no less a spiritual father of his country. His sons are we, heirs of the faith which he as son of Christian patriots preserved for those who should come after him. Let us hear from his own lips once more the declaration and the charge of that great heritage:

*I make it my earnest prayer that God would have you, and the State over which you preside, in His holy protection; that He would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection for one another, for their fellow-citizens of the United States at large, and, particularly for their brethren who have sowed in the field; and, finally, that He would 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; without an humble imitation of Whose example in these things we can never hope to be a happy nation.*

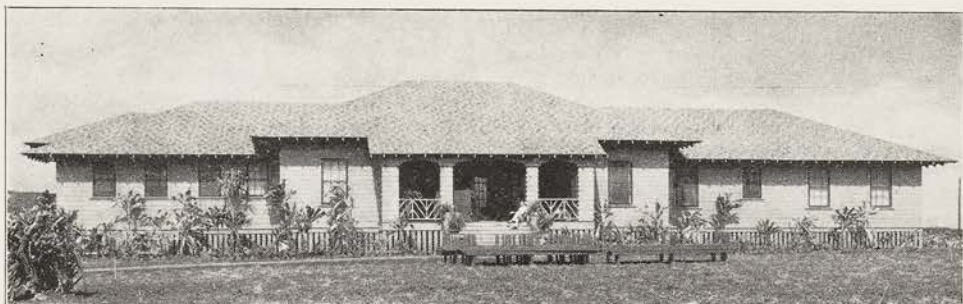
### Bishop Bartlett Joins Flying Bishops

WITHIN A MONTH of his consecration as Missionary Bishop of North Dakota, the Rt. Rev. Frederick B. Bartlett joined the company of flying bishops. For a mid-January Sunday he scheduled a visitation of our three missions centering about Oakes. Despite a heavy snow fall, an early morning visitation to St. Mary's Mission, Guelph, was successfully made by automobile. The increasing storm made it only too evident that it would be impossible to get an automobile through to Ellendale in time for Bishop Bartlett's afternoon service. Fortunately an aeroplane was available in Oakes. This

was chartered and fifteen minutes in the air brought the Bishop's party to the mission.

Here Bishop Bartlett, greeted by a good congregation of sixty people, confirmed seven.

The plane, however, had been damaged in landing and other means of returning to Oakes were necessary. Late in the afternoon it became possible to get through the snow in an automobile. Nearly two hours were consumed in the return journey of thirty-one miles to Oakes where Bishop Bartlett held his third service that day.



THE SHINGLE MEMORIAL HOSPITAL, HOOLEHUA, MOLOKAI, T. H.

## Bishop Littell Dedicates Molokai Mission

Hawaiian homesteaders welcome opening of the Robert Shingle Memorial Hospital, the Church's first permanently established work on Molokai

*By the Rev. James F. Kieb, D. D.*

*Canon, St. Andrew's Cathedral, Honolulu, T. H.*

ON FRIDAY, January 8, the Bishop of Honolulu, the Rt. Rev. S. Harrington Littell, dedicated the new Robert W. Shingle, jr., Memorial Hospital at Hoolehua, Island of Molokai, Hawaii.

This hospital, the Church's first permanently established work on Molokai, is the gift of Senator Robert W. Shingle, who has further promised that each year, on his son's birthday, some addition will be made to the usefulness of the equipment. The hospital buildings consisting of the hospital proper (which is almost completely furnished, with room for twelve beds in two wards, four private rooms, baby creche, operating room, and all other conveniences), the nurses' home, the chapel, and necessary out-buildings, are located on a high knoll overlooking the sea on two sides, in the midst of a vast homestead section, which is almost entirely peopled with Hawaiians.

The dedication ceremonies began at nine o'clock, with a celebration of the Holy Communion in the Chapel of the Holy Cross. A solemn procession then formed, which proceeded to the main building, where in the presence of a large gathering from all parts of the Islands,

the dedication took place. Senator Shingle, in an appropriate address, presented the keys to Bishop Littell, who received them with expressions of gratitude to almighty God for the noble gift, and promised the care and protection of the Church to all features of the welfare work.

The Bishop was assisted by the Rev. James F. Kieb, D.D., of St. Elizabeth's Chinese Church, Honolulu, as chaplain, and the Rev. D. R. Ottmann of St. Andrew's Hawaiian Congregation, Honolulu, as master of ceremonies. Other clergy present included the Rev. Sang Mark of St. Peter's Chinese Church, Honolulu, and the Rev. P. T. Fukao of Holy Trinity Japanese Church, Honolulu. Mr. Andrew Otani, a Japanese postulant for Holy Orders, who conducts a Church school on Sundays fifteen miles away, brought a delegation of interested Japanese, most of whom are not Christian.

Senator George Cooke, who is a ranch owner on the Island, in making an address, said:

This hospital will be like an oasis in the vast acres of this island. It will not only be a place for the relief of physical pain and suffering, but



## THE SPIRIT OF MISSIONS

its presence here will be a mental comfort to all of us, particularly to these many homesteaders, who before have had no place to go when overtaken by sickness and trouble.

In the afternoon at a meeting of the Board of Managers of the hospital, Dr. Mildred Staley, daughter of the first Anglican Bishop of Honolulu, was placed in charge of the institution. Dr. Staley, who has offered her services as a volunteer in an honorary capacity, was educated in England and after qualifying in medicine at the University of London went to India, where she was in medical charge of important mission and government hospitals for many years. During the war she served in France, Serbia, Greece, Syria, and Palestine, receiving three British medals and the French *Croix de Guerre*, as well as the Serbian Royal Order of St. Saba. Then five years were spent in pioneer medical mission work in Malaya, and among the Indians of Fiji. After these strenuous years she retired to New Zealand, and is now settling in Hawaii. A local doctor will have the practical service.

The nursing staff includes Mrs. Lillian C. MacAdam, as superintendent. Mrs. MacAdam, who has had a distinguished career, was born in Hamilton, Ontario, of Irish-Canadian stock. She received her training at the Jewish Hospital in Cincinnati. After war service in France, she was superintendent of the Children's Hospital, Cincinnati, for two years; then had charge of hospitals in Kansas City and Glenwood Springs. Lately she has been doing private nursing in Hawaii.

The second member of the nursing staff is Miss Thelma Burkee, who was trained at the Minneapolis Hospital. Besides having had one and a half years obstetrical work in the Chicago Hospital, she has had charge of a twenty-five bed general hospital, and also was charge-nurse in a tubercular sanatorium.

The first baptismal service in the new Chapel of the Holy Cross also took place in the afternoon when Bishop Littell baptized five children, a happy presage of the evangelistic work soon to center in this station.



BISHOP LITTELL ACCEPTS THE SHINGLE MEMORIAL HOSPITAL

On January 8 the Bishop of Honolulu dedicated this hospital which becomes our first permanently established work on the Island of Molokai



## Good Friday Offering Aids Near East

Our century-old interest in Eastern Christianity, once expressed through Greek Mission, is now limited by response to voluntary offering

*By the Rev. William C. Emhardt, S.T.D.*

*Counselor, Commission on Ecclesiastical Relations*

AS LONG AGO as 1828 the Episcopal Church enunciated a broad interpretation of the term missions that was new and epoch-making.

The War of Greek Independence had quickened the American conscience to a sense of responsibility for the cradle of Western culture. The Church in America caught the spirit. There was developed a consciousness of indebtedness to the Eastern Churches as a source of Christian civilization. These Churches had been suppressed and their light almost extinguished by the Turk.

A recent survey of American newspapers of that day reveals the enthusiasm with which reports of Grecian victory were received in America. Our Church was moved with concern for the welfare of the Eastern Church. Out of this grew a new connotation of the term missions, embracing the development of the spiritual life of a sister Church.

In this spirit the Rev. John J. Robertson was sent in 1828 to Greece as the agent of the Episcopal Church, to assist in the preservation and strengthening of the Orthodox Church. This type of work carried a very strong appeal to our forefathers a hundred years ago. And the earliest numbers of *THE SPIRIT OF MISSIONS* reveal that coöperation in the re-

vival of the Eastern Churches formed as large a part of our missionary program as the development of the work in China.

Gradually this interest assumed a new form of expression. The Church of Greece became stronger and more self-reliant, and the Church of Russia generously shared her wealth with the weakened Orthodox hierarchies, especially those of Antioch and Jerusalem.

Just before the Civil War discussions of programs of reunion with the Eastern Churches loomed large in the program of our Church. The reports of these discussions often occupied more space in the *Journal of the General Convention* than those of the Domestic and Foreign Missionary Society. At the dawn of the twentieth century the outlook was most hopeful.

Then came the cataclysm of the World War. The Russian Church was impoverished. Most of the Eastern Churches were released from Turkish domination, but were equally impoverished. They were without resources for meeting the demands for a new and enlightened priesthood. The Church in America was asked to help. In 1921 the National Council reaffirmed the earlier comprehensive interpretation of the term missions and sanctioned the creation of educational

## THE SPIRIT OF MISSIONS

chaplaincies in the Near East to assist in meeting this demand. The responsibility for this work was allocated to a special committee and has been transferred to the Commission on Ecclesiastical Relations.

The logical time for an appeal for the Eastern Churches seemed to be Good Friday. Offerings upon this day for a long period had been asked for national work among the Jews, and more recently for local work among the Jews or the assistance of the Jerusalem and the East Mission. A national program of Jewish work no longer existed. There remained, therefore, merely the assistance to the Jerusalem and the East Mission.

By an informal understanding a joint appeal was sanctioned by the National Council for an offering on Good Friday for the Near East chaplaincies and the Jerusalem and the East Mission. This understanding provided that fifteen thousand dollars a year was to be given to the Jerusalem and the East Mission, and because of its international nature this payment has always been considered a primary obligation. The General Convention of 1931 made the appropriation of the first fifteen thousand dollars of the offer-



THE LATE BISHOP MACINNES  
Well-known leader of the Church's work in  
Jerusalem, who died on Christmas Eve, 1931

ing to the Jerusalem and the East Mission mandatory. From the residue, which had reached an apex of twelve thousand dollars and has now shrunk to five thousand dollars, the Near Eastern chaplaincies, including the chaplaincy in Jerusalem, must be supported.

The Jerusalem and the East Mission, supported by voluntary offerings from all parts of the Anglican Communion, is the expression of the interest of our whole Communion in the advancement of Christianity in the land where our Lord labored. It conducts an extensive work among the Jews and the Moslems; it ministers to a large English-speaking population and maintains many higher and secondary educational institutions.

The work in Jerusalem and Mosul continues the work begun in 1828 in Greece. An opportunity is given the Eastern Churches to share the experience of the Churches of the West gained through centuries of unimpeded educational opportunities.

In Jerusalem, the Rev. C. T. Bridgeman serves as a member of the staff of the Cathedral of St. George the Martyr, assigned to specific duties within the Eastern Churches. By invitation of the



ST. GEORGE'S CATHEDRAL, JERUSALEM  
Center of work carried on in Near East by  
the Anglican Communion

## GOOD FRIDAY OFFERING AIDS NEAR EAST



THE REV. C. T. BRIDGEMAN

Our educational chaplain in Jerusalem, whose work is supported by the Good Friday Offering

Patriarch of the Armenian Church he serves as an instructor in the Theological Seminary of Saint James on Mount Zion. He has also acted as instructor in the school of the West Syrian or Jacobite Church. At present he is closely identified with a movement to revive the theological school of the Eastern Orthodox Church. In addition he has organized several elementary schools in Trans-Jordania. He is greatly in need of an assistant in this work. The present budget amounts to about five thousand dollars a year and is in addition to the appropriation granted the Jerusalem and the East Mission.

In Mosul the work has been more extensive. The Rev. John B. Panfil was sent in 1925 to Iraq, where by agreement with the Archbishop of Canterbury, our Church undertook responsibility for the Archbishop of Canterbury's Mission.

This mission was established in 1884; the first missionary being a priest of the Episcopal Church. After the expulsion of Assyrians from Kurdistan, it was discontinued, not to be revived until the coming of Mr. Panfil in 1925. At first the work centered in a primary and secondary school, but later embraced a seminary.

In 1928 following the visit of Lady Surma to America, Mr. Panfil came to the United States on an extended furlough in order to take part in a campaign for two hundred thousand dollars for the permanent rehabilitation of the remnant of the Assyrian race. This was found to be in conflict with the liquidating campaign of the Near East Relief. By an agreement, confirmed by the General Convention of 1928, provision for the Assyrians was promised by the Near East Relief, and the Assyrian campaign was discontinued.

In the meantime the Near East Relief had begun to render medical aid and had undertaken a program of supplemental feeding to check the abnormally high rate of infant mortality. In expectation of assistance from the Near East Relief the program was enlarged and an auxiliary fund provided through the Assyrian Relief Committee. Schools were opened in more than twenty villages, the health program was continued, and an industrial work established in order to revive Assyrian handicraft. As the result of an appeal in which aid to the Assyrians was especially designated, our Church was one of the two largest donors in the cam-



INDUSTRIAL SCHOOL, MOSUL

It is hoped that the Good Friday Offering will permit the reopening of this work

## THE SPIRIT OF MISSIONS

paign for six million dollars to liquidate the obligations of the Near East Relief. Since then no money has been contributed by the Near East Relief for the Assyrians.

In October, 1931, the Assyrian Committee faced a grave problem. The Good Friday Offering had decreased and the mandate of the General Convention allotted the first fifteen thousand dollars to the Jerusalem and the East Mission. The shortage of two years had absorbed the reserve fund. The Assyrian Relief Committee to which we naturally would have turned for aid had exhausted its reserve and was in debt because of the necessity of maintaining the work that the Near East Relief had failed to support. With regret and humiliation the work was suspended until such time as the income of the Good Friday Offering shall be again sufficient to maintain the budget.

This blow falls upon the Assyrians at a most fateful moment in their history. In 1932 the British Mandate expires and the people will be left to the mercy of the Arabs. They will be compelled to face a new and difficult condition, without the moral and physical support of the only organization that has shown a practical interest in their welfare.

The work of the mission has received the highest praise. A special British Commission returning to London in 1930 reported the work of our representative as "heroic," while the American School of Archeology and the educational department of the Iraq Government have highly commended the school in Mosul.

Under these conditions it is unwise to speak of the demands for educational co-operation that come from the Jacobite

Church and from Egypt, Athens, Constantinople, Cyprus, Roumania, Bulgaria, and Serbia. Each would require a budget of five thousand dollars. The Good Friday Offering of 1931 was but twenty thousand dollars. The operating budget was approximately twenty-seven thousand dollars. The deficit incurred before the work in Mosul was suspended was about five thousand dollars.

An offering in 1932 of twenty-five thousand dollars will be necessary if the work in Jerusalem is to be continued, and of thirty-two thousand if the work in Mosul is to be reopened. This increase of twelve thousand dollars over the 1931 Offering is by no means unattainable, since we are assured of the energetic support of the Woman's Auxiliary promised at its recent Triennial:

WHEREAS, The offering known as the Good Friday Offering supports our work in Jerusalem and Mosul, and these undertakings are of the utmost importance in bringing about ultimate unity between our Communion and those of the

Eastern Churches; and

WHEREAS, The Woman's Auxiliary at its Triennial Meeting in Washington, resolved to use its influence to promote interest in this offering and to help to establish the custom of using it for this purpose in every parish, and

WHEREAS, Receipts for this offering were \$26,726 in 1927 but have fallen off in this triennium, being only some \$19,500 to date in 1931, and only about 1,000 parishes send any contribution,

THEREFORE BE IT RESOLVED. That diocesan officers take this matter seriously to heart, informing themselves as to the purpose of this offering and its value to Church unity and make definite plans for its publicity and furtherance in their respective dioceses.

Encouraged by this assurance, we are giving but casual consideration to the possible recall of Canon Bridgeman, and are making preparations for reopening the Mosul schools in the autumn.



### YOUR GOOD FRIDAY OFFERING HELPS

The Jerusalem and East Mission under the Anglican Bishop in Jerusalem;

The Armenian Seminary of St. James, in which Canon Bridgeman teaches.

### AN INCREASED OFFERING

*will make possible the resumption of our work among the Assyrians in Iraq, at present discontinued by the recall of the Rev. John B. Panfil.*

# The Church's Reawakening in Wyoming

Bishop Schmuck's vast jurisdiction presents a real missionary task calling for the sympathetic understanding and aid of all Churchmen

By William Hoster

*Director, News Bureau, Department of Publicity, National Council*

MIDWAY ON THE American continent the Rocky Mountains rear up a granite barrier which divides the nation into two great empires. Nature and the hand of man have opened up breaches in this barrier through which motor roads and the transcontinental railroads effect connecting links between the Atlantic and the Pacific Coasts, east and west. But connecting lines north and south through this region are rare! A glance at a map shows that these gateways east and west are not only widely separated, but extending westward from the Dakotas, Nebraska, Colorado, and New Mexico, across the barrier to the Cascade range, there is an immense domain which is practically without any railway facilities north and south. This whole region is almost as completely isolated as a land and people set apart.

The Bishop Coadjutor of Colorado, recently, in traveling from Denver to Fargo, North Dakota, had to go east to Omaha, Nebraska, northeast to St. Paul, Minnesota, and thence northwest to his destination. The Bishop of Idaho, with railways only in the extreme south and east of his district, must use buses to carry his people from all parts of the State to conferences. The Bishop of Wyoming, to visit Sheridan in the north-

east of his district, but three hundred miles as a crow flies from Laramie, his see city, must travel six hundred miles through three States!

The traveling American usually sees his West from a car window. Rarely does he see this part of the West unless he be among those, happily increasing in number, who have learned of the beauties of Wyoming and are visiting it as tourists or are establishing summer homes there, especially in the neighborhood of Yellowstone Park. Yet it is here that a great group of continental missionary districts are located, where some of the most important work of the Church in the United States is under way.

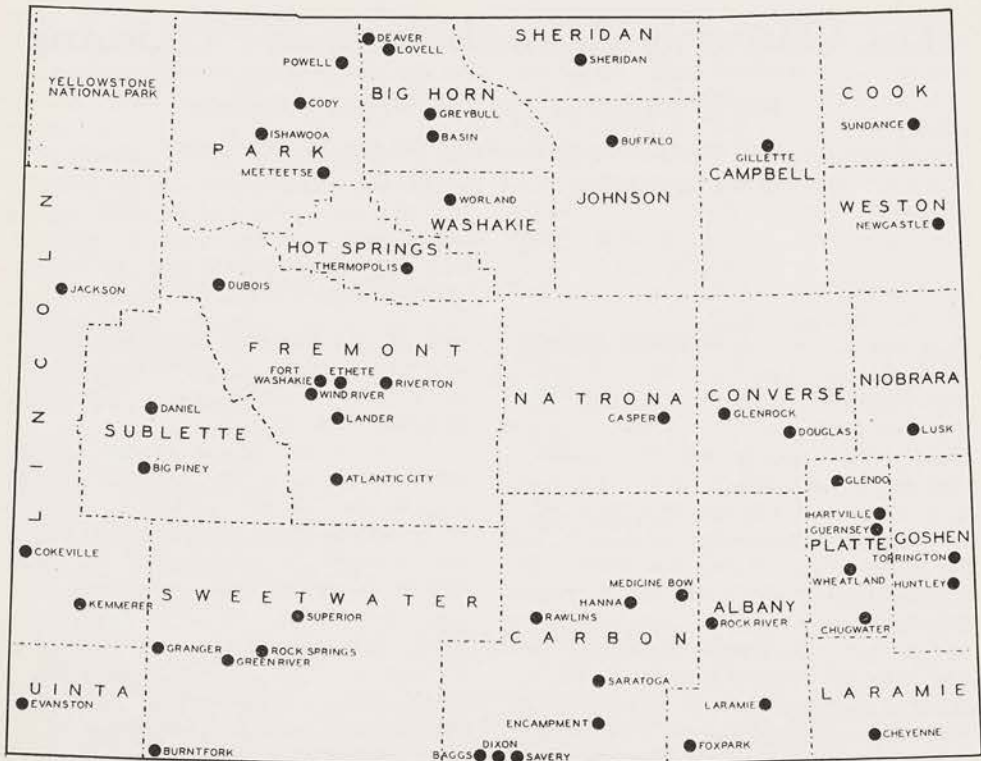
There is, for example, the Missionary District of Wyoming. Some idea of Bishop Schmuck's task is indicated by the sheer magnitude of his field — an area of 97,914 square miles. This is larger than the combined areas of all the New England States and South Carolina, or, drawing another comparison, slightly larger than the States of New York, Pennsylvania, and Delaware. When Bishop Schmuck starts upon a visitation of his district, he girds himself as for a journey around the world. Wyoming's population is only 225,565, but it is scattered, isolated



BISHOP SCHMUCK

Whose vigorous leadership is renewing the Church's life in Wyoming

## THE SPIRIT OF MISSIONS



### OUTPOSTS OF THE CHURCH IN WYOMING

The Missionary District coterminous with the State of Wyoming comprises nearly 100,000 square miles. Here in widely scattered outposts the Gospel is declared

and diverse. A complete visitation of its sixty parishes and missions, manned by a force of twenty-one clergymen, is a formidable journey amid almost inconceivable difficulties requiring six weeks constant going. During the first eleven months of his episcopate, Bishop Schmuck traveled twenty-eight thousand miles by motor car alone, within the Missionary District of Wyoming!

A fair land and a promising one, with smiling skies, fruitful soil, rich oil and mineral deposits, an industrious people and mountains and valleys of entrancing beauty, it combines with these the extremes of heat and cold, blizzards, sandstorms, and cloudbursts. To all these the Bishop of Wyoming is subjected when he fares forth over mountain passes, across vast stretches of sagebrush and red and yellow deserts, along indifferent roads or no roads at all, to

reach his clergy and to assist in administering to the residents of mining camps, cattle ranches, sheep ranges, or isolated farms, who gather to greet him in churches, mission stations, schools, cook shacks, dance halls, or in groups of two or three or half-a-dozen in the homes of loyal Churchpeople.

Wherefore, it has become legendary in Wyoming that the pastoral staff which the Bishop carries on his visitations is not the traditional type but is the homely and domestic shovel. When Bishop Schmuck rides forth on circuit, this shovel (to dig himself out of a snowdrift or sandstorm) is an essential part of his equipment, which also includes an electric heater and emergency supplies: all necessary items, if perchance he is stalled a hundred miles from anywhere. All this, remember, is not in the far-off tropical Philippines or in arctic Alaska, but in the

## THE CHURCH'S REAWAKENING IN WYOMING

heart of the United States; sometimes not more than twenty-five or fifty miles off the route of luxuriously appointed Pullman trains traveling east and west.

A new missionary bishop in the West, feeling his way about, once asked a hardened old rancher what they thought of bishops in this country.

"Wal," was the reply, "ef they be all right tutherwise, we don't hold it agin 'em."

A bishop's first task in the Rocky Mountain country is to demonstrate that he is "all right tutherwise."

So, despite physical conditions and other handicaps, a promising work is going forward in Wyoming under the leadership of Bishop Schmuck. It centers in Laramie, where we tread ground made historic by George Randall, Anson Rogers

Graves, Ethelbert Talbot, and other "voices in the wilderness"; men who laid the foundations upon which the permanent structure of the Church in the Rocky Mountain country is yet to be built. Here stands the beautiful Cathedral of St. Matthew, begun by the first Bishop of Wyoming, Ethelbert Talbot. It enjoys the distinction of rising higher than any other similar cathedral in the United States, Laramie being 7,200 feet above sea level, and the height of spire adding another eighty-five feet. Bill Nye, American humorist of a former generation, it may be noted in passing, was once clerk of the cathedral vestry.

The cathedral congregation is composed of many of the prominent men and women of Laramie, as well as of members of the faculty and student body of the nearby

### The Church's Task in Wyoming

*Analyzed by Bishop Schmuck*

TO ADMINISTER THE Church's work in Wyoming is a tremendous but welcome task. The problems to be faced are those which a new bishop meets in assuming jurisdiction of a district almost one hundred thousand square miles in extent, with a scattered population in a few large towns, many small ones, and a host of people living in isolated spots, far from neighbors, with limited railway facilities and many difficult roads over great open spaces—problems arising from the care of boys' and girls' schools, children's homes, hospitals, university work, a large institutional work among the Arapahoe and Shoshone Indians. Wyoming is distinctly a missionary enterprise and our greatest need and my first concern is to reach the scattered people in the isolated sections of my jurisdiction. Since the communities are scattered and the field is so large, there is a tendency toward the development of a merely local loyalty to the parish or the mission, with the resultant lack of a sense of membership in the great body of the Church. I want to see a growing sense of unity and coöperation in the whole life of the Church on the part of every member through his parish or mission, and I know of nothing which will accomplish this better than giving for missionary work throughout the world.

It is toward this end that we work in Wyoming; and I rejoice in the help which we are securing from the Woman's Auxiliary in promoting this phase of our work. The strength of the Church lies in the conscious understanding of every member of corporate responsibility in the whole body. Along with this task, we are striving in Wyoming to promote, at the same time, our own special missionary enterprise. It is a real problem, and in its solution I earnestly invoke the sympathetic coöperation of our friends everywhere throughout the Church.



## THE SPIRIT OF MISSIONS

State University. In 1931, the Nation-Wide Campaign was launched by thirty-five volunteer canvassers on the Sunday following Thanksgiving Day, at a luncheon furnished by themselves and cooked by the cathedral treasurer, one of the leading lawyers of the city. The entire cost of the campaign was four dollars. The incident illustrates the renewed lay interest prevalent in the district today, which has resulted in what has been characterized as the reawakening of Wyoming.

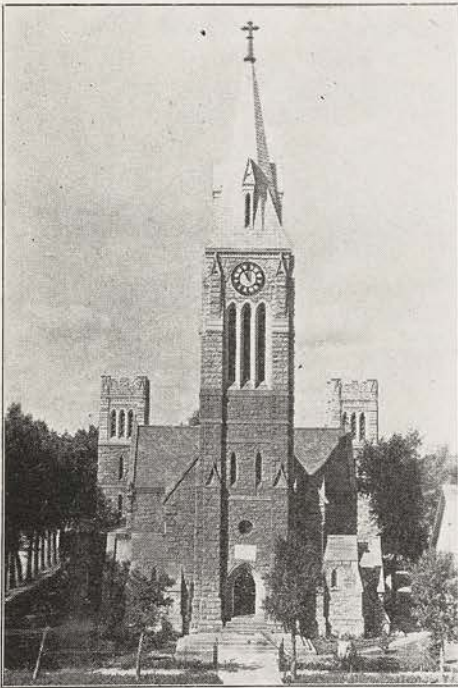
With his people thus in full accord with him, Bishop Schmuck is applying himself to the problems before him. The greatest of these is education. Wyoming's great need today is for character-building, Christian education, which it is the function of the Church to provide. There is no lack of secular educational facilities in the cities; but off there in the wilderness the equipment is meager. There are children ignorant of the existence of a God, who have never heard of the

Bible or of Jesus Christ. These young people are of immediate concern to the Church. It would be difficult, therefore, to overestimate the value of three institutions in Laramie which are maintained under the direct supervision of the Bishop: Sherwood Hall, the Cathedral School for Boys, located in the Cathedral Close; the Jane Ivinson School for Girls, a few blocks away; and, on the outskirts of the city, the Cathedral Home for Children.

All three institutions are directed towards ends with which the future welfare of the Church and the State alike are definitely linked. Sherwood and Ivinson are primarily educational institutions into which boys and girls from all parts of Wyoming and adjoining States are welcomed. But their chief feature is that they afford to the boys and girls of Wyoming from those sequestered sections at nominal fees and amid ideal home surroundings, first class educational advantages of a secular character, together with an essential religious training under an economical scheme of administration which is altogether unique.

In Laramie, the Wyoming State University admirably meets all secular scholastic requirements. Only religious training is lacking. So, taking advantage of the university curriculum, the boys and girls resident at Sherwood and Ivinson, are entered in the State University High School, where they receive the regular academic instruction provided by the State, while out of school hours they are given religious training in their respective schools, under the supervising eye of the Bishop and his staff.

Notable features of Sherwood and Ivinson, each of which can accommodate about sixty students, are a high average of scholarship, a healthy morale, and a fine spirit of democracy. As boys and girls from all over Wyoming and other States are attracted, in ever growing numbers, to these schools by their unique educational program, it is but natural that both schools should have enlarging needs, the demands of which they are eager to meet. The influence of the graduates of



ST. MATTHEW'S CATHEDRAL, LARAMIE  
Ministers to a large and growing congregation  
in Wyoming's educational center

## THE CHURCH'S REAWAKENING IN WYOMING



ST. OLAF'S-IN-THE-FOREST, AT FOX PARK, WYOMING  
Typical of the small church buildings in isolated Wyoming towns, this chapel ministers to an earnest group of Scandinavian Churchmen

these schools as they return to their home communities is one of the encouraging aspects of the situation in the Missionary District of Wyoming.

Nor can less be said of the Cathedral Home for Children where several scores of little ones—waifs of the desert, derelicts rescued from the isolated farms and mining camps, are being cared for. Like Sherwood and Ivinson Halls, the Cathedral Home is in great need of improvement and extension, and especially of more sustained and assured support, if it is to fulfill the purpose for which it was organized. It is the only home of the kind in the State with the exception of a similar institution which was opened a year ago by the Roman Catholic Church.

Finally, in Laramie, is the Episcopal College Students' Club, facing the campus of the State University—a well set-up club house maintained, without discrimination, for the use of students as a recreation center, study hall, reading room—an altogether necessary Church adjunct to any big educational institution.

Fifty miles from Laramie is Cheyenne where St. Mark's Church has a flourishing congregation of 630. The first and original wooden chapel erected largely by funds contributed by St. Mark's Church, Philadelphia, was the first church built in Wyoming. Its work as that in Laramie is essentially of an urban character, and comparable to that of any eastern parish. The problems in both Laramie and Cheyenne, therefore, are simple. But westward, the difficulties increase with every mile.

Within the limits of this article it is only possible to refer to those parishes and missions which are typical of the scope and variety of the whole work. Of these there are half-a-dozen strategic points, from which the work spreads out fanlike, through the entire district.

Practically every missionary priest in Wyoming has under his care from two to half-a-dozen stations scattered over a radius of from twenty to two hundred and fifty miles. Going west from Laramie the nearest parish is farther away from the

## THE SPIRIT OF MISSIONS

see city than the farthest parish in the Diocese of Pennsylvania is from Philadelphia, its see city. This is St. Thomas' Church, Rawlins, one hundred and twenty miles distant, in the center of a mining and stock raising district with a population of five thousand, and headquarters for a vigorous work, including regular services at the State Penitentiary. Caspar, the next nearest parish north of Laramie, is 260 miles away. It is one of the biggest and most progressive cities in the State, and the oil center in which the Teapot Dome episode of a few years ago originated. The congregation of St. Mark's Church numbers 365, and from its location ranks next to Laramie and Cheyenne as a key position for the work of the Church in the district.

Then there is Rock Springs, one hundred miles west of Rawlins, windswept, treeless, barren. It is the chief coal mining center of the State, with a population of 8,500, including representatives of forty-seven nationalities. Seventy per cent of the population is foreign-born; but the Church has here a congregation of 275, whose rector also cares for Churchpeople at Superior, twenty miles out in the desert, and ministers as well to a dozen coal camps. Then there is Sheridan, one hundred and forty miles north of Caspar and ten miles from the Montana border, with a population of 8,500 and a congregation of 350, and Church ramifications extending out for many miles over the ranch area.

Readers of THE SPIRIT OF MISSIONS are familiar with St. Michael's Mission, which is located on the Wind River Reservation, three hundred miles from Laramie, across the Red Desert of painful memory. Its work among the Arapahoe Indians is included among the most important domestic missionary enterprises, not only in Wyoming, but of the whole Church. On the same reservation is the work among the Shoshone Indians at the Shoshone Mission School. In connection with this work are mission stations at Atlantic City, Dubois, Fort Washakie, Lander, Milford, Riverton, and Wind River.

The combined white and Arapahoe Indian work in this section of the district, which is under the general charge of the Rev. A. Abbott Hastings, makes up a parish which covers as much territory as the Diocese of Mississippi.

In this general region also are the Bishop Randall Hospital at Lander, seventeen miles southwest of St. Michael's Mission, and St. John's Hospital in the famous Jackson Hole country. This part of Wyoming is one of the garden spots of the State. Here, many well-known Easterners, taking advantage of the beauty of the locality, have established ranches and summer camps. Both hospitals are well equipped institutions with dispensary adjuncts, which render service of incalculable value to the regions in which they are located, and are of high value to the Church, representing as they do "the Gospel in operation."

As one travels along with the Bishop, a score of other towns are passed, mere dots on the map, but important stations from which the work of the district is being pressed forward among Indians, in mining sections and tie camps, in the mountain regions, or far-off on the windswept desert. They are picturesque, and there hovers about them some of the romance of the old West which is rapidly disappearing. But all of them are parts of the intensely practical work about which the Church folk of the East should be intimately informed. Here, for instance, is Cody, old-time haunt of Buffalo Bill, who, it will be recollected, was a parishioner of Bishop Beecher in North Platte. We note also Medicine Bow, of Wild West memory, where Owen Wister wrote *The Virginian*, taking our own Bishop Talbot as a model for the Sky Pilot. Lost Cabin, Pitchfork, Dead Horse, Hell's Half Acre, Beer Mug, Crazy Creek, Bad Water, are among other quaint settlements which squat somnolent on the desert, largely of the past; but we gather *en route* stories of present-day adventures of domestic missionaries: of one of Bishop Schmuck's staff who took two days traveling forty miles through a blizzard to perform a marriage ceremony; of

## THE CHURCH'S REAWAKENING IN WYOMING

another who had all the paint blasted from his automobile while breasting a sandstorm crossing the Red Desert; and of still another who lost three tires from his car in the mud rucks, following a cloudburst. Bishop Schmuck himself had a perilous trip over the famous Togotee Pass. Soon after he had negotiated a perilous turn around a mountain trail, a landslide carried to destruction a party of four who were immediately behind him. There is also the missionary priest who, working out of Encampment, covers five sizable mission stations and quite frequently drives two hundred and eighty miles every Sunday administering to his people.

Each of these parishes and missions and preaching stations (and those which have not been mentioned) presents its own problem. Too much stress cannot be laid upon the Bishop's plea for more equipment and more motor cars. A thrilling story could be written upon that one line—the place of the automobile in the spread of Christianity in the waste places.

Stress has been laid upon the physical aspects of the situation in Wyoming because of the obstacles—leading inevitably to acute parochialism—which they raise against achievement of that combined action in the interests alike of congregation, district, and the whole Church, toward which the Bishop is constantly striving in a missionary jurisdiction where "adjoining" missions are fre-

quently one hundred and fifty to two hundred miles apart. Perhaps the most significant work under way in Wyoming is a movement to cope with this situation through the Woman's Auxiliary. In most of the parishes and missions in the district there are guilds of various kinds, concerned almost exclusively with parochial work. A House of Churchwomen has met concurrently with the District Convocation; but there has been little cohesion among the guilds, and their relationship to the Woman's Auxiliary has been nominal. Now Mrs. Schmuck, as President of the Wyoming Branch of the Woman's Auxiliary, and with the support of some of the leading Churchwomen of the district, is gradually clearing up the lack of understanding which has prevailed with regard to this great national fellowship of Churchwomen. It is being satisfactorily demonstrated that the guilds may not only unite with the Auxiliary and retain their individuality, but that through such coöperation the work of the guilds is benefited, and sympathetic and profitable contact is also established with the Church at large.

Steady progress of the movement is reported. Auxiliary branches are being organized in every part of the district and the women are entering heartily into the movement. Following a journey of two hundred and fifty miles through the State, Mrs. Schmuck has been authorized to establish headquarters for the Wyoming



HANNA: A SETTLEMENT ON THE WYOMING DESERT

One of five small, widely-scattered communities visited by the missionary from Encampment, Hanna has nearly one hundred communicants

## THE SPIRIT OF MISSIONS

Auxiliary in Laramie; an important work among the isolated promoted by the organization, has been included in the district budget; a mail service of sermonettes and lessons furnished by the Department of Religious Education of the National Council is being sent out to isolated Church people and children throughout the State. There is a broad field for the work. One of the Auxiliary branches located recently a woman who had not been in a built-up community for twelve years. Another member reported that her copy of a popular woman's magazine is seized upon monthly, as soon as she is through with it, and carried off and brought back successively by women hungry for reading matter and outside contacts, until the publication is "literally read into shreds." Similar cases exist by the hundreds throughout the district.

This much more evidence of the reality of "the Reawakening of Wyoming": Wyoming's contribution to the U. T. O. for 1928 was \$1,140; in 1931 it was \$2,315. For 1934 the Wyoming Auxiliary is aiming at \$5,000 as its contribution to the United Thank Offering of the women of the Church.

What of the future? It is noteworthy that in his resumé of the task which he has in hand, Bishop Schmuck makes no appeal other than for sympathetic support. The appeal lies in the work itself, its extent, its difficulties, its needs, and the manner in which they are being met. One thing ought to be emphasized: Wyoming is thoroughly imbued with the American spirit. Ninety per cent of its people are either native born or at least steeped in the American tradition. Its Churchmen, particularly, are of the line of those hardy pioneers who, in the early days, made the State of Wyoming possible. As members of a missionary district of the Church, comparable to the territorial status of their State a generation ago, they have the same ambitions today for diocesan rank as their forebears, who delved and hewed and sawed to attain their statehood. They realize this consummation is largely in their own hands. In the meantime they ask of their fellow Churchmen everywhere, that sympathetic coöperation in meeting their problems, which will insure for them "the chance to grow into something bigger and better."

## Race Relations Commission Reports on Lynchings

**T**HIRTY-NINE STATES were on the 1931 honor roll of States free from lynching according to a recent statement issued by the Commission on Race Relations of the Federal Council of Churches. This is the same number as reported in 1930 but three less than those free from lynchings in 1929. Six States, Louisiana, Maryland, Missouri, North Dakota, Tennessee, and West Virginia, that were on the honor roll in previous years were removed because of the reappearance in 1931 of lynching in their territory. Six other States, Georgia, Indiana, Oklahoma, North Carolina, South Carolina, and Texas, were restored to the list as they were again free from lynching during the past year. The total number of lynching victims showed a decrease from twenty-one in 1930 to thirteen in 1931.

In pointing out some trends shown in the record, George E. Haynes of the Commission on Race Relations, said:

Two significant trends in lynching are indicated by the experience of last year. First, constant vigilance of the press, the Churches, and the people of a State is necessary to protect their territory from lynchers once it has become free.

Second, preventions of lynchings show that instances of lynchings prevented have been greater for several years than the number of atrocities committed. In 1931 fifty-seven such instances were recorded and in all these officers of the law prevented the lynchings. There seems to be a decided gain in public opinion in support of officers of the law who protect and defend prisoners in their charge. The fact that more preventions have been recorded than lynchings seems also to indicate that the mob spirit must be conquered before America can become a lynchless land. This is a special responsibility of the Churches.

# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field

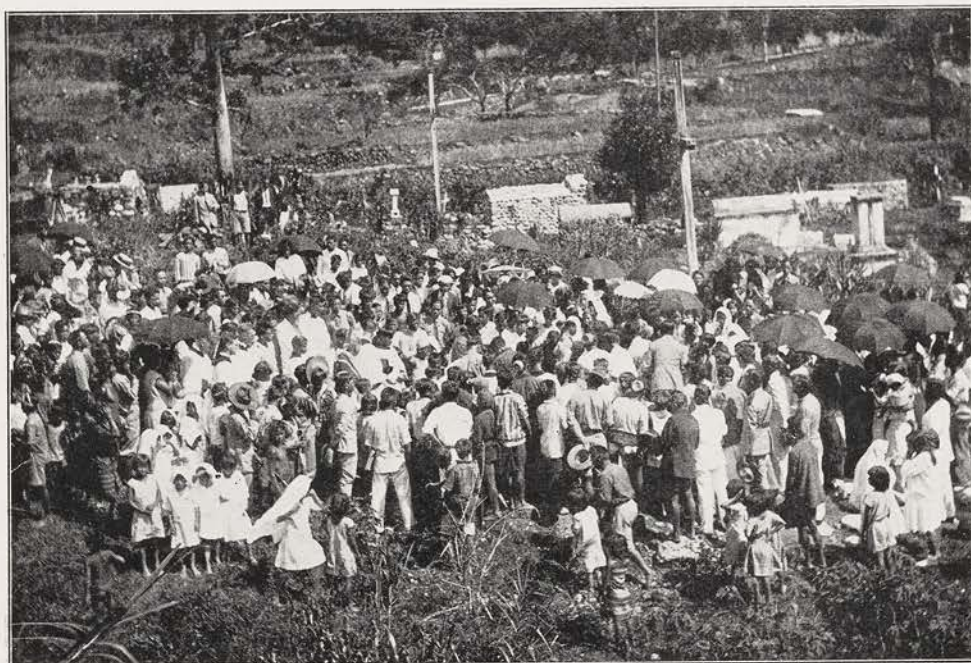


CONGREGATION, *CAPELLA DO SALVADOR*, LIVRAMENTO, BRAZIL

This flourishing mission in a Livramento suburb, where an American packing company has a plant, is the outgrowth of the missionary spirit of the Church of the Nazarene in Livramento (See page 187)



**CHURCH SCHOOL, IGLESIA SANTA MARIA DE GRACIA, CESPEDES, CUBA**  
 This mission, under the direction of the Rev. Salvador Berenguer, ministers to nearly three hundred baptized Christians and maintains a Sunday school of 120 and a free elementary school for fifty



**BONTOC IGOROTS PAY LAST TRIBUTE TO MISSIONARY FRIEND**  
 Hundreds gathered at the grave of Edward Allen Sibley, missionary in the Philippine Islands for nearly a quarter century, who on November 22 was killed in a motor accident while on an outstation visitation



Courtesy Metropolitan Museum of Art

PRESIDENT WASHINGTON WITH HIS FAMILY

This engraving by E. Savage, a favorite item in the Metropolitan's Washingtoniana, shows the first President with his wife, Martha Custis Washington, and her two children, Jack and Martha (Patsy) Custis



THE SMALLEST BOYS AT ST. MICHAEL'S MISSION, ETHETE, WYOMING

The Church's Mission to the Arapahoe Indians on the Wind River Reservation, three hundred miles from Laramie, is a well known and outstanding enterprise. The story of Bishop Schmuck's whole jurisdiction is told on pages 161-8



## An Emergency Message from the President of the National Council



I AM writing as President of your National Council on a matter of serious import to the whole Church.

The Council is the agent of the whole Church, administering responsibilities committed to it by General Convention. We are instructed to operate under the "Pay-As-You-Go" Plan, which means that in every year the budget of expense shall come within the amount that has been assured through pledges or reasonable expectancies.

At the meeting of the National Council just closed—perhaps the most significant since its establishment—we faced an unparalleled situation. In previous years the promises of the Church have been remarkably fulfilled, reaching almost 100 per cent. of the pledges given, so that with faithful adherence to the "Pay-As-You-Go" Plan the work undertaken has been carried through without deficit. This was not the case in 1931. Notwithstanding earnest and sacrificial efforts in many instances, promises were unfulfilled by a quarter of a million dollars. A deficit of that amount resulted.

We find also that the promises for 1932 as yet fall short by one million dollars of the amount needed to accomplish the work authorized by General Convention. The Council, therefore, faces a situation requiring earnest consideration, prompt action, and renewed effort on the part of all concerned. While adhering to the requirements of a balanced budget, we have sought to preserve the purposes which the General Convention undertook in preparing the budget.

After deliberation, the Council reached the following decisions:

1. To wipe out the deficit of 1931 by applying to that purpose the undesignated legacies of \$250,000 received in the same year.
2. To reduce the budget for 1932 by \$600,000, beginning with a drastic curtailment of central expenses and making a cut of ten per cent. in all salaries, affecting three thousand in the mission fields and over one hundred at the Church Missions House.
3. To authorize this reduced budget for only the first six months of 1932, asking the Church for an additional \$400,000 still needed to continue the work for the remaining six months even on a reduced basis.

Thus, we refer to all of our Church people the question whether they will enable us to carry the work through to the end of the year, or compel us to abandon whole missionary areas.

The situation offers not only emergency, but great opportunity. I ask every loyal member of the Church to seek full information concerning the program which will be presented elsewhere, to consider seriously the great issues at stake, and to take part in the effort which will be organized within each diocese for the restoration and adequate support of the Church's Mission at home and throughout the world.

May we not convert the present difficulty into a stimulus for a great advance? Shall we not take this occasion to restore morale, through service and sacrifice, in parish, diocese and mission field, using all the resources within our power to set forward the work of building the Kingdom of God?

Such is my hope and prayer.

A handwritten signature in dark ink, appearing to read "James W. Henry". The signature is written in a cursive style with a large, looping initial "J".

February 6, 1932



RICE TERRACES IN THE MOUNTAIN PROVINCE OF NORTHERN LUZON

These terraces of the Ifugaos rank as one of the outstanding engineering feats of primitive people. Whole mountain sides were terraced fifteen hundred years ago by the forefathers of the present tribe to secure flat rice lands



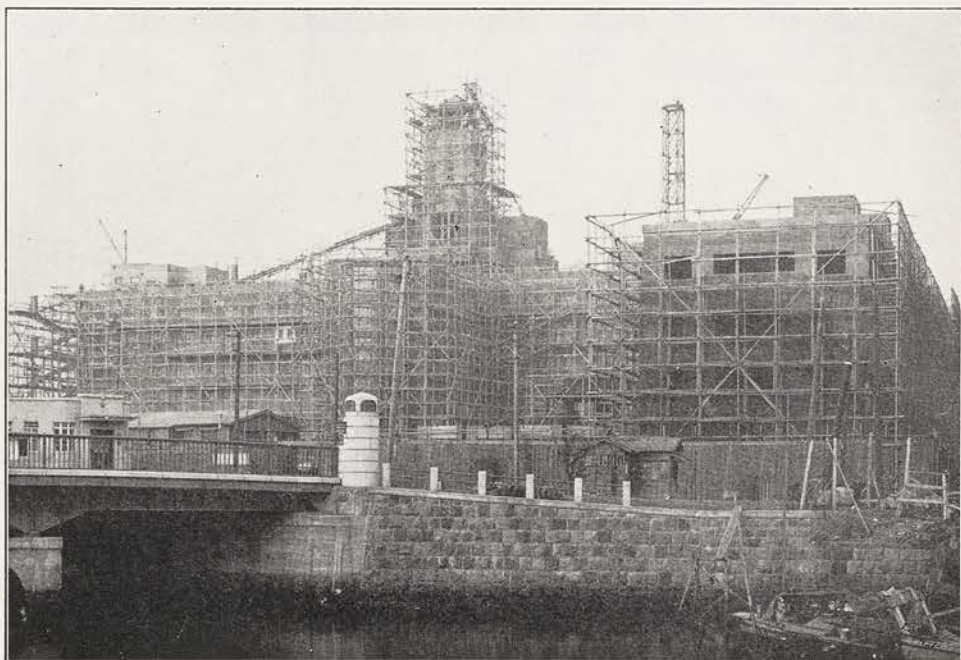
A WOODEN WHEELED OXCART IN PRAIA GRANDE, BRAZIL

The Church in Praia Grande, Santa Catarina, is the result of the evangelistic fervor of a Brazilian layman who labored to secure the Church's ministrations for every community in which he lived. (See page 185)



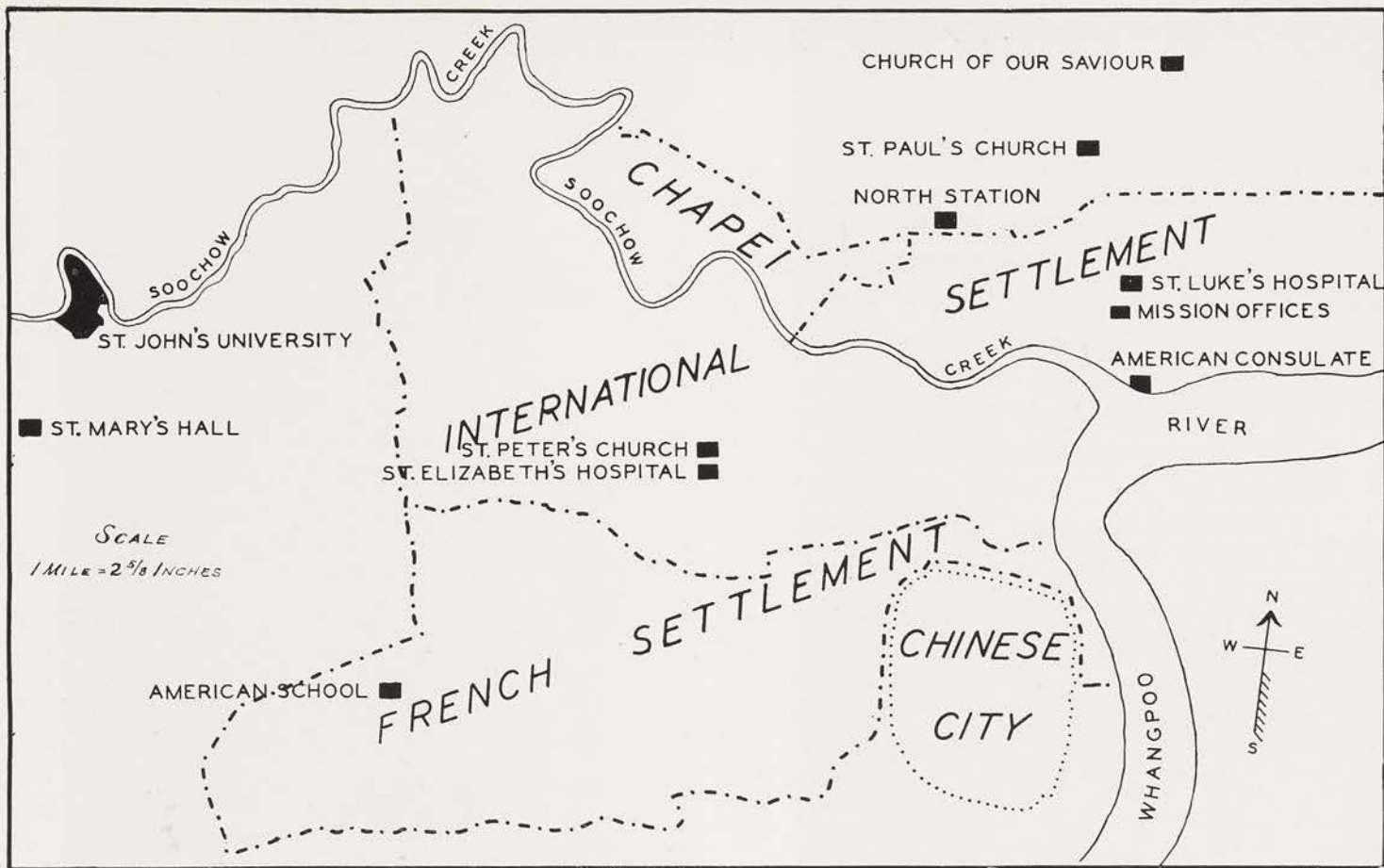
**ST. LUKE'S HOSPITAL ENTERTAINS WILL ROGERS**

During his recent visit to the Orient, America's best loved humorist inspected our Tokyo Medical Center. Besides Mr. Rogers the group includes Dr. and Mrs. Teusler, Ambassador and Mrs. Cameron Forbes, and members of the hospital staff



**ST. LUKE'S INTERNATIONAL MEDICAL CENTER RISES IN TOKYO**

On the right is the College of Nursing and in the center the In-Patient Department. The small wooden police box in the foreground will be replaced by the city with a monument to medical scientists



SHANGHAI: THE CENTER OF THE PRESENT SINO-JAPANESE DISTURBANCE  
 As THE SPIRIT OF MISSIONS goes to press word comes of the evacuation of St. Luke's Hospital. Other reports indicate that the members of our staff are safe

# Shanghai Hospital Evacuates Patients

Late cable reports from center of Sino-Japanese disorder indicate missionaries are safe.  
St. Luke's Hospital, in line of fire, evacuated

AS THE SPIRIT OF MISSIONS goes to press the conflict between China and Japan continues unabated in Shanghai. Nevertheless we have been assured by cable of the safety and well-being of our missionaries there. St. Luke's Hospital, however, was in the direct line of fire between the opposing forces and late in February it became necessary to move the patients and staff to St. John's University, Jessfield. Although this involved the transfer of about two hundred people it was successfully carried out.



In Shanghai, which since 1845 has been the headquarters of our Church's mission work in China, there are important churches or chapels in all districts of the native city and of the International Settlement. Most of these churches are self-supporting and all of them have Chinese clergy.

Important work is also carried on in the busiest part of Hongkew at St. Luke's Hospital for men, which has served for sixty years, caring for an average of 125,000 patients a year in its ward and clinic services. Its director is Dr. Augustine Tucker, brother of the present Bishop of Virginia. Associated with him are Dr. Harold Morris and Dr. Josiah McCracken, both of Philadelphia. The nursing staff includes Margaret Bender of New York, Elizabeth Falck and Anna Groff of Lancaster, Pennsylvania, Laura Lenhart of Tacoma, Washington, and Rosalie Kerr of Pasadena, California. In addition, there is a staff of twenty Chinese physicians and forty Chinese men nurses.

St. John's Medical School, the first modern medical school in China, is affiliated with St. Luke's Hospital.

St. Elizabeth's Hospital for women and children in the Sinza district, two miles to the west, is under the care of Dr. Ellen Fullerton of Vermont, Dr. Lulu Disosway of North Carolina, and Dr. Margaret Richey of Delaware.

St. John's University, generally regarded as the leading Christian educational institution of China, with a faculty of forty Americans and Chinese and an enrollment of six hundred students, is located in the Jessfield section on a campus of forty acres. Its president is the Rev. F. L. Hawks Pott, D.D., of New York, who serves in China as a representative of and with the support of Calvary Church, New York. Among the faculty are John Ely, Donald Roberts, Willard Porterfield, and Harrison King, all laymen from the metropolitan district of New York.



In the same region is St. Mary's Hall, one of the outstanding high schools for girls in China. The faculty includes Caroline Fullerton of Vermont, Catherine Barnaby and Marion Mitchell of New York. Several other states as far west as California are also represented on the faculty.

The total personnel of our Church in the Shanghai area includes seventy-one adults and thirty-two children.

Its various properties are appraised, for land and buildings, at approximately one and one-half million dollars.

# Dornakal Welcomes American Coöperation

A great future awaits our Church in the area in which we are asked to labor. Christians there already number over four thousand

By the Rt. Rev. V. S. Azariah, LL. D.

*Bishop of Dornakal*

THE METROPOLITAN and I are most thankful that the Episcopal Church has decided to come to the help of the Church of India and to undertake missionary work in my diocese. We rejoice that the negotiations of many years have come to fruition in this way. I wish to say here on behalf both of my diocese and myself what an immense joy it is for us to have the prospect of welcoming your representatives in our midst in the not distant future.

It used to be a matter of concern to many of us that the Anglican Church in India was the only large communion which had to live its life without the contribution America could make to its ecclesiastical thought and life. Seeing on every side signs of the great service that America has rendered, and is still rendering, to the Christianization of India, we have coveted it for us also. The Baptists, the Congregationalists, the Methodists, and the Lutherans have all had, for a century or more, the American counterparts of their Churches, scattered all over India. The debt Christian India owes to America for the innumerable activities to which, through these bodies, it is responsible is literally incalculable. And that is apart from the immense service rendered to India through such interdenominational organizations as the Y. M. C. A. and the Y. W. C. A. The Episcopal Church, however, was alone among the Churches and organizations in this land that had never had that contribution that the young and vigorous Church of the United States could make to Indian Church life. We rejoice therefore that this long-felt loss is now soon to be made good.

May I also give a word of welcome as an Indian? Since March 1, 1930, the Anglican Church in India has been set on its feet as a free and independent branch of the Anglican Communion; no longer the Church of England in India, but from that date *the Church of India, Burma, and Ceylon*; no longer bound by the acts and statutes of the Parliament of Great Britain, and legally tied to the Archbishop of Canterbury, but free to formulate its own constitution, canons, and formularies for the due ordering of its life, worship, and service. It has only just begun its life of freedom. It has still before it the task of "giving a characteristically national interpretation" to the Catholic Christianity that it has received through the Church of England. Who can help us in this task with greater freedom from historic prejudice, with broader outlook in the interests of catholicity and larger sympathy with national ideals in Church life than representatives of a Church that, in its entire history, has stood for the freedom that rightly belongs to a regional Church—the right to develop in accordance with its own national genius.

For these reasons, among others, I welcome the announcement that the General Convention has made history in inaugurating this much longed-for coöperation. It is our earnest and constant prayer that out of this beginning will develop a link between these two branches of our Communion which will bring enrichment and blessing to both.

THE DIOCESE OF Dornakal which is to have the honor of the coöperation of the Episcopal Church is a diocese which

## DORNAKAL WELCOMES AMERICAN COÖPERATION

for many years has witnessed very vigorous mass movements. The average annual increase in Church membership during the last decade has been over seven thousand. Whereas the total Christian community (including the baptized, and those preparing for Baptism), was 86,000 in the year 1920, it is now over 160,000. The diocese is organized under the Bishop with three archdeacons, twenty rural deans, one hundred and sixteen priests, and twenty-two deacons, all but nine of whom are Indians. In point of Church membership and pastoral strength the diocese is the largest in India, and episcopal assistance to the Bishop is urgent. The scheme for the appointment of an assistant bishop, accepted by the diocese and the General Council, is for the time being in abeyance, owing to lack of financial provision.

The special features of the diocese are:

1. Unlike any other Indian diocese, only one vernacular is used in the diocese, and all Anglican work in that language (Telugu) is practically confined to the diocese. Responsibility for Church literature in Telugu is wholly on this diocese.

2. The movement that has given such a rich harvest in Church membership has

largely been from among the outcastes, particularly two large communities of the outcaste society. Their past history has been one of social repression, abject poverty, and dense ignorance. The task of raising the converts socially, economically, and educationally falls on the Church. There is great scope for advancing this work through activities for rural reconstruction, village medical relief, coöperative schemes, and provision of adequate educational facilities.

3. The outcaste movement has given birth to a caste movement, which has been vigorously going on during the last five years. So far, over 7,100 have been gathered into the Church from caste communities. The diocese stands alone in having to face the many problems of policy and method that arise out of such a large accession of converts from the upper and middle classes of Indian society.

4. Many parochial organizations exist and help in the work: the Mothers' Union, the Girls' Guild, the Telugu Church Men's Society, the Telugu Church Temperance Society, and the Scripture Union, being among the chief of these.

There are two educational institutions



HOLY CROSS MISSION WELL

At Nandyal where there is a marked increase in the demand for women's education



FUTURE LEADERS

Caste boys serve as leaders and evangelists while attending school

## THE SPIRIT OF MISSIONS

supported by the whole diocese: the Diocesan Divinity School for training the clergy at Dornakal, and the Diocesan Girls' High School, which has just been started at Bezwada, in a small way, to meet a very crying need.

5. In the northern and eastern portions of the diocese there are vast tracts altogether untouched by any evangelistic agency.

6. The two great missionary societies (S.P.G. and C.M.S.) of the Church of England have been working in the area for over eighty years. The Church of England Zenana Missionary Society largely confines itself to caste people in the towns. A few indigenous missionary societies have begun work in small areas. The Indian Christians of the Dioceses of Tinnevely, Travancore, and Colombo have thus come to our help.

7. This is the only diocese with an Indian as its diocesan; and by its age, its freshness, and by its rural conditions, it is more genuinely Indian in characteristic than most of the dioceses. It is ready for experimentation in indigenous forms of Church life and activities.

These characteristics are all so many opportunities for service.

**T**HE PARTICULAR FIELD that has been offered to the Episcopal Church lies in the Hyderabad State. This is an Indian Native State. The ruler, His Exalted Highness the Nizam of Hyderabad, a "faithful ally" of Britain, is a Mohammedan. The population, according to the 1931 census, is 14,437,000, of which 12,173,000 are Hindus, 1,535,000 are Moslems, and 152,000 are Christians.

The field comprises three *talucs* (counties): two east and one north of Dornakal. The total population of this area is about three hundred thousand; Christians number about four thousand—all brought into the Church within the last twenty years. Owing to the recent withdrawal of the Methodist Episcopal Mission, our Church is the only body working in this

area. The Christians are all drawn from two outcaste communities only. Two Indian priests and a number of lay assistants are in charge of the work. This entire district has been directly under the Bishop, the finances being supplied by different societies. But there has been considerable difficulty in raising the required funds and the work has been greatly crippled for want of lay workers and their support. There are today ten villages where the people have begged to be allowed to come in, and are willing to be instructed for Holy Baptism. The call has had to be refused for want of money. The field is new, rather thinly populated, and situated in an area but partially developed, parts of which require pioneer work. Hundreds are calling to us to give them the Saviour, and can be gathered in, if we have the money. (Sixty dollars will support a worker in a village for a whole year.) There is also need for picking out village boys, able to profit by a middle and high school education, who can develop into future workers and Church leaders. Fifteen boys are in a boarding school at Singareni Collieries, the headquarters of this area; but at least three times that number ought to be in school. (Twenty dollars will feed, clothe, and educate a boy for a whole year.)

While this field will be the definite field of the Episcopal Church, the mission has a great future before it. As soon as it can, it will be called upon to take its share in the activities of the whole diocese, particularly in its spiritual and in its institutional activities. There is also scope for inaugurating and developing the educational, medical, and economic activities of the Church in this part of the Hyderabad State. Some day this will be a natural sphere for one of the dioceses into which the present diocese will be sub-divided.

We are keenly looking forward to the day when the Episcopal Church will enter this field and "come to the help of the Lord," and His Church in India.

Next Month—The Church Army in Dornakal



# An American Views the Church in Dornakal

After several days with Bishop Azariah, National Council member leaves diocese enthusiastic over opportunities facing our Church there

By Harper Sibley

Member, The National Council

MRS. SIBLEY AND I are having a most interesting time in the Diocese of Dornakal. Under Bishop Azariah, who is marvelous, reminding me amazingly of Bishop Brent, are four areas: the two oldest supported by the C. M. S. and S. P. G.; the third, supported by Indians, is carried on as an Indian mission from Tinevelly; and the fourth, the area in which our own Church has been invited to work.

Our area comprises three counties with a population of about 300,000 people. While work here is very new there are already some sixty Christian village groups, each with its own teacher-evangelist. There are about four thousand baptized persons and over three thousand more who are being prepared for Baptism.

The enthusiasm and earnestness of these very simple people is perfectly amazing. For five days we traveled about with Bishop Azariah attending Baptisms and Confirmations. During this period we saw 269 taken into the Church, while hundreds and hundreds more are merely waiting for the Bishop's visitation. At Sudhimalla, for instance, some five miles from the Singareni Collieries, we saw

forty-three persons baptized, the very first Christians from that village.

A young farmer, who had worked in Singareni where he had been converted, and his wife had talked with the people until they became interested. Through him they asked for instruction, and a teacher was sent to live in the village.

At the end of eight months forty-three came forward for Baptism. The Bishop cross-questioned them for an hour, and finally was satisfied they knew what they were doing, as well as the main facts connected with the life of Jesus and the Church.

The group was then led to the bank of an irrigation reservoir, where the priest-in-charge of

the area and the teacher presented them to the Bishop for Baptism. Immersion is used where water is available as the Hindus have been long used to the religious significance of bathing—as in the Ganges.

The people will now have a teacher-evangelist living with them, who will teach the children, and also hold a meeting of the Christians every night, teaching and holding services.

Another trip took us to Masulipatam, on the ocean front. Here is located Noble

*MR. AND MRS. SIBLEY are serving as members of the Appraisal Commission sent to the Far East in October, 1931, by the Layman's Foreign Missions Inquiry. Having spent two months in India, the commission is now visiting China and will later go to Japan. Mr. Sibley's article is for the information of our own people with regard to the new enterprise in India authorized by the General Convention of 1931. It has nothing to do with his responsibilities to the Appraisal Commission. His considered statements with regard to the character and success of the work in the Diocese of Dornakal will certainly make many of our people eager to take their share in the \$45,000 guarantee fund which the General Convention made a condition of beginning work in India. Gifts for this purpose may be sent to the Committee on India, 281 Fourth Avenue, New York, N. Y.*

## THE SPIRIT OF MISSIONS

College, a ninety-year-old institution supported by the Church Missionary Society. We sat in at the meeting of the Board of Governors, followed by the Prize Day of the college. It was a most interesting affair, with over four hundred college students—fifty being from the depressed, untouchable class, now Christians—and half as many high school boys—together with graduates, townspeople, and others. A very considerable number of the prizes were won by Christian boys, who, notwithstanding their most primitive background, hold their own with Brahmins here. The classes are all in English, so the boys could understand us, and we them.

The next morning at six-thirty o'clock we participated in a Communion service attended by at least two hundred. Then at eight o'clock came the annual harvest festival, with at least one thousand men, women, and children on hand—all Indians, of course. Many could not find places in the church, and stood looking in through the doors. The service, conducted by Bishop Azariah, assisted by five Indian priests, was in Telugu, but being the Anglican form, we could follow it very well, although the sermon was beyond us.

Everyone brought gifts of the harvest—oranges, bananas, coconuts, gourds, beans, and many other products of the Indian fields, besides two dozen chickens, sheep, and calves. After the service was over, all these goods were auctioned off, and the proceeds were put in the church fund. This is a self-supporting church and is, I imagine, the strongest purely Indian church in the diocese. It is marvelous to see what two or three generations of Christianity can do to these outcasts, formerly hopeless people.

We saw the contrast that afternoon, at a Baptism of a group of men, women, and children from a small village, Kosur, about fifteen miles away. These people were the first Christians from their village, and had prepared themselves without help or instruction from the Church.

They were determined to become Christians, and two or three who could read taught the Gospel story and the necessary facts required for Baptism, and proved themselves qualified when examined by the rural dean.

These rural deans, each having eight or ten villages to supervise, are of course all Indians. The diocese has organized, and provided Christian teachers for over one thousand village schools. Every evening the teacher gathers the adult Christians of that village together for instruction, song, and prayer. And there are to be baptized in this mass movement into Christianity, not only outcaste but caste people as well. This area is the first in India to reach the caste Hindus in large numbers.

Every village must wait a year and study for a year before Baptisms are performed, and then a school for the Christian children is organized as soon as possible. The teacher, a product of the training schools or the college, also is the teacher for the improvement of the whole village. Many of them know something about medicines for the local fevers and beri-beri, as well as some village trade. In the training school near here, every one of the three hundred young men has to select either carpentry, weaving, shoe-making, or agriculture.

The mass movement is only possible because the Anglican Church has been plowing the ground, training teachers and clergy. And now under Bishop Azariah's amazing leadership this Indian-led movement is flowering into one of the most marvelous Christian outpourings of the Spirit of God in modern times. There are 160,000 Christians either baptized or preparing for Baptism—more new converts, I think, than the Anglican Church is making in all the rest of India, China, Japan, and all the Orient put together.

It is enheartening that our Church can have a share in this mass movement, while the spirit is so vital and is touching so many!

Next Month—The Church's Work in Idaho, by William Hoster

# Anson Rogers Graves: Pioneer of the Platte

Sixty-year ministry as priest, missionary bishop, and, in retirement, as vicar, characterized by single note—the steady growth of the Kingdom

By the Rev. Frederick D. Graves

Student Chaplain, University of Nevada, Reno

**O**N December 30, 1931, the Rt. Rev. Anson Rogers Graves, D.D., retired Bishop of the Platte and second in order of precedence in the House of Bishops, died at his home in La Mesa, California. Born on April 13, 1842, in Wells, Vermont, the Graves family moved in his early childhood to a farm in the Middle West. In early manhood he attended Hobart College, where he received his B.A. in 1866, and later his M.A. and LL.D. A graduate of the General Theological Seminary, he was ordained to the diaconate in 1870 and advanced, the following year, to the priesthood. THE SPIRIT OF MISSIONS is grateful to the son of this rugged missionary pioneer for the account of that life which is here published.

**A**NSON ROGERS GRAVES struck the keynote of his whole ministry when in the first year of his priesthood, as rector of St. Luke's Church, Platts-mouth, Nebraska, he organized two missions in neighboring country school houses. But the exposure resulting from driving to these missions brought on a long illness which necessitated his withdrawal from the field.

His next steps took him to Minneapolis as curate of Gethsemane Church, where he came under the influence and learned the methods of that great missionary, David Buel Knick-

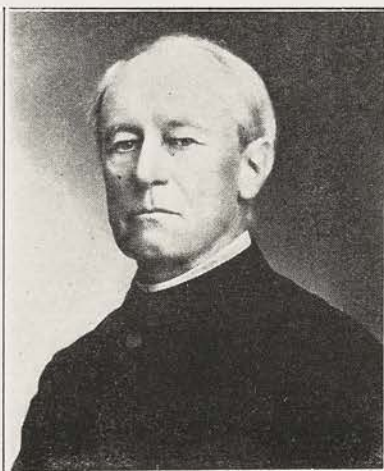
erbacker. It was Dr. Knickerbacker's policy to extend the Church by opening missions on the outskirts of the growing city, and foster them until they became self-supporting parishes. As curate, Mr. Graves had charge of three of these missions and in them, during his first Lent in Minneapolis, he conducted the first preaching missions of the Northwest.

Restored to health, Mr. Graves assumed the rectorship of All Saints' Church, Northfield, Minneapolis, where with the help of seminarians from the nearby Seabury Divinity School, All Saints' became the center of a group of country missions.

Again exposure broke down his health and active tuberculosis set in. Accordingly, with health and courage for such pioneering work gone, he returned to the East to find less exacting work. When he

was restored once more to health he undertook the rectorate first in Littleton, New Hampshire, and later in Bennington, Vermont. In each of these places he resumed the plan of opening missions in neighboring villages and country school-houses. One of those which he inaugurated in New Hampshire is now a parish.

In 1883 he succeeded Dr. Knickerbacker (now become Bishop of Indiana) as rector of Gethsemane Church, Minneapolis. Here his



ANSON ROGERS GRAVES, 1842-1931  
First Missionary Bishop of the Platte

## THE SPIRIT OF MISSIONS

energies were largely directed to financial problems. A new church, whose walls were about ten feet high, had to be completed, and a seemingly impossible debt lifted. During the seven years of his rectorate these aims were achieved, and the parish had grown in communicant strength from 274 to 786.

In spite of the burden which this work involved, with the loyal help of his laymen, Mr. Graves had maintained several missions in and about Minneapolis, and started a new one which became an independent parish within two years.

The General Convention of 1889 selected Mr. Graves as first Missionary Bishop of the Platte and immediately after his consecration on January 1, 1890, he began his great work in western Nebraska. The new Bishop's jurisdiction was a vast territory, recently populated by homesteaders. The Church was represented by four parishes and two missionaries. These were served by four railroads running east and west. Along these railroads, at distances which varied from ten to twenty-five miles, were towns, consisting of a few stores, a bank, a schoolhouse, a grain elevator, and the homes of the people who ministered to the economic needs of the farmers.

He visited all these towns by rail, and the inland towns by stage or buggy. Arrived in a town, he would first find a place where he could hold a service, perhaps a schoolhouse, or a lodge hall, sometimes a Methodist Church; then he would put up posters, and advertise the service from house to house. In the evening he held the service, not with Prayer Books, but with leaflets. After service he would enroll all who expressed an interest in having such a Church in the town. In a few years there were missionaries in all the railroad "division towns," each one visiting at least once a month a string of missions to east and west. The railroads were generous with lots, and gradually in the stronger towns small frame churches were built. The Bishop found his old policy of many missions to one priest worked well. With this extended responsibility the clergy were busier, and

happier in their work. If things looked dark in one place, they looked bright in others, so their spirits were kept up. One of the clergy, the Rev. J. M. Bates, serving eighteen missions about Valentine, presented one year more candidates for Confirmation than the rector of the largest parish in the State. Twice each year Bishop Graves visited every mission with the missionary, and called at every home where the people were interested in the Church. In much of the pioneer work the present Bishop of Western Nebraska, the Rt. Rev. George Allen Beecher, was his companion.

Drought and hard times came. People moved out of the country. Occasionally missions would be left without congregations and new ones must be gathered. The roll of communicants did not grow greatly, yet during the twenty-one years of his episcopate Bishop Graves confirmed 4,013 candidates.

When in 1910 advancing years and ill health caused Bishop Graves to resign, there were in the district fourteen clergymen instead of six; twenty-six churches had been built and fourteen rectories. There was a prospering Church school for boys, and an endowment of sixty-two thousand dollars had been gathered.

The age of sixty-eight found Bishop Graves old and broken. His physician feared he might not live through the winter, so the General Convention of 1910 accepted his resignation. Soon freedom from responsibility and a winter in California restored him and spring found him serving as general missionary in the newly erected Missionary District of San Joaquin, and in time he became the vicar of St. James' Mission, Sonora.

Sonora is a town on the west slope of the Sierra Nevada Mountains. Here at the age of seventy-three he purchased and mastered a Ford that he might extend his missionary activities to the villages and ranches that were not too far away, so by foot and by Ford he continued to obey the Great Commission. It was only at the age of eighty-five that he resigned this cure, and was content to retire from his missionary activity.

## Pioneering for Christ on Brazilian Serra

Senhor Francisco Baptista constantly sought means of bringing the Gospel to the people of Rio Grande do Sul and Santa Catarina

By the Ven. Americo V. Cabral

Archdeacon of Porto Alegre

*THE accompanying article was translated from the Portuguese especially for THE SPIRIT OF MISSIONS by the Rev. W. L. Ribble. Mr. Ribble, who was a missionary in Brazil from 1927 to 1929 and is now in the United States on indefinite leave of absence, has consented to translate for THE SPIRIT OF MISSIONS several articles by Brazilian Church leaders.*

**M**ORE THAN TWENTY years ago, while I was rector of Trinity Church, Porto Alegre, Senhor Francisco Baptista dos Santos, a countryman, who resided in the mountainous region of the northeastern part of the State of Rio Grande do Sul, invited me to visit his ranch. He was eager that his neighbors, but little reached or taught by any Christian body, might hear the Gospel.

Senhor Baptista was what we are accustomed to call "a wrestler"; he had won a modest fortune with which he had purchased a ranch, some cattle, a little business concern, and a troop of mules. Transporting his merchandise on the backs of the mules, he crossed and recrossed the *Serra*\* and the plains below, frequently risking both his life and purse in the difficult times of our civil wars.

When he came to me in Porto Alegre, he was beginning to turn to spiritual matters, the first and latent impressions of which he had received as a youth in the home of a Lutheran German colonist, with whom he had worked.

I prepared to accede to the request of the old mountaineer and shortly thereafter, we began work on the northeastern

plateau. Thenceforth Senhor Baptista assisted us greatly in establishing the Church on the summit of the *Serra*.

The Church has two centers on the *Serra*, Casinhas and São Francisco de Paula, in each of which is a chapel and school building. The initial step in this work was taken by the Brazilians themselves. In São Francisco de Paula they purchased an ideally located theater building, fronting on the principal street, and transformed it into a chapel. They also built another chapel at Casinhas. In these two enterprises they received not the slightest material assistance from outside the parish. This demonstrates the moral capacity of our Churchmen on the *Serra*. Above all, the material help which they gave for the support of that work is incalculable. The schools in these two places were the gifts of Churchmen in the United States.

When recently I visited São Francisco de Paula I learned something of the standing of our Church in that town. The prefect was enchanted with the plan I showed him for the construction of the school, and also with the improvements being made on the Church of the Divine Blessing. In addition to our firmness and fidelity to the principles of the Episcopal Church, our work has fortunately escaped from the bitterness of controversy and has earned the praise of persons of prominence. Years ago, Dr. Octavio Rodrigues da Silva, a zealous Roman Catholic, my fellow-student in St. Peter's Gymnasium, told me of the tribute which a Jesuit priest had paid to our work on the *Serra*, "having in view the moral difficulties of that people."

\*The great plateau, three thousand feet high, covering the northern part of the State of Rio Grande do Sul. It is the center of a great cattle industry.

## THE SPIRIT OF MISSIONS

This is not all, for in these days of great national disquietude over the religious question, the municipal government nominated the wife of our catechist as assistant teacher in our school, paying her a salary and declaring that this implied no restriction upon our religious program. I believe that our Church must respond generously to these gestures, since not always is the door so open to freedom of religious instruction in Latin-American countries.

Senhor Baptista was a constant source of strength in this work. In his personal life he was most devout; never neglecting domestic worship; not infrequently he conducted divine services in the homes of his friends, where he delivered splendid exhortations. Animated by a desire to render these services more attractive, he purchased a portable organ and secured a music teacher for a member of his family, who helped him with the services.

The periodic commercial journeys of Senhor Baptista included the southern part of the neighboring State of Santa Catarina, made famous by the republican invasion of Rio Grande do Sul in 1839.

This region is rich in traditions, dense in population, but poor in culture, and exists in relative isolation. With terrible roads, few schools, few churches and these seldom visited by their ministers, is it any wonder that this hospitable people has remained in the rear on the high road of civilization? In addition, it is cursed

with malaria, hookworm, and in the coastal region, as well as on the *Serra*, there is ever present the terrible disease of elephantiasis. To this folk Senhor Baptista brought our ministers, showing them a land, not of milk and honey, but of suffering and of shadows in which struggles the soul of a people in formation. And each minister penetrating that country feels in his heart the challenge of an opportunity which seldom repeats itself in the history of missions—doors open to efforts along lines traced by the Master Himself. When political leaders ask me what is the position of our Church, I always reply: "Our Church is not here to take part in civil contests, but to serve as a nurse at the bedside of a sick country and to assist it to its feet that it may again make a stand for Liberty."

When Senhor Baptista felt that the burden of his years would not permit him to travel any more, he transferred his residence from the *Serra* of Rio Grande do Sul to Praia Grande on the plains of the neighboring State of Santa Catarina, where at his request, the late Bishop Kinsolving arranged to place a catechist.

Later he moved farther north to Aranguá, near Lake Sombrio, where his house was the most advanced mission post of our Church in that region. At his death in March of last year (1931), he was urging the Church to send workers to this city.



A CONGREGATION GATHERS FOR WORSHIP ON THE *SERRA*

Early in the morning neighbors from far and near gathered at this simple dwelling for the Holy Communion. Bringing the Gospel to such groups was a dominant force in the life of Senhor Baptista



## Jottings from Near and Far



THE HON. William R. Castle, jr., a member of the National Council, contributes the leading article to the February *National Geographic Magazine*. Mr. Castle, who was formerly the American Ambassador to Japan, is now Under Secretary of State. His article *Tokyo Today* illustrated in the *Geographic's* usual style is a vivid picture of life in the capital of the Japanese Empire which many Churchmen will find of especial interest and value.

\* \* \*

ON FEBRUARY 2 a severe earthquake shock badly damaged the City of Santiago de Cuba on the southeastern coast of the island. First reports announced that the city had been wiped out and that fully a thousand people had lost their lives. Bishop Hulse is able to report that fortunately the loss of life was much less, though fully two-thirds of the buildings in the city were wrecked. He says:

Nearly all the buildings around the central plaza were so racked that they will have to be torn down. This includes the Roman Catholic Cathedral (the oldest church in Cuba), the Hotel Venus and the Hotel Casa Granda; and the Club San Carlos.

The Rev. J. C. Mancebo reports that the front of the house in which he lives was thrown over and some of the inside walls damaged. San Pedro escaped untouched. San Lucas in Sueño was damaged. St. Mary's was damaged slightly; one wall will have to be torn out and rebuilt. It is difficult to say yet just how much these repairs will cost, but I think that they will be relatively small.

Commerce is at a standstill in the city and people are flocking out of it as rapidly as possible. Fortunately the weather has been mild and there has been no rain.

\* \* \*

THE CHURCH of the Nazarene in Livramento, in the southwest corner of Brazil, is a missionary-hearted parish. Although it is doing a large and important work within the city, it has been reaching out to a suburb where an American packing company has a plant.

Through the efforts of the local people both in Livramento and Passo da Carolina, supplemented by a gift of five hundred dollars from our American Church Building Fund, the erection of the *Capella do Salvador* has been made possible. Money gifts were supplemented by gifts of tile, brick, and labor. The constructor reduced his own compensation by twenty-five per cent. The stone for the foundation was quarried on the land at a cost of ten dollars.

The new building of brick and cement, replaces a ramshackle wooden building that could not, under any circumstances, make an appeal to the people. It occupies a fine site on the main road from Livramento into the interior of the State of Rio Grande do Sul and will be a silent witness to very many of the preaching of the Gospel. (See page 169.)

\* \* \*

THE MACMILLAN COMPANY as American agents for the Society for Promoting Christian Knowledge, has issued *Service Book for Schools* (\$1.25), a convenient, easily followed collection of thirty-five brief services for congregations of young people wherever they gather for worship. The English edition which was prepared by the headmaster and some of his colleagues in St. George's School, Jerusalem, was edited for American use by the Rev. John W. Suter, jr., Executive Secretary of the Department of Religious Education.

THE SPIRIT of MISSIONS wishes that it might have an opportunity to lead groups of young people in some of the services as the collection seems one of the best that we have seen.

\* \* \*

ON A RECENT visit to the Indian Reservation at Moapa, Nevada, Bishop Jenkins confirmed two Indian women in the first Confirmation service ever held in St. Matthew's Mission.

## SANCTUARY

*It is written, Thou shalt worship the Lord thy God and him only shalt thou serve.*

**W**E ARE TOO much troubled about transitory things . . . We are not set on fire to grow better every day; and therefore we remain cold and lukewarm . . . When any small adversity meeteth us, we are too quickly cast down. If we would endeavor like brave men to stand in the battle, surely we should behold above us the help of God from Heaven.—THOMAS À KEMPIS.

*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

**A**NOTHER LENT is passing into the years. As Holy Week approaches, we bid your prayers that this year its blessings may increase a thousandfold to heal the troubled world.

That the world may be brought to study and to practice anew the following of Christ.

That all who call themselves Christians may know the significance and the responsibility of their name.

That all who respect and reverence Christ's character may themselves seek to imitate it.

That those who attempt to follow Christ may use and not neglect or despise his appointed means of prayer and sacrament.

That the disciples of Christ in all places may surrender themselves wholly to his obedience and reflect his glory.

That we may remove from our own lives every hindrance to the manifestation of the love of God and the power of God.

**A**BOVE ALL THINGS ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us miserable sinners who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life.

**A**LMIGHTY GOD whose blessed Spirit alone can give us the vision of great undertakings and the power to accomplish them: to all Christians give grace, we beseech thee, that we may see the glory of the work which thou dost commit to us, and in the strength which thou suppliest may labor for its fulfillment, through Jesus Christ our Lord.

**O** LORD GOD of Israel, *there is no God like thee, in heaven above or on earth beneath, who keepst covenant and mercy with thy servants that walk before thee with all their heart.*



# 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*

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## Meeting of the National Council

THE ANNUAL MEETING of the National Council held February 3-4 gave its major attention, of course, to the crucial financial emergency confronting the Church's Mission as set forth elsewhere in this issue. (Pages 141-5).

### PERSONNEL

THE ORGANIZATION OF the Council for this triennium was completed by the appointment of Lewis B. Franklin, D.C.L. as Second Vice-President, and the election of the Rev. Franklin J. Clark as Secretary.

The Hon. Burton Mansfield who had presented his resignation at the December, 1931 meeting, insisted upon the acceptance of his decision to withdraw from the Council's membership, and his resignation was accepted with deep regret and marked appreciation for his more than thirty years' service to the Church. To fill the vacancy caused by this resignation the Council elected the Hon. Philip S. Parker of Brookline, Massachusetts, to serve until General Convention of 1934. Mr. Parker was a member of the National Council, 1923-5 and since 1926 has been an additional member of the Department of Missions.

The resignation of Mr. Louis F. Montague of San Francisco, California, was presented, but the Council requested that he reconsider his request and if possible retain his membership.

Additional members of several Departments were appointed as follows:  
Field Department:

The Rt. Rev. Philip Cook, D.D.

Domestic Missions:

The Rev. William E. Porkess, D.D., and Mr. Alexander Weddell.

Religious Education:

The Rev. Elwood S. Haines, Mrs. Matthew S. Higgins, Miss Elizabeth Webster, Miss Mary Townsend, and Miss Marguerite Ogden.

The Presiding Bishop also announced the assignment of Mr. John S. Newbold to membership on the Advisory Commission on Ecclesiastical Relations.

The small staff of the Field Department was augmented by the appointment of the Rev. Eric M. Tasman as a General Secretary. Mr. Tasman who has been rector of St. Paul's Church, Lansing, Michigan, since 1926, has in addition to his successful parochial ministry taken a large interest in the work of International Rotary.

The Council welcomed the Rev. Goodrich R. Fenner, newly elected Secretary for Rural Work in the Department of Christian Social Service, who on February 1, had entered upon his new duties.

Among the visitors to the meeting were the Bishops of Albany and of Haiti, and Dr. A. W. Tucker of St. Luke's Hospital, Shanghai, who spoke briefly to the Council on his work.

## THE SPIRIT OF MISSIONS



THE REV. GOODRICH R. FENNER  
Secretary for Rural Work, Department of  
Christian Social Service, who assumed office on  
February 1

### DISARMAMENT

**R**ECOGNIZING THAT ITS sessions were being held as the Disarmament Conference was convening in Geneva, Switzerland, the National Council at the behest of the Department of Christian Social Service, adopted this resolution:

In the light of the fact that the General Disarmament Conference has just begun its sessions in Geneva; and in the light of the grave menace of militarism in the Far East, the National Council desires to emphasize again the resolution of the General Convention of 1931 urging an immediate substantial reduction of armament of all nations of the world.

### UNEMPLOYMENT

**A**LSO AT THE suggestion of the Department of Christian Social Service, the National Council considered the question of unemployment and adopted these resolutions:

**WHEREAS:** General Convention, meeting in Denver, unanimously adopted a resolution on unemployment relief urging all Church members to coöperate actively with local agencies, and

**WHEREAS:** The Committee of Twenty-one appointed by the General Convention to consider national and world problems embodied in their

report on industrial dislocation that it is becoming increasingly evident that some method must be found to provide security for workers in industry as a permanent preventative for unemployment, and

**WHEREAS:** The Committee of Twenty-one affirmed that in the matter of unemployment reserves it may be necessary to follow a course of legal compulsion if voluntary unemployment insurance is not provided, and

**WHEREAS:** Seventy per cent of the total amount raised to meet the present unemployment crisis has come from public funds, which the taxpayer ultimately must pay, therefore be it

**RESOLVED:** That the National Council goes on record as emphatically endorsing the principle of unemployment reserves and urges that where such reserves are not voluntary the necessary legislation be enacted to make compulsory the establishment of such reserves, and

**FURTHERMORE,** That the Council requests the Department of Christian Social Service to provide for clergy and laity such data as shall enable them to give intelligent and sympathetic consideration to this project.

### BISHOP GRAVES

**I**N RECOGNITION OF the recent completion of fifty years' service in China by the Rt. Rev. Frederick Rogers Graves, Missionary Bishop of Shanghai, the National Council by a rising vote directed that an expression of appreciation for this distinguished term of service be sent to the Bishop.

### Crisis Will Deepen Faith

**H**OSPITALS AND CHURCHES will severely feel reductions just when China, in the midst of famine, political insecurity, and other manifold distresses, increasingly welcomes comfort and hope of the Christian message. Workers and Chinese particularly hard hit because of rapidly mounting living costs. We pray that our sharing in the effects of the world crisis will deepen our faith, hope, and love.

LOGAN H. ROOTS,  
*Bishop of Hankow.*

# Domestic Missions

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

THE COMMITTEE of National Council appointed to carry out the instructions of General Convention for the proper celebration of the bicentennial of the birth of George Washington by the Church is receiving letters from all parts of the country enthusiastically endorsing the plan, and giving accounts of the various diocesan arrangements for special services. In many parishes and missions the special form of service suggested by the committee will be used. The suitability of *A Litany for Our Nation* for these special services is also widely recognized.

One bishop writes: "I am instructing my clergy to hold special services February 21, and reminding them of the desirability of holding services on the other national holidays, stressing Washington the Churchman." Another writes, "I am ordering five hundred copies of the Bicentennial Service." Another, "I am urging the use of *A Litany for Our Nation* during Lent."

This is all very encouraging to the committee, and indicates a willingness to pause in a period of national stress to do honor to a great soldier-statesman, who was our first president. In these days of superficiality and false values it is a wholesome experience to do honor to a Christian gentleman and Churchman, whose life and character need emulation and emphasis.

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MISS ALINE CONRAD, our missionary at St. Anne's, El Paso, Texas, reports that on January 26 work was begun on the new wing of the mission building, provided by the U. T. O. of 1931. This will add materially to the value of the mission as a social service agency among the Mexicans on this side of the border. Now, we must have a chapel and a priest-in-charge. Miss Conrad adds:

We had seventy people here for a service Christmas evening. When one considers that

it was a service without a minister, that it was held in the kindergarten without the dignity or impressiveness of an altar, that it was Christmas evening, and that nothing was given to those who came, it seems to me most encouraging.

Plans are already underway, and we hope the time will not be too long before Miss Conrad writes that ground is being broken for the chapel.

\* \* \*

ON FRIDAY MORNING, February fifth, at half-past nine o'clock, the Rev. Duncan Grant Porteous was confirmed by the Rt. Rev. L. C. Sanford, Bishop of San Joaquin, in the chapel of the Church Missions House. Mr. Porteous, who was presented by the Rev. Artley B. Parson, has been a clergyman in the Methodist Church for the past fifteen years. He will immediately prepare for Holy Orders, and meanwhile will be in charge of St. Paul's Mission, Visalia, California, in the Missionary District of San Joaquin.

A group of officers and members of the Church Missions House staff were present at the service.

\* \* \*

AFTER A VISIT to Church Missions House, a retired missionary bishop wrote:

I cannot think of any place where the comfort and peace and joy of Christ's religion could be more ready to be shared than at "Two eighty-one." There is an atmosphere there unlike that of any other place I know. God bless you every one.

\* \* \*

HEARTY THANKS to all those who sent the beautiful things for our domestic missionary window display at the Church Missions House. The exceptional variety of objects tastefully arranged attracted an unusual amount of interest and resulted in many inquiries. Those who were kind enough to make this display possible helped immeasurably in calling attention to the possibilities and the products of our work in continental America.

# Foreign Missions

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

## Across the Secretary's Desk

"WILL THE CHURCH be able to supply the funds for opening work in India in spite of these hard times?" That is not an unnatural question. Answers to it are coming to the Department in the form of gifts from people who say how happy they are that the General Convention decided to authorize work in India and how happy they are to have a hand in providing the \$45,000 guarantee fund.

Here is a lay deputy to the General Convention who voted for India and backs his vote with a \$5 annual subscription for the three-year period. He adds:

I wish I might include my subscription in one of the higher grades, but like many others at the present time I am jobless, and, being past sixty years of age, expect to remain in the ranks of the unemployed.

A Southern woman, a member of the Woman's Auxiliary, having decided to give a dollar a year in addition to all other missionary gifts, tells nine others about it and sends a check not for one dollar but for ten dollars.

So the answer to the question is, "Of course the Church can and will make the resolution of the General Convention effective."

\* \* \*

HERE IS GOOD news for the friends of St. James' Hospital, Anking, as well as for the five million Chinese in the region served by the hospital. Dr. Harry B. Taylor writes:

On December 22 spent a very happy Christmas in familiar surroundings. This was extremely providential—our getting back into the big building—as on December 28 a terrible accident happened just above the city. A launch blew up and scalded a large number of people. Forty-four were brought to us and we were able to throw open one of the wards and care for all who needed attention. It was a difficult situation and had we not been in the big

building, it would have been impossible to handle it. The scene was indescribable and the sufferings of the scalded cases were terrible. Twenty-seven of the forty-four died, most of them just after admission. We still have sixteen cases in the hospital, all of whom ought to recover. None will be blind.

\* \* \*

THE VESTRY OF an eastern parish, faced with the necessity of making some reduction in the parish budget, has decided to notify the diocese that it will give nothing in 1932 on its quota for diocesan and general work. It has also arranged for the discontinuance of the parish telephone. The weekly calendar of the parish comments that the vestry has evidently decided to "cut out our two connections with the outside world, namely, missions and the telephone."

\* \* \*

THE CHURCH IN Japan recently suffered heavy loss through the death of Judge Fujita, president of one of the six Japanese Courts of Appeal. He was one of the mainstays of the Church in the suburb of Kobe where he made his home, serving as church warden and occasionally as a lay evangelist.

\* \* \*

REPORTS FROM CHINA indicate a steady growth of communism in most parts of the country. This tendency towards radicalism suggests the possibility of a return to the regional militarism that characterized the decade, 1916-1926. It still exists, to a considerable extent, in the west and north. The outlook for internal peace in China is therefore far from being as hopeful as China's friends would like it to be. The alternative of militarism seems to be an extending communism which would inevitably bring civil warfare in its train. The reported capture by a communist army of the great city of Nanchang in northern Kiangsi is a

## THE NATIONAL COUNCIL

serious threat to the middle Yangtse region. Nanchang is about ninety miles from the river and is connected with the port of Kiukiang by railroad.

\* \* \*

IF ANYONE STILL thinks of Alaska as the land of perpetual ice and snow he should read the report of the Governor to the Secretary of the Interior. In places like Juneau, Ketchikan, Sitka, the temperatures range between the minimum of zero and the maximum of eighty-one degrees. Alaska has seventeen incorporated towns with property assessed at more than twenty-six million dollars. For many years the fisheries have been Alaska's greatest source of wealth, rising to a high of more than fifty million dollars, and averaging about forty million dollars a year.

\* \* \*

CABLES FROM ALL three of our dioceses in China assure us of the safety of the members of the mission staff. In accordance with consular request, Bishop Graves has called in the women and children from Nanking to Shanghai. It is probable that before this issue of THE SPIRIT OF MISSIONS is off the press, similar action will have been taken with regard to Soochow, Wusih, and Changshu (Zangzok).

Bishop Roots reports that while the Wuhan area does not anticipate disturbances reflecting the state of war in the Shanghai region, the rural sections in the Diocese of Hankow have very largely gone communist. Some apprehension has been felt about a communist movement on the Wuhan cities but so far this has not occurred. The Bishop is able to report that the mission work in the cities is going on normally, with all members of the staff safe and well.

Bishop Huntington, returning to China after furlough, has left his family in Honolulu in accordance with advice received from the Rev. Lloyd R. Craighill, who is acting for the Bishop in diocesan matters.

A GENEROUS VIRGINIA layman has given ten thousand dollars to replace the worn-out Bishop Williams' Memorial Cottage of the Widely Loving Society, Osaka, with a new building. The society is composed of Japanese Churchmen and women who conduct an orphanage on the outskirts of Osaka, Japan's great commercial capital.

\* \* \*

A FRIEND IN Japan who has returned to Tokyo after an absence of three years and who recently made his first visit to Tsukiji, where the new St. Luke's Hospital buildings are in the course of erection, writes:

I cannot begin to tell you the thrill I received on my first visit down there when I rounded a corner suddenly and saw this magnificent new Christian hospital rising up from a place which I remember as only destroyed and broken-down buildings. There has never been anything that we have done in Japan that seems to have created a better understanding of the whole Christian program than in the actual building of this magnificent humanitarian project.

Another thing that made me very happy was to see how well Dr. Teusler looks. Although he continues to be as busy as he ever was, he did, from all reports, take time off to play a little this past summer, and the way his face has filled out certainly shows he has been giving pretty good care to his own physical well-being.

### *With Our Missionaries*

#### ALASKA

Mr. George Whittlesey volunteering for work in Alaska sailed February 23, on the *Alemeda*.

#### CHINA—HANKOW

Mr. and Mrs. Arthur J. Allen and four children sailed on February 21, from Los Angeles, on the *President Wilson*, to take up work in Hankow.

#### JAPAN—KYOTO

Miss Thora Johnson, returning after furlough, sailed February 26 from San Francisco on the *President Wilson*.

#### JAPAN—TOKYO

Miss Mary McGill of the Kusatsu Leper Colony sailed, after furlough, on February 13 on the *Alaunia* for England, whence on March 11, she will sail for Kobe on the *Ranpura*.

Miss Gertrude Heywood of St. Margaret's School, Tokyo, sailed February 24 on the *Hiyo Maru*. Miss Heywood had been in the United States on account of her mother's illness, which proved fatal.

# Christian Social Service

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

THE NEW MARRIAGE canon, effective January 1, has placed upon the clergy a definite and reiterated responsibility for the instruction of people coming to them to be married. To assist the clergy in meeting this obligation the Department is about to send to them an annotated bibliography on the subject. It will include suggestions of books for the clergy, for parents, for young people, and for those about to be married.

\* \* \*

THE VACANCY ON the Department's staff occasioned by the absence of a Secretary for Rural Work was filled on February 1 when the Rev. Goodrich R. Fenner took office. Native of Texas, and graduate of Texas Agricultural and Mechanical College, he has spent his entire ministry in that great State. He brings to the Division for Rural Work a personal understanding of the special contribution which the Church is equipped to give to small town and open country and is well fitted to build strongly on the foundations which are laid.

\* \* \*

IN CONNECTION WITH the annual meeting of the National Conference of Social Work, the twelfth Episcopal Social Work Conference will be held at Hotel Pennsylvania, Philadelphia, May 13-17. This hotel is the most convenient one within walking distance of the Auditorium in which the National Conference is to meet.

The Hotel Pennsylvania has given members of the Episcopal Social Work Conference a special rate of three dollars a day for single room with bath and five dollars a day for double room with bath, provided that Churchmen writing for reservations *quote these rates and the name of the conference*. Otherwise they will be charged the hotel's regular rates.

Early reservation of hotel accommodations is advised as no more than forty single rooms can be guaranteed by the

management. Reservations should be addressed to Frank J. Dollaghan, Assistant Manager, Hotel Pennsylvania, Chestnut and Thirty-ninth Streets, Philadelphia, Pa.

\* \* \*

ST. BARNABAS' CHURCH in the Kensington section of Philadelphia is a good example of the small parish "finding its community." Working in close cooperation with the local Family Welfare Agency it has been utilizing its parish house equipment for the regular and careful feeding of a picked group of undernourished children. Arrangements have also been made that expectant mothers may receive proper prenatal care and counsel. The Rev. Albert W. Eastburn is rector of St. Barnabas'.

\* \* \*

TO CLERGY AND parish visitors serving families faced by the vital problem of emergency nutrition the following statement is commended:

Divide the food money into fifths:  
one-fifth, more or less, for vegetables and fruits;  
one-fifth, or more, for milk and cheese;  
one-fifth, or less, for meats, fish, and eggs;  
one-fifth, or more, for bread and cereals;  
one-fifth, or less, for fats, sugar and other groceries.

The authority is Miss Lucy H. Gillett, Superintendent of Nutrition Bureau, Association for Improving the Condition of the Poor, New York City. She also adds:

The smaller the amount of money the more essential are whole grain bread and cereals. Reduce meat, fish, and fats before cutting down on milk or vegetables.

\* \* \*

DURING LENT St. James' Church, Milwaukee, is the scene of weekly lectures on social service arranged by the Social Service Mission of Milwaukee County. Experts were chosen to discuss live topics for the benefit of Churchmen volunteering to assist the social agencies of the community.

# Religious Education

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

THE PRESENT IS A time when the Church is insisting upon constructive leadership, especially in her work of educating her children and young people. There is a very decided interest manifested today in the selection and training of leaders and teachers. As never before the Church is conscious of eternal growth in all education, and is no longer willing to depend upon the rise of accidental, even if heroic, teaching-power to develop in her children and young people that fullness of life which our Lord came to reveal.

In times past there have been many wonderful teachers, but most of them came to their positions not by reason of any outstanding talents or capacities in that line, but rather from a willingness to do a hard job which nobody else would do. This was indeed commendable, and much wonderful teaching resulted therefrom.

Teachers for the most part offered themselves for the work. This procedure was not following our Lord's example, for He chose, even drafted, His leaders, whom He was careful to try out and train later. Today in an up-to-date diocese only the best can satisfy the demands and responsibilities of a growing department of religious education.

Sometimes we hear the expression, "a born teacher or leader"; but it should be remembered that they are not born made. All the talents and capacities they may possess must be trained and developed to insure the highest efficiency. Therefore, as never before, Churches today are concerned with how to prepare a program of training teachers and leaders. The Macedonian call, as in the early Church, is: "Send us a leader!"

How can this great need be met? The work of the diocese or parish is such that we cannot depend wholly upon one leader, no matter how good he may be. We must enlist the services of a number of

lay leaders, and from time to time it will be necessary to multiply their number and their efficiency. This we can best do by providing for them training-centers under the leadership of trained supervisors who will advise and help them.

In surveying the field for developing future leadership in many dioceses we find the following agencies at work in the educational program: the Church school, week-day sessions of the Church school, the vacation school, the study class of the Woman's Auxiliary, the young people's study program, the teacher training class, the intensive institute (various kinds), the occasional class taught by the rector or other capable leader in the diocese or parish, and our various summer schools. Surely such an extensive program of training should not be haphazard, but under the skillful planning and direction of a professionally trained director of religious education who will work in coöperation with the bishops and rectors to bring the participation in such a program up to the highest standards. This director should not be merely an assistant to the executive force of the diocese; should not do the work of the other leaders, but should be an adviser to them—helping them to do their work better. His work should be to supervise the whole program.

Dioceses often complain that they have no leadership. This is obviously not true; the latent leadership is there, ready to be developed under wise supervision. Each diocese should look to the future and take seriously this need of leadership, calling upon its younger members to enter a definite system of training, and providing for them such wise and skillful supervision that under trained leadership the Church of the future will function with the desired influence in the lives of its members.

The key person to answer this call for leadership seems to be the diocesan direc-

tor of religious education, a professionally trained man or woman, with adequate salary, who in turn will meet with, advise, and help the other leaders throughout the diocese; one who will plan teacher training centers with real training experiences participated in by the teachers. These training classes must be carefully planned with the needs of each school or group in view. The goal should be to make some definite improvement in each group of local teachers and schools.

This program of leadership will not be a thing of rapid growth. It takes time. Often a background must be created. The laws of educational psychology, the ways in which Christian character develops, many precise facts, must be mastered, and if possible experienced. The program will be largely experimental and subject to change, for change always accompanies growth.

It seems logical that each diocese should take the lead in its own program of leadership, with the help of its diocesan director of religious education.

A few years ago we started out with three or four provincial summer training schools for Church workers. Now these summer schools have greatly increased in number. Many dioceses find it practical to hold their own summer training schools where diocesan leadership is being discovered and trained.

The leadership training section of the Department of Religious Education of the National Council stands ready to assist and advise, by correspondence and literature and personal visits, the diocesan institutes and summer schools. The Department also desires to keep in close touch with diocesan leaders by listing their names in the national office, by issuing credits which lead to a diploma for work done in training centers, and by sharing with them the successful experiments and work of others throughout the Church.—MABEL LEE COOPER.

*This is the fourth article in a series on how the diocesan department of religious education may provide sound leadership through a well-considered program.*

## Adult Education

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

THE MOST IMPORTANT function of the Church is religious education, that is, leading people more fully into the experience of the Christian life. The best education is not that which people receive by reading or listening, but that which they receive by doing. The best education is self-education.

The various organizations of the parish are most important educational agencies and should be used as such. We often point out the activities in which these organizations are engaged and we take justifiable pride in the results of their work. But the most important results are not in the external visible achievements; the most important results are in the education which the members of the organization receive. And the value of these organizations may be greatly increased if we recognize them as educational and plan to develop this aspect of their work.

The most important and valuable characteristic of a women's guild is not that it raises money for the parish, but that in its work women are trained to work together. The bonds of friendship are woven in guild meetings and the life of many a woman is enriched in Christian fellowship. To learn how to bear one another's burdens is to receive Christian education, and this is being done in hundreds of women's gatherings. The rector or guild president who can so direct the life of the organization that women learn the blessedness of Christian friendship and the joy of Christian service is doing a great educational work even though not a book is opened nor a lecture given. A guild which quarrels is a detriment to the Kingdom of God no matter how much money it raises. A guild in which the members work together, in which they learn to help one another and love one another, in which they lose themselves in a common service to Church or community, is a rich blessing even though it never raises a dollar.



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The same principle applies to every parish organization.

The women of the guild will receive better education in social problems from a program of active social service in the community than they will from any textbook, and they will enjoy it more.

The Woman's Auxiliary has done splendid work by coupling together service and study. Sewing for a hospital in the mountains or for an Indian school may be a means of stimulating the imagination, enlarging the horizon, and awakening social emotions. Merely to sew with a needle is to work, but to sew with the imagination alive as to the destination of the garments is to receive education.

The rector who is discouraged because he cannot get his people to attend study classes need not write himself down as a failure in adult education. He can so organize and direct the work of the parish guild that every member of it will receive an education in social attitudes, and an education in world affairs outside the parish. This is true education, the making of happy adjustments to the world which touches us immediately and to that greater world which we do not see at our doors but in which we are all involved.

### Young People

Miss Sallie H. Phillips, *Associate Secretary*  
2224 R Street, N.W., Washington, D. C.

LEADERS COULD NOT do better than to read thoroughly and then recommend to their young peoples' groups three recent books: *On Being Alive*, by W. Russell Bowie; *Twenty-One*, by Erdman Harris; and *Portrait of a Carpenter*, by Winifred Kirkland.

*On Being Alive* is a most satisfying book and eminently suited to leaders in religious education as it deals so clearly and beautifully with the essentials of living. Living is an art that few of us have mastered and this book should be of tremendous stimulus in leading discussions and helping to solve the problems with which the leaders in young peoples' work constantly find themselves perplexed.

### Read a Book

**A** HISTORY of Indian Literature, from Vedic Times to the Present Day, by Herbert H. Gowen (New York, Appleton, 1931), \$4.

The impending inauguration of work in India by our Church gives a peculiar timeliness to this popular account of Indian literature. Dr. Gowen, in addition to his work as Professor of Oriental Languages and Literature in the University of Washington, has taken a large interest in the Church's work among Orientals on the Pacific Coast and is on the staff of Christ Church, Seattle.

A distinguished Orientalist, Dr. Gowen, in the present volume, ranges over the whole field of this rich and intensely interesting literature. After a general consideration of the background in India's economic and social systems, he proceeds with a discussion of the rituals, philosophies, and religious treatises, the epic and lyric poetry, romance, drama, and history, bringing the story down to the work of Rabindranath Tagore and other contemporary writers.

And in speaking of problems we are fortunate in being able to recommend to boys and young men Erdman Harris's *Twenty-One*. Mr. Harris has proved himself exceptional in his ability to write just this sort of book, filled with sound information in such a subtle kind of way that its readers (especially boys between the ages of fifteen and twenty-five) doubtlessly find themselves fascinated before they realize that the contents are meant for them. Every problem that confronts the man around the age of twenty-one is presented and analyzed in a clear understanding manner.

The third book, *Portrait of a Carpenter*, though in no sense a life of Christ, is one of the most beautifully written books, and interesting studies, of those years in the life of Jesus about which little or nothing is known, that has come to our attention. Miss Kirkland has based her book upon a carefully studied knowledge of the times in which He lived, and with this knowledge has woven a living portrait.

### Missionary Education

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

**T**HE *Japan Handbook* is out of print. In order to issue a new edition soon I am urgently in need of a few copies of the *Handbook* for revision purposes. Will any reader of THE SPIRIT OF MISSIONS who has a copy of *The Japan Handbook* which he can spare, please send it to the Rev. Arthur M. Sherman, 281 Fourth Avenue, New York, N. Y.?

\* \* \*

**T**HE PRESENT EMERGENCY in the Church's missionary work, due to the decreased financial returns from the people of the Church, should impress deeply upon our minds and hearts the need for and importance of missionary education. The diminished pledges for the Church's program this year do not mean that there is no money to support the Church's work at home and abroad. It does mean that many who have been giving have diminished incomes and that their giving power is reduced, but at the most this applies to fifty per cent only of our people. We are told on good authority that fifty per cent of the members of the Episcopal Church are not giving anything to the support of the Church's missions or even to the support of their own parishes, and moreover that our total average giving to the support of the Church's work is only two per cent of our incomes. We stand way down in the list of the Christian people of America in the percentage of our income which we are giving to the support of the Church's Mission.

Our reduced budget this year means not only cuts in salaries for all our missionaries as well as for our staff at the Church Missions House, but also for all of our native pastors, Bible women, and helpers throughout the world. It means reduction in the work and efficiency of our missionary institutions; it means a closing of many doors of opportunity through which the Lord of Life might pass, and all this is not because we have not the money but because we are not as a whole a missionary-minded Church. We do not believe it is because

Churchmen have less religion, or are more selfish, or are more disobedient to the commands of our Lord than are other followers of Christ. At least we hope this is not the case, but we do believe that as a Church we do not know what the needs of the world are, or how the Church is trying to meet them. We cannot but be impressed more deeply than ever at such a time as this that the task of making Christian people really Christian, *i. e.*, more eager to help others to the fullness of life, is a process of Christian education. And in that process there is involved a knowledge of the facts. Nothing can take the place of an acquaintance with missionary facts and literature. Education is, however, something far more than a knowledge of the facts. In all our work of missionary education let us remember that the goal is a sense of the responsibility and the privilege of service. An educated Chinese said to me some years ago that he was not a Christian though an admirer of Christ. He then went on to say that Christian people, as he observed them, are very willing to worship Christ but far from willing to do what He tells them to do.

There will be an immediate effort to secure additional funds so that there shall not be a greater reduction of our work than at present. This greater reduction is threatening in the near future unless the situation improves. All of us who really care about what the Church is seeking to do are going to do all we can to help the Church in this emergency. At the same time we realize that in the long run the only guarantee against the repetition of such situations is to increase in the Church the attitude which puts the Kingdom of God first in our lives. As we work to meet the present need we must keep our eyes on that more distant goal of a whole Church awake and alive to its missionary nature.

Let us therefore, pastors, teachers, parents, all who are engaged in this work of missionary education, dedicate ourselves anew to this great task of missionary education upon which the ultimate triumph of the Kingdom must depend.

## THE NATIONAL COUNCIL

### College Work

The Rev. W. Brooke Stabler, *Secretary*

CHRIST'S LIFE OF victory through defeat has ever been the cardinal glory of the Christian way of life. Therefore, these very times of duress give cause for boundless hope as we seek to push forward the frontiers of the Church in college and university centers. From all sides come reports that the time is most propitious. Students have never been more receptive as they look with wistful wonder upon a battered world. The materialism of former days has crumbled under their very eyes. It is dawning upon them that circumstances are proving beyond the shadow of a doubt that Christ's way is the *only* way after all.

Finances may be bad but there is no depression of the Spirit. There can be no retrenchment! If the students of today are to move the world of tomorrow (as we have ever maintained), we cannot afford to lose this opportunity pregnant with hope. "The way is clear; go forward."

The Secretary for College Work writes this advisedly after an extensive trip of five weeks, during which time twenty-seven institutions in Idaho, Washington, Oregon, California, Nevada, Arizona, New Mexico, and Texas were visited and a number of conferences of students and student chaplains were conducted.

#### CONFERENCES

IN ADDITION TO the two conferences to consider Christian service which are to be held at Tallahassee, Florida, April 8-10, and at Windham House, New York, March 4-6, St. Margaret's House in Berkeley, California, will have its third annual Conference for College Women on Vocations Within the Church the week-end of March 18-20.

The emphasis this year is to be on social service, although there will be periods devoted to the fundamental principles involved in finding a vocation, possibilities for work in the Church, and the place of the Church in the life of today.

Students from Stanford, Mills, San

Jose, Fresno, University of California, and University of Oregon are planning to attend. For further information, address Miss Leila Anderson, St. Margaret's House, Berkeley, California.

On February 5-7 a conference on the ministry, for boys in secondary schools, was held at the Virginia Theological School. The Rev. T. K. Nelson, D.D., was in charge.

#### PLAN NOW

I. *For Summer Conferences.* These conferences have often been the climactic experiences in the lives of those students who have attended. A complete list will be published in this column next month.

II. *For Summer Work.* How a student spends his summer is of extreme importance. Write the Secretary for College Work for information about voluntary summer work in centers of vital need.

#### SECONDARY SCHOOLS

I. *Bulletin.* The Department of Religious Education will soon publish a bulletin giving full details about all of our Church's secondary schools. All seeking such information should see their rector or write to the Rev. W. Brooke Stabler.

II. *Survey.* The Rev. William G. Thayer is now visiting schools in the following dioceses and missionary districts: Minnesota, South Dakota, Wyoming, Idaho, Utah, West Texas, and Arkansas. Dr. Thayer is making this trip at the request of the National Council.

III. *Special Study.* At the meeting of the Secondary School Committee it was voted that a special study be made of courses in religious education, especially with a view to more adequate preparation for the "break" into college life. The findings of this study will be sent to all Church schools.

IV. The Secondary School Committee urges that wherever possible college chaplains be invited to secondary schools in the spring in order that they may form contacts with the seniors who are to attend their respective colleges. This step will be of enormous value in coordinating our school and college work and in preventing wastage.

# The Field Department

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

SINCE THE FIRST of last September the attention of the Field Department has been focused on the parishes and missions of the Church, for through the ensuing months the fate of the Church's Program has been largely in their hands. But we have now moved into the place in the Church year when the responsibility for action in the sphere of field work is largely in the hands of the diocesan field departments.

The diocesan field department should now be reconstituted for the year and it has been strongly commended to diocesan leaders that they consider the advantages that may be gained in constituting the field department at this time to continue in office for the entire duration of the triennium—three years.

In this connection attention is again called to the handbook, *The Diocesan Field Department* (2161), published last September. A copy of this handbook, together with a copy of the handbook, *The Every Member Canvass in the Parish* (2162), and the handbook of instructions to canvassers (2163), should be given to every member of the newly constituted diocesan field department well in advance of the first meeting so that they may be studied.

The crisis through which the whole Church, parish, diocese, and National Council, has just passed should not be confused with the major crisis which will be encountered in the Every Member Canvass of 1932. At that time we must endeavor to restore the support of the Church's work in every stage or be prepared to invoke reductions in excess of those already invoked for the year 1932. In parish, diocese, and general Church reserves have been exhausted and in some instances money has been borrowed and it will not be possible to resort to these expedients a second time.

A fine illustration of early preparation

for the next canvass is that furnished by what is taking place under the leadership of the Rev. Charles W. Shreiner, dean of the Chester Convocation of the Diocese of Pennsylvania. Laymen representing the parishes in the convocation are meeting for a series of luncheons during Lent to consider the various aspects of the Church's Program with a view to securing a thorough canvass in every congregation in the convocation next fall.

## Speakers Bureau

THE REV. CHARLES H. COLLETT, *Secretary*

THE SPEAKERS BUREAU comes to you this month with a cry of "Help!" We are flooded by requests for missionary speakers and the number of speakers available is very limited. Ordinarily April and May bring requests for speakers for large gatherings such as annual meetings of the Woman's Auxiliary, diocesan conventions, Lenten Offering and U.T.O. presentation services. We are fearful lest those responsible for such meetings wait until it will be too late for us to be able to find speakers for them. We hope that in the very near future we may receive notification of dates and requests for speakers for these meetings.

During March, 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. The Ven. William Poyseor of the Diocese of Marquette will give us six weeks from the first of April to the middle of May. From April 10 through May 14 we shall have the Rt. Rev. Arthur W. Moulton, Bishop of Utah, and the Rev. Robert Y. Davis, chaplain of the San Juan Mission Hospital and General Missionary to the Navajos, Farmington, New Mexico. The Rev. Francis H. Cox of Shanghai, who is now on furlough and in residence at Alexandria, Virginia, is also available.

## THE NATIONAL COUNCIL

### Finance Department

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

#### TEMPTATION

**H**AVE WE AS Churchmen any right to pray daily "Lead us not into temptation" and then turn around and deliberately tempt our fellowmen? This is what the Church is doing in many places. Canon 51, Section 2, provides that "it shall be the duty of the custodians of all trust and permanent funds for Church purposes to deposit the same in trust with some trust company or bank." This canon has been violated by dioceses and by parishes and by other Church organizations. As a result of such violations temptation has been presented to faithful servants of the Church. Particularly in this time of stress has this temptation become stronger and stronger until in far too many cases resistance has been broken down.

The result to the Church in the loss of funds accumulated through sacrificial gifts has been great. A far greater loss is that inflicted by the carelessness of the Church and its utter disregard of the Church's own law in the destruction of character. Almost universally the blame is placed upon the dishonest individual, whereas those who were responsible for placing the temptation in his path might well receive the more severe censure. A soft sentimentalism has often been the excuse: "The custodian of our funds is a person of the highest character in whom we have absolute trust and it would be a reflection upon him to require that the funds in his possession be turned over to a trust company." How often is this remark uttered as an excuse for not following the law of the Church. A man or a woman who resents the safeguarding of the funds of the Church in accord with the best practice of business and in accord with the laws of the Church is not worthy of the office, and the great majority of those holding trust positions will be the first to demand proper safeguards.

### Who? What? When?

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

#### THIS ISSUE FROM COVER TO COVER

1. What does the crisis facing the Church's Mission mean to our work in Liberia, Porto Rico, Japan, China? p. 141.
2. How can I help avert the complete disaster confronting the Church's Mission? p. 141.
3. What decisions did the National Council reach concerning the situation which confronted it? pp. 141, 172.
4. How may I know personally something of domestic missionary work? p. 146.
5. Where is there a fairyland mural? p. 149.
6. What was the basis of Washington's character? p. 151.
7. What is the Church's first permanently established mission on the Island of Molokai? p. 155.
8. What is our interest in the Near East? p. 157.
9. What opportunity is offered each Good Friday to give tangible expression to this interest? p. 157.
10. What is the Church's task in Wyoming? p. 161.
11. What new difficulties have arisen for our workers in China? p. 177.
12. What are the special features of the Diocese of Dornakal? p. 178.
13. Where will the twelfth Episcopal Social Work Conference be held? p. 194.
14. Who are Herbert H. Gowan, Harper Sibley, C. T. Bridgeman, Elmer N. Schmuck, William S. Claiborne?
15. What articles in this issue can be used in connection with the current study, Building a Christian Nation?

# Department of Publicity

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

A FULL-COLUMN STORY devoted to the Every Member Canvass, appearing in a weekday issue of a metropolitan daily, is sufficiently unusual and commendable to warrant the attention of those who believe the Church does not make "news." Prior to the annual canvass in the Diocese of Rhode Island, the *Providence Journal* carried a thousand words about the canvass, under the head:

## PARISHES SEEK TO RAISE \$300,000

Episcopal Churches in Midst  
of Annual Every Member  
Canvass.

## RESPONSE IS HEARTENING

Canvassers Find United Effort to  
Give Generously Despite  
Hard Times

The story tells about the organization for the Canvass in various parishes, details about the budget for parish, diocese, and general Church, and considerable material that is purely inspirational in character. The Rev. Frederick W. Jones, who, with the Religious Editor of the *Journal*, was responsible for the story, says:

I agree with you that it was quite an event, this publicity. But why shouldn't the raising of three or four hundred thousand dollars by a diocese be worth all that space?

Another example of effective use of newspaper space is the story appearing in the January 25 issue of the *Springfield Union*, in Western Massachusetts. The name to be added to the honor roll in

this instance is that of the Very Rev. P. T. Edrop, whose address, The Task of a Clergyman, before the Monday Lunch Club was so interesting and readable that it was given more than a half page, with a picture of the speaker.

On the same page appears an advertisement with the headline, "Who Says New England is Conservative?" Evidently not too conservative to recognize Church news when it sees it.

Still another notable achievement in newspaper publicity was the report of the thirty-ninth anniversary of Trinity Church, Longview, Texas. For several days, the *Morning Journal* carried front page stories with picture layouts telling the history of the parish and the plans for its anniversary celebration. The modest correspondent responsible for this splendid work failed to reveal his identity, but he belongs on the honor roll. Religion is news, judged by the standards of the secular press; the only problem is to prepare and submit stories in the professional manner.

\* \* \*

EVERY YEAR DIOCESAN editors write to the Department of Publicity asking for help in making their papers effective in promoting the Every Member Canvass. As a precaution—ammunition for next year—they would do well to get and file a copy of the November, 1931, issue of *The Virginia Churchman*. Congratulations to the Bishop, to the Editor, and to the Executive Secretary.

\* \* \*

A BULLETIN BOARD built some years ago by the Very Rev. Victor Hoag, was deep enough to permit a display, something on the order of a show case. Exhibits were changed frequently. Explanations of vestments, of Church practices, Prayer Book revision, sources of the Bible, and the like kept an interested crowd around the board constantly. A real medium of Church publicity!

# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

## Meeting of the Executive Board

THE MOST IMPORTANT part of the meeting of the Executive Board held on January 29 and 30 and February 1 was the long consideration given to the whole situation at present confronting the Church's Mission. The Presiding Bishop, Bishop Burleson, Dr. Franklin, Dr. Reinheimer, and Mr. Spencer Miller, jr., addressed the Board, while the Board members themselves reported on conditions in many dioceses and provinces. The discussion finally crystallized in a resolution presented to the National Council, which was gratefully received. (See page 143.)

Second in interest and importance only to this study of the present situation was an informal meeting on Saturday afternoon, to consider the subject of interesting younger women in the work of the Church. In addition to the Board members there were present as speakers Miss Harriet Dunn, assistant executive secretary of the Girls' Friendly Society, Miss Sallie Phillips, associate secretary for young people's work in the Department of Religious Education, Miss Mary E. Brisley, executive secretary of the Church Mission of Help, and two young women from the Diocese of Pennsylvania, Mrs. William Hewson of Overbrook, who has been in charge of younger women's branches of the Woman's Auxiliary in that diocese, and Miss Louisa Phillips, of Philadelphia, chairman of the Junior League Church Committee.

The meeting was probably unique in its full and frank discussion of the interests of younger women, the various possible approaches to them, and their undoubted loyalty and eagerness to serve when something really adequate is put up to them. Similar discussions might profitably be held in diocese and parishes.

As January is the month in which many mission boards and kindred groups on which the Executive Board is represented

hold their annual meetings, a number of stimulating reports were received, notably from the Student Volunteer Convention, the Council on the Cause and Cure of War, and the women's federated boards of home and foreign missions. Girls from Windham House and Tuttle School attended the Student Volunteer Convention. The report comes from Tuttle School that this great meeting "seems to have opened doors for us all into tremendous areas of world-wide interests and of personal contacts of the greatest value."

A sub-committee on interracial relations, working with the Commission on Interracial Coöperation, brought in the following statement:

A southern commission on the study of lynching, with George Fort Milton, editor of the *Chattanooga News*, as chairman, was appointed some months ago by the Commission on Interracial Coöperation, for the purpose of investigating and reporting on circumstances attending each of the twenty-one lynchings of 1930.

The general conclusions of the report, are:

There is real doubt of the guilt of at least half the victims of mob violence. At least two were certainly innocent.

Less than one-fourth of the persons lynched since 1890 have been accused of assaults upon white women.

The claim that lynchings are necessary because courts do not convict Negroes is fallacious.

Mob leaders can be identified without difficulty, although grand jury indictments are seldom brought.

There is a direct relationship between a low educational and economic status and the probability of lynchings.

Lynchings steadily declined in number from 255 in 1892 to ten in 1929; for the past six years the average has been seventeen.

The entire report can be secured from the Commission on Interracial Coöperation, Standard Building, Atlanta, Georgia.

# American Church Institute for Negroes

*Auxiliary to the National Council*

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

A TEACHER IN Hoffman-St. Mary's School, Mason, Tennessee, asked a class recently in community civics, what was the difference between a public school and a private school. One little girl replied, "In a public school you don't have to pay any ishun but in a private school you have to pay two ishuns" (tuition). This fact is very well known by all the students in our nine Institute schools. The charges we make are almost nominal and yet, particularly in times like the present, the boys and girls under our care are finding it exceedingly difficult to raise the amounts expected from them. Reports from several of the schools received at the beginning of this new semester indicate that they have lost students simply because of their inability to finance themselves for the rest of the school year. When these situations arise the school authorities make every effort to find extra work for the students, or friends who will make it possible for them to continue. While the immediate problem is thus solved, it places a large responsibility upon the school administration because the extra work, especially if it be on the campus, adds to the school's expense and may easily lead to the accumulation of a large operating deficit by the close of the year. Truly, we need more scholarships to meet these contingencies!

\* \* \*

THE TEACHING MISSION on the Great Commission, which has been making so fine an impression throughout the Fourth Province, was presented the last week in January, at St. Augustine's College, Raleigh, by the Rev. Cyril E. Bentley. In addition to his work as Associate Director of the Institute, Mr. Bentley has recently held several of these missions throughout the South. It was not possible to conduct the mission at the college according to the time schedule, generally followed because of the usual campus activities, but the time which the mission

had was supplemented by the missionary's several opportunities to meet with smaller groups and discuss particular phases of the Church's Program, which proved of great value. Voorhees and Fort Valley also plan to have teaching missions.

\* \* \*

MR. WALLACE A. BATTLE, our field secretary, who is recovering from a serious illness, has spent a great deal of time and energy sponsoring an Institute Day throughout the schools as an annual occasion when the activities of the Institute and all its schools shall be brought to the attention of their several student bodies and an offering taken for the Institute's work.

This year Sunday, March 6, has been chosen as Institute Day.

\* \* \*

ON DECEMBER 14, 1931, the Rev. E. H. Butler, a colored priest canonically connected with the Diocese of Atlanta and an alumnus of the Bishop Payne Divinity School, died at Pittsboro, North Carolina. He left his property in Pittsboro to St. James' Church there, his library to St. Augustine's College, Raleigh, and twenty-five dollars to the Church Pension Fund. His estate amounted to about six thousand dollars, one-eighth of which, after the payment of three legacies of twenty-five dollars each, is left to the Bishop Payne Divinity School. One item in the will charges the executor to see that the six cats of the deceased are well provided for during their lives, which is indeed a responsibility if each cat has the proverbial number of lives to its credit. However, we want to commend this man's example to other colored clergy of the Church. When we can get the permanent interest and support of all the alumni of our Institute schools we shall have fewer difficulties to face and be able to accomplish even more effective work in the future than we are doing today.



# The Coöperating Agencies

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

## Brotherhood of St. Andrew

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

**X** A PROGRAM GUIDE for the Young Men's Division chapters has been issued, giving outlines of worship, instruction, and service programs for five months. A definite theme is assigned to each month and the suggestions for the month are correlated with this theme.

\* \* \*

**T**HE NEW *St. Andrew's Cross* is receiving widespread favorable comment. With its two-color cover, heavy magazine paper, abundant illustrations (including original drawings), and the careful selection and arrangement of material which characterizes the magazine in its new form, it is hoped to make this one of the outstanding religious periodicals of the country. The boys of St. Edmund's, Glendale, Ohio, on a recent Sunday afternoon secured forty-four subscriptions to it.

\* \* \*

**T**HE NEW ENGLAND conference of prep-school boys will be held at Kent School, Kent, Connecticut, April 15, 16, 17, under the general direction of the Rev. Irwin C. Johnson, assisted by the Rev. C. Leslie Glenn. A strong program is being prepared and will be announced later.

\* \* \*

**A** FOUR WEEKS' series of diocesan older boys' conferences and leaders' institute is being conducted on the Pacific Coast beginning at Los Angeles and ending at Seattle. Western Representative Walter Macpherson and Young Men's Division Chairman the Rev. Irwin C. Johnson are in charge of these conferences.

## The Church Army

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



**K**EEN MOONLIGHT nights are hailed by young people of every generation. How much does the Church avail herself of the opportunity that is presented for outdoor witness on such occasions? It is quite a workable plan to organize young peoples' choirs supported by a body of adults, for regular street preaching, as was done recently in a crowded section of Boston in connection with a C.A. Mission at the Church of the Ascension.

Nearly eighty Church people, young and old, took part, and the Gospel was carried to many who do not hear it in church. Such work ought to be a regular feature of Church life, especially in cities where there are narrow streets and houses are crowded together. People will listen at their windows and doors; invalids bed-ridden for years will hear the Church's hymns and know that we still care for the forlorn. Godless men and women passing-by will hear the appeal of the Saviour, and see that Christians are not afraid of confessing the faith with the mouth. Many Church people fear to do this work because they think that they will not be able to see results. Long experience shows the value of this aggressive work. Faith and courage rightly exercised work wonders.

In country places where people do not live in crowded streets or hang around public squares, aggressive evangelists both ordained and lay find their opportunity in the general store. More and more Church Army men are finding that in these places it is possible to have Bible classes and hymn singing and witness-

bearing. Where they do not even congregate in the general store, people may be found in their homes and many welcome the Church's visit as an opportunity for corporate family worship.

The Church Army believes in taking hold of every opportunity—one captain in the mountains met five men round their camp fire. This was too good a chance to miss and they welcomed the message of the God of Love. The result was a large increase in the number of men at the next regular service at the Mission.

### The Daughters of the King

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



ANOTHER INSTANCE reported from the field, illustrating what it is possible for one member to accomplish, is briefly summarized:

I became a member of the order when quite a young woman and found the work filled a very great longing in my heart. We lived miles out from the city, and it meant much hurrying and carfare to go to church. Early one Sunday I had occasion to go to a neighbor's house and found her on the porch with a catechism in her hand and her four little ones seated around her, having Sunday school. When I said I did not know she was an Episcopalian, she replied, "My mother was, but I have never been confirmed and I am ashamed to say none of my children have been baptized."

I saw my opportunity, and with her help gathered more children and had a Sunday school at my home for some time. Soon we had eleven candidates for Baptism and the rector of the city parish came out and baptized them. We formed a guild and an auxiliary of the women we could gather together, and soon the bishop became interested and helped us.

In time we had a lot and a pretty stone chapel, and the little Sunday school had, ready for the opening service, a marble font and a brass cross for the altar.

On moving to this new home I tried to organize a chapter, procuring prayer cards and literature, but made no headway. There was a guild and although many at first said, "I don't believe in missions; we need all our money here," I finally got their consent to have an Auxiliary in connection with the guild, having one meeting a month with a mission study program.

### The Church Periodical Club

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



A RURAL MISSIONARY speaking at a C.P.C. meeting reminded his hearers of the thousands who flocked to hear the sermons of the Great Teacher:

People do not do that now, and why? Because His sermons were interesting. He taught the people in parables, or, in other words, told them stories. Just what our Church school children need all the time as vehicles for the truth. Send us stories for the children, stories we can tell. They will listen and will bring their friends—so send us stories.

This appeal recalls the fact that in another part of the country a rural priest is trying to supply every rural teacher in the county with a copy of *When the King Came* by George Hodges, that she may read it to her pupils. In practically every request for children's books special emphasis is laid on those for little children, suitable to read aloud. Probably only those whose childhood memories contain many happy hours of hearing stories can appreciate fully these appeals, but no one who has such memories would be willing to exchange them for any intellectual experiences in later life. So do not let us forget stories, and yet more stories for the children. The teacher of a ten-pupil school in Wyoming writes: "The children's books are always in use. The smaller children not yet in school come and climb on the laps of the older ones and beg them to read."

The C.P.C. has been able to give these children the opportunity to learn through the eye-gate as well as the ear-gate. A stereoscope with many excellent views was sent to this teacher, who uses it in geography work. "I am using my geography material now, and I often wish you could get a peep at my little family. I read and they use the stereoscope. It has made the subject a live one."

Among the many adult magazines asked for, *The American* and *The Witness* head the list. How cheering it would be to receive some offers by every mail!

## THE NATIONAL COUNCIL

### Church Mission of Help

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



BISHOP STIRES of Long Island spoke at the luncheon of the annual meeting of the CMH National Council, held in Brooklyn, New York, on February 8. While not underestimating the seriousness of the financial stringency, he refused to be discouraged, and pointed out that the Church might face the test of adversity better than it had stood the test of prosperity, because it was being forced to plan and to marshal all its forces.

Mrs. John M. Glenn emphasized the need for holding to standards which social work had developed during the last fifty years, even though the strain was great, particularly since a lowering of these standards meant that the burden of our failure fell on the already over-weighted shoulders of the girls CMH serves. Increased faith was needed to carry on the work of CMH, but there was no real cause for discouragement. In line with the notes of these two addresses was the decision of the council to choose as the subject of the CMH annual services, *The Church Triumphant*.

At the business session the Executive Secretary discussed the general condition of CMH. Each CMH society was feeling the strain of the stringency in some way but taking it as a challenge to test its work and to build up the weak places. Three things especially were shown to be needed: first, a responsible Board whose main corporate interest was CMH; second, a wide understanding and financial support so that there was not too heavy a reliance and too heavy a drain on diocesan funds; and third, a recognition of the impossibility of CMH, on its limited budget, taking over all the girls presenting problems in a community. However, the stress and strain was to some measure healthy and was resulting in better coöperation, in an increased faith, and in increased planning ability.

Officers elected for the year 1932 are:

PRESIDENT—Mrs. John M. Glenn, New York, N. Y.

FIRST VICE-PRESIDENT—Mrs. Theodore W. Robinson, Chicago, Illinois.

SECOND VICE-PRESIDENT—The Rev. John Talbot Ward, Burlington, New Jersey.

THIRD VICE-PRESIDENT—Mrs. John J. Bridges, Upper Montclair, New Jersey.

TREASURER—Mr. Norman F. Lovett, New York, N. Y.

### The Girls' Friendly Society

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



"PRACTICALLY ALL our girls," writes Miss Artemisia Bowden, President of St. Philip's Junior College for Negroes, San Antonio, Texas, "come to us from the nearby rural vicinities and will return to their respective communities as leaders. Especially will they be expected to participate in the religious and social activities of their communities; hence the experience of leadership and spiritual guidance provided in the program of the G.F.S. is serving a very definite purpose in helping to prepare them to assume their responsibilities.

"One of the most remarkable cases of this kind was Myrtle Simms, a young woman who came from a little rural community known as Jake's Colony. She became one of the leading spirits in the G.F.S. and soon realized the true happiness and beauty of being part of the group and rendering some real service. This summer I visited the little colony and found her teaching in a modern school provided largely through her own efforts. Here also is a church in connection with which are leagues for both young and old. Through her versatility Myrtle has become the leading figure there; the colony has taken on new life. She does not hesitate to say that the horizon of life was broadened for her through the G.F.S. and it was here that she first grasped the significance of true Christian service.

"Our G.F.S. members are drilled in qualities of leadership which are given expression through the conducting of such

## THE SPIRIT OF MISSIONS

activities as worship services, executive meetings, and discussion groups. The program is made very practical, and each girl has a turn to do the things which make for increasing personal efficiency.

"The branch has grown into the life of the school and is the one extra-curricular activity which has become an integral part of the student body. Each succeeding year the Girls' Friendly Society becomes more and more a vital factor in helping to shape the lives of the young women who come to St. Philip's."

\* \* \*

**T**HE G.F.S. AGAIN has a packet of twelve imported religious Easter cards which may be secured for seventy-five cents (postpaid) from the national office, 386 Fourth Avenue, New York City.

### Seamen's Church Institute of America

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



**O**N NOVEMBER 8, 1931, the Seamen's Church Institute of Philadelphia converted two large stores in the old Institute building into headquarters for an emergency relief kitchen where daily meals are provided for needy seamen. The Unemployment Relief Committee of Philadelphia authorized the expenditure of twenty-eight cents a day per man for food. With this very small amount the Institute is able to provide two free meals a day for one hundred and fifty seamen.

The Institute has also set aside for the use of these men a dormitory equipped with one hundred and fifty army cots and bedding loaned by the U. S. Army

through its State headquarters at Harrisburg.

Generous gifts made by a few members of the Board of Managers have enabled the Seamen's Church Institute of Philadelphia to reduce its operating deficit for 1931, due entirely to its emergency relief work, to less than five hundred dollars.

\* \* \*

**A**FTER THIRTY-ONE years of service the Port Richmond Branch of the Seamen's Church Institute of Philadelphia closed its doors on October 31, 1931. The necessity of concentrating all available resources for the support of the Institute's work in Philadelphia made necessary the withdrawal of support from the Port Richmond Branch. This work must remain closed through the year 1932 and until sufficient financial support is obtained to reopen and carry on the work.

\* \* \*

**T**HE EFFECTS OF the financial depression have been so keenly felt in Tacoma, Washington, that the Board of Directors is now considering most seriously the necessity of closing the Institute until further financial help is received.

As the Institute now occupies space furnished by the City of Tacoma without cost for rent, we fear if this work is abandoned even temporarily it will be impossible to secure our present location when we are ready to resume work.

\* \* \*

**A**BOUT SIX MONTHS ago a seaman came into the Seamen's Church Institute of Manila and asked for relief. He was given a bed and meals for a few days. The other day the same seaman came to the Institute and handed the superintendent five pesos, which he said was part payment for the help given him so many months ago.



# HYMNALS AND PRAYER BOOKS FOR EASTER

This is the time when each Parish should have a complete complement of Hymnals and Prayer Books, which are so essential to praise and worship.

These books, suitably inscribed, as a gift from a communicant, form an appropriate and lasting memorial of increasing spiritual value.

We are the publishers of the authorized and approved Hymnal of the Church and of the Prayer Book, and have made them available at the following prices:

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- Standard Musical Edition for the pews, \$1.20 a copy  
(or \$1.00 a copy in lots of 100 or more)
- Special Choir Edition, heavily reinforced, \$1.50 a copy  
(or \$1.30 a copy in lots of 100 or more)
- Word Edition, 40 cents a copy.

## PRAYER BOOKS

- Pew Edition, in various bindings, 25 cents a copy.
- Chancel Edition, in various bindings and larger print, 50 cents a copy.

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## THE BOOK STORE

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281 FOURTH AVENUE

NEW YORK, N. Y.

# Mission Program Faces Crisis

National Council Appeals to Loyalty of Church, Asks  
Emergency Offering on or before Whitsunday, May 15

**T**HE sum needed is \$400,000. This is to be applied to missionary work at home and abroad, so that the budget, already cut to a point that threatens disaster, may be balanced for the final six months of 1932. Figures, however, do not reveal the gravity of the situation. More than three thousand consecrated men and women stand heavy-hearted as they fear wreckage of their hopes.

Shall the work of God, built in the name of this Church through tedious sacrificial years be continued in the future? Shall it merely mark time? Or shall it stop?

The alternative is clear. The resolution of National Council grimly puts it thus:

## EMERGENCY CALL

**T**HE PRESIDING BISHOP has called a special meeting of the House of Bishops to be convened in Garden City, Long Island, on Tuesday, Wednesday, and Thursday, April 26, 27, 28. These dates will be marked as well by the regular meeting of the National Council so that joint gatherings will be possible.

The whole state of missionary activity and support as these have been affected in parish, diocese and General Church by the grave economic situation will be considered, not only in the light of immediate emergency but with a view of re-establishment of the whole work of the Church upon foundations of greater security.

“BE IT FURTHER RESOLVED: That the National Council notify the Church that if such offering is not forthcoming, further drastic reductions in the work, including possible withdrawals from specific fields, will be necessary.”

The call is to individual,  
parish, diocese.

Plans are afoot throughout  
the Church.

Cooperation is the need.

Says the Presiding Bishop:

“I ask every loyal member of the Church to consider seriously the great issues at stake and to take part in the effort which will be organized within each diocese for the restoration and adequate support of the Church's Mission at home and throughout the world.”

**THE NATIONAL COUNCIL**

Church Missions House

281 Fourth Avenue,

New York