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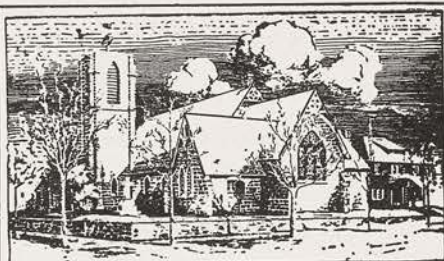
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The Spirit of Missions

WILLIAM E. LEIDT
Associate Editor

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Retired

Vol. XCVII

SEPTEMBER, 1932

No. 9

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The Church and the Crisis

By Lewis B. Franklin



Is it reasonable to suppose that the God who established the laws that govern the movements of the stars, of the light that shines from them, of the life of the smallest insect, should have neglected to establish laws to govern the everyday necessities of mankind? Of course, he did not and Jesus told us very plainly just what these laws were. "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you." Here is the great economic law of the world, not man-made, but God made, the law which man has blindly disregarded, the violation of which has brought us into our present difficulties. Of course, this law is included in the great summary of the law, "Thou shalt love the Lord thy God, and thy neighbor as thyself." The basic law of the universe applying to politics, society, and business as well as to what we think of in our narrow departmental view of life as religion, is the law of love and man violates this law not without suffering the penalty.

Here is the Church's opportunity, the Church's responsibility. Here in God's presence can we confess our sins of blindness and greed, here seek and find His truth, here enlist—with Him "whose service is perfect freedom" in service to others, here at His altar, be nourished with His Body and Blood that we may have strength to fight manfully against the world, the flesh, and the devil. We must proclaim and practice faith in God, not a mere belief in God's existence, but a faith which discovers the way of truth and righteousness, a faith which brings strength and courage in time of need.

This statement is from *After the Earthquake, the Wind, and the Fire*, leaflet 2165, issued by the Field Department for use in connection with the Every Member Canvass, November 27-December 11, 1932.

The Spirit of Missions

VOLUME XCVII
No. 9



SEPTEMBER
1932

The Bishop of Haiti makes a Prophecy

Some day the Ile de la Vache will have a
Church of Ste. Magdelaine in memory of her
who so joyously ministered to its primitive folk

By the Rt. Rev. Harry Roberts Carson, D. D.

Missionary Bishop of Haiti

*I*N every age of the Church's history there have been those rare and incandescent personalities who have been compelled, in unusual and unconventional ways, to proclaim the faith that is in them. In our own day the Prophet Harris on the West Coast of Africa, and the Sadhu Sundar Singh in India were such. Now the Bishop of Haiti tells us of a woman who also was compelled to proclaim the Gospel.

In sending this article to THE SPIRIT OF MISSIONS, Bishop Carson wrote:

"Incomplete as it is, this is a true story. I have but the two concluding chapters of the life of Sister Magdalen and it may be that someone who reads it may be able to supply the first chapter. This, to me, unknown chapter began somewhere in Canada and I can supply only the happenings on the Isthmus of Panama and the sad, triumphant end on the Ile de la Vache, Haiti. The location of Panama is well known to all the world, but the Ile de la Vache is more obscure. Just a little island off the southern, Caribbean, shores of Haiti, the inhabitants living with the utmost simplicities of life, peasant farmers and fishermen. An island without towns or churches or schools."

LATE ONE WEEK-DAY night, after a service in St. Paul's, Panama, I was told that a sister was waiting for me outside and wished to speak to me. Going out at once, I found a middle-aged woman, dressed in a white habit of a sister, one in her late fifties or early sixties, of medium height and ruddy complexion, with a most engaging smile—that of a little child. Upon being asked in what way I might serve her, she replied, "I just want a place to sleep. Out under the trees. That is all."

"But, Sister," I replied, "that is impossible. Even if the police were to permit it, the mosquitos would not. You must come with me, at least for the night."

So I took her into my home and there she remained for possibly three weeks.

At opportune moments, questions were asked as to her order, her trip, her destination. Almost twenty years have passed since but I recall that she said she was a member of a community of Canadian origin but, singularly and paradoxically enough, there were no other members of the community. "The Archbishop said that there was no order in which I would fit and that I might form one of my own." She showed me two

THE SPIRIT OF MISSIONS



BISHOP CARSON

Who hopes to minister to the folk on the Ile de la Vâche

letters written by a secretary of the present Queen of England but who at the date of the letters (little more than extremely brief notes of thanks for some little present) was Princess Mary. She had with her a huge trunk and various suit-cases and packages, the contents of which I never saw.

She expressed a wish to work among the Indians of Panama but when I told her that they were far off from Panama City and that I had neither authority nor money for the commencement of work among them, she said, "Oh, well then, I'll work among the Jews."

I asked her why she had selected Panama as her destination when there were Indians in Canada and in the United States and she need not have come so far. She replied that she had studied Latin when a child and ever since she had wanted to come to Latin America. "And here I am."

There was no doubt as to mental disorder of a sort and she was clearly without means of any moment. The Canal authorities learned of her presence and said she must be deported and at the expense of the steamship company that had brought her to the Isthmus. All regula-

tions had been violated and there was nothing else to be done. The quarantine inspectors, fancying that all sisters were necessarily Roman sisters, thought that she was on her way to her convent and had asked no questions of any sort. So the order was issued that the steamship company should bear the charges and Sister Magdalen returned to the land from whence she had come. It hurt her to be deported and it hurt others who had to share in the proceedings.

So Sister Magdalen left Panama for Kingston, Jamaica, her back upon that Latin America of which she had been dreaming and praying for so many years.

FIFTEEN YEARS, possibly more, passed. "Well, Felix, on my next visit to Cayes, I want to go over to la Vâche Island. I know Gonâve Island and I want to visit la Vâche."

"Bishop, I wish you would. Did you know that a long time ago there was an Anglican sister who had worked there? And she belonged to St. Margaret's."

"That is impossible. The Church of England has never had any work in Haiti, at any time. And the only Sisters of St. Margaret are those who are with us now in Port au Prince. It must be some Roman sisters to whom you refer."

"No, Bishop; they all say she was *Anglicaine*. And she is buried there."

I asked some more questions and it came to me as in a flash that it must be Sister Magdalen of whom I had sought news again and again but always in vain.

"Tell me all you know, Felix."

It was not much but he told me of others who could give me fuller information for they had known the sister personally. Through the many years they had carried tenderest memories and this is what one and another told me.

A steamer from Jamaica dropped its anchors one hot afternoon in the shallow waters off Aux Cayes. There was no pier and possibly an hour passed before the small boats from the town reached her side, bargaining noisily for the passengers who were to go ashore. Among them was a religious, a woman clothed in a white

THE BISHOP OF HAITI MAKES A PROPHECY

habit, of middle-age, peace and love written large on her ruddy face. In stepping ashore, she was immediately surrounded by a picturesque crowd of natives, blacks, all of them, mostly children. Many of them were in tatters, even naked. They were eager to take her up to the convent of the sisters, a few blocks away, but they were not a little amazed to learn that she did not speak French, nor Creole—and she did not want to go to the convent.

"Who is she?" It was inevitable that the excitement should rise to a high pitch and that the Sister herself should catch some of it. "Is she a Protestant?" "There are no sisters among the Protestants." "Take her to Pasteur Benedict. He speaks English and will be able to tell us who she is."

So they led her to the home of the Rev. Charles Benedict. It was a friendly home and he and his family took her in, giving her shelter and food and eager sympathy. Most of all, he was a priest of her own Church and she was content. They brought her trunk up after awhile and the boxes and bundles, and she brought eager questioning about la Vâche Island.

The next day she went to the home of a Mme. Vilbrouin, happy to find another who could speak English and overjoyed because she had a piano. She came again the following day, this time full of excitement.

"Madame Vilbrouin, I want you to promise me something."

"Certainly; if I can do anything for you, dear Sister, I shall be most happy."

"Oh, I am so glad. I want to be taken over to la Vâche and I am told that your husband has interests there and you can easily have me taken over. Promise me that you will see that I get to la Vâche."

Mme. Vilbrouin was filled with consternation. "Dear Sister, you must not go there. You cannot possibly live on la Vâche. There are no provisions of any sort for your comfort. You are a lady and I could not possibly allow you to go to that lonely island. You cannot get the proper food. Drinking water is



CATHEDRAL IN PORT-AU-PRINCE
Center of Haitian Church life. Our 52 missions minister to 15,000 Christians

scarce. The people—Sister, you must not go."

"But, Madame, you have given your promise."

Madame Vilbrouin consulted with her husband. He was quick in refusing to lend any assistance whatever. "It is out of the question. I should be guilty of a great wrong to the Sister if I should have any part in her going to la Vâche."

He did allow it, ultimately. The two of them felt that one contact with the island would be sufficient and that Sister and trunk and baggage would be quite ready to return to Aux Cayes. In a few days, a small boat came out from the island and Sister Magdalen went aboard. But she did not come back to Aux Cayes. She stayed on.

I am told that there was not a happier woman to be found in all the world than Sister Magdalen during the four months that followed. To the primitive folk of the island, she was as one sent to them direct from heaven. Danger? There was none. Physical comforts? None of these either. But awe, veneration, love—these surrounded Sister Magdalen from the first moment she stepped ashore on la Vâche.

She said her offices daily. Much of her

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time was spent out under the trees evidently in meditation. A few phrases of the primitive dialect, Creole, were picked up and added to her school-days' French vocabulary. She began a school and held services. She sought and visited the sick. She nursed babies.

On their side, the simple islanders watched over her constantly so that no harm should come to her. If she chanced to wander into some of the deeper parts of the island, there were always a few to follow, to see that she was not lost. They brought her their offerings: fish, vegetables, fruit. All was given and received as so many reverent offerings to God.

Four months went by and then Sister Magdalen was missed. She had been ailing for several days because of the inadequate nourishment of the food she had been living on, and had not been going about in her usual fashion. All at once everyone realized that she had not been seen by anyone for two whole days. Then there was consternation all over the island. There was no fishing, and the clearings were neglected; and the children were left to cry by themselves. Searching parties set out to find her and because, after all, the island was not very

large, she was found. Then came quickly shouts and cries and wailings. The Sister had been found dead under a tree, in her white habit, peace and deep contentment on her face.

That day there was a storm blowing which approached the violence of a tropical hurricane. Notwithstanding the danger, six boatmen set out from la Vâche for Aux Cayes on the mainland so that the dearly loved remains of the Sister might have decent Christian burial. Late that same night, the boatmen left Aux Cayes with a coffin given them, I was told, by the Roman sisters. There was no priest to say the solemn words of committal and benediction. But we feel sure that Sister Magdalen rests none the less quietly in the midst of those she had come so joyously to minister unto.

It was under a tree that she had wanted to sleep that night when I first met her down in Panama. It is under a tree that she is sleeping tonight on la Vâche.

Some day we shall have a Church of Sainte Magdelaine on that island, an outward memorial of her who has her daily memorial in the hearts of those who still speak of her and love her as one whom God had sent to them direct from heaven.



COUNTRY PEOPLE ON THE ILE DE LA GONAVE

Familiarity with these sturdy folk made Bishop Carson eager to visit la Vâche, off the southern shores of Haiti, where Sister Magdalen had spent four happy months

The Call of Kentucky's Mountain Folk

The first Bishop of Kentucky, consecrated a century ago, began a ministry which today is being pressed forward with vigor and devotion

By the Rev. Hiram Rockwell Bennett

Editorial Correspondent, THE SPIRIT OF MISSIONS

PART ONE

WHEN GEORGE WASHINGTON laid down the presidency and retired to Mount Vernon, pioneer families were ascending the mountains of eastern Kentucky and building rude cabins on the homesites which they acquired. And now, in this year of grace, 1932, their descendants are still occupying these ancestral acres, living in quite the same primitive isolation from the teeming population of America.

In the early days of the Republic this Church of ours left to others the shepherding of the southern highlander. But now we may no longer shift the responsibility. The modern mountaineer appeals to us through the Diocese of Lexington, a brave section of the Church which has carried on an unequal struggle with paganism, to come over into the hills and help.

The Appalachian field is a goodly heritage for the Church. The mountain ranges stretch southward, from Virginia to Alabama, for more than 650 miles in a straight line. They spread over eight contiguous States and cover an area about as large as that of the Alps. The population of the region is more than six million, of which about a million and a half reside in Kentucky.

These inhabitants of Appalachia seem to have migrated from Virginia. That State claimed, in its charter, all of that region of the Ohio Valley north of parallel 36° 50'. Its patrician, slaveholding emigrants did not stop in the mountains. They proceeded farther to the west and occupied the Blue Grass region. It is important to set down the reason for this.

There are, in the vast expanse of the Alleghanies, where the soil is relatively poor, scarcely more people of Negro blood than in New England. For the use of slave labor in agriculture demands exceedingly rich soil. Hence the slaveholders sought the fair lands of the center and west of Kentucky.

But in a great measure the hard, rocky soil of eastern Kentucky attracted only the hardiest of these Virginians and New Yorkers and Pennsylvanians—men who were content to wrest a bare living out of the mountain sides and to remain, with their families, for generations “beleaguered by nature,” as they have been called. “Seventeenth-century British surviving the nineteenth,” some other student has characterized them. “Those western emigrants whose wagon-axles broke in the mountains,” is another saying to account for their beginning. “The laggards of the original American stock,” is still another phrase which Julian Ralph once added to the collection.

The mountain folk are of the same Scotch-Irish, and to a lesser extent English and German, stock which dominated the early immigration to New York and Pennsylvania. Why they stopped in the mountains, when they would have found better land farther west, nobody knows. Perhaps they were idealists, and were content with the rich valleys, abundant water, excellent climate, and beautiful scenery which they found there.

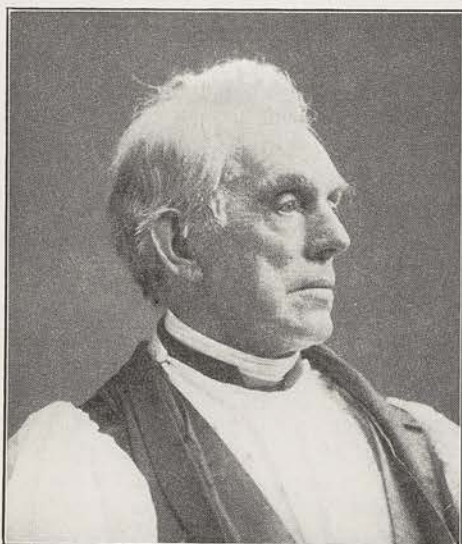
The early religious life of the mountaineers was that fostered by Methodist missionaries, who were later succeeded by the Baptists, and then by Alexander

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Campbell and his followers. This rugged kind of pioneer religion seemed to satisfy the people. We are told that when

Virginia was an ecclesiastical province and Kentucky was one of her counties, no Baptist was by law allowed to preach in her borders. Baptist ministers were in those times imprisoned for preaching the Gospel, and it was their custom to preach from their jail windows on Wednesday and Sunday at 12 m., and precisely at that hour great crowds flocked to hear them. The magistrates had erected high plank fences in front of their prison windows to prevent the people from hearing them; but the good people, nothing daunted, would congregate there, and after singing a "hymn" would hoist a pole, with a flag on it, above the fence, and the servants of God would take that as a signal, and would preach right through the fence into their hearts, converting many and bringing them to God.

Many of the pioneers in the mountain region were Churchmen. As early as 1774 "eight private gentlemen of North Carolina, under the leadership of Richard Henderson, conceived a project of purchasing from the Cherokees, in the west, a large tract of land, with a view both to settlement and speculation." This was accomplished and a separate government was established at Boonsboro, where a land office was opened and legislative assembly organized.



THE FIRST BISHOP OF KENTUCKY
The Rt. Rev. B. B. Smith, the centenary of whose consecration occurs in October this year, was also sometime Presiding Bishop

One of the delegates to this assembly was the Rev. John Lythe, a priest licensed in 1763 by the Bishop of London for Virginia. How he got to Kentucky we have no knowledge. But he early made his mark in the little settlement. He presented a bill, in the assembly, to "prevent profane swearing and Sabbath-breaking"; and on the day following the adjournment he performed divine service.

Lythe, however, was not to go down in history as the pioneer missionary in Kentucky. He died at the hands of the Indians, and with him all records of any Church work done in the early days of Kentucky. Indeed, although there were Churchmen there, there was no organized work at all, "there being no parson or minister . . . to take charge of it; persons of that description seeming not to like new countries, or to be deficient in zeal, when not cherished by parish or tythe . . ."

There was another priest in the infant State—a man who, strangely enough, had come out from Maryland, where he had been rector of a number of parishes. This was the Rev. Benjamin Sebastian. When he removed to Kentucky, in 1788, he became secularized and was made Judge of the Court of Appeals. As a lawyer and publicist he attained prominence, and, although he did not preach, he never entirely renounced his clerical functions, but occasionally performed the offices of Baptism and Holy Matrimony among his friends. He died in 1832, surviving the period of the Church's deepest depression, we are told.

The first regularly-commissioned missionary to Kentucky was the Rev. William Duke. He was sent to Kentucky by the Convention of the Diocese of Maryland. But after reaching the middle Alleghanies his health failed and he returned to Maryland. Six years later, in 1794, the Rev. James Moore, a Presbyterian minister, conformed to the Church. He was made a priest by Bishop Madison of Virginia and went to Lexington, where there were many people of sympathetic attitude to the Church. There he became

THE CALL OF KENTUCKY'S MOUNTAIN FOLK

president of Transylvania University and founded Christ Church, the present cathedral of the Diocese of Lexington. This was the first church established west of the Alleghanies, and Mr. Moore remained as its rector for twenty years.

The Church in Maryland seemed particularly imbued with missionary zeal, and in 1798 Bishop Claggett sent out the Rev. Edward Gannett, jr. But he was not robust and his health compelled him to return to Maryland. The same fate attended the Rev. Samuel Keene, jr., who went to Kentucky after Gannett's return. Bishop Claggett looked around for men with strong bodies and willing hearts, and he soon found one in the person of the Rev. Andrew Elliot, who was rector of William and Mary, and St. Andrew's parishes. He removed to Kentucky, and settled in Franklin County, near Frankfort. Although he spent most of his energies as a farmer, his ministrations in and about his own neighborhood contributed much to the upbuilding of the Church.

For many years, then, isolated communities in the infant State were ministered to by a succession of priests who owed their commissions to eastern Church authorities. These missionaries were real pioneers of the Gospel and among them were numbered such men as Benjamin Bosworth Smith, later to become the first Bishop of Kentucky, the Rev. John Ward, the Rev. George T. Chapman, and the Rev. Henry M. Shaw, who founded Christ Church, Louisville.

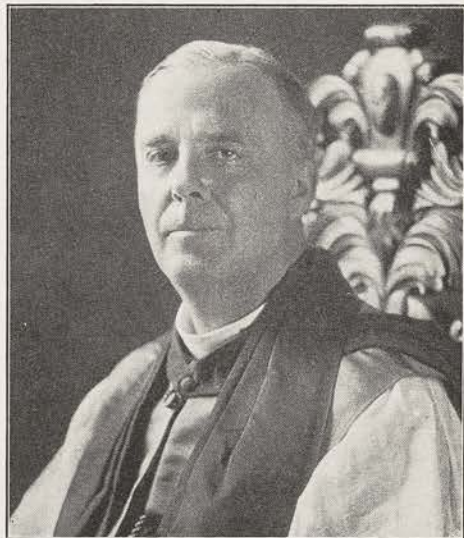
The Diocese of Kentucky was not founded until well into the last century. Dr. Chapman, in an early number of *THE SPIRIT OF MISSIONS*, thus describes its organization:

In the spring of 1829, knowing that the General Convention was to meet that year in Philadelphia, in concert with some prominent members of my Church, I took measures to remedy the existing state of things in Kentucky. Having heard that a few Episcopalians were living at Danville, I set off for that place on the thirtieth of May, and having in a few days collected these persons together, my object in visiting them was fully explained, and the result was the speedy organization of a Church, and the appointment of delegates to attend the then

proposed State Convention at Lexington, in July. From Danville I proceeded to Louisville, at that time destitute of a rector, preached in the church in that city, June 7, stated my object to its members, in which they cordially concurred, and also appointed the desired delegates. Returning to Lexington the same week preparations were made for the meeting of the Convention. It assembled in Christ Church, either on Tuesday, July 7, or on Wednesday, July 8, 1829; divine service was celebrated and a sermon preached by me, being the only settled clergyman in the State. The organization of the diocese was then happily effected, there being several lay delegates from the three parishes of Lexington, Louisville, and Danville, and three of the clerical order from Lexington, when the Convention, after discharging its remaining duties, adjourned.

Thus the Diocese of Kentucky came into being, characteristic of its own energy, and without pressure from the outside. This first convention invited the Rt. Rev. John S. Ravenscroft, Bishop of North Carolina, to make a visitation, and steps were taken to reach the families of Church people scattered throughout the State. The first Confirmation to be held in the State was that of Bishop Ravenscroft, in Christ Church, Lexington, when in two days he laid hands on ninety.

The infant diocese started out with energy. When it was admitted into union



THE PRESENT BISHOP OF LEXINGTON
The Rt. Rev. H. P. Almon Abbott, under whose direction the Church in eastern Kentucky is answering the mountaineers' call

THE SPIRIT OF MISSIONS



© Ewing Galloway

A PRESENT DAY LOG CABIN IN EASTERN KENTUCKY

The Kentucky mountain folk are of the same Scotch-Irish, and to a lesser extent English and German, stock which dominated the early immigration to New York and Pennsylvania

with the General Convention the number of parishes was three. And in 1832 it welcomed its first Bishop, the Rt. Rev. Benjamin Bosworth Smith.

Benjamin Bosworth Smith was one of the most colorful members of the American episcopate. He came from Rhode Island and spent the early years of his ministry in New England. In 1828 he became rector of Grace Church mission, Philadelphia. Three years later he went to Lexington as rector of Christ Church. Lexington was then a small frontier town, with all of the crudities which went with mud and pioneering.

Peter Cartwright was a contemporary of Mr. Smith, and he tells in his autobiography just what the frontier parson had to put up with. He wrote of a meeting he held once, when the roughs of the town tried to break up the service:

They came drunk, and armed with dirks, clubs, knives, and horsewhips, and swore they would break up the meeting . . . advanced toward them . . . One of them made a pass at my head with his whip but I closed in with him, and jerked him off his seat. A regular scuffle ensued . . . I threw my prisoner down, and held him fast . . . An old and drunken

magistrate came up to me and ordered me to let my prisoner go. I told him I should not. He swore if I did not he would knock me down. I told him to crack away . . . The drunken justice made a pass at me; but I parried the stroke, and seized him by the collar and the hair of his head . . . brought him to the ground and jumped on him . . . The mob then rushed to the scene; they knocked down several preachers and others . . . The ringleader . . . made three passes at me . . . It seemed at that moment I had not power to resist temptation, and I struck a sudden blow in the burr of the ear.

Mr. Smith was as positive a character as Peter Cartwright, and we do not know whether or not he was obliged to exert the same kind of muscular Christianity as the other pioneer preacher. But Smith was popular in and about Lexington. So popular was he with the small group of Churchmen that they elected him bishop. This was in 1831, shortly after he came to the town. Characteristically, he refused, but the convention persisted, and at a second meeting in 1832 he was again elected.

This time Mr. Smith accepted. He went to New York for his consecration, in St. Paul's Chapel, October 31, 1832.

THE CALL OF KENTUCKY'S MOUNTAIN FOLK

It is easy to understand why the service was held in New York. At that date there was not a bishop west of the Alleghanies, and travel was difficult, well-nigh impossible, for such aging prelates as Bishop White.

Bishop Smith had a stupendous task. It is said that at the time he began his episcopate not a parish in Kentucky had a set of Communion vessels. And only one had a bell and an organ. But the Bishop was a rare soul. He soon won the confidence of the public, and the Church began immediately to prosper. He organized many institutions, including a theological seminary and Shelby College. He became Presiding Bishop of the Church, in 1863, on the death of the Rt. Rev. John Henry Hopkins.

Bishop Smith's work was saddened by the defection of his Assistant Bishop, Dr. Cummins, who led a schism from the Church in the early 70's. But in 1875 his heart was gladdened by the election of another Assistant Bishop, Thomas Underwood Dudley. Bishop Smith gave over most of the administration of the Diocese of Kentucky to his assistants, and for many years he resided in New York City. He died in 1884.

Dr. Dudley extended the work of the Church into the mountains, our present interest. He was a Virginian, and during the Civil War, attained the rank of major in the Confederate Army. After Appomattox he decided to study for the priesthood. When he was consecrated Assistant Bishop he was number 110 in the American succession. Bishop Smith, at his consecration forty-three years before, had been number 27. Thus in the slightly more than two score years of the Church in America which intervened between the consecrations of Smith and Dudley there were eighty-three bishops added to the

roll—a record of growth which is a surprise to many people.

And yet it need not be a surprise when one considers the calibre of the men. They were, for the most part, priests of ardent missionary zeal, and when Dr. Dudley entered upon his work he brought to it extraordinary talents. His memory is still cherished in the Church throughout the nation. Under his administration, before the division of the diocese, in 1896, the number of communicants more than doubled. Schools were founded, such as Trinity Hall at Corbin. Through Bishop Dudley's influence there were many other institutions established, and when the Diocese of Lexington was established, the Church in Kentucky was virile and active.

It was the duty of Bishop Dudley, on the division of the diocese, to choose his part; and he elected to stay in Louisville. The new diocese elected the Rev. Lewis W. Burton, rector of St. Andrew's, Louisville, a native of Ohio.

Bishop Burton found his task ready for him. He followed up Bishop Dudley's interest in the eastern section of the State, and under his wise administration of more than thirty years the Church prospered and grew. When he retired, in 1928, he found a worthy successor in the Rev. Henry Pryor Almon Abbott, rector of St. Chrysostom's Church, Chicago.

It is of Bishop Abbott's task that the present study was made—a task which, while not unique in the annals of the Church in Kentucky, the Bishop and his clergy and laity feel more than ever that it is the call of the mountain people. It is that call which the succeeding papers of this series hope to make clear.

This is the first of three articles on the Church's Mission in the Diocese of Lexington. Next month, Mr. Bennett will write about the work in the mountains today.

Next Month—The Presiding Bishop's visit to our Indian Churchmen assembled in Niobrara Convocation



THE NORTH PARK-FORT COLLINS GROUP AT CAMERON PASS, COLORADO

Colorado Folk Worship 10,300 Feet Up

Is Cameron Pass, where communicants from Walden, Cowdrey, and Fort Collins worshipped, the highest spot where a service has been held?

By Saidee E. Boyd

Supervisor, Colorado Diocesan Department of Church Extension

PERHAPS THE HIGHEST Church service in Christendom was that recently held on Cameron Pass, Colorado, at an altitude of 10,300 feet. Two groups participated—one composed of people from Walden and Cowdrey, thirty-one miles north of the Pass, the other from St. Luke's Church, Fort Collins, seventy-one miles south. St. Luke's is the parish church of the North Park people one hundred miles away. In winter the direct route over the mountains to Fort Collins is blocked by snow; the only way "out" being by way of Laramie, Wyoming, thence into Colorado. It is but very seldom that the North Park folks can attend church, but each month they receive literature from the Church Extension Committee, and their children are enrolled in the Correspondence Sunday School.

After a picnic lunch the service was held. Fallen logs formed convenient seats. The Rev. Z. T. Vincent, rector of St. Luke's, and the pastor of these loyal people, read the lesson, appropriately selected from the Sermon on the Mount.

The psalter was Psalm CXXI, *I will lift up mine eyes unto the hills*. The familiar prayers were said. The voices of the congregation rose in the clear mountain air singing the hymns of the Church.

Bishop Ingley, who with Mrs. Ingley and me went from Denver to be present at this service, preached the sermon. He reminded his people that religion does not consist in devotion to a book, nor allegiance to a building, but in loyalty to our Lord, who taught and preached out of doors to groups of people, who, like those present, heard Him gladly. His only admonition being, *Follow me*.

And so we sat in that lovely spot among the pines and spruces with the towering snowy range in the background, remembering with gratitude that our Lord loves the people of the isolated places.

Bishop Ingley in a recent visit to Walden with Mr. Vincent, baptized eight and confirmed eleven persons. Another visitation will be made this month when others will be baptized and confirmed.

Sei Ko Kwai Hath Builded Well in Fukui

Holy Trinity Church, recently consecrated by
Bishop Nichols, witnesses to our heavenly
Father's love in stronghold of Buddhism

By *Cecelia R. Powell*

Missionary in Japan since 1922

ON APRIL 29, the Bishop of Kyoto, the Rt. Rev. Shirley H. Nichols, consecrated Holy Trinity Church, in Fukui, a stronghold of Buddhism in the Hokuriku or west coast of Japan.

The climate of this section is particularly trying, statistics showing 267 days of rain or cloudy weather out of 365. It is always damp, making both the cold and heat severe; a most trying climate for Japanese and foreign worker, alike.

The people are conservative and education has been backward. In fact this district has been called "Back Japan."

Although its chief industry is silk weaving, Fukui is an agricultural center. But chiefly are we concerned that it is a stronghold of Buddhism. For a population of sixty thousand there are over six hundred temples and a large Buddhist monastery only twelve miles out of the city. Many years of painstaking effort were needed to establish Christian work and it is taking the same kind of effort to "carry on." When the Rt. Rev. C. S. Reifsnider came to Fukui as a young missionary he had to wait four years before a single person came to him and then like Nicodemus he came in the night to avoid being seen. A few days later Mr. Reifsnider saw this man on the street but he gave no sign of

recognition and passed on. But again he came, and at night. This is but one illustration of the patience that is needed.

Methods of work vary, of course, from time to time as the occasion requires. In the main we have found that the preaching or lecture method does not reach these people. Recently we had a special preaching meeting for which four thousand handbills were printed and distributed by hand, in letters, and by personal calling. The result was a congregation of forty comprised mainly of our own Church members. There are other ways. We remember that it was our Lord's life that proclaimed the heavenly Father's love and so we try to make our lives among these people as individuals and as members of the community give forth our Christian message. Our institutions also demonstrate our Christianity in action. And this is effective!

One of our first efforts in Fukui was an English night school for young men. Started about thirty years ago it was for many years the only one in Fukui. As the young men came under the influence of the Christian atmosphere of the school and heard the Gospel through Bible classes, classes on Christian morals, and in conversation with their teachers, many of them became inquirers



HOLY TRINITY CHURCH, FUKUI
Consecrated, April 29, 1932, by Bishop
Nichols of Kyoto, Japan

THE SPIRIT OF MISSIONS

and were led to Holy Baptism.

Student hostels also provide a great evangelistic opportunity. We are making over the old mission residence into a dormitory in order that we may reach more than the seven students for whom we now care. These students come from widely scattered places to attend the Fukui College of Technology and while here come under Christian influence both at the dormitory and at school.

The English professor, an earnest Church member, has organized a Y.M.C.A. through which he is doing splendid work. In a further effort to reach the young men, the resident foreign missionaries were asked to teach in the English department, but at present it has been discontinued due to the Government's lack of funds.

In the middle school (corresponding to the American junior high school), the authorities until recently have been indifferent, even antagonistic, but now a Y.M.C.A. has been organized. The leader is a member of our Church with whom we came in contact through the night school.

About four years ago the young men's association in our section of Fukui asked permission to use the church yard as a playground for neighborhood children, they furnishing the equipment. This naturally created a very friendly spirit; the children would otherwise have had to play on the streets. Now we are beginning to see results with more children coming into the Sunday school.

Our kindergarten opened in a new neighborhood this spring with an enrollment of fifteen children. Now we can reach whole families; the missionary has reason for calling and paves the way for the follow-up work of the Japanese priest-in-charge.

The playground and kindergarten give our Sunday school a very hopeful future. As the children graduate from the kindergarten they come into the Church Sunday school, which is carried on and directed by three very earnest young men, two of whom are teachers and the third one of the dormitory students. We have also

been able to keep the interest of some older brothers and sisters.

Work among girls is difficult. Where there is no institutional work to make a natural contact, it is hard to find ways of approach. One of the great difficulties is the student's lack of time. The girls are so overworked by long and heavy schedules that it is a problem to find convenient hours for classes or for individual instruction. Even Sunday classes can be held with no continuity, while evening classes are impossible for young girls. Our lending library is helpful but it is very small and the girls soon run the gamut of the supply.

The general situation, however, is very hopeful. The Buddhist priests are less antagonistic and have stopped criticising Christianity before their congregations. They even went so far as to ask to study Christianity and for a year and a half the priest-in-charge, the Rev. Matsutaro Okajima had a Bible class for twenty-five Buddhist priests. Furthermore Buddhism fails to meet the "dangerous thought" which Japan sees coming into its ports, especially Tsuruga near Fukui, from Russia. It must turn to the Christian Church for help, especially in the guiding of her young men.

For this task and the larger one of reaching the Japanese people, the *Nippon Sei Ko Kwai* is peculiarly well fitted. The Japanese, accustomed to the ceremonial of the temple (whether understood or not), and to the authority of the priests, appreciate and understand the dignity of her services. The Church commands their respect.

The new Holy Trinity Church (consecrated at a beautiful and impressive service) is another step forward in our Japanese work. We had had such an inadequate building that there were many conjectures as to how the *Sei Ko Kwai* would build. Through the generosity of the Church in America, she builded well and we are very grateful that now our Church truly demonstrates to this community just what she is, "a city which hath foundations, whose builder and maker is God."

Rehabilitating the Flooded Areas of Hunan

Prominent position of Chinese Christians and missionaries in rebuilding dykes is indicative of China's attitude toward Christianity today

By the Rev. Walworth Tyng

Missionary in China since 1911

NOT SINCE THE great Emperor Yu, 2200 B.C., say the Chinese, has there been such a terrible flood as that of 1931. The 1931 waters were three feet higher than the previous record flood of 1870 (which is as far back as the modern accurate Maritime Customs records go). Everything went. Dykes which for one hundred years had never failed were broken. Vast areas of the richest agricultural lands for one thousand miles along the Yangtze Valley were drowned. Hundreds of thousands of people lost their lives; tens of millions were made homeless, and largely destitute. And despite the huge refugee camps which were soon organized, the toll of life through the succeeding months was frightful. There was starvation, beggary, and decimation by disease—typhoid, dysentery, and cholera in warm weather; smallpox, scarlet fever, and other winter diseases in the cold weather.

While millions of Chinese were starving, America was embarrassed by a huge wheat surplus. The United States Government made a wheat loan to the Chinese on most liberal terms of price and repayment, and shipped 300,000 tons, which China has been distributing ever since.

In Hunan, (whatever has been done elsewhere) this wheat has been applied to the work of rebuilding the dykes, and has paid two-fifths of the cost of our dyke reconstruction. It has not been given away but has been loaned, with two years to repay. Our Hunan Provincial Committee was composed of some of the most solid senior gentry of the

province, including several of the Governor's Council, an exceptional personnel determined to do its best in the unprecedented emergency. With so much American wheat to distribute, the committee wanted at least one American member, and invited me to serve with them.

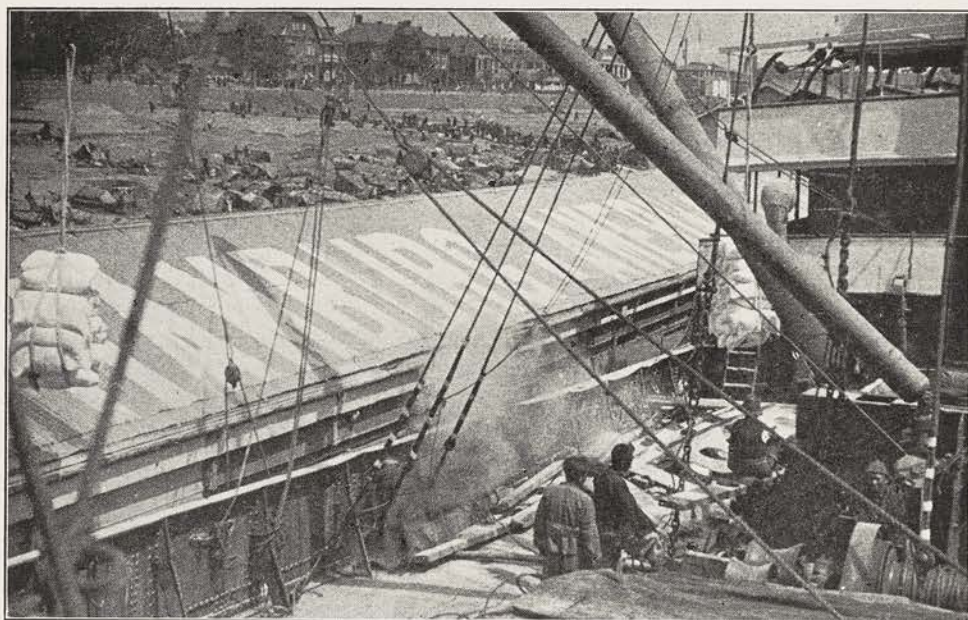
Hunan's share of the American wheat was set at fifty thousand tons, of which fifteen per cent was deducted to pay transportation costs. A small part of this wheat assignment was sold and the money distributed, but most of the wheat was given out in rations to laborers on dyke work.

With more work to be done in Hunan than in Hupeh, the independent and enterprising Hunanese used no outside engineers, employing only local people who worked under the direction of our own provincial committee. It, of course, cooperated with the national committee.

Ordinarily one dyke along the river is adequate protection. Tung-ting Lake, the largest lake in China, which is entirely in Hunan, is a great flood basin in high water (forty or fifty-foot rise and fall), and largely a mud-flat in low water. Around the lake and in sections of the lake itself are great island areas which require dykes on all four sides. Here a single break might be a thousand feet long, the whole dyke gone, and twenty or thirty feet of sub-soil washed away. Every factor multiplied the labor of reconstruction.

After the wheat distribution was well advanced, it was decided to send out four pairs of committee members to inspect and check up on the work and accounts. I was particularly urged to

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UNLOADING AMERICAN WHEAT AT THE GERMAN BUND, HANKOW
Hunan's share of the wheat loaned to China by the United States was 50,000 tons, which, applied to the work of rebuilding dykes, has paid two-fifths of the reconstruction costs

share in this work, since it was felt that a foreigner would be helpful in stirring up maximum efficiency. Mr. Kao, one of the senior gentry, with land in the flooded area said to yield two thousand *dan* of rice a year, was my colleague. Our assigned area was a belt around the south side of the lake, some one hundred miles across. Three river deltas come into the lake from this south side, and they are interconnected with some canals, altogether an intricate system of waterways.

In planning our trip, scheduled for the fortnight between Easter and April 13, it was perfectly obvious that dependence on ordinary transportation would be uncertain and inefficient. Consequently I applied for and was granted a special launch. Just as the day to set forth drew near, we received word that the Very Rev. Hewlett Johnson, Dean of Canterbury, was in China on behalf of the Archbishop of Canterbury to promote British interest in assisting China's emergency. His request to join us for a four days' inspection of Hunan conditions was so timely that it only needed a wireless to

Hankow to bring him and his guide, Mr. Findlay Andrew, into our party.

The launch assigned to us was the *Wei-hsin*, a passenger boat, good for six miles an hour on crude oil, carrying a crew of eighteen and certificated to carry 108 cabin and deck passengers. But, as the boat was only seventy feet long, with one small and two larger cabins for passengers, we found it sufficiently full with eight of us.

Early Wednesday morning (March 30) we set forth with food, bedding, two folding cot-beds for those preferring them to board bunks, and clothing for possible temperature ranges from near freezing to ninety or more in the shade. Added to my stores were twenty-four tins of assorted Chinese canned supplies sent by the committee, especially as a compliment to Dean Johnson. All were interesting and some very good. Mr. Kao had a man-servant, and I took a man along to cook for the foreigners and look after baggage. We could buy fish, meat, eggs, and vegetables along the way.

It is forty-five miles down the main

REHABILITATING THE FLOODED AREAS OF HUNAN



SHIPPING AT YOCHOW AT MOUTH OF TUNG-TING LAKE

The largest lake in China and entirely within Hunan Province, Tung-ting is a great flood basin at high water and largely a mud-flat in low water

Hsiang River to Lin-Sze-K'ou, where we turned west through the canal cross-over. Darkness fell soon after that, but pressed for time we kept on. About midnight came a shallow place at Gan-Ch'i-Gan, where we had to move all our crude oil barrels onto a lighter before we could work through. By morning we were at our first stop, Yuankiang, a county town of about twenty thousand inhabitants.

Our first call was at the county magistrate's *yamen*. An old-fashioned, thin, weak-looking individual, he made a poor impression on us, and in the few days before our second stop at Yuankiang was removed. The magistrate escorted us to the refugee camp, in a grove beside the town. It was a good place for light, air, and drainage. Some thousands were there, while all the able-bodied men were out on the dykes. They received one ration a day of rice-gruel, which they eked out with weeds and roots. Our surprise visit to the camp discovered the man in charge having an opium smoke. After this it was refreshing to meet one man of a more worthy type, a local business-

man who had given two thousand dollars and much rice for the poor.

With the morning's business finished at Yuankiang, we got away through a nearby opening into the lake, to Ts'ao-wei, a great low island area. It is a sample of those reclaimed areas, with dykes of the largest size on all four sides, and with the most serious breaks. Here the American wheat had been delayed, the dykes were not yet fifty per cent finished, and thousands of laborers were sufficiently desperate to make Mr. Kao a little uneasy.

Before starting, we were offered a military escort, but, as no real danger was anticipated, I declined. A foreign distributor of wheat, from the National Committee, had told me that he was stopped once on the lake by bandits, but had only to show his Flood Committee credentials to be passed along in safety. The only organized bandit forces were in a far corner, out of our itinerary.

Mr. Kao, however, feared that a large group of unpaid laborers in some place like Ts'ao-wei, might make it rough for

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us. Accordingly when we arrived at Ts'ao-wei, we called not only on the official in charge of the dyke works but also on the colonel of the local garrison. Accompanied by these officials and with a squad of soldiers trailing after us we walked around some miles of dyke. One break was so bad that the whole dyke for a long distance had to be realigned on a new site.

We spent the night on our boat moored at Ts'ao-wei and at day-break we started to go back by Yuankiang; on all day through the canals to the eastward, wasting an hour to pass that tight crossing at Gan-Ch'i-Gan. We passed Lin-Sze-K'ou into the Hsiang River and down that river to its mouth, at the southeast corner of the lake, tying up at Lo-lin-t'an, a shoe-string village of houses facing inward to the dyke-top as their street.

The crossing of the open lake to Yochow was made by daylight next day. As they started, our crew burned incense to the King of the Lake. I was able to spend a couple of hours at our own mission before we all gathered at the Reformed Church Mission for prayers and to hear Dean Johnson.

Now our guests, Dean Johnson and

Mr. Andrew, left us and Mr. Kao and I resumed the inspection trip. The next day was Sunday. We would have liked to stay at Yochow to worship with our congregation there, but could not afford to lose a day. So again at daybreak we set out, back across the lake, and then through Lin-Sze-K'ou. This time we did not go through at Gan-Ch'i-Gan, but passed by southward to Yiyang.

Yiyang is, next to Changteh, the best of the county towns. Quite naturally the magistrate is a strong, vigorous, intelligent man; the finest type we met on this trip.

The five Yiyang refugee camps are all in city buildings. Of the three which we visited, one in a temple, and two in theaters, the temple camp was especially lacking in light and had terribly bad air. It was swarming with a mass of pitiful humanity, the pathetic residue after the able-bodied were drafted for the dyke work. Everything was ripe for a serious epidemic when the hot weather came on. As we passed from one camp to another, we almost brushed against a smallpox case, carried openly. There has been much of this disease, although vaccination has been about as widely introduced in China as any item of modern medicine.

At another place one small temple was used at the back for a cooking station for the soft rice. Such a contrast! The populace sacrificing cocks in heathen rites in the front court, while the committee was cooking rice for the poor in the rear-most court. But the officials showed us a happier sight in an immaculately kept model Government boys' orphanage and trade school in charge of two Christians.

On the morrow two men were hard at work turning over our engine at daybreak, and we made Yuankiang before noon. This was Tuesday, April 6, the Chinese Ts'in-ming Festival, when custom calls for visits to the family graves. Mr. Kao was in his native district and he had to take a half day here for this pious practice. (But Mr. Kao's heathen connections did not prevent his joining our daily prayers on the launch.)



THE LAUNCH WEI-HSIN

Certified to carry 108 passengers, Mr. Tyng thought it sufficiently full with his party of eight

REHABILITATING THE FLOODED AREAS OF HUNAN

Again on our way we recrossed the open lake and on through a mixture of river and lake, to the *hsien* city of Han-Shou, lying on a flat plain, practically invisible behind a dyke. This whole district entirely without high land, was completely submerged by the flood. The resulting sufferings have accordingly been great.

We made an afternoon call on the magistrate (one recently replaced and almost as new in Han-Shou as we were), a vigorous and intelligent man. The flood relief head was one of our own Christians from Hanyang. His report to our questionnaire was by far the most detailed and thorough of any we received.

The one mission in Han-Shou is the Christian and Missionary Alliance, with a staff of three foreign women, capable and saintly. They have developed a good work in the city and as they often itinerate in the country, we obtained much information about back-country districts. These friends knew personally many of the solid farming folk who had been left with no homes, no tools, no animals for plowing, no money, and no food. Whole districts had seen no rice for months, only roots and weeds to eat. And with the more decent ones, "to beg they were ashamed."

People right in China in the more fortunate cities cannot believe what are the actual facts. They think how extraordinary the fish supply after the flood, fish at half price, and wonder why the people do not eat fish. That is all right for boat people; but for the destitute farmers it is another matter. How are people without a cash to buy fish at three hundred cash?

Next day we did the thirty miles to Changteh, second city in the Province, where we spent the week-end. Leaving the launch lying in the river we moved up to Roots Hall, a bungalow, used for office, classes, meetings, and a traveler's rest, on our mission compound. The weather was so wretched that we had to give up plans for exploring the dyke situation out in the country and rely upon



ABOARD A SURVEY STEAMER
Leaders in Relief work: Vice-director Hsee,
Bishop Roots, and Sir John (Director) and
Lady Hope Simpson

the local missionaries for our information.

There was plenty of time to see the magistrate, have questionnaires filled out, and do much mission business. The magistrate turned out to be a man from the vicinity of our church in Changsha and it was somewhat startling, after the anti-foreignism of the past few years, not only to be entertained by him to a feast in the most famous restaurant in town, but also to have him lean over and say that he hoped our mission would build "a big church in Changteh," and to claim our Chinese priest at Changteh as one of his good friends.

The life in our Changteh church merits a larger building than the one it already fills so full of meetings and people, mostly good simple people, "not many mighty, not many noble," but the kind that will each generation rise in height, as did the Early Church.

We have bought a fine site for a second church at Changteh, part of the property being used as a go-down for relief wheat storage. The young Christian head of this work with his wife and baby lived in Roots Hall until the wheat distribution was completed and the work closed.

When we left, we found our credentials saved us, as usual, from delays at the opium-searching posts. We got to Han-Shou before night, to anchor. The exit here is through a narrow cut in the flats, to overcome the silting-in. We were disappointed in making this crossing Monday daybreak. It was blocked by a launch aground athwart it, and a storm blowing. So we lost a day.

Fortunately, the crossing was possible on Tuesday. All day we pushed along, just stopping at Yuankiang to pick up our reports at the *yamen*. The rising waters made Gan-Ch'i-Gan an easier crossing. By ten p.m. we made the Lin-sze-K'ou opening into the Hsiang, and then the few remaining miles around the big bend to Hsiang-yin, where we tied up for the rest of the night alongside a timber-raft.

At Hsiang-yin we found ourselves a day behind schedule and with connections waiting at Changsha that must be made. So our visit to the *yamen* was the quickest piece of work we did. On our way to the *yamen* we passed one of the finest Confucian temples I have seen; fine, but decaying and neglected like the old religions of China.

The magistrate seemed a sterling sort of man. He was rather nonplussed, not to say uneasy, to have such a delegation descend upon him at eight a.m., but he gave us tea and would have constrained us to stay for a feast. He assured us that the dykes were ninety per cent completed in his county, the best we had found yet.

We were ashore only thirty minutes. Back on the *Wei-hsin*, the engine was started for the home-stretch, and we pulled into Changsha comfortably before dark.

We had been away a fortnight. But I had ahead another thirteen days'-trip to make at once, with only twenty hours for all there was to do at home. The whole of my morning-time the next day was taken up with a consultation, several of the prominent members of the Flood Relief Committee assisting to draw up a schedule of data for Sir John Hope Simpson, whom it was hoped I might see in Hankow. Sir John, famous for his record in India

famine relief, had been invited by the Chinese Government to be National Director of Flood Relief. On his national committee were the Minister of Finance and other officials.

LET US NOW go back five years. Two thousand missionaries had been driven out of central

China. Men predicted that missions here were finished. The hostile expected that the native churches would be annihilated. The brief history I have given here of the past month is meant to show where we stand as missionaries in the new days in China.

Death and Resurrection is the Christian Gospel. It was at Easter-tide when we boarded the *Wei-hsin* for our journey. All around us the mighty energies of nature were bursting into new life. So missionary Christianity is only defeated to be born again, only dies to Live. It is surely part of God's ordering that the Chinese who cursed us as Imperialists should learn to know us as friends. And while they are learning let us hope that we too are learning that Divine lesson of the heavenly Son who took upon Him the form of a servant. It is a very subtle thing to put off entirely the superiority of a false "imperialism" and put on the form of a friend and a servant. It is practicing the Christian doctrine of Love.

NEXT MONTH

THE October SPIRIT OF MISSIONS will present as a special frontispiece a reproduction of Albert Flanagan's new etching of the Church Missions House. A limited number of copies of the original etching are available at fifteen dollars each. Inquiries may be addressed to the Editor.

On the Road to Christian Reunion

Orthodoxy's democratic spirit and *economia*
designed for the welfare of Christ's Church,
appeal especially to the Protestant mind

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

Counselor, Commission on Ecclesiastical Relations

PART THREE

WE HAVE CONSIDERED the dogmatic ground of the Eastern Churches as a justification for seeking a platform of unity. This, however, is a second step. The philosophy of the organic life of the Church is a matter of primary consideration. If the principles upon which the polity of a Church are based are appealing and justifying they challenge the attention and lead to a consideration of historic and doctrinal positions. Protestant minds are scrutinizing the background of the Eastern Churches from this angle.

Possibly most appealing to the Protestant mind is the spirit of almost ultra-democracy within the Eastern Churches. In recent years this has been brought distressingly to attention through the over-insistence of lay control in the affairs of the several Eastern patriarchates and especially at the times of the election of a patriarch. The Russian Church would seem to be an exception. A closer study will show that the Russian hierarchy was controlled through the Czar, who as the Little Father was the embodiment of the dominant, if not the popular, will of his people.

This principle of democracy extended into the domain of dogma and polity. The decrees of the ecumenical councils became binding, when and only when accepted by the people with substantial unanimity. Whenever the spirit of democracy has been strong in Western Christendom it can be traced to the Eastern Church. The vigorous, almost militant democracy of England dates back to the Greek monk, Theodore of

Tarsus, who became Archbishop of Canterbury.

In France the robust democracy of Gallicanism, persistent even today, traces its origin to Irenaeus. Wherever the Eastern Church has touched the lives of people the seeds of democracy have been sown.

This spirit of democracy is manifest in the Eastern interpretation of the doctrine of apostolic succession. To them the Church is the custodian of order as well as of faith. Grace comes from the Church not from the individual. The priest serves in the liturgy; he does not celebrate mass. He announces God's forgiveness of sin. Likewise it is with the grace of orders. The bishop is the instrument through which the Church acts. An assenting and assisting congregation is essential. The "pipe system" by which the bishop is made the conserver rather than the instrument of grace is a Latin and legalistic idea foreign to Eastern thought.

Formerly the Church of Alexandria dramatized this conception. At the time of consecration the priest about to be consecrated placed his hands in those of attending priests who in turn clasped hands with other priests, extending the hand clasps through the minor orders down to the lay members of the congregation. Hence the whole of the assembly of the faithful partook in the act.

The faithful attendance of prelates and outstanding scholars of the Eastern Churches at every conference in any way related to Christian unity for the

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past fifteen years has made a deep impression upon Protestant leaders. They have realized that the philosophy of the Eastern Churches is comprehensive, possibly even more comprehensive than that of Anglicanism. The principle of dogmatic union seems to be more appealing than that of a factual union through a concatenation of orders. They understand that the Eastern Church holds regularity of succession as essential, but that the doctrine of *economia* or economy permits temporary ignorance of deficiencies for the greater welfare of the Church of Christ. Thus the Protestant can see in the Eastern Church a greater flexibility and disposition towards tolerance than can be found in the more legalistic West.

While the linguistic nuances of Greek lend themselves to dogmatic expression, the catholicity of her philosophy will never permit her to become pragmatic or legalistic. Thus, while theological necessity has prompted her to enwrap her religion in dogmatic statements, she cannot curb her impulse towards universality. Hence, while she defines her faith in exact dogmatic terms, she endeavors to pierce the chrysalis in which she has encased herself by her doctrine of *economia*.

From this impulse for penetration flows her zeal for unity in the Church of Christ. The West, equally alive to the necessity of unity, has been approaching the goal through redefinitions and codification. The East is seeking it through the application of a philosophic principle. We endeavor to promote unity; the East endeavors to express unity.

THE REAL PROBLEM in the Near East is that of the redemption of Islam. This has been the great passion of missionaries in the Near East. It is in this field that the value of the service of the Eastern Churches is being recognized. It was the zeal of the East that sent missionaries to the Far West. It is most probable that even England owes her conversion to missionaries from the East. The East carried the cross to new lands

while Rome consolidated her position and applied herself to recasting the doctrine and polity of the Church into an ecclesiasticism expressed in legalistic terms. Eastern missionaries penetrated the North, carrying the Gospel into the innermost recesses of Siberia.

On the other hand the Assyrians of the Nestorian Church covered India, Turkestan, and the greater part of China. Every part of Africa known at that time from the Atlantic coast to the extreme limit of Abyssinia heard the Gospel from the lips of Eastern Christians.

The rise of Islam stemmed the tide of their activities but failed to put an end to their efforts. It was only when the Mongolian inroads laid Church and State prostrate that missionary activities ceased. In Russia they were never checked. Step by step the Gospel was carried across Siberia to the Bering Sea, through the Aleutian Islands to Alaska. Today the prostrated Christians of the East are rising to their feet and recovering the consciousness of their mission. A demoralized Islam surrounds them. Slavery to Moslem tradition and fanaticism is being cast aside. The greatest of all challenges is being made. He who had been the servant to the tyrannical will of a ruthless conqueror and master is called to be servant to the spiritual needs of his former oppressors. Who better can understand the Moslem and interpret to him the Gospel of Christ than those who through centuries of thralldom had been compelled to study the mental vagaries of these same oppressors. It is thus seen why the Protestant missionaries who have labored faithfully for over a hundred years for the conversion of Islam are cheered by the prospect of the cooperation of so effective an agent.

It has already been suggested that the Protestants are seeing in the Eastern Churches a more practical center of unity than has been found in the Anglican Communion. The greatest difficulty in the Protestant approach to Anglicanism in final analysis will be found most likely in a religious concept that is unique in the West, except possibly in

ON THE ROAD TO CHRISTIAN REUNION

the parts of France still colored by Gallicanism.

With the exception of Anglicanism the West has expressed itself theologically through a Latinized philosophy. Its terms are pragmatic and are based upon the translation of Eastern theological terms into legalistic Latin. Even Anglicanism is forced to express its philosophy, often clumsily and inadequately, through these accepted Western media of expression. It is difficult to find a common basis of understanding because the difference between the Anglican and the Latinized connotation of the same term cannot be comprehended.

The philosophy of the Continental Protestants and their followers in the Anglo-Saxon world is the product of the same mental process as that of the Roman Church. The premises are widely apart, but conclusions are reached by the same methods. This method is analytic, while that of the East is synthetic. Common conceptions, such as grace, justification, sacraments, regeneration, apostolic succession, develop dif-

ferently when treated synthetically rather than analytically.

Hence the philosophical difficulty of trying to interpret Anglicanism with its Latinized terminology and Eastern connotation to the average Western mind. When the West meets this same thought in its original Eastern environment the conclusions seem logical and natural. In brief the common heritage of Eastern Christianity and Anglicanism can be understood when expressed in Eastern terms, and is confusing when expressed in terms of the West.

When in the future, movements toward Christian reunion are treated historically the greatest value of the discussions between the Anglicans and the Orthodox will doubtless be found in the clarification of terms and statements. In every instance in which joint theological discussions have reached the stage of definition, Anglicans and Orthodox have been found in substantial agreement.

Leading Protestants are now reaching the conclusion that if the historic episcopate is to form the basis of reunion it can more readily be accepted through the



A PRIMARY CLASS, ALEPPO SUNDAY SCHOOL, SYRIA

The Church of Armenia, assisted by Western Christians, is ministering to its children. Last year, Mr. L. N. Zenian (center), General Secretary of Sunday Schools, with the help of seminary students conducted their first D.V.B.S.

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East where the authenticity of ordination is free from Roman attack. The mere fact that it was necessary for the Anglicans to remove the seeds of doubt that had been sown by Roman propagandists when the Western Churches began to express their interest in the East a hundred years ago, gives to the Protestants the comforting assurance that intercommunion between the Anglican and Orthodox Communions was dependent upon Orthodox repudiation of Roman misrepresentations.

There is a glamour and attractiveness, too, in the idea of selecting the land of Christian origins, especially Jerusalem, as the center of unity. In pre-war days this could not be viewed as a practical possibility. Popularity of Mediterranean travel has developed a neighborly attitude towards Palestine that has made the actual distance a matter of merely casual consideration.

A growing realization of the doctrine of economy (*economia*) carries a real appeal to the Protestants. The Anglican spirit while dominated by good will is after all Anglican; and its representatives approach all subjects as Anglo-Saxons. The Anglican mode of expression must be legalistic in the mode of expression and insular in its method. A

doctrine of *economia* could not originate in England. The Eastern mind is more flexible and therefore can express its comprehensiveness through a doctrine of *economia*. In application it was possible for the Orthodox delegation at the Lambeth Conference apart from conciliar action, to sanction occasional ministrations of the sacraments to isolated members of either communion, and to recognize that on the same principle Anglicans could enter into negotiations with the Protestant Churches of South India.

Through the extension of *economia* many Protestants believe they discern in the Eastern Church an agent that can develop a program of ultimate reunion with greater facility than the more rigid and insular Anglican Communion. For the same reason they see in the rapprochement of the Anglican and Eastern Communions the introduction into Anglicanism of a spirit of universality and an international outlook that will give greater substance to the Anglican approach.

The Orthodox Church, being a dogmatic Church, on the one hand safeguards the essentials of faith, and on the other is freed from the narrower ecclesiasticism of the West.

(To be concluded)

The Vestry of a Chinese Parish!

THE VESTRY OF a Chinese parish! One sometimes wonders who these Chinese Christians are. And now the Anking *Newsletter* for May-June, 1932, tells us about the men and women who comprise the vestry of our church in Chuchiachiao, of which the Rev. Graham T. F. Kwei is rector. The vestrymen are:

CHU FAN-CHUN, a man over sixty, entered the Church at about thirty; high-spirited and straightforward; used to walk over ten miles to attend Sunday service at Taihu before the establishment of Church here; now the happy grandfather of a big Christian family.

TSAO HSIN-YEN, cloth merchant doing flourishing business; mild and generous.

MUNG SON-CHUN, voluntary arbitrator in public disputes; faithful and warm-hearted; head of Christian family.

FANG CHIN-LIEN, third generation surgeon; famous boxer.

MUNG SOU-YUAN, young man of low stature; rather talkative, reliable and energetic; very valuable to our Church.

LIU TAO-YING (maiden name of Mrs. Chan Wen-kwei), lady with strong faith; learned to read by hard work on Catechism; converted her husband and many women friends, teaching them to read.

WONG TUNG-TSU (wife of Mr. Liu Hsin-ling), intelligent St. Agnes' girl; very active and eloquent; diligent and frugal.

Woman's Board Aids Manila Hospital

American and British women temporarily resident in Philippine capital are instrumental in providing St. Luke's with many necessities

By Mrs. E. J. L. Phillips

Member, Woman's Board, St. Luke's Hospital, Manila

ST. LUKE'S HOSPITAL, Manila, had its beginnings in a small free dispensary on the ground floor of the Settlement House in Trozo, then one of the poorest and most crowded districts of Manila. The old Spanish house is still standing, and is one of the group of hospital buildings in the beautiful compound, which has replaced the former barren swamp where carabaos wallowed and nipa shacks abounded.

The dispensary grew and soon needed larger and more adequate quarters. Accordingly about 1907, a small hospital of fifteen beds was built next door to the Settlement House and a nurses' training school begun with a class of three. The first seventeen qualified nurses to graduate in Manila took their practical training at St. Luke's and later were distributed among St. Luke's, St. Paul's, and the General Hospitals.

As the years passed the hospital grew and additions were made. In 1909 the Nurses' Home was built. The classes grew, reaching in one recent year twenty-four graduates. This year there were nineteen. The school has an enviable reputation for its training and its nurses are much in demand. All over the islands they hold responsible positions in the Health Service, the Red Cross, and as

supervising nurses in other hospitals.

Aside from the hospital's earnings and the support of the Church in America, other assistance has always been necessary. In later years a Woman's Board composed of American and British women of Manila's "temporary resident community" together with members of Army and Navy circles, has been of tremendous help. This board has been largely instrumental in raising the money necessary for needed improvements and additions, as well as running expenses. In 1919-20, a large new wing was added to the Nurses' Home, thereby doubling its capacity and that of the private floor, and many needed improvements made to the grounds. This was largely made possible through the effort of Colonel and Mrs. Rhodes. In 1928 the board raised the money for the splendid X-ray machine, equipped the necessary rooms, and built the bridge connecting the old building with the hospital. Classrooms, laundry, and sewing rooms, extra bath rooms have also been furnished.

Three years ago the new children's ward was provided with the proceeds from the *Pasco de las Islas* held at the carnival, with the help of the Woman's Board.

Many are the interesting stories that



DOCTORS AGREE WITH MOTHER
That this is a nearly perfect baby. He is
entered in the Better Baby Contest

could be told of that bright ward. Here little Josepha, born with an unusually bad club-foot, was brought from the Mountain Province. Major Kirk operated on the foot under the first shadowless, heatless operating lamp to come to the islands, which had just been presented by a friend of the hospital. Little Josepha returned to her mountains able to run and skip like other children.

Again a poor widow came to St. Luke's with her emaciated baby covered with skin disease. She died before the child, through proper care and feeding, was transformed into a handsome healthy boy. He was adopted from the hospital by childless people of means who are bringing him up as their own son.

The free clinic and dispensary with its dental office, laboratory, and drug room continues to be a large and important part of the work of St. Luke's. Each morning a long line of mothers bearing babies and bringing children wait in the cool ground-floor corridor. After pa-

tients have left the hospital, the nurses visit the *barrios* in follow-up work.

The Woman's Board is particularly interested in the comfort and equipment of the private rooms which are such an important factor in the maintenance of the hospital. To support their work they conduct an unique Exchange. Donated articles of all kinds and infinite variety are sold. One may walk in and come away with a complete change of costume, including hat, gown, shoes, and accessories. Or one may pick up all sorts of household furnishings or adornments from iceboxes to candle shades. Men also are regular customers and find overcoats and woolen suits for vacation trips, as well as silks and cottons for the tropics. The Exchange fills a threefold need: providing a place for public-spirited people to send articles they no longer need; offering an opportunity for the economically minded to purchase reasonably; and supplying a very worthy cause with necessary funds to carry on its work.

Yagi Christians go apart on Mountain Top

By the Rt. Rev. Shirley H. Nichols, D. D.

Missionary Bishop of Kyoto

THERE IS A CUSTOM in St. Luke's Church, Yagi, in the Missionary District of Kyoto, which is of particular interest at this season. For nearly a decade the congregation has observed the octave of the Feast of the Transfiguration in a most appropriate and helpful way.

Early in the morning on each day of the week, the members of the congregation, together with a very considerable number of inquirers, gather for Bible study and prayer, on the top of a small nearby mountain.

Although Yagi is not a large town, the place in which the people regularly meet for worship is a particularly noisy one. It would seem as though every bell and whistle and every rickety cart in the neighborhood promenades back and forth near the church during service hour. Nevertheless, the congregation gathers in the church most faithfully, and there are

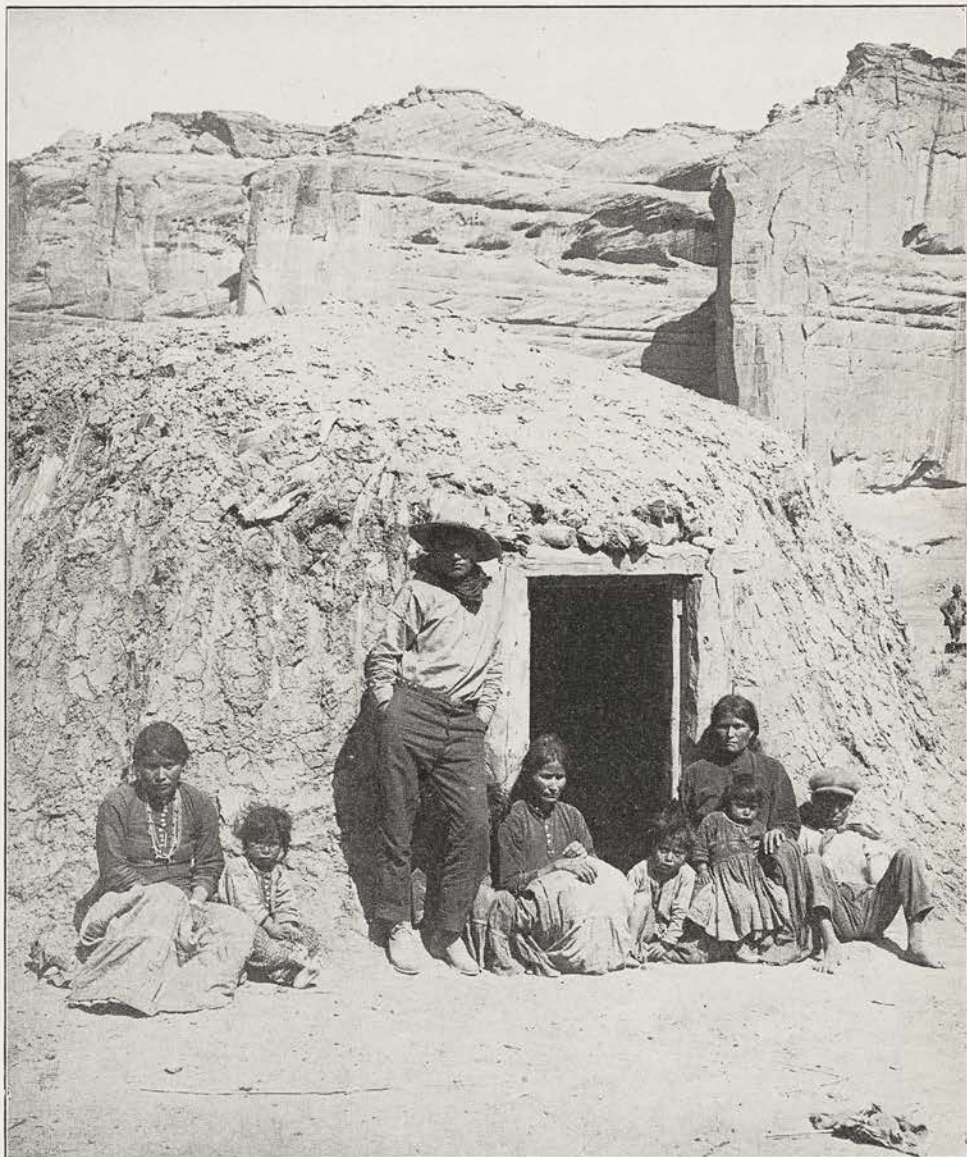
abundant signs of wholesome growth. But it must be with peculiar satisfaction that during the week of the Transfiguration they gather on that mountain top. Thus far no rain has ever fallen during that week to hinder them in their retreat.

We can imagine them after their climb, gazing down upon the town with all that it means of busy daily routine; and then, their souls filled with the quiet induced as they gaze upon the scene from their unapproachable mountain top, they listen as their venerable pastor reads to them from the Bible the words of Christ. After the reading of the Word they join with him in the prayer that Christ's Kingdom may come on earth as it is in heaven, and that they may carry down into the busy walks of life a richer portion of His wisdom, His Peace, and His strength, that they may do their part in bringing in His Kingdom.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



© Publishers Photo Service

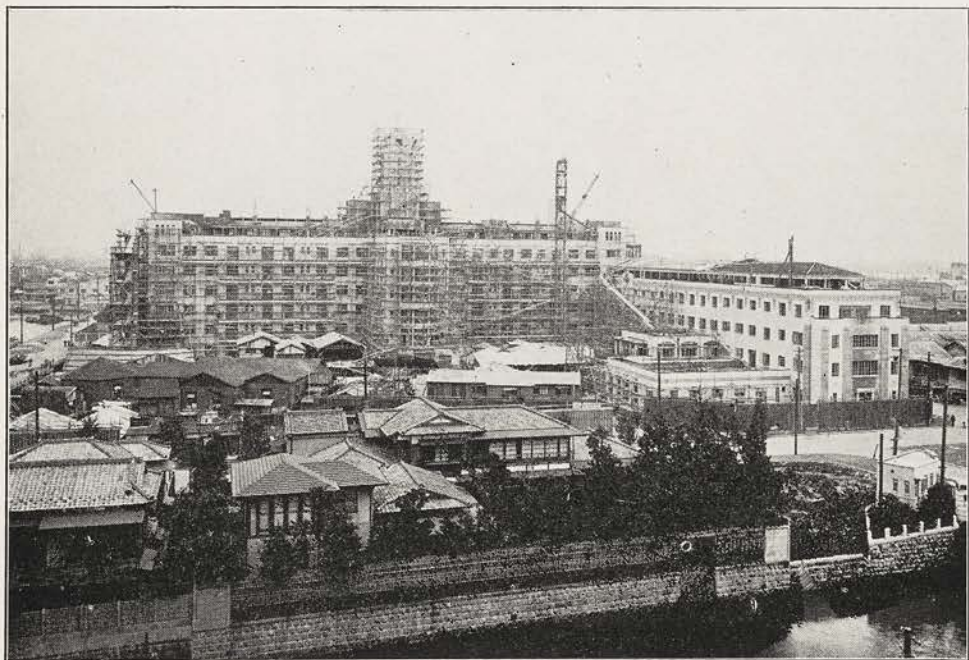
NAVAJO FAMILY OUTSIDE THEIR HOGAN

Among the Navajo Indians in Arizona and New Mexico the Church maintains two missions: the Good Shepherd Mission, Fort Defiance, Arizona and the San Juan Indian Mission Hospital, Farmington, New Mexico



FISH WERE PLENTIFUL AFTER THE FLOOD

The extraordinary fish supply at low prices benefitted the boat people, but did not help the destitute farmers; without cash who can buy fish at three hundred cash? See *Rehabilitating the Flooded Areas of Hunan*, p. 561



ST. LUKE'S HOSPITAL NEARS COMPLETION IN TOKYO

A recent photograph of our new medical center which will be dedicated early this autumn. The right wing is the new College of Nursing. The important place which it has in Japanese life is indicated in the story on page 586



PRELIMINARY SKETCH, IOLANI SCHOOL CHAPEL, HONOLULU, T. H.

The erection of this chapel is the objective of the Birthday Thank Offering for the current triennium. It has also been designated as a memorial to the late John LaMothe, Second American Missionary Bishop of Honolulu



© Publishers Photo Service

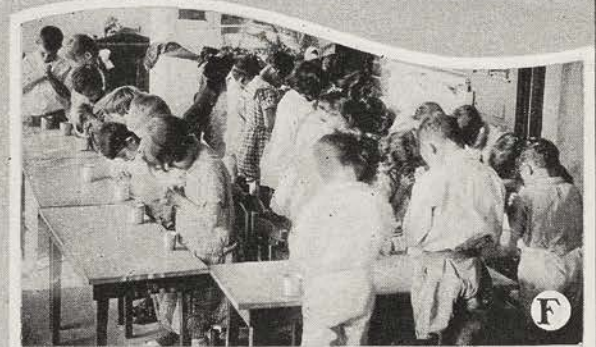
MARKET BOATS IN THE HARBOR OF PORT-AU-PRINCE, HAITI

In the capital of the Republic of Haiti, the Church has about one thousand communicants. Here, too, is a small theological seminary and the Children's Home cared for by the Sisters of St. Margaret

St. Luke's Hospital, Ponce, is a Vital Part of the Church's Mission in Porto Rico

GLIMPSES OF PORTO RICAN MISSION LIFE

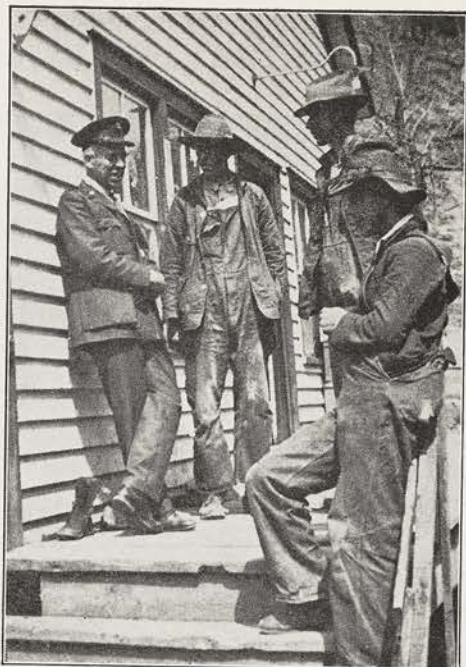
A. The Bible class meets on the patio of St. Andrew's School, Mayaguez. B. In the clinic at St. Andrew's School, Mayaguez. C. Holy Trinity Church, Ponce. The fountain at the left is a gift of the nurses of St. Luke's Hospital. D. In the interior of Porto Rico—So densely populated is this island that one is rarely out of sight of a house (©Publishers' Photo Service). E. Bishop Colmore (rear) and Miss Hicks (right) with the nurses of St. Luke's Hospital, Ponce. F. A mission school class says grace before luncheon. G. Girls of St. Catherine's Training School, San Juan, spend two summer months in camp. H. The harbor of San Juan, Bishop Colmore's see city, where in addition to St. Catherine's School, is located St. John the Baptist Church and St. Michael's Seminary (©Publishers' Photo Service).



ST. LUKE'S HOSPITAL, PONCE, COMPLETES FIRST YEAR IN NEW BUILDING
 Reviewing this period, which closed on May 31, Ellen T. Hicks, the superintendent, writes:
 "During the first year of work in the new St. Luke's 1,065 patients were treated, 272 operations performed, and 55 babies born. At the close of this successful year which also marked the end of twenty-eight years as a missionary, I want to send affectionate greetings to all who have so generously given towards the building of this beautiful hospital. Here in the patio in front of the hospital, we have planted a Jacaranda tree, to be known as the Memory Tree and dedicated to all who have helped in our work. Throughout the years since the beginning of my missionary venture, God has blessed me with friends, who by their prayers, their interest, and their gifts, have helped make possible this success."



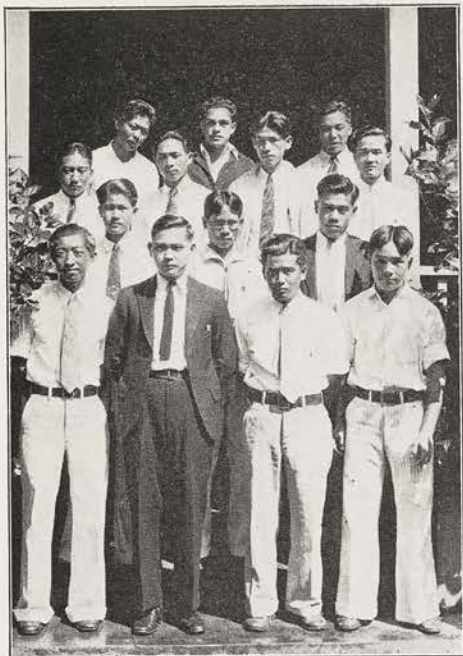
GATHERING BUILDING MATERIALS
Our Church in Bolondron, Cuba, built thirty years ago, has been outgrown. The congregation is working to enlarge it



C.A. INVADES SMOKE HOLE, W. V.
Captain B. F. Mountford, trying to interest men who come to trade at the general store in the C.A. services



CONGREGATION, SANTA MARIA TLALMIMILOLPAN, MEXICO
The Rt. Rev. Efrain Salinas y Velasco, Suffragan Bishop of Mexico, writes: "I have been visiting the rural missions up in the mountains of the States of Mexico and Hidalgo and have confirmed seventy-seven people"



IOLANI GRADUATES, 1932

Nine of these boys trained by our Church in Honolulu are going on to institutions of higher learning



OFF TO SCHOOL

Hoffman-St. Mary School (Tennessee) pupils often ride six or eight miles to school. Some walk three or four miles

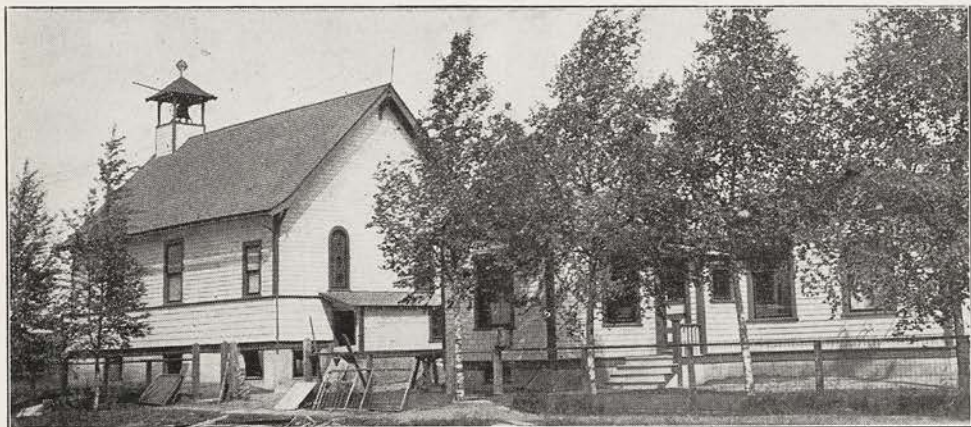


BISHOP SALINAS VISITS CHURCH PEOPLE AT MIMIAPAN

"Notwithstanding the terrible economic conditions of the rural regions and unemployment in the cities," writes Bishop Salinas, "our congregations are giving for our Lord's Church. Some have doubled, some tripled their quota"



JAPANESE CHRISTIANS OBSERVE TRANSFIGURATION ATOP A MOUNTAIN
 Each morning during the octave of the Transfiguration it is the custom of St. Luke's congregation, Yagi, Japan, to go apart for quiet and prayer. (See p. 572)



ALL SAINTS' CHURCH AND RECTORY, ANCHORAGE, ALASKA
 A grant from the 1931 U. T. O. enabled the congregation to raise the church and put in a concrete basement for parish rooms. (See p. 585)



SECOND GENERAL YOUNG MEN'S CONFERENCE OF THE NIPPON SEI KO KWAI
 On the Emperor's birthday (April 29), 250 delegates representing every part of Japan organized a National Young Men's Club (see August Spirit of Missions, p. 522)

Chaplains in our Public Institutions*

A discriminating analysis of the chaplain's tasks and qualifications which will help laymen to understand better this essential ministry

By William H. Jefferys, M. D.

Superintendent, The City Mission, Philadelphia, Pennsylvania

THE only lay executive of a city mission society, Dr. Jefferys had long experience as a missionary physician in the Far East before assuming charge of the Philadelphia City Mission in 1917. As surgeon at St. Luke's Hospital, Shanghai, China; Professor of Surgery in St. John's University; and editor of the China Medical Journal, he acquired, outside of the medical field, a knowledge of Chinese life and literature which is illustrated in several of his books. Dr. Jefferys has retained his Oriental interests and is a member of the China Medical Missionary Association, the American Society of Tropical Medicine, the Royal Asiatic Society, and the London Society of Tropical Medicine. He is a fellow of the College of Physicians of Philadelphia and an honorary member of the China Medical Society.

I HAVE READ SOMEWHERE of a dialogue between an official of the City of Damascus and a visitor to his oriental country. One of the questions the visitor asked was, "What comments have you to make regarding sanitary conditions in your city?"

The Damascene replied, "A man should not bother himself or his neighbor with questions that concern only God."

There was a time, so I gather from not too far past documentary evidence, when a chaplain under consideration for appointment to an institution, while chosen for a variety of reasons, was under necessity of showing only two requirements:

*An address given at the twelfth annual Episcopal Social Work Conference recently held in Philadelphia, Pa.

first, that he was some sort of a minister; and second, that he would not meddle in any way with the institution's management. In hospitals he was apt to be considered a nuisance by the rest of the hospital staff. He was subject to complete elimination, at any time and from any place or function, when anything else was doing or when the convenience of anybody else was threatened. The position was so undesirable that institutional chaplaincies became the dumping ground for such clergy as had failed in every other department of Church work. A doctor could forbid the chaplain to visit any particular patient, or order him from the room at any time, or inhibit the holding of services, and invariably receive the backing of the management.

In contrast to this is the picture of the ideal chaplain in his place in a modern institution or in any institution in these modern days. In the first place, a chaplain has a right of access to any patient who wants to see him. In the second place the doctor, if he is on his job, is, in many institutions and under many circumstances, glad to have the coöperation of the chaplain, recognizing in his work a potent therapeutic agency even on a physical basis. Some institutional boards are backward, but the more forward looking are chaplain-conscious and have learned to give a measure of consideration to the chaplain's work, in former years utterly unconsidered.

The qualifications of a chaplain should be: general intelligence; education, particularly along the lines (I am not speaking of his religious power) of practical psychology and experiential relationship;

THE SPIRIT OF MISSIONS



A CHAPLAIN TO CHILDREN

The successful worker understands the child mind at various ages and religious pedagogy

and, more than this, he must be a trained student in the broad subject of the purpose of the institution's existence. In a hospital he should be, not a mourner at the bedside of the dying or a superfuneral director, but a lifegiver, teeming with personal faith and confidence in life; strong in his personality and in his power of mental and spiritual self-giving, a good listener; a man of comparatively few words; and utterly coöperative in the idealism and practical application of the institution's purpose. And still more, the new chaplain will be a specialist chosen for his interest in and informed condition about the type of service which the institution is doing.

In considering the practical ideal of a city mission chaplain, I have picked from my experience the late Bishop of Pennsylvania, Thomas J. Garland. It is not a presumption to do so. Bishop Garland was a great executive, an excellent business man, and had a number of qualities not needed by a city mission chaplain; but if I could pick my ideal for a chaplain to visit and minister in hospitals it would be he. In the first place, he cared a lot personally. In the height of his busiest, single-handed episcopate he came

of his own volition to see me one Easter morning in the Pennsylvania Hospital and without my request he traveled twenty miles and took complete charge of the burial service of one of my very dearest. I had not even considered the possibility of his being present. Again, he cared tremendously without reference to social status. His preaching was of the very simplest, but the most thoughtful and comforting and life-giving. He had no fear of death, himself, and one realized it. He used the liturgy and extemporary prayer with equal facility and in perfect combination. He knew the meaning and value of the sacraments. His present was quiet; he did not stay very long. He was a poet and, therefore, something of a mystic. What he did think was beautifully thought; and he gave just as freely to a Confirmation class in the Penitentiary or the Home for the Indigent as in St. James' Church or St. Peter's.

There should be one type of chaplain for hospital visiting; another for the visiting of institutions for the incurable; a very specialized type for institutions dealing with the insane and feeble-minded; another distinct type, and a very virile and understanding person for work in penitentiaries and prisons. One could multiply these line-ups almost indefinitely.

One thing that is usually not required of an institutional chaplain is an extended power of organization, or any sense of financial responsibility. Those two things are looked out for by other agents.

A chaplain must be a friend and co-worker with the staff of the institution at large. He must be in understanding rapport with those to whom the institution ministers. He must confine himself strictly to his own function, which is the religious ministry to his flock; and an adapted ministry as such. As an example of this expression "adapted religious ministry" I would use the following: a great deal of the preaching done in penal institutions is of such a character of self-righteousness and alter-condemnatory nature (that is my own word) as to either

CHAPLAINS IN OUR PUBLIC INSTITUTIONS

bore the inmates to a point approaching suicide or murder, or to develop in their very vitals an antitoxin to everything he says. This is not his mission. He is there to bring a knowledge of God to certain persons whom the Church cannot otherwise reach, by personal ministry, by instruction, and by worship. He is not there to condemn anybody or to pass judgment on anybody; he is not there to help get prisoners released or paroled, though I can imagine that under certain circumstances his asked-for advice by the warden might be very valuable; but even so, the wise chaplain will keep himself entirely free from the possibility of either being construed as a meddler, or as an instrument whom the inmates can use to put things over. He must not criticize the management, under any circumstances, to anybody, ever.

The chaplain of a hospital for the mentally diseased should know that, for the most part, doctrinal and argumentative preaching are not only a sheer waste of time on his part, but are apt to produce neuroses or states of excitement in his hearers. If preaching is used at all in these institutions it should be of the quietest and simplest kind and always by way of impersonal suggestion, not by way of instruction, and least of all by way of argument. Dogma means nothing to these patients; their analytic and synthetic processes are, for the most part, blocked; but they are peculiarly sensitive to suggestion—quiet, constructive, helpful, comforting suggestion; and probably the one suggestion more helpful than all others is the simple suggestion of the love of God and His Fatherhood.

Chaplains to children's hospitals, or to any institutions working with children, should be well up on the whole subject of child guidance clinics and mental health clinics. He should know what juvenile court work is and how it is done. He should understand the child mind at various ages, and the subject of religious pedagogy. It is not necessary that he should be a specialist in all these things, but he ought to be well-informed about these subjects. He ought to know,



THE AGED WELCOME DAILY SERVICES
The chaplain has a cheery word for his people
at City Home, Welfare Island, N. Y.

for instance, that he should not argue with a case of schizophrenia, and perhaps he should know how to recognize an incipient case in order to bring it to the attention of the proper psychiatrist.

A city mission chaplain, for that is what an institutional chaplain usually is or ought to be, should be a lover of all kinds of men, women, and children—with a keen sense of humor, not too great a talker and arguer; a fellow who takes ample notes of his work and has his responsibilities well card-indexed. He ought to have a memory which will absolutely prevent his forgetting to do what he promises to do, and he ought to make no promises that he does not stand a pretty good chance of fulfilling.

To enlarge a little on loquacity, I wish I could think of a new definition of a bore, but I cannot. A bore has been defined as someone who insists on talking when we want to talk. Most persons ministered to by institutional chaplains will find the chaplain a bore if he does the talking; but will think he is a great fellow if he will do the listening. I know that is a tall order, because often the chaplain no doubt looks at the thing in reverse. But if he will remember that he

THE SPIRIT OF MISSIONS

can learn much more by listening than talking, and be much more helpful in that capacity, he will rise to the heights of his profession. Most sick people should not be talked to very much. Insane people should be dealt with with the utmost calmness and by way of suggestion, never by argument.

What I have said I have tried to say by way of suggestion. I have always thought of the ministry as the most difficult of all professions, because the most subtle. The utmost tact, wisdom, insight, patience, and courage are required; but in this chaplain work there are the added factors of dealing with specialized abnormalities. It takes a lot of clear thinking for a physician to remember that though he sees a great many sick people, there are a majority of well people. The chaplain is up against the same proposition. Everybody he meets in the penitentiary is not a gross sinner; everybody he meets in a mental hospital is not planning to murder him. I veritably believe that more people are in insane asylums from lack of a strong sense of the power to love, objectively and subjectively, than

from any other one cause. That is a daring thing for a scientist to say, and I do claim to speak as such.

Finally, for my own part, as a physician, I think that the right chaplain can often do more for the patient than can a physician. I do not mean by this that he can do miracles in the sense in which that word is ordinarily interpreted; but that practically every miracle that we know anything about in the matter of healing can be repeated these days according to law. I will go so far as to say that the miracles of Christ were not miracles in His own eyes. He allowed the word to stand; but He was doing perfectly understood work in the full consciousness that He was keeping the law of mind, and body, and soul.

What could be a more glorious inspiration to our ideal institutional chaplain than this intelligent application of the love of God in this widest field of Christian service?

Photographs illustrating this article are used through the courtesy of the New York Protestant Episcopal Mission Society and Hiram Myers.



PATIENTS ABLE TO WALK WORSHIP IN THE HOSPITAL CHAPEL

"The institutional chaplain should be a lover of all kinds of men, women, and children . . . he can often do more for the patient than can a physician . . ."



Jottings from Near and Far



BISHOP SCHMUCK of Wyoming has appointed the Rev. A. Abbott Hastings, warden of St. Michael's Mission, Ethete, to be rector of the Cathedral schools, Iverson Hall for girls and Sherwood Hall for boys, Laramie, Wyoming, and executive secretary of the Missionary District of Wyoming. Mr. Hastings will be succeeded at St. Michael's by the Rev. Barrett T. Tyler, who has resigned the rectorship of All Saints' Church, Brookline, Massachusetts, to undertake this work among the Arapahoe Indians.



RECENT COMMENCEMENT honors have brought another distinction to one of the Church's veteran missionaries in the conferring by Bowdoin College, Brunswick, Maine, of the honorary Master of Science degree upon Dr. Charles S. F. Lincoln. The citation reads:

Charles Stuart Fessenden Lincoln, of the class of 1891, son and grandson of beloved Brunswick physicians; for twenty-five years medical missionary at St. John's College, Shanghai, where his work was marked by quiet heroism and intense devotion; since his return to this country gladly serving his college in emergency as college physician and in the department of biology; known from Maine to California as a loyal Psi U.; devoted Churchman in whose creed and life there has never seemed to be any conflict between science and religion, *honoris causa*, Master of Science.

HERE IS GOOD news for a parish library or study class! One of our subscribers in Vermont has a complete file of THE SPIRIT OF MISSIONS for the ten years 1921-30, which she is willing to give to any study class or library in New England that can make good use of it. A larger file is also available. A subscriber in Philadelphia will give her almost com-

plete SPIRIT OF MISSIONS file from 1906 to date to any library or parish organization which will pay the carriage charges. Inquiries concerning these files should be addressed to THE SPIRIT OF MISSIONS, Church Missions House, 281 Fourth Avenue, New York, N. Y.

IN THE FIRST six months of 1932, the Rt. Rev. S. Harrington Littell confirmed 154 persons in the Hawaiian Islands. There have also been a number of Baptisms, notably eleven at the Japanese mission on Molokai, where the Japanese layman, a postulant for Holy Orders, Andrew N. Otani, conducts the Church school and other religious meetings in addition to his regular profession as principal of the Japanese language school.



AT THE TRIENNIAL Meeting of the Woman's Auxiliary in Denver it was decided that five thousand dollars of the United Thank Offering for 1931 should be given to Bishop Rowe for a parish house in connection with All Saints' Church, Anchorage, Alaska. The parish house was achieved by raising the church and constructing a cement basement for this purpose. Bishop Rowe passed through Anchorage in July on his way to Cape Nome and Point Hope, and found the Anchorage situation most satisfactory. He writes:

The women of the Guild and Anchorage people generally are enthusiastic about the way our plans have worked out. And well they might be. The well-lighted cement basement which we have built makes a fine parish house. We have been able to install a furnace that will heat rectory, church, and parish house, and thereby save a lot of money each year. The

THE SPIRIT OF MISSIONS

rectory has been enlarged and renovated. It looks most attractive. The total cost has been only two hundred dollars more than our estimate, and I will try to take care of that two hundred dollars. I fly to Nome today if the weather permits and am using these last few minutes while weather conditions are being considered by the pilot to thank the Woman's Auxiliary for their help.



THE VICE-PRESIDENT of St. John's University, Shanghai, Mr. Wm. Z. L. Sung, spending a short holiday in the United States, was appointed a representative of the China National Amateur Athletic Federation and as such attended the Olympic Games in Los Angeles.



FOR THE FIRST time since their profession became established in Japan, the nurses of Tokyo assembled on May 12 in a Christian church to commemorate the birthday of Florence Nightingale. The service, arranged by St. Luke's International Hospital, was held in Holy Trinity Church and was conducted by both Japanese and foreign clergy in Japanese.

More than two hundred uniformed graduate and pupil nurses were present, representing St. Luke's, the Imperial University and Keio University Hospitals, and the Doai Byoin Hospital built some five years ago by funds given through the American Red Cross for earthquake relief, at the time of the great disaster of 1923. There were also delegations from the Tokyo City Hospital, the Japanese Red Cross Hospital, and several associations of registered nurses with headquarters in Japan's capital.

To nurses in America and Europe, accustomed to the annual commemoration of Florence Nightingale's birthday, under the auspices of St. Barnabas' Guild and other nurses' associations, this may not seem an unusual occasion. In Japan, however, where the nursing profession in its fullness, is still in its early youth, the occasion is a memorable one. It marks the growing public recognition of the

value of trained nursing service, in hospitals, private homes, and in municipal and national life. Moreover it did much to emphasize the Christian traits of care for the suffering and the needy, and of the dedication of life and trained abilities to public service without thought of reward.

The experience of St. Luke's Hospital in establishing, at the request of the Japanese Government, the first College of Nursing in the Empire, shows conclusively that some of Japan's finest young women are ready to devote themselves to the great constructive tasks offered by a modern hospital. With 150 pupil nurses, all graduates of Japanese high schools, St. Luke's is not only providing the best type of nursing service for itself, but is sending into Japanese life every year a group of Christian nurses for service among the millions of Japan's school children, and for the creation of a national system of public health work as an important feature of preventive medicine.

It is hoped to make the Florence Nightingale service an annual occasion in all the larger cities of the Empire.



THE RT. REV. Harry Roberts Carson, Bishop of Haiti, has been making visitations in the Panama Canal Zone, over which he has jurisdiction. He confirmed nearly 250 persons and on Trinity Sunday instituted the new dean, the Very Rev. S. Alston Wragg, in St. Luke's Cathedral, Ancon. The district has over fifteen thousand baptized persons and three thousand communicants.



THE EPISCOPAL CHURCH has thirty-five mission stations in Alaska, scattered over nearly 600,000 square miles, from Ketchikan in the southeastern peninsula to Tigara (Point Hope) in the far northwest. There were 151 Baptisms and 184 Confirmations last year.

SANCTUARY

Some Missionary Prayers

The following are slightly adapted from prayers written in various parts of the world.

O GOD, WHOSE fatherly care reacheth to the uttermost parts of the earth, we humbly beseech thee graciously to behold and bless all missionaries, near and far. Defend them from all dangers of soul and body; and grant that both they and we, drawing nearer to thee, may be bound together by thy love, in the communion of the Holy Spirit and in the fellowship of thy saints; through Jesus Christ our Lord. Amen. *(Montana)*

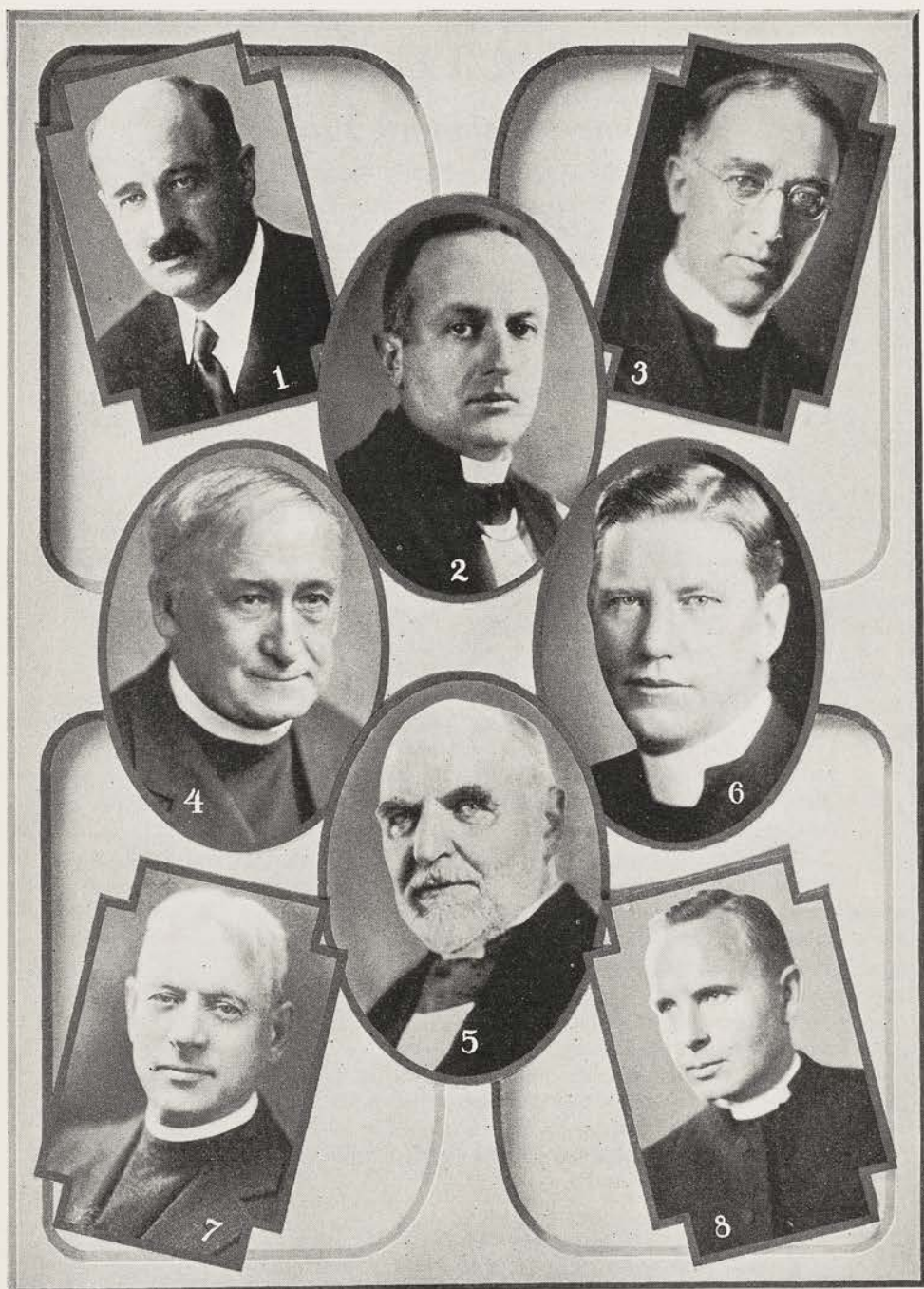
Almighty God, for whom the isles shall wait and on whose arm they shall trust, grant thy grace, we humbly pray, to thy Church, that those whom thou hast called to serve thee may partake of thy righteousness which is near, and that their people may be led into thy salvation which has gone forth; that in all the world thy kingdom may be established and thy holy Name be glorified; through Jesus Christ our Saviour. Amen. *(Philippine Islands)*

Almighty God, Lord of the harvest of souls, we pray thee to guide and bless all those who have gone forth to preach the Gospel of salvation in distant lands. Pour out thy Holy Spirit upon them, to strengthen them in their weakness, to comfort them in their trials, to direct them in all their endeavors; and open the hearts of the people to receive thy message delivered by them.

Give to them and to us the spirit of power, and of love, and of a sound mind, that in all our work we may set forth thy glory, and set forward the salvation of souls, that so all nations may become thine inheritance, and the utmost parts of the earth thy possession, through Jesus Christ our Lord. Amen. *(North China)*

O Lord God of our fathers, who in the days of old didst show thy power through the triumphs of the Gospel, we thank thee for the manifestation of thy presence in our own days; and we pray that by the guidance of thy Holy Spirit we may not hinder the fulfillment of thy purpose, but by prayer, by witness and by offering our lives, we may promote thy glory and the establishment of thy kingdom, through Jesus Christ our Lord. Amen. *(England)*

***A**S Jesus Christ passes through the earth, even though it be by the instrumentality of very imperfect disciples, race after race pauses in its work and worship, looks up, sees him, draws nearer, listens, worships, and turns from all the past to follow him.—THE RT. REV. H. H. MONTGOMERY, formerly Bishop of Tasmania.*



NATIONAL COUNCIL MEMBERS SELECTED BY THE PROVINCES

1. Walter Kidde (Province II).
2. The Rt. Rev. Henry Knox Sherrill (Province I).
3. The Rev. Addison E. Knickerbocker (Province VI).
4. The Rt. Rev. Francis M. Taitt (Province III).
5. The Rt. Rev. Joseph M. Francis (Province V).
6. The Rev. Claude W. Sprouse (Province VII).
7. The Rt. Rev. Louis Childs Sanford (Province VIII).
8. The Rt. Rev. Edwin A. Penick (Province IV).

The National Council

Conducts the general work of the Church between sessions of the
General Convention and is the Board of Directors of
the Domestic and Foreign Missionary Society

THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island, <i>President</i>	
THE RT. REV. HUGH L. BURLESON, D.D. <i>First Vice-President</i>	LEWIS B. FRANKLIN, D.C.L. <i>Second Vice-President and Treasurer</i>
Foreign Missions, Domestic Missions, Religious Education Christian Social Service	Finance Publicity Field
THE REV. FRANKLIN J. CLARK, <i>Secretary</i>	

ONE-THIRD OF THE members of National Council are elected by the Provincial Synods for three-year terms. Each of the eight Synods designates one member who may be a bishop, a priest, or a layman. This group THE SPIRIT OF MISSIONS takes pleasure in introducing this month.

THE RT. REV. HENRY KNOX SHERRILL, D.D., Bishop of Massachusetts, was chosen in 1930 by the First Province.

A native of Brooklyn, New York, Bishop Sherrill attended the Brooklyn Polytechnic School, Hotchkiss School, Yale College, and the Episcopal Theological School. A curacy at Trinity Church, Boston, a brief interlude during the World War, and a short rectorship of the Church of Our Saviour, Brookline, Massachusetts, preceded his rectorship of Trinity Church, Boston. When in 1930, the Diocese of Massachusetts was suddenly bereft of its bishop, the mind of everyone turned with amazing unanimity to Dr. Sherrill for that office.

On the National Council, he is a member of the Departments of Religious Education, Christian Social Service, and Finance.

WALTER KIDDE, an engineer of Montclair, New Jersey, was designated a member in 1930 by the Second Province.

A native of New Jersey and a graduate

of Stevens Institute of Technology, Mr. Kidde, who is president of Walter Kidde & Co., and Walter Kidde Constructors, has always given generously of himself, his time and energy to the affairs of his college, his State, and his Church. He is a trustee of Stevens Institute, a member of the New Jersey State Highway Commission, and a former chairman of the New Jersey Joint Water Commission. Soon after leaving college he became active in the Brotherhood of St. Andrew, and is now a vice-president. For over twenty years a vestryman of St. Luke's, Montclair, he is also a member of the Newark diocesan Field department.

On the National Council he is a member of the Departments of Domestic Missions, Field, and Finance.

THE RT. REV. FRANCIS M. TAITT, S.T.D., Bishop of Pennsylvania, was designated in 1931 by the Third Province.

Born in New Jersey, Bishop Taitt's family early removed to Philadelphia, with which city his entire career is associated. Upon graduating from the Philadelphia Divinity School, he became the assistant at St. Peter's Church. Then followed a short rectorship at old Trinity Church, Southwark, which he left in 1893 to assume the rectorship of St. Paul's Church, Chester, which post he held until 1929 when he was elected Bishop Coadjutor of Pennsylvania. Two years later

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(upon the death of Bishop Garland) he became Diocesan.

On the National Council he is a member of the Departments of Religious Education and Publicity.

THE RT. REV. EDWIN A. PENICK, D.D., Bishop Coadjutor of North Carolina, has been since 1931 the designated member from the Province of Sewanee.

The son of a clergyman, Bishop Penick was born in Frankfort, Kentucky, but his boyhood was spent in New Jersey and Arizona, where his father had churches. A graduate of the University of the South, Harvard University, and the Virginia Theological Seminary, he began his ministry in South Carolina. Following service as an Army chaplain during the War, he became rector of St. Peter's Church, Charlotte, North Carolina, which post he held until his elevation to the episcopate in 1922.

On the National Council he is a member of the Domestic Missions and Field Departments.

THE RT. REV. JOSEPH M. FRANCIS, D.D., Bishop of Indianapolis, is the designated member from the Fifth Province.

A native of Pennsylvania, Bishop Francis attended Racine College and Nashotah House. Soon after his ordination he went to Japan, where he served for ten years, returning to the United States in 1897 to become rector of St. Paul's Church, Evansville, Indiana. In 1899, he was elected bishop. During the War he served as a chaplain in France.

A veteran member of the National Council, having served continuously on the old Board of Missions and the National Council since 1904, Bishop Francis serves on the Departments of Foreign Missions and Christian Social Service.

THE REV. ADDISON E. KNICKERBOCKER, D.D., rector of St. Paul's Church, Minneapolis, Minnesota, is the choice of the Province of the Northwest.

A graduate of the Western Theological Seminary, Dr. Knickerbocker has had

churches in Nebraska City and Omaha, Nebraska, and Red Wing, Minnesota. He is an associate secretary of the Field Department of the National Council.

On the National Council, on which he has served since 1926, he is a member of the Departments of Domestic Missions, Foreign Missions, and Finance.

THE REV. CLAUDE W. SPROUSE, rector of Grace and Holy Trinity Church, Kansas City, Missouri, was chosen in 1931, by the Seventh Province.

A native of Luray, Missouri, Mr. Sprouse received his education at Northwestern University, the University of Chicago, and the University of Chicago Divinity School. Beginning his ministry on the staff of St. John's Cathedral, Denver, Colorado, he subsequently served at St. Luke's Church, Denver; St. Mary's Church, St. Paul, Minnesota; and Trinity Church, Houston, Texas.

On the National Council he is a member of the Departments of Religious Education and Christian Social Service.

THE RT. REV. LOUIS CHILDS SANFORD, D.D., Missionary Bishop of San Joaquin, is the choice of the Eighth Province.

A native of Bristol, Rhode Island, Bishop Sanford received his education in Brown University and the Episcopal Theological Seminary. Immediately upon his ordination to the priesthood he went to California to take charge of missions at Selma and Fowler. Then followed rectorships of St. Paul's Church, Salina, Kansas, and the Church of St. John the Evangelist, San Francisco, California. He left the latter post in 1908 to serve as secretary of the Eighth Missionary Department. In 1911 he was elected and consecrated bishop.

A member of the National Council since 1921, he serves on the Departments of Religious Education and Christian Social Service.

This is the second of three articles introducing to readers of THE SPIRIT OF MISSIONS the members of the National Council. Next month we shall present the members elected at the Denver General Convention to serve until 1937.

Foreign Missions

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

Across the Secretary's Desk

IN SPITE OF ALL the troubles with which the Province of Kiangsu and the vicinity of Shanghai have been afflicted this year, confirmations in the diocese between March and June reached the respectable total of 204.

ANNUAL REPORTS ARE seldom thrilling reading, but the report of the National Council for the year 1931 is different from the traditional annual report. It is a mine of information about the Church's work in the mission field at home and abroad. It contains a list of all missionaries and their stations. It interprets the work of the Departments of Religious Education and Social Service. It tells something of the work which the Departments of Publicity and Field do in helping to make the facts about the Church's work known by printed page and spoken word. It records the year's achievements of the Woman's Auxiliary.

After reading these reports of work of varied character, the figures contained in the report of the Finance Department become positively luminous with personality. They no longer mean dollars and cents; they mean human energy, service, sympathy, and devotion.

Everyone, and especially every leader in the Church's work, ought to have a copy of the annual report for 1931. It can be secured from the Church Missions House Book Store. In no other way is it possible to secure in compact form, the messages of fifteen missionary bishops in this country, of forty-one bishops of aided dioceses, and nineteen missionary bishops overseas.

ANSWERING THE question "What do cuts in appropriations mean on the mission field?" the Rev. Lloyd R. Craig-hill, of Nanchang, China, gives some def-

inite facts that he hopes will lead people to see through the maze of "budgets" and "apportionments," "campaigns," and "quotas" to the point where these impersonal things are transformed into human values.

For some time work has been going on under the Rev. Quentin Huang among Government school students; twelve have been baptized in the last few months.

They have all come from non-Christian homes; they have come from schools which a few years ago were seething with anti-Christian propaganda; and some but a short time ago were themselves definitely hostile to Christianity. But what is more important, their new reliance on Christ means a new hope for them, a definite faith that a clean, straight life in Christ's fellowship is far better than the empty, rather sordid lives they see so much of about them. Moreover, in Christ and His life of love and service and sacrifice they find new hope for China.

Must we stop this work from growing? The cut seems to say, "Stop it." This whole student work, touching directly the lives of about 150 young people every year and many others indirectly, costs a total of less than four hundred dollars (U. S. currency) a year, including Mr. Huang's salary! The students contribute something themselves but students are proverbially poor, and not until we get a body of loyal alumni who are earning their own living, can we expect much in the way of self-support for this kind of work. In the meantime it will depend largely on the Church in America for help.

ONE OF THE veterans in China writing to a colleague now on furlough in this country reminds him:

It would be well for you to seek out a man congenial of spirit to offer for this station, to take the place of the old machine now so nearly worn out. Of course men fresh from seminary work are all to the good; but I do not know why they should be the only recruiting ground. I have never known conditions riper for missionary work here than they are now. Only, the message must be delivered by one with a clear view of Truth, I mean *The Truth*, and with a tender pity for those in bondage to so many kinds of sin.

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General Chang is again back here, in the same office, and all the people are glad. Last week he asked for a meeting of Christians whom he addressed in very sane terms about the plight of the nation, and made a very earnest prayer.

Our day school is crowded, with additional members squeezed in. Nevertheless all the pupils seem very happy. An effort was made to limit the admissions to St. Faith's to day pupils, but the children from a distance turned up days in advance and got in anyhow.

Our Chinkiang clergyman is in financial trouble, and now this ten per cent cut that is announced will worry him more. It is almost breaking the spirit of even the bravest of our workers. They work at best on so little margin, and now the answer to the greatly enhanced cost of living is, a cut in salary! The Church at home doesn't know, or they would not let this be a necessity. We foreigners can get along, but ah, the hardship, the bitter hardship, for our poor associates.

HERE IS A NEW phrase and a suggestive one, "budgetary subtractions." It comes from Liberia and Bishop Campbell is the inventor. He writes:

In America I suppose you have the difficulty which we in these parts must also face. That is to maintain some sort of *esprit de corps* in the midst of gloomy conditions. This applies to all the workers, native and foreign alike. It will be a big help to be able to publish the tiny bit, even, of cheer which your messages bring. The knowledge that we face no further "budgetary subtractions" for this year will bring a happy smile to scores of our harrassed workers.

Let us put an end to "budgetary subtractions" once and for all!

DURING THE HOSTILITIES in Shanghai in February last, the efforts of the Chinese gunners to reach Japanese ships at the piers and on the Wangpoo River made the region around St. Luke's Hospital such an unsafe place that comparatively few patients turned up. From Miss Anne Lamberton, secretary of the hospital, comes the assurance that:

We have an overflowing hospital again now. I wish you could see the eye, ear, nose, and throat clinic trying to squeeze itself into those tiny rooms. We are putting up a mat shed in the courtyard outside, so that the waiting-room can overflow out there without getting burned to a crisp. Branches of the Auxiliary have certainly been good to us in sending contributions

to make good the linen we lost through the smashing of the laundry near Chapei. We have already received \$420 and more seems to be on the way. We can use every dollar that can be spared from America for we have not by any means replaced all our linen, though we have enough to squeeze along on.

AN ENGLISH CHURCH woman, living in the United States writes to the Department of her keen interest in the response of our Church to the appeal for help from India. As she is now in her eighty-fifth year, she thinks it advisable to do her part without delay and all at one time, so she encloses one check covering a three-year subscription at the rate of ten dollars per year.

With Our Missionaries

ALASKA

Dr. and Mrs. Grafton Burke, returning after furlough, sailed August 18. They were accompanied by Lillian A. Tift, a new appointee.

Lucy Ogden Cornell, nurse in the Hudson Stuck Memorial Hospital, Fort Yukon, and the Rev. Merritt F. Williams, priest-in-charge of St. Stephen's Mission, Fort Yukon, were married, July 24, by the Rt. Rev. John Boyd Bentley.

CHINA—HANKOW

Mr. and Mrs. Earl J. Fowler arrived on furlough, July 4.

Mother Ursula arrived on furlough, July 26.

CHINA—SHANGHAI

The Rev. C. F. McRae and family arrived on furlough, July 4.

The Rev. and Mrs. Francis A. Cox, returning after furlough, sailed August 26.

The Rev. E. H. Forster, returning after furlough, sailed August 26.

Elizabeth Shepard, a new appointee, sailed August 27.

HONOLULU

Vachel L. Wakefield, a new appointee, sailed August 4.

JAPAN—TOKYO

Mr. and Mrs. E. W. Foote sailed on furlough, via England, June 17.

Margaret Hester, coming on furlough, sailed July 11.

Dr. and Mrs. F. M. Jones, coming on furlough, sailed July 6.

PHILIPPINE ISLANDS

Mary Dawson, who has been transferred from the Diocese of Hankow, sailed August 11.

Domestic Missions

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

ST. CLEMENT'S CHURCH, El Paso, Texas, the first non-Roman Mission on our southwest border, had its beginnings in an adobe hut where a little group of people were gathered together by a pioneer missionary. Today St. Clement's reports 1,223 communicants, seventy-one confirmations last year, and contributions from its members of about twenty-two thousand dollars. This last in the face of the most disastrous bank failure in the history of El Paso. The Little Watch-Tower of the Rio Grande, as the simple frame building of St. Clement's Mission was affectionately known in its early days, has become a tower of strength for the whole Church.

THE BISHOP OF San Joaquin, the Rt. Rev. L. C. Sanford, writes:

In June, 1931, at the request of the Presbyterian pastor at Orange Cove, I visited his congregation and confirmed a class which he had prepared under my direction. In August, I visited a little mountain church which we own, but which we have not used for thirty years, where I had permitted the Presbyterians to hold services which we were unable to keep up, confirmed the Ruling Elder, and licensed him as a lay reader, on the condition that half of the services shall be from the Prayer Book. And in September I loaned the disused church in Livingston to the Methodists with the understanding that I be invited at least once a year to visit them, hold service, preach, and confer with the congregation.

SEVEN YEARS AGO, it was discovered that approximately six hundred Japanese were living within the Missionary District of Western Nebraska. A careful survey was made, and the work duly organized under the supervision of the Bishop with the assistance of the Rev. H. Kano and some of the clergy. In 1931 there were over one hundred baptisms, forty-six confirmations, and 156 public services. Mr. Kano travels constantly among these people; ministering to their various needs and giving them wholesome instruction, not only along re-

ligious lines, but in their daily occupations, for he is himself a practical and scientific farmer and husbandman. This work among the Japanese of Western Nebraska has received special mention and commendation by the Japanese consul on several occasions in his reports to the Imperial Japanese Government. Most of them are farmers, and their relationship with their American neighbors is genial and mutually profitable. They are noted for their industrious habits, their respect for law, eagerness to learn and observe American customs, and their unvarying courtesy of speech and manner.

Mr. Kano is universally beloved and trusted among his countrymen—an invaluable asset to the Church.

ONE OF THE FINEST pieces of real missionary work which I visited during a recent trip through the South is that being done by Miss Julia L. Clarkson at Eastover (Upper South Carolina) among a group of illiterate Negroes. Miss Clarkson has lived with these people for many years, isolated from her own people, teaching their children, and acting as friend, counselor, and guide to all. Confirming my impression, Bishop Finlay writes:

I cannot speak too highly of the utter devotion, courage, cheerfulness, and common sense she has put into her work. I do not believe there is any worker in any field who has shown a finer spirit. For the past few years these Negroes have been desperately poor, and her kindness to them, and efforts to help them out of her own pittance, have been little short of amazing.

IN THE FOURTEEN Negro missions in South Florida, with about four thousand baptized persons, there were last year 146 baptisms and 250 confirmations. Despite unemployment conditions, these Negro missions pay more than half their own expenses and also make contributions to the Church's missionary work.

Christian Social Service

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

IN ARRANGING for an appropriate observance of Labor Sunday (September 4) many of the clergy are distressed that its incidence on the day preceding the last holiday of the summer often results in a minimum congregation. That the Church pauses to make recognition of the dignity of human toil and the contribution of organized labor to American life is more important and significant, however, than the mere size of the congregation. The day affords an invaluable opportunity for recording the Church's interest in the human values involved in industry.

THAT NO AMOUNT of textbook perusal can take the place of actual training in social case work is the firm conviction of Dr. William S. Keller, director of the Cincinnati Summer School in Social Service for seminary students. This school is the annual joint project of the Department of Christian Social Service and the Social Service Department of the Diocese of Southern Ohio. Dr. Keller, a vestryman of Christ Church, Glendale, is chairman of the diocesan department.

This unique summer school, now in the tenth year of its existence and the sixth year of joint operation, was held in Cincinnati during July and August. The urgency of budget economy necessitated a strict limitation of attendance.

The 1932 student body included eighteen men, all college graduates, drawn from eleven seminaries. Each of the following was represented by one or more middlers or seniors: General, Cambridge, Berkeley, Philadelphia, Virginia, Sewanee, Bexley, Western, Nashotah, Union, and Oberlin. There was also a young guest student from one of the Church's foreign mission fields, the Rev. Jesse K. Appel, a deacon belonging to the Missionary District of Southern Brazil who is pursuing graduate studies at the Virginia Theological Seminary. Sons of the Bishop of

Hankow and the Bishop of Mexico, also, were in the group.

Each man was assigned to work for the two months with one of Cincinnati's social agencies, under the daily supervision of its executives. These agencies included the Associated Charities, the Juvenile Court, the Adult Probation Department, the General Hospital, the Children's Hospital, the Longview Hospital for the Mentally Ill, the City Workhouse, the Social Hygiene Society, and the Ohio Humane Society.

In previous years one of the summer school students has always been placed in the Workhouse as a welfare worker and recreational director, but this year the reduction of numbers seemed to make such placement inexpedient. The Director of Public Welfare of the city, however, informed Dr. Keller that they had always had a student, still wished to cooperate, and hoped that one might be assigned to the Workhouse as usual. A rearrangement of placing made this possible. The request was a significant illustration of the place the summer school has won for itself among Cincinnati's social agencies and institutions.

IT IS NOT ENOUGH merely to make possible community gardens for the benefit of the unemployed. The Department of Christian Social Service of the Diocese of Northern Indiana, recently reorganized under the chairmanship of the Rev. James Foster, rector of Christ Church, Gary, is promoting constructive relief by urging that the logical outcome of community gardens is the community canning of their products.

The suggestion was made that parishes might open their parish house kitchens on designated days, providing facilities for those who lack them and instruction for those unaccustomed to modern methods of fruit and vegetable canning.

Religious Education

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

THE REV. W. BROOKE STABLER has resigned as Secretary for College Work to accept his appointment as University Chaplain and Boardman Lecturer on Christian Ethics at the University of Pennsylvania. This is a recently created post, and Mr. Stabler will take up his new work with the opening of the college year this autumn.

Mr. Stabler's resignation from the college secretaryship comes after four years of specialized work for the National Council under the Department of Religious Education. During the first two years he was Associate Secretary for College Work in New England on part-time, and for the past two years he has served as successor to the Rev. C. Leslie Glenn as full-time Secretary for College Work. It is a matter of deep gratification to the National Council that Mr. Stabler is not leaving the student field, but is undertaking a significant and challenging piece of work in a great university, whose President and Board of Trustees have made the appointment. The position is not that of Episcopal Chaplain, but represents the University as such.

Mr. Stabler's work with the National Council during the past two years has been marked by statesmanship and constructiveness. During his tenure of office, and with his direct help, thirty-six positions in colleges and universities have been filled, and arrangements are under way at the present time to fill fourteen vacancies. The confidence of bishops and college presidents in the student-work policy of the National Council has been maintained and increased. One of the outstanding forward-looking pieces of work done by Mr. Stabler was consummated last spring when the National Council created the Episcopal Student Foundation, which seeks to place ultimately at the disposal of religious work in colleges a sum of money which shall be commensurate with the undoubted interest of

Episcopalians in this great missionary field.

Plans for continuing the work of college secretary will be announced later.

TO BE WORKING along lines that are progressive offers a pleasant thrill to most leaders, and Church leaders are very like leaders in other professions.

A leader must live in his age. He listens to his age. He unites his mind to other minds of his age. A real leader cannot live only in the past, for if he does he will be considered old-fashioned, and will soon be unable to adapt himself even to the minimum requirements of his day.

A real leader must move forward and meet his age where it is beginning to shape itself into something new. He must be creative; he must contribute. He will recognize and reach the requirements of his age, but will refuse to be bound by them. He will forge ahead. He will dream of better ways to reach the minds and hearts of his people. The real leader will sometimes be restless, confused, or unhappy, but, paradoxical as it may seem, he will be happy in his divine discontent, for his unhappiness will result in creativity and he will have a part in the expanding life of his day.

Under such forward-looking leaders ninety-three conferences, including two for Negroes, have been held under the auspices of the Church during the summer now drawing to a close. Some have lasted ten days, a few one week. Many of these schools have been diocesan, a few provincial. Some have been especially planned for young people. Approximately twelve thousand Church workers have received instruction, inspiration, and help, which they will take back to enrich and enlarge the work of their parishes. Whatever their work may be—teaching kindergartners, counselling young people, organizing the Church school, preaching sermons, teaching training courses, super-

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vising rural education—they will contribute something new and helpful. They will share their experiences with others, and by so doing will carry the program of Christian education a step forward.

Those who have been privileged to attend the summer conferences have heard much of Christian social service. They have had presented to them vivid pictures of groups of wasting childhood suffering from malnutrition. They have heard of the spread of disease, of the increase of mental breakdowns, of the growth of crime, of rumors of war and revolution. They have learned of the miserable condition of some of our jails and our institutions for the aged, the poor, and the helpless, and, perhaps for the first time, have learned what the Church wants to do and is doing to help make these agencies as Jesus would have them.

In studies of the missionary work of the Church, men and women, boys and girls, have caught the vision of world-friendship; they have become missionary-minded, and felt a joy in having a part in the missionary program of the Church.

Our Church life will be the richer for these schools held in 1932. Now is the time to look forward and plan the work and programs for the schools of 1933. Many are already at work to secure those national and diocesan leaders who will meet their special needs. Leadership training is a major enterprise, and plans for it must be made well in advance.

The parish which feels the need of more adequately trained leadership (and this includes almost all our parishes) will do well to appoint a special committee which will be responsible for making certain that the right persons are selected and that the necessary funds will be available to send promising leaders to the Church's training schools in 1933.—
MABEL LEE COOPER.

The Cover

THE SPIRIT OF MISSIONS quotes on its cover this month a statement issued by the executive committee of the International Missionary Council, recently meeting in Herrnhut, Germany.

Adult Education

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

THE GREATEST OPPORTUNITY in adult religious education is in the principal Sunday morning service. Here we have the whole practice of the Church as a means of teaching, we have the Scriptures and the sermon as the content of teaching, and most important of all we have the people present as the subjects of the teaching. But far too often this teaching opportunity is not used to the best advantage. The people go through the service but they may not grasp as a unity any one lesson for their lives.

The Rev. T. A. Conover of Bernardsville, New Jersey, has worked out a method which seems to have great educational value. He goes over the lessons and the collect for each Sunday with the aim of finding some one dominating idea in the services for the day. Then he prepares a statement showing how this one idea is expressed in varying ways. This statement is mimeographed under the title, *Thoughts on the Service*, and is distributed to the people at the service. Its use makes possible a more intelligent participation in worship than would otherwise be the case. Some of the subjects that Mr. Conover presents are God as Light, Penitence, The Spirit of Praise, Trust in God.

This method is very easy to work out and is quite inexpensive. Not the least value in it is that it will compel the rector to study the services and lessons for the day as a whole. His sermons will then be controlled by the dominant message of the day instead of being unrelated to that message. The people will catch a central idea which will remain in their minds through the week. Many families will make a file of these weekly messages and will thus have at their hands a rich store of Christian teaching which will be of greater interest to them because each message related itself directly to an experience of worship.

Missionary Education

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

THE *Leader's Manual* to accompany *Facing the Future in Indian Missions*, prepared by Mrs. David W. Clark for the Missionary Education Movement, is now available at our Book Store at twenty-five cents a copy.

The *Manual* provides suggestions for six discussion sessions, a group enterprise, and a review meeting. The study of the American Indian with the aid of this *Manual* can be made exceedingly interesting and will greatly increase the interest in the Indian and deepen the desire to help him. Fifteen very practical ways in which this help may be given are printed on the last page.

A LIST OF HELPFUL material on the American Indian was given in the June SPIRIT OF MISSIONS (free reprint available from The Book Store). One correction should be noted. *Indian Tribes and Missions* (Hartford, Church Missions Publishing Company) has been reduced to \$2.50. It is also available in five pamphlet parts for twenty-five cents each:

Part 1. A Brief History of the North American Indian.

Part 2. Missions to the Indians East of the Mississippi.

Part 3. Missions to the Indians of the Middle West.

Part 4. Indians of the Rockies and the Pacific Coast.

Part 5. Missions to the Natives of Alaska.

THE LEADER'S MANUAL for the current study of China, published by the National Council, is now ready and may be had for twenty cents from The Book Store. It is entitled *The Call from China* and should be ordered by that title.

A HISTORY of the Christian Missions in China by Professor Kenneth Latourette of Yale, recently published for five dollars, is now on sale at \$3.50. This is the only complete history of Christian missions in China published in recent years. Orders accompanied by remittance may be sent to our Book Store.

College Work

The Rev. W. Brooke Stabler, *Secretary*

THE REPORT ON secondary schools of the Church, submitted by the Rev. William G. Thayer, expressed the opinion that the plan now in operation at Sherwood and Ivinson Halls is perhaps the solution for our Church schools in missionary districts.

In brief, the plan is this: the religious training is given at the schools; the secular courses are taken at a demonstration school conducted by the University of Wyoming.

These schools, located at Laramie in southern Wyoming, will be of interest to many Church people all over the country. They have excellent modern equipment and combine the advantages of life in this invigorating climate, providing all outdoor and indoor sports, including riding, with the cultural opportunities of the university city. They prepare for all colleges and have junior high and high school grades. The tuition is \$450. The Rev. A. Abbott Hastings will be glad to send further information on request.

NEW WORKERS

VIRGINIA BEAN HAS been appointed successor to Louise Sharp as hostess and director of girls' activities at St. Francis' House (Episcopal Student Headquarters) at the University of Wisconsin. Miss Bean has studied at Vassar College, John B. Stetson University, Florida, and is a graduate of Northwestern University and St. Faith's House in New York City. In addition to her special academic training, she has had experience in religious work at Waterbury, Connecticut, and Evanston, Illinois.

Margarita Cawthon has been appointed as student worker at the University of Texas, Austin. Miss Cawthon is a graduate of the Florida State College for Women and has been studying during the summer at Union Theological Seminary and Teachers College, New York. During past summers she has done missionary work in Virginia and South Dakota.

The Field Department

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

THERE IS BOTH opportunity and necessity in the call to every parish and mission in the Church to conduct a thorough Every Member Canvass this autumn. Although the country generally promises to be in a more hopeful mind than for many months, financial resources will continue so contracted that the Church's needs will not be met, if we neglect to present those needs accurately and forcefully.

Those dioceses and parishes (and there are a good many of them), which last spring began their preparation for this autumn's canvass are most fortunate. This advantage of an early start cannot be recovered by those congregations which did not make it, but there is still time early in September to prepare and put through a canvass that will benefit the parish greatly in terms of corporate unity, in terms of spirituality, and in terms of financial preparedness. The considerations which give added emphasis to the need for conducting a canvass in a year of depression have been set before the leaders of the Church in leaflet 2164, which is still available for free distribution.

Everything that is done in an Every Member Canvass is something that has to be done anyway. The canvass does not represent something added to the normal activities of the parish. Unfortunately it has been so represented to a good many of our laity—"just another Church job." Everything that enters into the canvass is something that will have to be done in the parish even though there be no canvass. Someone at some time will have to give some thought to a program for the parish. Someone will have to take thought for enlisting the people needed to give leadership to the parish activities. Someone will have to wonder about where the money is coming from to pay the minister's salary, keep the church open, pay the diocesan assess-

ment, and support the missionary program. Someone will have to undertake to reawaken the membership of the parish to a knowledge and interest in all these matters.

The Every Member Canvass adds no burden but merely shortens the drag of anxiety about all these things. Having a canvass means merely doing the things which we would not escape doing, not adding to them. The canvass represents the disciplined endeavor of a society of prudent, intelligent Christians. No canvass, more often than not, is indicative of an uninformed, indifferent, or lazy leadership or constituency. The Head of the Church placed Himself squarely on the side of the canvass in His parable of the Wise and the Foolish Virgins.

We need the canvass to demonstrate to ourselves, to the world about us, and to God, that we support the Church out of a sense of loyalty and stewardship and not out of any shallow motived liberality that goes along with days of prosperity. The canvass will show clearly whether we can, when need be, support the Church of our God and our Saviour out of sacrifice.

As a personal preparation for the canvass of this autumn, which in most instances will be conducted between Sunday, November 27, and Sunday, December 11, every member of the Church should get and read these leaflets:

Earmarked for the Kingdom (leaflet 2166).

After the Earthquake, the Wind, and the Fire (leaflet 2165).

The Promise of Power (leaflet 2167).

These pieces of literature will be distributed free by diocesan and parish leaders but can also be secured free from The Field Department of the National Council, Church Missions House, 281 Fourth Avenue, New York, N. Y.

Department of Publicity

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

IN HIS CONVOCAION address, the Missionary Bishop of Western Nebraska, the Rt. Rev. George Allen Beecher, D.D., called special attention to THE SPIRIT OF MISSIONS. He said:

This Church magazine with which all of us must be familiar has been in existence for ninety-six years. I cannot urge too seriously our people to become individual subscribers to this national Church magazine. Its illustrations and stories are inspiring and profoundly interesting. I recommend that a special effort be put forth by all the clergy and lay workers in this District to secure subscribers to THE SPIRIT OF MISSIONS immediately.

THE MENS' CLUB of St. Clement's Church, Hawthorne, New Jersey, has made possible the production of a fine parish paper, by the gift of a mimeograph and an addressograph. *The Tidings*, Vol. I, No. 1, one of the best of the mimeographed parish papers, is a credit to the parish, and the Department of Publicity extends its congratulations.

A long-continued preachment of the Department has been that parish publicity is and ought to be a lay activity, not another burden placed upon the shoulders of the busy rector; and further, that in every parish there is a man, or a woman, or an organization, that can accept this responsibility.

The task is not ended with the supplying of mechanical equipment. It is a continuing task. If carrying on depends upon the rector, it is partly his fault. A rector, placed in such a position, may perhaps accept in good part the friendly suggestion that he shall seek and find the individual or the organization in his parish, who will take over the work of parish publicity, with, certainly, the rector's supervision and coöperation, but with the vision of a continuing, worthwhile task, of sufficient importance to engage the interest and effort of trained, able men or women, who can be found, or who can be trained, in every parish.

THE VERY REV. FRANCIS R. LEE, of Hastings, Nebraska, is an enthusiast on the subject of Church publicity. He makes the following concrete suggestions for a parish publicity program:

A parish news bureau to supply Church news to local papers and the diocesan papers;

Promotion of the circulation of THE SPIRIT OF MISSIONS, the Church weeklies, and the diocesan paper;

Artistically designed bulletin boards, posters, and other out-of-door publicity, such as clean, well-kept Church properties, grounds, parish houses and rectories. A fine appearance makes a tremendous appeal to the public;

Maintenance of a parish mailing list, direct-by-mail publicity letters, cards, leaflets, campaign literature, Church calendar, etc.;

Radio broadcasting of services wherever possible. Broadcasting of the Holy Communion is not recommended.

Dean Lee tells of a motor trip through the extreme western part of Nebraska, with a stop to visit the modest home of an isolated communicant, who was living all alone. Yet his knowledge of the Church was remarkable. When the visitor arrived he was found reading his diocesan paper, and on his table was *The Living Church*. As Dean Lee says, "Publicity was the means of approach to this one soul, and it is a means of approach to untold millions."

EVEN A PARISH with no money for publicity can do things. The Rev. George H. Catlin, Pikeville, Kentucky, tells how he manages it:

One or two little publicity ideas: I secured a large blank map and colored it red wherever the American Church is working in the world, and blue for the English. This was hung on the wall in our Pikeville building. It created a good impression and dispelled the idea that the Episcopal Church is a small affair. In a new territory, some people have the idea that it is. For my prize stunt I take the picture sections from THE SPIRIT OF MISSIONS and frame them. They are entitled Current Pictures. At the end of two weeks I turn the pictures over and display the other side.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

A YEAR HAS PASSED since the women of the Church, assembled in Triennial Meeting, discussed some of the pressing problems facing Christian men and women today. Reports indicate that there has been wide interest in the subjects, and that a variety of methods has been used for presenting them to the women in our parishes. Some groups have specialized on one issue; others have considered briefly each of the five. The possibilities for further study and investigation are great. We are realizing that even in the course of the triennium we can only begin to think through these issues which are fundamental in adult experience today.

What plans are you making for incorporating these themes or projects relating to them in your program for the coming year? If you have not seen *The Guide to the study of The Kingdoms of Our Lord* (twenty-five cents) you will find in this, outlines for meetings, suggestions for discussion, lists of books and of study courses on the different subjects.

SUPPLEMENTARY SUGGESTIONS

Family Life. Many groups that considered the whole question of family life in their last year's program will be interested in a pamphlet recently issued by the Department of Religious Education, *Helping Parents Solve Their Problems* (free). Here are given concrete suggestions for developing work with parents in our parishes.

The Department of Religious Education has also released for trial use a series of discussion outlines for parents' groups. These have been prepared under the direction of the Preschool Section of the Child Study Commission, and are concerned with the religious life of the preschool-age child.

Property and Economic Conditions. Have you read *Recovery* by Sir Arthur Salter (New York, Century, \$3)? This

book presents a very keen and fair analysis of the present economic condition of the world with an excellent treatment of the historical background as a basis for our thinking about the future.

Is our consideration of the whole question of money and of values making us more conscious of our stewardship? One very definite outcome of our study in this field should be a keener interest in making the Every Member Canvass this autumn an effective and fruitful enterprise.

Interracial Contacts. In our proposed study of the American Indian this winter, we consider one phase of the race question in the United States. The chief source book for this course, as the Secretary for Missionary Education has announced (see May SPIRIT OF MISSIONS, p. 330), is *Facing the Future in Indian Missions* by Lewis Meriam and George W. Hinman (sixty cents). The leaders' manual to accompany this has been prepared by Mrs. David W. Clark of our South Dakota Mission to the Indians and is now available at twenty-five cents a copy.

International Relations. For a clear and concise picture of the situation existing between China and Japan with its implications for the rest of the world, read *The World's Danger Zone* by Sherwood Eddy. (New York, Farrar and Rinehart, \$1.)

Our concern about international relations can be focused this year on another of our missionary themes, The Call from China. The source book for this study will be *Living Issues in China* by Henry T. Hodgkin (sixty cents). The leaders' manual, *The Call from China*, has been prepared by the Rev. Arthur M. Sherman.

Religious Thinking Today. For help from time to time on this theme, consult *The Anglican Theological Review* (600 Haven Street, Evanston, Illinois, \$3 a year).—MARGARET I. MARSTON.

The Commission on Evangelism

Authorized by General Convention

THE REV. MALCOLM S. TAYLOR, *Director of Evangelism*

3510 Woodley Road, Washington, D. C.

"IT WAS QUITE a new experience for most of us and I know that each of us felt an awakening—something that we may carry with us all through life", writes one of the girls who made the week-end retreat recently conducted by one of our clergymen at a Southern college.

Last month we began a detailed consideration of the activities being sponsored by our commission and as has been said we are stressing five means of promoting and deepening the spiritual life (July SPIRIT OF MISSIONS, page 474). We turn now to the retreat.

A retreat may be defined as a *withdrawal from the distractions of ordinary life into the stillness of God's presence that our lives may be reorganized for His use*. Retreats may be made privately but more commonly are made by groups under the direction of a conductor. He is well named conductor for his work is not only to give the addresses and lead in the worship but to assist the retreatants by instruction and private counsel and so to conduct them in their spiritual ascent.

The objective of a retreat, in reorganizing one's life for God's service, is sought by putting great and constant emphasis on the leadership of the Holy Spirit and on coöperation with Him. It is amazing how much reorganization can actually be accomplished when this emphasis is maintained during a retreat. Three days thus spent in a well-conducted retreat will result in finer and more lasting spiritual development than three years of effort without a retreat will ordinarily produce. (It should be remembered that the quiet day is a limited form of retreat.)

The chief external characteristics of a retreat are seclusion and silence; the latter broken only by the conductor's addresses, his private conversations with the re-

treatants, and the corporate worship. We shall have to give silence the space it deserves in a later issue, confining ourselves now to an earnest plea that we regard real silence as that which distinguishes a retreat from a conference or similar meeting and urging that the word retreat be used only in connection with meetings where silence is fully observed. This is the procedure both in Great Britain and on the Continent and we in the United States will avoid confusion and misunderstanding by keeping our retreat movement in step with theirs.

To us Americans probably the weightiest commendation of retreats is the fact that they produce results. Many a discouraged, baffled Christian has found in a good retreat the refreshing rest, the new and clearer vision of the possibilities within him, and the way to realize them together with the power for doing so which he had sought vainly elsewhere. He goes out from the retreat prepared as never before to work effectively and happily for God. As the Rev. Alan H. Simpson says in his *Short Retreats for Beginners*:

When Moses was called to the task of liberating God's people from the bondage of Egypt he was not sent first to form a representative Exodus Committee, with an influential chairman, and a capable, businesslike secretary who should keep minutes and forward to Pharaoh resolutions concerning the advantages of freedom. He was sent to the backside of the desert, to Horeb, the Mount of God. In the stillness of that place there came a new vision of God and of His purpose, in the light and power of which a new motive of service was born in him.

The same truth is illustrated by the lives of other leaders in the Old Testament and notably in the life of our Lord Himself. What was the Temptation but a marvelous forty-day retreat, or the Transfiguration, or the numerous instances when He went into seclusion to be alone with the Father?

**American Church Institute
For Negroes**

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

A TEACHER OF St. Augustine's College, Raleigh, North Carolina, while recently visiting in a distant city, availed himself of the opportunity to attend a church meeting. While there a woman hurried over to him and introducing herself as the mother of a boy who was formerly a student at St. Augustine's said:

I am so glad to see you. It seems to me that I have always known you and lots of other teachers at St. Augustine's. You know it has been three years since my son attended your school, and yet he still compares things with the way he learned to do them at St. Augustine's. I know he gave you some trouble, but you certainly did him lots of good. We have good schools here but they can't give your kind of training. I hope the depression won't keep me from sending my boy back to St. Augustine's next year.

✓ ✓ ✓

THE WALLS OF the new girls' dormitory at Voorhees School, Denmark, South Carolina, are slowly rising. Most of the workers on this building are students who are getting practical training in their trades and, at the same time, earning money to put them through school. The new St. James' Building, which will house the girls' trades at Voorhees, will be placed in service at the beginning of the new term.

✓ ✓ ✓

THE INSTITUTE having fulfilled conditions set by the General Education Board for a grant toward current expenses, received the pledge on July 1.

✓ ✓ ✓

THE BOARD OF TRUSTEES of the Bishop Payne Divinity School, meeting in Petersburg, Virginia, the first day of June, commented most favorably upon the plans for the new building to be erected in Raleigh as soon as funds are available. These plans, submitted by the school architect, call for an expenditure of approximately seventy thousand dollars, and suggest a building both fitting and beautiful.

**Advisory Commission on
Ecclesiastical Relations**

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

OF UNUSUAL significance was the consecration on the Feast of Saint John the Baptist, June 24, of the Rev. George Francis Graham-Brown as Anglican Bishop in Jerusalem.

As is well-known the Jerusalem episcopate was inaugurated amid discord and confusion leading to the secession of Dr. Newman from the Anglican communion. Through the influence of Baron Bunsen, acting for Frederick William IV of Prussia, who desired to introduce the valid episcopate into the Church of Germany, a joint effort was made under German and English patronage to establish an episcopal church in Jerusalem, the prelates being nominated alternately by the two communions. This was doomed to failure from the beginning and ultimately ceased to be a union movement and reverted to the Church of England. Under the wise leadership of Bishop Blyth this developed into a center of comity between Eastern and Western Christians and became an expression not merely of British but of Anglican interests. Following the lamented death last Christmas eve of Bishop MacInnes, the Archbishops of York and Canterbury and the Bishop of London (who have the right of nomination) chose the Rev. George Francis Graham-Brown, Principal of Wycliffe Hall, Oxford.


Dr. Graham-Brown has been interested in the promotion of unity among the non-Roman episcopal churches, and did more effective work than any other in promoting intercommunion between the Anglican Communion and the Old Catholic Churches. It is quite fitting, therefore, that there should be present and participating in the consecration the Most Rev. Henricus Th. J. Vlijmen, Bishop of Haarlem. The consecrator was the Archbishop of Canterbury assisted by the Bishop of London, the Bishop of Gloucester, and Bishop Vlijmen. Orthodox dignitaries and representatives of Church societies attended.

The Coöperating Agencies

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

Church Mission of Help

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

 WHAT HAPPENS TO CMH girls? Is it possible for them to attain a normal place in life, or must they always be considered second-rate people? All Church people, and especially those who are supporting CMH, have a right to a frank answer to these questions.

Some illnesses are too serious for the doctor's skill to cure. CMH occasionally has also to confess itself baffled. It cannot for example provide normal brains for the feeble-minded girl though it can and does work with State agencies to keep her from being a menace to herself and others. The habits of evil, or of discouragement in some girls seem so deeply fixed, that CMH has been unable to find an appeal strong enough to induce the girl (especially if she is older) to make the tremendous effort necessary to break these destructive habits.

But it can be honestly said that these instances are in the minority. Sometimes years of patient care and help are needed, but most girls want the normal things of life though they may have taken the wrong way to secure them, and will accept help.

Jane, for example, is a professional woman, now an active communicant, inspiring to the younger girls. Yet six years ago she was a menace to society.

Four years ago Agnes's tragic childhood had weighed on her so that she could not work and was practically insane. But for nearly three years now she has supported herself and her mother, and has built up a normal and healthy life.

Not all CMH stories are so dramatic, but, they show that it is possible for CMH girls to make good.

The Girls' Friendly Society

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



WATCHING Yourself Go By is the title of the new program pamphlet which The Girls' Friendly Society has just issued (twenty-five cents). The first section of the program asks

you to view yourself as a personality! Here you may learn to smooth off the "rough spots," becoming a more and more grownup and unified person. Can you get along with other people? How can you learn to meet crises in living? How discover joy in living? You will find suggestions of things to do which will help you to "grow a personality."

There is a section dealing with the hazardous task of choosing a vocation in this changing world. What are your interests and abilities? What vocational fields are crowded? What are the new opportunities in vocations?

There are also money problems for us all to face. Standing aside to look honestly at our financial facts may help toward their solution. What shall we do about wage cuts, bank failures, unemployment, reduced budgets? One section of the new program will help you to consider better ways of getting and spending your money.

In the new program you may also ask and find some answers to questions about religion. Have you wondered, as one girl recently did, why God has "let so many people down" in these difficult times? Will Jesus' teachings work out in the complex life of today?

It is suggested that all these program possibilities be tied up with lots of good times and "hobbies" taken from *Hobbies and Programs* (twenty-five cents), to help you to live more happily today.

The Church Army

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



PRISON EVANGELISM requires searching knowledge of men and great faith in humanity. Witnessing in prison is apostolic, although in the early days of the Church, the Apostles themselves were often among the prisoners as fellow-sufferers. Today the successors of the Apostles are rarely imprisoned for their faith, but their faith often takes them into prison. While there are countless thousands of inmates on whom the Word of God falls as on stony ground, we frequently find fruitful soil.

Here is just one letter from a mid-Western prisoner to a C.A. captain:

I thought at first those people could not take it in, but you would be surprised how much effect the sermons are having.

One said, "Well, I never knew where the Kingdom of God was before."

Another said, "The sermon has been following me all the week."

I would like very much to have your sermons as I have some papers to write and every thought helps. I never shall forget how in philosophy class we used to discuss the existence of God. I am a school teacher.

In the smaller county jails a more personal evangelism is possible. Another captain in Virginia recently presented four for Baptism in the tiny county jail which was the upstairs room of the sheriff's house. His first visits were coldly received by the half-dozen inmates but perseverance and friendliness won out and with magazines from Church Periodical Club friends he was able to win his way into their confidence. One thing led to another and soon it was the New Testament rather than the magazines that stimulated their reading and discussion. From a small group containing three former bootleggers and other interesting characters, four requested Baptism after deciding to follow Christ. Of at least one it has since been reported by those who knew him before his jail sentence and after his release, that he is truly converted.

The Church Periodical Club

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



FROM THE beginning of its life C.P.C. has been concerned with the lonely places, and the people there, to whom it could give friendly service. Truly, there are lonely souls in crowded city, but today let us think of those so obviously set apart in rural districts.

Some words of the late Bishop Biller's come often to memory: "My clergy think nothing of hardship, of material discomforts, but the loneliness, that is hard to bear." So the messages of C.P.C. go out in an effort to lessen that loneliness; magazines, books, in many cases friendly letters, frequent reminders of fellowship. "Why should Mr. B. have so many magazines?" demanded an unimaginative contributor. The answer was so obvious to anyone with a little knowledge and some imagination. Were not those magazines Mr. B.'s only substitute for public library, music, art, congenial fellowship?

So first of all C.P.C. tries to mitigate the sense of isolation among laity as well as clergy. Do we ever think of the men and women who have gone from cultured surroundings to do Church or social work for others; or to make a difficult living for themselves and their families? It is for them that the plea is made for a friendly letter as well as the regular magazine and the occasional book. And let us never forget that in their earlier lives these people read the same books that we read and that their longing for present-day thought is as keen as our own.

Next to the personal service comes the effort to provide tools for those who are doing the Church's work in rural places. They know what they need. It may be a parish bookshelf, religious literature as a follow-up after the occasional sermon or instruction, all that is possible in a widespread field. It may be books and magazines to carry about in the car or to be distributed at a central point by some volunteer who is ready to serve her neigh-

THE NATIONAL COUNCIL

bors in this way. It may be a community library which while started in the parish house may become in time a real library supported by the community. In some parts of the country the State and county library system is so well developed that help of this kind is unnecessary, but while thousands of counties are yet unsupplied, there is scope for all the Church can do. Then there is music for the young people and pictures—large for the walls of mission houses, schools, and homes; small to provide busy work for children or to slip into a letter. Prayer cards and other inspirational material also can be used.

Church work in rural fields, is being developed steadily. These suggestions cover only a few of the opportunities for helping, open to C.P.C.

This article concludes a series of three on how C.P.C. helps to build a Christian nation.

The Daughters of the King

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



NO MATTER how well defined the limits of its activities, no organization would even think of starting the year without a carefully planned program. Surely work whose qualities partake of the eternal, may well claim, at least, a like amount of time and effort.

The chapter can not afford to underestimate the importance of the program nor of having it completed in time to present at the beginning of fall activities. On the care with which this is planned and presented depends, to a large extent, the chapter's usefulness.

To say that unified chapter activities are essential to the chapter's life, is in no way detracting from the importance of individual work. There is probably no one instrumentality that will lead a chapter to such tangible results, as will the worthwhile program.

The wise chapter president will see that the committee on program is composed of the best material available for that

purpose, and will not fail to remember that she is a member *ex officio* of the committee and be present at its meetings.

The program should cover all phases of our work. Early appointment of committees enables them to expedite their service. Particular care should be exercised in the selection of the visiting committee. Having in mind "diversities of gifts," the one responsible for apportioning the work should see that each member is given some definite assignment.

Seamen's Church Institute of America

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



THE Seamen's Church Institute of New Orleans has organized a woman's auxiliary to be known as The Harbor Lights Guild. This auxiliary has twenty-five members and is actively working to assist the board of directors in carrying on the Institute.

Especially interesting is the appointment of a committee for hospital visiting and also a committee for the collecting of clothing for distribution among the seamen.

New Orleans is now the seventh Institute that has organized an auxiliary, the others being in Boston, New York, Philadelphia, Mobile, Los Angeles, and Honolulu.

DURING 1931, 8,402 ships entered San Pedro, the Los Angeles harbor, evidence that the Seamen's Church Institute of Los Angeles has a tremendous opportunity for service. It is overtaxed in every department trying to care for the crews of these ships. To visit these ships and care for the material and spiritual needs of the crews is the daily task assumed by the superintendent and his staff.

One of the great needs of this Institute is a moving picture machine. As this has been a long-felt need all but \$175 has been subscribed toward this practical method of entertainment.

Brotherhood of St. Andrew

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

X THE BROTHERHOOD urges that during the coming year there be a sustained and intensive evangelistic effort within the parish. A suggestive schedule which may be used in whole or in part, as local conditions permit, follows. It is assumed that this schedule will be supplemented by special efforts for the parish Confirmation class at the appropriate season.

1. SEPTEMBER THROUGH NOVEMBER:
Men's Communion

With the resumption of activity in the early fall, let the Brotherhood chapter begin an effort to promote a men's Communion on the third Sunday in each month. Let the aim be to enlist as nearly as possible all the men and (confirmed) boys of the parish, but with emphasis upon proper preparation. This effort will naturally culminate (but not cease) with the annual nation-wide men's Corporate Communion on the first Sunday in Advent. (Brotherhood Leaflets 47 and 49 will be helpful.)

2. ADVENT: *Church Attendance Campaign*

During the four Sundays of Advent, after careful planning and organization some weeks in advance, conduct a Church Attendance Campaign, directed perhaps toward the building-up of the Sunday evening service. Strive to have all parishioners make an earnest effort to attend on each of these four Sundays and, on the closing Sunday, to bring someone else with him. It would be well to have a special series of sermons during this period. Names of those not Church members attending one or more of these services should be secured and an effort to enlist them as regular attendants and members made. Make systematic plans for conserving the results of the campaign by getting those attending for these four Sundays to become regular attendants

thereafter. Announcement of a series of sermon subjects of special interest to follow immediately upon the close of the definite campaign would be helpful. (A leaflet on the Church Attendance Campaign can be secured from Brotherhood headquarters.)

3. EPIPHANY THROUGH LENT: *A Short-term Bible Class*

If there is a men's Bible class and a women's Bible class in existence, have a three months' concerted effort to build up their membership and attendance. If there is no Bible class for adults, form one. If advisable the class may be organized for a definitely limited period of six, eight, or ten weeks. As many as possible should be secured to attend, with the definite understanding that they are not obligated beyond the end of this period. They should be signed up in advance so that the class will start off with a full attendance and enthusiasm. Have a special course of lessons for this period; the members of the class perhaps suggesting the subject of the course.

At the end of the period, the class as such formally disbands. But they may immediately vote to organize another such class for another limited period; or to become a regular part of the Church school, with sessions running through the Church school year. The class may meet on Sunday at the same time as the Church school, or on some weekday evening, whichever is most convenient. (Brotherhood Leaflet 80 gives full directions for both permanent and short-term Bible classes. Leaflet 83 lists the available lesson courses.)

4. EASTER TO TRINITY: *Family Prayer Campaign.*

An organized effort initiated by a sermon from the rector to enlist every family in the parish in the practice of regular family prayer (including Bible reading) and grace at the table. The particular method to be suggested for this, together with the book or pamphlet to be recommended, can best be determined by the individual rector. (Brotherhood leaflets 42 and 46 will be helpful.)

The National Organization of the Church

The General Convention

Sec'y House of Deputies

THE REV. CHARLES L. PARDEE, D.D., Sec'y House of Bishops
(Next session: Atlantic City, New Jersey, October, 1934)

The Presiding Bishop

THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island

The National Council

Conducts the national work between sessions of the General Convention and is Board of Directors of

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