

Title: *The Spirit of Missions*, 1933

Digital Copyright Notice

Copyright 2022. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send written requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

The Spirit of Missions

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

VOLUME XCVIII

1933

ONE DOLLAR A YEAR

Published monthly since 1836 by the

DOMESTIC AND FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
281 FOURTH AVENUE, NEW YORK

The Spirit of Missions

INDEX

VOL. XCVIII

1933

January	1- 64	May	257-320	September	481-528
February	65-128	June	321-368	October	529-576
March	129-192	July	369-416	November	577-624
April	193-256	August	417-480	December	625-672

A

Aaron, John P., ordained, 512
 Abbott, H. P. Almon—Journeys in primitive ways, 500
 Across the Secretary's Desk, *John W. Wood*
 (See Departments—Foreign Missions)
 Addison, James Thayer—Christianity and new problems of the East, 653-6
 Adult Education
 (See Departments—Religious Education)
 "After the Earthquake and the Fire," *W. Bertrand Stevens*, 293-4
 "A Great Door and Effectual is Opened," *James DeW. Perry*, 419-23
 Agricultural Missions:
 Church turns to the Chinese farmer, *The Tomkinson*, 15-18 (Also 117)

ALASKA:

Air transportation, 613
 Allakaket, St. John's-in-the-Wilderness, 353
 Along the Yukon with the *Pelican IV*, *Bentley*, I, 90-2, II, 165-8
 Anvik girls have new dormitory, *Chapman*, 438
 Fort Yukon, Hudson Stuck Hospital, 472
 Fort Yukon parish house, *Burke*, 339-40
 Fort Yukon, Volunteers at, 111
 Ketchikan, St. John's Church, 360
 Missions give practical training, 234
 Nenana, church offerings, 360
 Sitka, 568
 (Also 240)

All Saints' Day in China, *Roots*, 607
 Along the Yukon with the *Pelican IV*, *John Boyd Bentley*, I, 90-2, II, 165-8

American Church Institute for Negroes:

Balances budget, 612
 Hunt, H. A., 670
 St. Paul's School, Lawrenceville, Va., 252-1
 (Also 59, 122, 187, 314, 415, 619)

American layman visits St. Luke's, *Harper Sibley*, 37-8

Among the world's most interesting folk (Kusatsu lepers), *Elizabeth B. McKim*, 13-14

Ancell, Benjamin L.—Good news from Yangchow, China, 48

ANKING:

(See China)
 Anvik (Alaska) girls have new dormitory, *Henry H. Chapman*, 438

Aragon, Francisco, ordained deacon, 403

ARIZONA:

Advance Work projects completed, *Mitchell*, 512
 Arizona cares for its Mexican neighbors, *J. Rockwood Jenkins*, 595-8
 Mexicans in Phoenix, 50, 595-8
 (Also 516)

Armitage, Clyde F.—Puerto Rico hurricane report, 44

Ascension Church (New York) organized for service, 243-4

Ashikaga, New church consecrated, 294

Axling, William—On St. Luke's Hospital, Tokyo, 427

Azariah, V. S.—Caste movement in India, *The*, I, 335-8, II, 385-8

Aztec villagers build parish house (San Pedro Martir, Mexico), *José F. Gomez*, 492

B

BAGUIO:

(See Philippine Islands)

BALBALASANG:

(See Philippine Islands)

Barnes, C. Rankin—Social workers study new techniques, 376-81

Barnes, Gladys Wolcott—Our Church: Its Genius and message, 495-7

Barter, Frances E., 220

Barter, Mrs. George C.—With the Presiding Bishop in Baguio, 323-6

Bedell, Harriet M.—South Florida resumes Seminoles mission, 543-4

Beer, Archibald H.—Decoration, 467

Bentley, John Boyd—Along the Yukon with the *Pelican IV*, I, 90-2, II, 165-8

Binsted, Norman S.—Christ Church, Noshiro, Japan, consecrated, 233-4

Comments on reductions, 407
 Tohoku moves forward, *The Church in the*, 332-4

Tohoku Synod House, Sendai, dedicated, 283-4
 Tohoku welcomes Bishop Perry, *The*, 373-4

Bishops, House of:

Annual meeting, 497, 627-30, 636, 659

Pastoral Letter, 627-30

Resolution on Church's Mission, 636

Bontoc mission consecrates new church, *Vincent H. Gowen*, 39-41

Books:

Lenten Reading, 100, 228

Summer Reading, 382-4

(See also Read A Book)

Bray, Kenneth A., 110

BRAZIL:

Church goes on in, 235

Reinforcements for, 198-9

Revolution in, *Thomas*, 104

Brazilian Church, Annual Council, 270-1

Brent, Charles Henry, Portrait, 530

Brent: Bishop, A builder of the Kingdom, *Winfred E. Hulbert*, 641-4

Brent House: An experiment in friendship, *Robert B. Schwenger*, 509-11

Bridgeman, C. T.—Easter draws throngs to Jerusalem, 209-10

Brisley, Mary S.—Case work and spiritual development, 557-62

Brotherhood of St. Andrew

(See Coöperating Agencies)

Budd, Josephine E.—St. John's (Shanghai) has colorful commencement day, 498-9 (Also 109)

Budget, 1933, 175-6, 358

Builders of the Kingdom for forty years (Bishops McKim and Graves), *John W. Wood*, 327-31

BUILDERS OF THE KINGDOM:

Lenten Offering Series:

I. Charles Henry Brent, *Hulbert*, 641-4

Portrait Series:

I. Charles Henry Brent, 530

II. James S. Russell, 599

III. V. S. Azariah, 652

Burgin, Lucy May, 109

Burke, Clara H.—Fort Yukon rejoices in new parish house, 339-40

- Burleson, Hugh L.—A call to every last man and woman, 138
 Church sustains missionary loss, *The*, 487-9
 Domestic Missions Executive, 469
 Tribute to, *James DeWolf Perry*, 482
 "We shall miss." *Warren L. Rogers*, *W. Blair Roberts*, *Kathleen Hore*, *William P. Remington*, *Clifford P. Morehouse*, *The Witness*, 489-91
 Byerly, Anne Elizabeth, Death, 353

C

CALIFORNIA:

- Earthquake, *Stevens*, 293-4 (Also 357)
 Karok Mission calls forth daily heroism, *Hulbert*, 149-154
 Orleans Mission, *Moreland*, 150
 St. Cyprians, San Francisco, 45
 St. Paul's, Lancaster, 236
 Call to every last man and woman, A., *Hugh L. Burleson*, 138
 Calvin, Ross R.—Church's ministrations in the forest, *The*, 545-7
 Campbell, Robert E.—Concentration of Liberian mission planned, 136
 Canterbury, Archbishop of, Message of, 285
 Carson, Harry R., Tenth anniversary of consecration, 174
 Case, Adelaide T.—"Keep cool with a book" this summer, 382-4
 Case work and spiritual development, *Mary S. Brisley*, 557-62
 Caste movement in South India, *The*, V. S. *Azariah*, I, 335-8, II, 385-8
 Catlin, Gerald H., 180
 Century of Progress, A:
 Church exhibit at, 399
 Welcome to Chicago, *Stewart*, 348
 "What hath God wrought," *Jones*, 397-9 (Also 612)
 Chambers, Elizabeth, 109
 Chapman, Henry H.—Anvik (Alaska) girls have new dormitory, 438
 Charles Henry Brent—Everybody's Bishop, Eleanor Slater (reviewed), 52
 Chicago, Welcome to, *George Craig Stewart*, 348

CHINA:

- All Saints' Church, Shanghai, 601-2
 Appeal for missionaries, 111, 606
 Bandits invade Lion Hill, Wuhu, 237
 Boone Library School special professorship, 471 (Also 661)
 Central China roads, 408
 China Foundation, Boone Library School, Wuchang, professorship, 471
 Chinese pastor's vision for his parish, A (Changteh), *Liu*, 349-51
 Chinese witches work for the Church (Zangzok), *Smith*, 563-5
 Christian Leadership: Hope of, 444.
 Christianity in, *Sokolosky*, 272
 Church in:
 III. Church turns to the Chinese farmer, *The Tomkinson*, 15-18
 IV. Communism challenges the, *Roots*, 77-82
 V. What it means to me to be a Christian, *Tsen*, 169-73
 Church of Our Saviour, Shanghai, Bible Class Anniversary, 105
 Church turns to the Chinese farmer, *The Tomkinson*, 15-18
 Communism challenges the Church in, *Roots*, 77-82
 Doctors re-think medical missions, 266
 Feng Mei T'sen fund, 517
 Hanyang night school graduates class, *Ts'en Chi-san*, 300-1
 Hsiakwan, Chinese Christian at, 44
 Huntington, D. T., visits Kingtehchen, 471
 Kuling School, Shanghai, 49, 235
 Kuo Liang-hsien, ordination, 178
 Mahan School, Yangchow, 240
 Medical education in, *McCracken*, 267-9
 Medical work in District of Shanghai, 306
 Old-Small goes into the country, *The Lee*, 631-5
 Page from the Presiding Bishop's Diary (Shanghai to Soochow), *Perry*, 371-2
 Presiding Bishop flies to Hankow, *The Gilman*, 455-8
 Roman Catholic missionary areas in, 360
 St. Andrew's Hospital, Wusih, 400-2, 569, 631-5
 St. Hilda's, Wuchang, 210, 607
 St. John's University, Shanghai, 76, 360, 498-9
 St. Lioba's mission, Wuhu, cares for the poor, 154
 St. Matthew's Mission, Nanchang, growth, 472
 St. Peter's, Shanghai, 20 years self-supporting, 613
 Salaries, 357, 610
 Satisfactions that come to a missionary, *Lee*, 400-2
 Shanghai, 1932 statistics, 512
 Shihnan workers endure isolation, 494
 Soochow Academy thirty years old, 467
T'an Chi, religious education monthly, 45
 What it means to me to be a Christian, *Tsen*, 169-73
 Woo, Sootsing F. C., receives American honor, *Weigle*, 493-4
 Yangchow, 48
 Yangchow, Emmanuel Church, 517
 Chinese country folk build church in Ku San, 352
 Chinese educator (Woo, S. F. C.) receives American honor, *Anna Jean Weigle*, 493-4
 Chinese girls observe All Saints' Day, *Frances B. Roots*, 607
 Chinese pastor's vision for his parish, A (Church of Three Virtues, Changteh), *Carl H. F. Liu*, 349-51
 Chinese Prayer Book, 178
 Chinese witches work for the Church (Zangzok), *Hollis S. Smith*, 563-5
 Choir in Adult Education, *McGregor*, 246
 Christ and the Modern World, 309, 364, 475, 522-3, 653-6
 Christ Church, Noshiro, Japan, consecrated, *Norman S. Binsted*, 233-4
 Christian Leadership: The hope of China, 444
 Christian Social Service
 (See Departments)
 Christian workers, conference (Tokyo), 104
 Christianity and new problems of the East, *James Thayer Addison*, 653-6
 Christianity in China appraised, *George E. Sokolosky*, 272
 Christmas, A Happy—Message from Bishop in Jerusalem, 640
 Christmas, Louisiana parish has—Mid-Lenten, 284
 Church and the Recovery program, *The Spencer Miller, jr.*, 603-5
 Church Army
 (See Cooperating Agencies)
 Church Army in the Hawaiian Islands, *With James Walker*, 534-6
 Church has opportunity in rural America, *Goodrich R. Fenner*, 273-6
 Church's ministrations in the forest, *The Ross R. Calvin*, 545-7
 Church Mission of Help
 (See Cooperating Agencies)
 Church Missions House—Decrease in expenditures, 237
 Church of the Air, 68, 531-3, 603-5
 Church Periodical Club
 (See Cooperating Agencies)
 Church school, new courses for, *Frances R. Edwards*, 409-10
 Church sustains missionary loss, *The*, 487-9
 Church Training and Deaconess House, Philadelphia, 112
 Church's Training Schools for Women, *The*, 103
 Church turns to the Chinese farmer, *The Leonard Tomkinson*, 15-18
 Citizens' Conservation Corps Camps, *Calvin*, 545-7
 Clark, Aaron Baker, Death, 406
 Clement, Julia L., 109
 Clergy, Talks with the, *Arthur M. Sherman*, 116, 246-7
 College Work
 (See Departments—Religious Education)
 COLORADO
 Church within a Church, Leadville, 516
 Communism challenges the Church in China, *Logan H. Roots*, 77-82
 Concentration of Liberian mission planned, *Robert E. Campbell*, 136
 Cook, Phillip, Assessor to Presiding Bishop, 630 659
 Cooper, Mabel Lee—Teacher training, 473

COÖPERATING AGENCIES:

- Brotherhood of St. Andrew, 61, 125, 188, 255, 317, 367, 513, 621
 Church Army, 60, 125, 189, 253, 319, 621
 Church Mission of Help, 61, 123, 189, 254, 318, 365, 622
 Church Periodical Club, 62, 124, 188, 254, 319, 367, 622
 Daughters of the King, 60, 126, 190, 256, 317, 365, 622
 Girls' Friendly Society, 63, 124, 190, 253, 320, 366, 623
 Guild of St. Barnabas, 320, 366
 Seamen's Church Institute of America, 62, 126, 256, 318, 366, 623
 Correll, Mrs. I. H., Death, 657
 Coulanges, Villeraieix, Death, 306
 Creighton, Frank W.—Appraisal standards of domestic missions, 242
 "Our Heritage" (reviewed), *Leidt*, 261-2
 Resignation, 137
- CUBA:
 Hulse, Hiram R., revisits cyclone-swept area, 217-20
 Hurricane, 49, 217-20
 La Gloria, Temporary church at, 179
 Curriculum material for Church schools, 181

D

- Daughters of the King
 (See Coöperating Agencies)
 Deficiency Fund, 1932, 175-6
 (See also Finance Department)
 DEPARTMENTS:
 Christian Social Service
 Case work and spiritual development, *Brisley*, 557-62
 Community organization, 243-4
 Downtown parish, 51
 Social message for the Church, A, *Miller*, 69-73
 Social Service Sunday, 51
 Social work conference, 308, 363
 Social workers study new techniques, *Barnes*, 376-81
 Young People consider social crisis, Virginia, 665
 (Also 117, 411, 519-20, 570, 617)
 Domestic Missions
 Appraisal standards of, *Frank W. Creighton*, 242
 "Our Heritage" surveys home missions, *Leidt*, 261-2
 (Also 50, 108, 180, 242, 359, 406, 470, 516, 614, 660)
 Field
 Every Member Canvass, 56, 118-9, 184, 515-6
 "Follow Me"—into the homes of all people, *Kemerer*, 101-2
 Has your parish a program of action? *Elmore M. McKee*, 248-50
 "Pure religion . . . is to visit," *Micou*, 21-2
 Summer conferences, 313-4
 United Foreign Missionary Conference, 573, 666
 (Also 358, 412-13, 477, 618)
 Speakers Bureau, 56, 314, 477, 574
 Finance: 175-6, 305, 358, 668
 Foreign Missions:
 Across the Secretary's Desk: 48, 109, 111, 178, 240, 306, 360, 407, 471, 517, 568, 613, 661
 With Our Missionaries: 49, 110, 179, 241, 307, 360, 408, 472, 518, 569, 612, 660
 Publicity: 57, 120, 185, 312, 413, 476, 524, 574, 667
 Religious Education:
 A Friendly Visitor, *Leidt*, 245
 Christ and the Modern World, 309
 College Pastors' Conference, 521-2
 Curriculum material for Church schools, 181
 Hewitt, Mildred, resignation, 473
 "Keep cool with a book" this summer, *Case*, 382-4
 McGregor, D. A., Executive Secretary, 239
 McGregor, D. A., Plans for Department, 610
 New courses for the Church school, *Edwards*, 409-10
 Student Lenten Offering, 1933, 113-5

- Teacher training, *Cooper*, 473
 (Also 53-4, 361, 571-2, 615, 663)
 Adult Education:
 Choir in, *McGregor*, 246
 Parochial Commission, 182
 (Also 55)
 College Work:
 Pastors' Conference, 521-2
 Seminary statistics, Summer conferences, 311
 Student Lenten Offering, 1933, 474
 (Also 183, 362, 572, 615, 663)
 Missionary Education:
 Christ and the Modern World, 522-3
 Talks with the clergy, 116, 246-7, 362
 Young people's books, 475
 (Also 54, 116, 410, 572, 616, 664)
 Young People:
 Commission to meet, 53
 Young People consider social crisis, Virginia, 665
 Young People's Service League, Provincial, Province of Sewanee, 661
 (Also 116, 183, 247, 311)
 Woman's Auxiliary:
 Call to a Quiet Day for Prayer, A, *Ogden*, 483-6
 Christ and the Modern World, Study of, *Marston*, 364
 Eastern Women of Today and Tomorrow (reviewed), *Marston*, 251
 Experience which is in books, The, *Marston*, 121
 Meetings, Executive Board, February, 186; October, 620
 Quiet Day for Prayer, The, 478, 575
 Rochester's venture in understanding, *Stebbins*, 414-15
 Supply Department, 669
 Sweatshop menaces moral standards, 315
 (Also 58-9, 527)
 DOMINICAN REPUBLIC:
 Archibald H. Beer receives decoration, 467
 Do reduced appropriations cause distress? 220

E

- Easter draws throngs to Jerusalem, *C. T. Bridgeman*, 209-10
 Eastern Women of Today and Tomorrow (reviewed), *Margaret I. Marston*, 251
 Ecclesiastical Relations, Advisory Commission on, 252
 Edwards, Frances R.—New courses for the Church school, 409-10
 Episcopal Anniversaries:
 Bishop Graves and Bishop McKim, *Wood*, 327-31
 May, 310; June, 330; July and August, 405; September, 523; October, 565; November, 592; December, 635.
 Episcopate, Growth of the American (with charts), *Bartel H. Reinheimer*, 548-56
 Emhardt, William C.—Good Friday Offering aids holy places, 155-6
 Evaluation of missionary work, 108
 Evangelism, Commission on, 185, 316
 Every Member Canvass:
 "Follow Me"—into the homes of all people, *Kemerer*, 101-2
 (Also 56, 118-9, 184, 515-6)
 "Evidence of God's Everlasting Love" (St. Luke's Hospital, Tokyo), *James DeW. Perry*, 424
 Ewing, Agnew R., 109
 Experience which is in books, The, *Margaret I. Marston*, 121

F

- Feng Mei T'sen fund, 517
 Fenn, Warren R., 137, 199
 Fenner, Goodrich R.—Church has opportunity in rural America, 273-6
 Seminarians plan Kansas rural mission, 200
 Field Department:
 (See Departments)
 Finality of Jesus Christ, The, *Robert E. Speer*, (reviewed), 410
 Finance Department:
 (See Departments)
 Firth, Martin, 137, 198-9, 403

Fiske, Charles—"When men have faith—missions follow," 593-4
 "Follow Me"—into the homes of all people, *Benjamin T. Kemmerer*, 101-2
 Fond du Lac:
 Relinquishes aid, 516
 Foreign Missions Department
 (See Departments)
 Foreign Missions Conference, 111
 Fort Yukon rejoices in new parish house, *Clara H. Burke*, 339-40
 Franklin, Lewis B.—Missions, It is time to re-think, 531-3
 "To do good, and to distribute, forget not!" 175-6
 (Also 467, 659)
Friendly Visitor, A. *Sarah C. Leidt*, 245
 Fuessle, Raymond E., 137, 198-9, 403

G

Gamboa (Canal Zone) church cornerstone laid, *John T. Mulcare*, 402
 Garrett, Alexander C.—Memorial Cross, Dudley, Texas, 44
 General Convention, 1934, Committees on, 657
 Gilman, Alfred A.—Presiding Bishop flies to Hankow, The, 455-8
 Girls' Friendly Society:
 (See Cooperating Agencies)
 Girls' school begun in Liberian hinterland, 388
 Gomez, José F.—Aztec villagers build parish house, 492
 Good Friday Offering aids holy places, *William C. Emhardt*, 155-6
 Gowen, Vincent H.—Bontoc mission consecrates new church, 39-41
 Missions appeal to uncommon sense, *Our*, 637-9
 Graham-Brown, George Francis, Christmas Message, 640
 Graves, Frederick R., Fortieth anniversary, *Wood*, 327-31
 Appeals for missionaries, 606
 Gray, Arthur Romeyn, Death, 177
 Guild of St. Barnabas
 (See Cooperating Agencies)

H

HAITI:
 Carson, Harry R., tenth anniversary of consecration, 174
 HANKOW:
 (See China)
 Hanyang Night School graduates class, *T'sen Chisan*, 300-1
 Harris, Reuben R., Death, 359
 Has your parish a program of action? *Elmore M. McKee*, 248-50
 HAWAIIAN ISLANDS:
 Iolani School reports growth, *Stone*, 43
 With Church Army in the, *Walker*, 534-6
 Herrnhut Meeting, Statement from, 178
 Hewitt, Mildred, Resignation, 473
 Thy Kingdom Come is Lenten Offering theme, 85-90
 Hikone children revise Church school service, 340
 Hobbs, G. Warfield—Council maintains missionary integrity, 134-7
 National Council studies mission problems, 5-7
 Holy Cross Mission, Liberia, *Hughson*, 19-20
 HONOLULU:
 Epiphany Mission, Kaimuki, 174
 Iolani School, 43, 355, 542
 Mission pulses with vitality, *Paul Matthews*, 295-9
 Nurses have cathedral service, *Mildred Staley*, 384
 Hooker School, Mexico, 105
 Hore, Kathleen—Tribute to Bishop Burleson, 490
 Horner, Junius Moore, Death, 354
 Hospitals:
 Emerald-Hodgson Hospital, Sewanee, *Myers*, 215-20
 Hudson Stuck, Fort Yukon, Alaska, 472
 St. Andrew's, Wusih, China, 569, 631
 St. Elizabeth's, Shanghai, 613
 St. Luke's, Ponce, P. R., 304
 St. Luke's, Tokyo, Japan, *Sibley*, 37-8

St. Luke's, Tokyo, Japan, 140-2, 429-37
 Hot Baths . . . Clean Clothes . . . Love . . . For All, *Mary G. Reifsnider*, 537-42
 House of Bethany completes new buildings, *Mary Wood McKenzie*, 74-6
 Howden, Frederick B.—Reforestation camps, 470
 Hughson, Shirley C.—Taking Christianity to terra incognita, 19-20
 Hulbert, Winifred E.:
 Brent, C. H.: A builder of the Kingdom, 641-4
 Indian's place in our economic life, 23-8
 Karak Mission calls forth daily heroism, 149-154
 Some present day trends in Indian affairs, 461-6
 Hulse, Hiram R.—Revisits cyclone-swept area, 217-20
 Hunt, Henry A., Named for government post, 670
 Hunter, A. B., Death, 619
 Huston, S. Arthur—St. Peter's Japanese Mission, 470

I

Imaizumi Trust fund for Tohoku, 241
 INDIA:
 First missionary (George Van B. Shriver), 137, 197-8, 657
 Mahatma Gandhi's fast, 241
 The caste movement in South, *Azariah*, I, 335-8; II, 385-8
 Work in, 179
 Indian Americans Today:
 II. Indian's place in our economic life, *Hulbert*, 23-8
 III. Karak Mission calls forth daily heroism, *Hulbert*, 149-54
 IV. Some present day trends in Indian affairs, *Hulbert*, 461-6
 Indians:
 Adult education, 271
 Christ Church, Las Vegas, Nevada, 108
 Karak Mission calls forth daily heroism, *Hulbert*, 149-154
 N. Y. Times editorial on, 614
 Orleans Mission, Bishop Moreland on, 150
 Place in our economic life, *Hulbert*, 23-8
 Some present day trends in Indian affairs, *Hulbert*, 461-6
 South Florida resumes Seminole mission, *Bedell*, 543-4
 Intercession, A parish day of, 356
 Iolani School reports growth, *Albert H. Stone*, 43
 (Also 355, 542)
 Isolated:
 Friendly Visitor, A, *Leidt*, 245
 (Also 174, 304)
 Isso, Paulo Kiyoshi, Ordained, 235

J

JAPAN:
 American layman visits St. Luke's, Tokyo, *Sibley*, 37-8
 Ashikaga church consecrated, 294
 Binsted, N. S., on reductions, 407
 Christ Church, Noshiro, consecrated, *Binsted*, 233-4
 Conference of Christian workers, Tokyo, 104
 Hikone children revise Church school service, 340
 Hot Baths . . . Clean Clothes . . . Love . . . For All (Yamaguchi Settlement), *Reifsnider*, 537-42
 Inoue, Dr. J., to make speaking tour, 517
 Kingdom of God Movement, The, 220
 Kyoto kindergartens, 662
 Nippon Seikokwai honors Bishop McKim, *Rusch*, 459-60
 Nippon Seikokwai statistics, 499
 Opening, recalled at Kurigahama, 453-4
 Paganism in, 513
 Perry, James DeW., sees Kyoto missions at work, *Morris*, 439-44 (Also, 305)
 St. Barnabas' Mission, Kusatsu, *McKim*, 13-14
 St. Luke's Growth: An Epic of Friendship, *Lade*, 431-7
 St. Luke's Hospital first units completed, *Teusler*, 140-2
 St. Luke's Medical Center is dedicated, 424, 425-9, 468

St. Luke's Hospital, staff, 430
 St. Paul's University, 105, 178
 Tohoku moves forward, *The Church in the Binsted*, 332-4
 Tohoku—Our youngest Missionary District, 333
 Tohoku Synod House, Sendai, *Binsted*, 283-4
 Tohoku welcomes Bishop Perry, *The Binsted*, 373-4
 Tohoku Zaidan Hojin organization, 241
 Tokyo City, 407
 Japanese Emperor receives Bishop Perry, 374-5
 Japanese soldier fights for Christ, 83-4
 Jenkins, J. Rockwood—Arizona cares for its Mexican neighbors, 595-8
 Jenkins, Thomas—Six new buildings opened, 470
 Jerusalem, Christmas Message from Bishop in, 640
 Jerusalem meeting, Statement from, 178
 Jews:
 Christian approach to the, 460
 Long Island mission, 45
 Jones, David, 180
 Jones, Mary Alice—"What hath God wrought," 397-9
 Jones, Thomas Jesse—Liberia and the League of Nations, 211-13

K

Kagawa, Toyohiko—Kingdom of God Movement, The, 220
 Karok Mission calls forth daily heroism, *Winifred E. Hubert*, 149-154
 Kassimian, Kegham, 403
 "Keep cool with a book this summer," *Adelaide T. Case*, 382-4
 Kemerer, Benjamin T.—"Follow Me"—into the homes of all people, 101-2
 Kent, Richard P., 611
 Kimura, B. S., 178
 Kingdom of God Movement in Japan appraised, The, 220
 Kojima, Shigeo, 213
 Kuo Liang-hsien, Ordination, 178
 Ku San country folk build church, 352

L

Lade, Helen Ross—St. Luke's Growth: An Epic of Friendship, 431-7
 Laymen's Foreign Missions Inquiry:
 Conclusions summarized, 10-12
 National Council report on, 8-10, 137
 On medical missions, *Sibley*, 37-8
 Thomas' comments on, 306
 (Also 661)
 Lee, Claude M.—Satisfactions that come to a missionary, 400-2
 Lee, Mary W.—Old-Small goes into the country, The, 631-5
 Leidt, Sarah C.—*Friendly Visitor*, A, 245
 Leidt, William E.—"Our Heritage," Review of, 261-2
 Lent:
 Books for, *Robbins*, 100
 More books for, *Suter*, 228, 235
 Lenten Offering:
 Message from Presiding Bishop, 157
 Thy Kingdom Come, *Hevitt*, 85-90
 Lepers:
 St. Barnabas' Mission, Kusatsu, Japan, *McKim*, 13-14
 Lexington, Convention of, 180
 LIBERIA:
 And the League of Nations, *Thomas Jesse Jones*, 211-13
 Concentration of mission, Campbell, 136
 Girls' school begun in hinterland, 388
 House of Bethany completes new buildings, *McKenzie*, 74-6
 Taking Christianity to terra incognita, *Hughson*, 19-20
 Time-table of teachers, 407
 Linsley, George T., Seabury—America's first bishop, Samuel, 143-8
 Linsley, John C. W., Presiding Bishop visits Manila, The, 263-5
 Littell, Walter W., 109
 Liu, Carl H. F., Chinese pastor's vision for his parish, A (Church of Three Virtues, Chang-teh), 349-51

Louisiana parish has Mid-Lenten Christmas, 284
 Lynching, 1932 record, 148

M

Maeda, Major Y., Japanese soldier fights for Christ, 83-4
 Marsh, Abby Stuart, 307
 Marston, Margaret I.—Christ and the Modern World, Study of, 364
 Eastern Women of Today and Tomorrow (reviewed), 251
 Experience which is in books, The, 121
 Matthews, Paul—Honolulu mission pulses with vitality, 295-9
 McCracken, Josiah C.—Expert studies China medical education, 267-9
 McGregor, D. A.—Plans for Religious Education Department, 610
 Religious Education executive, 239
 McKenzie, Mary Wood—House of Bethany completes new buildings, 74-6
 McKim, Elizabeth B.—Among the world's most interesting folk (Kusatsu lepers), 13-14
 McKim, John:
 Fortieth anniversary, *Wood*, 327-31
 Nippon Seikokwai honors, *Rusch*, 459-60
 Medical education in China, *Josiah C. McCracken*, 267-9
 Medical missions, China doctors re-think, 266
 In Shanghai, 306
 Mexicans in United States, Phoenix, Arizona, 50
 MEXICO:
 Aragon, Francisco, ordained, 403
 Aztec villagers build parish house, Gomez, 492
 Hooker School, 105
 Religious instruction of children, 353
 Micou, Paul—"Pure religion . . . is to visit," 21-2
 Miller, Spencer, jr.—Church and the Recovery Program, The, 603-5
 Social message for the Church, A, 69-73
 Mission, Bishops' resolution on Church's, 636
 Missionary convictions, Students declare, 42-3
 Missionary Education:
 (See Departments—Religious Education)
 Missionary, First, to India, 137, 197-8, 657
 Missionary integrity, Council maintains, *G. Warfield Hobbs*, 134-7
 Missionary life in Japan, 662
 Missionary, Satisfactions that come to a, *Claude M. Lee*, 400-2
 Missionaries:
 New, 109
 Appeals for, 111
 Missions appeal to uncommon sense, Our, *Vincent H. Gowen*, 637-9
 Missions, It is time to re-think, *Lewis B. Franklin*, 531-3
 Mitchell, Walter—Advance work in Arizona, 512
 Molineux, Elizabeth M., 568
 Montgomery, H. H., Death, 240
 Morehouse, Clifford P.—Burleson, Tribute to Bisanop, 491
 Moreland, W. H., comments on Orleans Mission, 150
 Forty-eight years of ministry, 45
 Morris, J. Kenneth—Perry sees Kyoto missions at work, Bishop, 439-44
 Mosher, Gouverneur—Message to Igorots, 178
 Mosher, Rebecca W.—First impressions of the Philippines, 277-82
 Mulcare, John T.—Gamboa, Canal Zone, church cornerstone laid, 402
 Mullen, Edward G.—P. I. Convocation holds meeting in Manila, 214
 Myers, Margaret J. H.—Seawee Hospital in highland stronghold, 215-20

N

National Council:
 Meetings: December (1932), 5-7, 47; February, 134, 136; October, 609-12
 Message to the Church, *Perry*, 578
 On Layman's Foreign Missions Inquiry, 8-10
 Prayer for, 515, 567
 Studies mission problems, *G. Warfield Hobbs*, 5-7

- "To do good, and to distribute, forget not!"
Franklin, 175-6
(Also 107, 239, 305, 357, 405, 469, 515, 567, 659)
- Nativity in Woodcuts, *The, James Reid*, 645-51
- NEAR EAST:
Easter draws throngs to Jerusalem, *Bridgeman*, 209-10
Good Friday Offering aids holy places, *Emhardt*, 155-6
Neely, Clara, retired, 657
- Negroes:
Bishop Tuttle Training School, 180
Fort Valley Normal and Industrial School, 122
St. Cyprian's, San Francisco, 45
St. Paul's School, Lawrenceville, Va., 252
Statistics, 513, 614
Voorhees School, new buildings, 122
- NEVADA:
Indian children baptized, 108
Round Mountain, 45
Wells, New parish hall at, 355
(Also 516)
- NEW MEXICO:
Church's ministrations in the forest, *The, Calvin*, 545-7
First church services in Datil, 237
Nippon Seikokwai honors Bishop McKim, *Paul Rusch*, 459-60
Nippon Seikokwai statistics, 499
Nobes, Clifford E. B.—"Yes, it is good to become Christian," 201-7
- NORTH DAKOTA:
First year of Bishop Bartlett's episcopacy, 108
- NORTH TEXAS: 516
- O**
- Ogden, Marguerite—Call to a Quiet Day for Prayer, A, 483-6
Old-Small goes into the country, *The, Mary W. Lee*, 631-5
- ORIENT:
A message from Bishop Perry in the, 370
Christianity and new problems of the, *Addison*, 653-6
Our Church in the, *James DeWolf Perry*, 579-87
Orientals in the U. S.:
Brent House: An experiment in friendship, *Schwenger*, 509-11
Our Church: Its genius and message, *Gladys Wolcott Barnes*, 495-7
"Our Heritage" surveys Home Missions, *Wm. E. Leidt*, 261-2
Out of My Life and Thought (reviewed), *Albert Schweitzer*, 250
- P**
- Palmer, Maude, 109
- PANAMA CANAL ZONE:
Bella Vista, Children's home, 49, 104, 179
Gamboa church cornerstone laid, *Mulcare*, 402
Parochial teacher training, *Mabel Lee Cooper*, 473
Peppers, Deaconess Margaret S.—St. Paul's Mission, Seattle, Wash., 50
Perkins, Kenneth D., 109
Perry, James DeWolf:
Burleson, Tribute to Bishop, 482
Christmas broadcast, 68
Lenten Message to children of the Church, 157
Oriental visitation, 107, 137, 139, 199; in China, 371-2 455-8; in Japan, 305, 373-5, 424, 439-44, 453-4; in Philippine Islands, 253-5, 323-6; message from, 370; report on, 419-23, 579-87; return from, 405, 469.
"The days for going on have come," 578
- PHILIPPINE ISLANDS:
Balatoc people, 513
Bontoc, Critical situation in, 49
Bontoc mission consecrates new church, *Gowen*, 39-41
Convocation in Manila, *Mullen*, 214
First impressions of, *Mosher*, 277-82
Gift for Oneida mission, 568
Igorot vocabulary, 471
Presiding Bishop in Baguio, *The, Bartter*, 323-6; Visits Manila, *Linsley*, 263-5
St. Andrew's Church, Kapangan, 236
Statistics, 111
Tinguian people welcome Christ, *The, Richardson*, 588-92
Upl. Cotabato rectory burned, 403
"Yes, it is good to become Christian," *Nobes*, 201-7
(See also Mosher, G. F.)
Porter, A. W. Noel, Bishop Coadjutor of Sacramento, 470
Presiding Bishop:
(See Perry, James DeWolf)
Program building, Helpful books on, 251
Province VII:
Negro statistics, 614
Publicity Department:
(See Departments)
- PUERTO RICO:
Cyclone relief, 44, 357
St. Luke's Hospital, Ponce, 304
"Pure religion . . . is to visit," *Paul Micou*, 21-2
- Q**
- Quiet Day for Prayer, A Call to a, *Marguerite Ogden*, 483-6
(Also 478, 575)
- R**
- Radio:
Episcopal Church of the Air, 68
Read a Book, 52, 112, 250, 410, 664
Reforestation camps, 406
Reifsnider, Mary G.—Hot Baths . . . Clean Clothes . . . Love . . . For All, 537-42
Reinheimer, Bartel H.—American Episcopate, The growth of the, 548-56
Religious Drama:
Play competition awards, 53
Religious Education Department:
(See Departments)
Remington, William P.—Burleson, Tribute to Bishop, 491
Re-thinking Missions:
(See Laymen's Foreign Missions Inquiry)
Richardson, Dorothy L.—Tinguian people welcome Christ, *The*, 588-92
Robbins, Howard C.—Lenten Reading, 100
Roberts, John. Fifty years' service of, 354
Roberts, W. Blair—Burleson, Tribute to Bishop, 490
Rochester's venture in understanding, *Elizabeth Stebbins*, 414-15
Rogers, Warren L.—Burleson, Tribute to Bishop, 489
Roots, Frances B.—Chinese girls observe All Saints' Day, 607
Roots, Logan Holt, 109
Roots, Logan H.—Communism challenges the Church in China, 77-82
- Rural:
Church has opportunity in rural America, *Fenner*, 273-6
Seminarians plan Kansas rural mission, *Fenner*, 200
(Also 308, 355, 660)
- Rusch, Paul—*Nippon Seikokwai* honors Bishop McKim, 459-60
- S**
- St. Barnabas' Guild for Nurses:
Honolulu nurses observe Florence Nightingale's birthday, 384
(See also Cooperating Agencies)
St. Hilda's, Wuchang, 210
St. John's (Shanghai) has colorful commencement day, *Josephine E. Budd*, 498-9
(Also 76)
St. Lioba's Mission, Wuhu, cares for the poor, 154
St. Luke's Hospital, First units completed, *Rudolf Bolling Teusler*, 140-2
St. Luke's International Medical Center staff, 430
St. Luke's Growth: An epic of friendship, *Helen Ross Lade*, 431-7
St. Luke's Hospital, Present service of, 436
St. Luke's Medical Center, Tokyo, dedicated, 425-9
St. Peter's (Japanese) Mission, Seattle, 470
St. Paul's School, Lawrenceville, 619

- Sanctuary:
 A parish day of intercession, 356
 Church finance, 608
 For St. Luke's Hospital, Tokyo, 468
 "Innumerable Prayers, Inexorably Rising," 302-3, 4
 Intercession for American Indians, 46
 On Earth, Peace, 106
 The Lord's Prayer, 566
 The Oxford Movement Centenary, 404
 (Also 164, 238, 514, 658)
- Schools and Colleges:
 Bishop Payne Divinity, 187
 Bishop Tuttle Training School, 180
 Blue Ridge Industrial School, Bris, 108
 Boone Library School, Wuchang, 471, 661
 Church training schools for women, 103
 Fort Valley Normal and Industrial, Fort Valley, Georgia, 59, 122, 415, 670
 Hooker, Mexico, 105
 House of Bethany, Cape Mount, Liberia, *McKenzie*, 74-6
 Iolani, Honolulu, *Stone*, 43 (Also 355, 542)
 Kuling, Shanghai, 235
 Mahan, Yangchow, 240
 Okoloma Industrial, 59, 187, 314
 Rowland Hall, Utah, 358
 St. Augustine's, Raleigh, N. C., 314
 St. Hilda's, Wuchang, 112, 210
 St. John's Medical School, Shanghai, China, 267
 St. John's University, Shanghai, 76, 111, 360
 St. Mark's, Birmingham, Alabama, 187
 St. Paul's, Tokyo, Japan, 105, 178
 St. Paul's College, Hongkong, 493-4
 St. Paul's, Lawrenceville, Va., 252, 619
 School for Older Indians, Ethete, Wyoming, 271
 Soochow Academy, China, 467
 Voorhees, Denmark, S. C., 122, 187, 619
 Schweitzer, Albert—*Out of My Life and Thought* (reviewed), 250
 Schwenger, Robert B.—Brent House: An experiment in friendship, 509-11
 Seabury—America's first bishop, Samuel, *George T. Linsley*, 143-8
 Seamen's Church Institute of America: (See Cooperating Agencies)
 Seminars plan Kansas rural mission, *Goodrich R. Fenner*, 200
 Sewanee Hospital is highland stronghold, *Margaret J. H. Myers*, 215-20
 Shanghai:
 (See China)
 Sherman, Arthur M.—Clergy, Talks with the, 116, 246-7, 362
 Shihsan workers endure isolation, 494
 Shriver, George Van Bibber, appointed India missionary, 137, 197-8, 469, 657
 Shriver, Vivian G., 137, 199
 Sibley, Harper—American layman visits St. Luke's, Tokyo, 37-8
 Simmonds, Harvey A., 137, 199
 Smith, Hollis S.—Chinese witches work for the Church, 563-5
 Snyder, Eleanor, 110
 Social message for the Church, Conference on a, *Spencer Miller, Jr.*, 69-73
 Social Work Conference, Detroit, 363, 376-81
 Sokolsky, George E.—Appraises Christianity in China, 272
 Some present day trends in Indian affairs, *Winfred E. Hulbert*, 461-6
- SOUTH DAKOTA:
 Walker, Luke Charles, Death, 353
 South Florida resumes Seminole mission, *Harriet M. Bedell*, 543-4
- SOUTHERN MOUNTAINS:
 Abbott, H. P. Almon, journeys in primitive ways, 500
 Tennessee Valley Project, 614
- Speakers Bureau:
 (See Departments)
 Staley, Mildred—Honolulu nurses have cathedral service, 384
 Stebbins, Elizabeth—Rochester's venture in understanding, 414-15
 Stevens, W. Bertrand—"After the earthquake and the fire," 293-4
 Stewart, George Craig—Chicago, Welcome to, 348
 Stokes, Anson Phelps—Journey in Africa, 407
 Stone, Albert H.—Iolani School reports growth, 43
 Students declare missionary convictions, 42-3
 Student Lenten Offering, 1933, 113-5, 474, 616
 Suter, jr., John W.—Lenten reading, 228, 235
 Resignation, 137
 Sweatshop menaces moral standards, 315
- T**
- Taking Christianity to terra incognita, *Shirley C. Hughson*, 19-20
 Talks with the clergy, *Arthur M. Sherman*, 116, 246-7, 362
T'an Chi, Religious education monthly, 45
- TENNESSEE:
 Emerald-Hodgson Hospital, Sewanee, *Myers*, 215-20
 Gruetli, Church of St. Bernard, 105
 Tennessee Valley Project, 614
 Teusler, Rudolf Bolling—St. Luke's Hospital, First units completed, 140-2
- TEXAS:
 Memorial cross for Bishop Garrett, 44
 "The days for going on have come," *James DeWolf Perry*, 578
 Thomas, William M. M., 104, 306
Thy Kingdom Come is Lenten Offering theme, *Mildred Hewitt*, 85-90
 Tift, Lillian M., 110
 Tilak, Narayan, 467
 Tinguian people welcome Christ, The, *Dorothy L. Richardson*, 588-92
 Tithe, *The whole*, P. W. Thompson (reviewed), 467
 "To do good, and to distribute, forget not!" *Levis B. Franklin*, 175-6
 Todd, Deaconess Lillian—Christ Church, Las Vegas, Nevada, 108
- TOHOKU:
 (See Japan)
 Tohoku dedicates Synod House in Sendai, *Norman S. Binsted*, 283-4
 Tohoku moves forward, The Church in the, *Norman S. Binsted*, 332-4
 Tohoku welcomes Bishop Perry, The, *Norman S. Binsted*, 373-4
 Tohoku—Youngest missionary district, 333
 Tomkinson, Leonard—Church turns to the Chinese farmer, The, 15-18
 Tsen, Archie T. L.—What it means to me to be a Christian, 169-173
 Ts'en Chi-san—Hanyang night school graduates class, 300-1
- U**
- Umangil, Henry—Balatoc people, 513
 United Foreign Missionary Conferences, The, 573, 666
- UTAH:
 Rowland Hall, 358
 U. T. O. poster, 602
- V**
- VIRGINIA:
 Blue Ridge Industrial School, Bris, 108
- W**
- Wakefield, Vachel Lindsay, 109
 Walker, James—With Church Army in the Hawaiian Islands, 534-6
 Walker, Luke Charles, Death, 353
- WASHINGTON:
 St. Peter's Mission, Seattle, 50
 Waterman, Margaret P.—Igorot vocabulary, 471
 Wedel, Theodore Otto—Secretary for College Work, 611
 Weigle, Anna Jean—Chinese educator (Woo, S. F. C.) receives American honor, 493-4
- WESTERN NEBRASKA: 660
 "What hath God wrought" (A Century of Progress), *Mary Alice Jones*, 397-9
 What it means to me to be a Christian, *Archie T. L. Tsen*, 169-173
 "When men have faith—missions follow," *Charles Fiske*, 593-4
 Who? What? When? 2, 66, 130, 194, 258, 368, 416, 480, 528, 576

Who's Who in China, 355
 With Our Missionaries:
 (See Departments)
 With the Presiding Bishop in Baguio, *Mrs.*
George C. Bartler, 323-6
 Woman's Auxiliary:
 (See Departments)
 Wong, A. M., Death, 613
 Woo, Sootsing F. C., receives American honor,
Weigle, 493-4
 Wood, John W.—Builders of the Kingdom for
 forty years (McKim and Graves), 327-31
 World Day of Prayer, 59
 Wright, Thomas H.—College Pastors' Conference,
 521-2
 WUZHANG:
 (See China)

Wuhu, Bandits invade Lion Hill, 237
Wusih Sketches, *Mary W. Lee*, 518
 WYOMING:
 Roberts, John, Fifty years of service, 354
 School for Older Indians, Ethete, 271

Y

Yamaguchi Settlement:
 Hot Baths . . . Clean Clothes . . . Love . . . For
 All, *Reifsnider*, 537-42
 "Yes, it is good to become Christian," *Cliford*
E. B. Nobes, 201-7
 Young People:
 (See Departments—Religious Education)
Young Revolutionist, *The*, *Pearl S. Buck* (re-
 viewed), 112

THE SPIRIT of MISSIONS

Yesterday - Today - Tomorrow

- In this issue is presented the studied attitude of the missionary leadership of the Church toward insistent demand that there be courageous appraisal of work, of workers, of scope and cost of our missionary enterprise at home and abroad.
- The National Council welcomes this study of our missionary record as a challenge for today so that there may be fashioned a more glorious tomorrow.

Does Your Church Pay Its Bills Three Years In Advance?

YET, for some strange reason, more historical than equitable, your church probably pays for fire insurance protection three and five years before the protection is delivered in full.

FOR IT IS THE CASE, and indisputably so, that fire insurance protection is delivered day by day during the 1826 days for which a five-year policy runs.

YET IT HAPPENS so accustomed are we to existing methods (be they good or bad) that few vestrymen think of this. Nor did we think of it ourselves until the financial problems of churches first exercised our mind.

AND SO IT IS that already, fifteen hundred and forty-seven Episcopal Vestries pay for their fire insurance protection with us not three and five years in advance, but much in the same way as they pay their other parish bills.

THAT IS TO SAY as the commodity we sell (Fire Insurance Protection) is delivered to the church for its use, by quarterly payments that are easy to assimilate in the Parish Budget.

The Church Properties Fire Insurance Corporation

22 WILLIAM STREET, NEW YORK

Full information sent upon request.

A BEQUEST TO THE CHURCH PERPETUATES YOUR SERVICE

IN making bequests it is most important to give the exact title of the Society, thus: I GIVE, DEVISE AND BEQUEATH TO THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, 281 FOURTH AVENUE, NEW YORK, N. Y., FOR THE USE OF THE SOCIETY.

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among the Colored People," or "For Work in Africa," or "For Work in China," or "For the Department of Religious Education," or "For the Department of Social Service."

Notice should be given concerning wills admitted to probate whenever they contain bequests to this Society, and information of such bequests should be communicated to the Treasurer without delay.

LEWIS B. FRANKLIN, Treasurer
281 Fourth Avenue New York, N. Y.

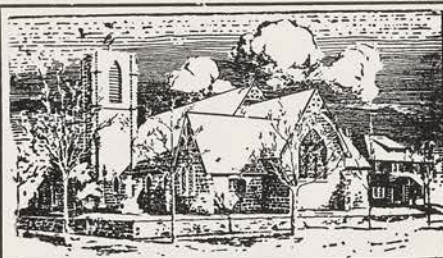
The General Theological Seminary

CHELSEA SQUARE NEW YORK CITY

The only Seminary under control of the General Convention. Regular course students, after first year, may specialize in certain departments and may attend certain courses at Columbia or New York Universities with consent of the Dean and Faculty.

Address, THE DEAN

1 Chelsea Square New York City



Grants, Gifts and Loans

American Church Building Fund Commission

281 Fourth Avenue

New York

Church Training School

(Church Training & Deaconess House)
Diocese of Pennsylvania

Prepares women for work in mission fields, religious education, Church social service, parish work, and for the order of deaconesses.

Miss ETHEL M. SPRINGER, Dean
708 Spruce Street, Philadelphia, Pa.

Episcopal Theological School

CAMBRIDGE, MASS.

Affiliated with Harvard University.
For Catalog, address THE DEAN.

CATHEDRAL STUDIO, Washington and London. Established 40 years. Church embroideries, albs, chasubles, surplices, exquisite Altar linens, Altar hangings, dossals, etc. Stoles with crosses from \$6.50; burse and veil with crosses from \$10. Silk chasuble from \$25. Materials by the yard. Altar Guild Handbook 53 cents. Embroidered designs ready to apply. L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Wisconsin 2752.

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Undergraduate and Graduate Courses
Privileges at University of Pennsylvania

Address: THE DEAN
42nd and Locust Streets Philadelphia

The New York Training School for Deaconesses

Prepares Women for Service in the Church as Deaconesses, or as Trained Workers in Parishes, Rural Districts, and Mission Fields. The course includes Field Work in both Religious Education and Social Service.

Address Deaconess Dahlgren or Deaconess Gillespy
St. Faith's House, 419 West 110 St., New York

THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA

Address, THE DEAN
Theological Seminary, Alexandria, Va.

NOTICE OF CHANGE OF ADDRESS

Should be mailed to THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y., by the fifteenth of the month preceding the date of issue desired sent to new address.

Name

Old Address.....

Beginning with.....issue, change to:

New Address.....

City..... State.....

(If clergyman) Status..... Parish.....

THE SPIRIT OF MISSIONS, January, 1933. Vol. 98. No. 1. Published monthly by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Editorial, subscription and executive offices, Church Missions House, 281 Fourth Avenue, New York, N. Y. Publication office, 100 Liberty Street, Utica, N. Y. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925. Printed in U. S. A.

WIDMER'S WINE CELLARS
 NAPLES, NEW YORK
 Bonded Winery No. 43
 Established 1888
Pure Old Altar Wines



MENEELY BELL CO
 TROY, N.Y. AND
 220 BROADWAY, N.Y. CITY
BELLS

Portraits of Missionary Bishops

25 cents per set; five sets for \$1.00; or 50 prints
 of any one subject \$1.00

The subjects are Bishops McKim, Graves, Rowe,
 Kinsolving (Brazil), Roots, Beecher, Sanford,
 Huntington, Colmore, Tyler, Howden and Hulse.

THE SPIRIT OF MISSIONS

281 Fourth Avenue, New York



R. GEISLER, INC.
 450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
 IN CARVED WOOD AND
 MARBLE · BRASS · SILVER
 FABRICS + WINDOWS

**Do you want to start a
 Parish Paper**

Or improve your present one?

Write for samples of the

Partly Printed Parish Paper

of which the Rev. Edward H. Eckel,
 D.D., Rector of Christ Church, War-
 rensburg, Missouri, writes:

"An admirable, feasible, and
 welcome proposition and plan
 for many parishes and missions
 like mine."

THE NATIONAL COUNCIL

Department of Publicity

CHURCH MISSIONS HOUSE
 281 Fourth Avenue, New York

Who? What? When?

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

THIS ISSUE FROM COVER TO COVER

1. What three notable decisions did the National Council make to further its study of current missionary problems? p. 5.
2. What action did the National Council take in regard to the report of the Laymen's Foreign Missions Inquiry? p. 8.
3. What ten significant conclusions are reached in the report of the Laymen's Foreign Missions Inquiry? p. 10.
4. Identify Elizabeth B. McKim, Mary Cornwall-Legh, Chin Pu T'ing, Shirley C. Hughson, and Harper Sibley.
5. What is the platform of the Anking Diocesan Experimental Farm at Hai K'ou Chou? p. 15.
6. What are the results of the work of the Order of the Holy Cross in the far interior of Liberia? p. 19.
7. What can a parish gain through an Every Member Visitation? p. 21.
8. What part can the Church play in helping the Indian to adjust himself to the modern economic world? p. 23.
9. Where can I obtain a picture map of China for use in my study group? p. 32.
10. How far does St. Luke's Hospital, Tokyo, carry out the general aims of Christian medical work as set forth in the report of the Laymen's Foreign Missions Inquiry? p. 37.
11. What is the special significance for the evangelization of the Mountain Province of the new church at Bontoc? p. 39.
12. What were the basic convictions which led four E.T.S. undergraduates to volunteer for foreign missionary service? p. 42.
13. Who are the members of the Committee on Work in India? p. 48.
14. When is Social Service Sunday? p. 51.
15. What and when is the World Day of Prayer? p. 59.

The Spirit of Missions

WILLIAM E. LEIDT
Associate Editor

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Retired

Vol. XCVIII

JANUARY, 1933

No. 1

CONTENTS

Frontispiece: Windham House Altar Piece.....	4
National Council Studies Mission Problems.....	<i>The Editor</i> 5
Inquiry Report Is Significant Document.....	8
Basic Conclusions of Inquiry Summarized.....	10
Among the World's Most Interesting Folk.....	<i>Elizabeth B. McKim</i> 13
The Church Turns to the Chinese Farmer.....	<i>Leonard Tomkinson</i> 15
Taking Christianity to <i>Terra Incognita</i>	<i>The Rev. Shirley C. Hughson, O.H.C.</i> 19
"Pure Religion . . . Is to Visit".....	<i>The Rev. Paul Micou</i> 21
The Indian's Place in Our Economic Life.....	<i>Winifred E. Hulbert</i> 23
Eight Pages of Pictures from the Field.....	29
American Layman Visits St. Luke's, Tokyo.....	<i>Harper Sibley</i> 37
Bontoc Mission Consecrates New Church.....	<i>The Rev. Vincent H. Gowen</i> 39
Students Declare Missionary Convictions.....	42
70-Year-Old Iolani School Reports Growth.....	<i>The Rev. Albert H. Stone</i> 43
Jottings from Near and Far.....	44
Sanctuary: Intercession for American Indians.....	46
Who? What? When?.....	2
Read a Book.....	52

THE NATIONAL COUNCIL

Meeting of the National Council.....	47	Publicity.....	57
DEPARTMENTS		AUXILIARIES	
Foreign Missions.....	48	The Woman's Auxiliary.....	58
Across the Secretary's Desk.....	48	American Church Institute for Negroes.....	59
With Our Missionaries.....	49	COÖPERATING AGENCIES	
Domestic Missions.....	50	The Church Army.....	60
Christian Social Service.....	51	The Daughters of the King.....	60
Religious Education.....	53	Church Mission of Help.....	61
Missionary Education.....	54	Brotherhood of St. Andrew.....	61
Adult Education.....	55	The Church Periodical Club.....	62
Field.....	56	Seamen's Church Institute of America.....	62
		The Girls' Friendly Society.....	63

SUBSCRIPTION PRICE: \$1.00 a year in advance, postpaid in the United States and dependencies. Postage to Canada or Newfoundland 25 cents a year extra. For other countries 50 cents should be added for postage.

CHANGE OF ADDRESS must reach us by the 15th of the month preceding issue desired sent to new address. Both the old and the new address should be given when requesting change.

REMITTANCES should be made payable to THE SPIRIT OF MISSIONS, preferably by check or money order. Currency should be sent by registered mail. Receipts sent when requested. Please sign your name exactly as it appears on your present address label.

ADDRESS COMMUNICATIONS TO THE SPIRIT OF MISSIONS, Church Missions House, 281 Fourth Avenue, New York, N. Y.

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



In
 Loving
 Memory

Oh Blest Communion Fellowship Divine

Emily
 Cowles
 Tillotson

ALTAR PIECE DESIGNED by Mrs. Frederic W. Fitts for the chapel of Windham House, New York, in memory of Emily Tillotson, sometime educational secretary of the Woman's Auxiliary. It will be dedicated January 28 by the Rt. Rev. Arthur S. Lloyd

The Spirit of Missions

VOLUME XCVIII
No. 1



JANUARY
1933

National Council Studies Mission Problems

Looking beyond today's distressing situation necessitating budget reductions, provision is made for a vigorous evaluation of our task

By the Editor

GRAVE PROBLEMS AFFECTING the missionary life of the Church confronted the National Council which convened in the Church Missions House, New York, on December 14 and 15. Aware that a crisis was threatening because of the sustained economic difficulties into which the world is plunged and eager also to continue years of evaluation of the work, aside from any fiscal problems affecting it, the meeting of the Council was preceded by a day devoted exclusively to the most searching study of domestic and foreign mission activities.

In sweeping reductions of appropriations, a tentative slash of \$176,406 was made in already reduced allowances in the domestic field, while an appalling total of \$215,270 was stricken from the maintenance budget of our foreign work. With other items a total of \$422,044 presents the seemingly brutal, yet, in the united judgment of the missionary leaders of the Church, the inescapable readjustment of our expenditures in home and foreign fields.

Stating the case for the budget as a whole, the National Council now has ready for final decision in February a tentative working budget, that is to say, "a bread and butter budget" of \$3,050,000, instead of the budget of \$4,225,000 authorized by General Convention at Denver a year ago; a reduction of \$1,175,000.

It will be noted, however, that these are tentative cuts and the budget thus drafted is a tentative budget. The National Council had before

THE SPIRIT OF MISSIONS

it no information from the field with respect to expectancies for 1933 as these have been determined by the Every-Member Canvass just concluded. Such information is not expected from the bishops of the Church before January 15. Judgment, however, was based upon information from every section of the country concerning economic conditions generally and of the fiscal situation within the Church itself. While many voices warned against undue pessimism, none was prepared to predict immediate improvement. Thus the Council proceeded to its task and the following tabulation presents the resulting reductions:

Domestic dioceses, 20 per cent.....	\$ 47,535
Domestic missionary districts, 16 per cent.....	98,871
Miscellaneous items in dioceses and districts, estimate.....	22,000
Foreign missionary districts.....	215,270
Additional 10 per cent in the total salary item for Church Mis- sions House.....	33,768
Seamen's Church Institute of America.....	4,600
	\$422,044

Said Dr. Wood: "This action will come as a staggering blow to missionaries in Asia, Africa, South America, Central America, the Caribbean region, and the Pacific area; here in North America, the blow will be felt from Mexico to Alaska."

The Rev. H. Percy Silver, whose deep loyalty to the missionary cause finds him quite naturally a member of the National Council, put into words the grief that affected every actor in these tragic events:

It breaks my heart to sit here while we slash and cut and I believe that it breaks the heart of every other man here. These dear brethren who are affected should know we do this simply because of necessity. We are under instructions to Pay-As-We-Go. I hope (he continued, addressing the Presiding Bishop) you will carry to these men throughout our foreign mission jurisdiction the love and affection of this group, and let them feel that the whole Church suffers with them by this action.

It may be said that definite provision for new evaluation of the missionary enterprise in the interest of efficiency was a far more important result of the meeting than any action looking toward economy. The outstanding emphasis of the three days was on the need for, and the method of reëvaluation of the missionary enterprise to improve efficiency. In this connection the Council was lifted high above mere consideration of today's distressing problems to the long future and the ultimate success of our educational, humanitarian, and evangelistic approach to non-Christian peoples.

This is a problem which has long had the attention of the National Council, and action has been taken thereon from time to time. Never before, however, has the Council devoted itself with such sustained determination to these larger problems. It is probable that the report of the Laymen's Foreign Missions Inquiry had a definite bearing on their attitude. That report raises many vital questions and points out in a most emphatic way that within recent years there have been such tremendous changes in the economic, social, and political life of the Orient as to demand equally

NATIONAL COUNCIL STUDIES MISSION PROBLEMS

radical changes in missionary policy to meet the new situations. The same statement, of course, is true in the domestic fields. Three notable decisions were reached:

1. The National Council designated its First Vice-president, the Rt. Rev. Hugh L. Burleson, who has supervision of the two Departments of Missions, to devote practically his entire time between now and the February meeting of the Council to an analysis of our missionary work at home and abroad, and to make a preliminary report to the Council in February. Members of the National Council volunteered to assist him in a personal survey of missionary fields in this country, while others will be asked to cooperate with him in bringing to bear, upon the problems in the foreign field, all available information.

2. The National Council requested the Presiding Bishop to visit the missionary districts in Japan and in the Philippine Islands in the early part of 1933, after the February meeting, in order that he may have personal conference with our bishops and other workers in those fields, and discuss with them the whole question of the efficiency of our work, and of the possibilities of cooperation with other communions, with a view to ultimate action by the National Council.

3. The creation of a special committee to study the report of the Laymen's Foreign Missions Inquiry in the terms of a resolution which will be found elsewhere in this issue (see pages 8-9). This committee includes: the Rt. Rev. Henry St. George Tucker, Bishop of Virginia, chairman; the Hon. William R. Castle, the Rev. Claude W. Sprouse, Walter Kidde, and John S. Newbold; and *ex officio*, the President, Bishop Perry; the two Vice-Presidents, the Rt. Rev. Hugh L. Burleson and Lewis B. Franklin; and the Executive Secretary, Department of Foreign Missions, John W. Wood.

The gravity of the situation affecting the missionary work in the Orient can only be understood fully by those holding intimate personal or official contact with this responsibility. In China and Japan such possibility would be evident to anyone conversant with the political, social, and economic turmoil which have dominated news from the East for years. In the Philippines the problems began with American occupation and were first interpreted to the Church in terms of the faith and vision of Bishop Brent. New days, however, have brought sweeping changes and new problems.

The bishops of these Far Eastern areas, handicapped by the remoteness of their fields from the administrative leadership of the Church, fairly clamor for opportunity to present their problems where the problems are found, that is to say in the midst of their jurisdictions. It is to this earnest call that the National Council gives sympathetic hearing and because of it that the Presiding Bishop presently will visit the Orient. The prayers of the whole Church may well follow him upon a sacrificial missionary pilgrimage in the hope that the Holy Spirit may in truth guide and direct him.

Fiscal buffetings of course affect the Church now. These must have attention. But the real call of the National Council to the Church is that glorious challenge of the Communion Office—*Lift up your hearts*.

The life of the Church is long. It is for her tomorrows that missionary loyalists now plan and pray.

Inquiry Report Is Significant Document

National Council receiving report, endorses principle of evaluation and appoints committee for further study, conference, and report

THE NATIONAL COUNCIL, having received the Report of the Commission on Appraisal of the Laymen's Foreign Missions Inquiry, desires to make public the following general statement:

This inquiry was made possible by the generosity of a group of laymen who were interested in and sympathetic with foreign missions. Their purpose was to promote "the beginning of a new creative era, in the initiative, intelligent participation, and effective leadership of laymen in the world mission of Christ." The National Council expresses grateful appreciation of the purpose which led to the inquiry, and assures its promoters that the report resulting from it will receive its careful and interested consideration.

The report itself is a highly significant document. The personnel of the commission, their long and thorough first-hand investigation of conditions in the mission field, together with the publicity which has been given to their findings, make it certain that the opinions which they express will exert a widespread influence. At the same time the report is entirely unofficial. Neither the boards at home nor the missionaries in the field had any part in its formulation,

other than that of furnishing information and affording facilities for investigation. Its significance therefore consists largely in the fact that it presents a non-professional and unofficial estimate and point of view. While the National Council should undoubtedly attach great importance to the recommendations contained in the report, before any action is taken upon them it will naturally wish to submit them to its own missionaries in the field and to its administrative officers for their opinion and advice. It will be useful also to compare the conclusions of this report with those of the Jerusalem Conference.

Resolutions Adopted by Council

I. RESOLVED: That the National Council receives with grateful appreciation the Report of the Laymen's Foreign Missions Inquiry and expresses its sense of obligation to all those who have made its production possible.

II. FURTHER RESOLVED: That the National Council heartily endorses the principle of a constant evaluation of missionary work and will give immediate and intensive study to the recommendations contained in this report.

III. FURTHER RESOLVED: That for this purpose a continuing committee be appointed by the President to report from time to time to future meetings of this Council, and to confer, when desirable, with representatives of other missionary boards.

IV. AND FURTHER RESOLVED: That the Executive Secretary of the Department of Foreign Missions be requested to communicate with our missionary bishops in the Orient, and with the Bishop of Honolulu, asking for their comments on the Report of the Laymen's Foreign Missions Inquiry.

On the first page of the report it is stated that the commission was asked to consider two questions: first, whether the missions ought any longer to go on; second, if they ought, whether it should be with great change, or little change, or none. That the missions should go on they regard as beyond serious question. They are equally emphatic as to the necessity for change. As the report itself is concerned with showing what kind of changes should be made and why they are needed, rather than with the substantiation of

INQUIRY REPORT IS SIGNIFICANT DOCUMENT

the assertion that Christian missions should be continued, it naturally contains a great deal of criticism.

This criticism need cause no alarm nor complaint if we may assume that it is not primarily intended to apply to the missionary work and methods of the past, but rather to indicate the changes that will be required in view of the conditions and the nature of the task that lies ahead of us. The distinction made at the end of chapter I between temporary and permanent functions indicates that this assumption is justified. Among temporary functions are included many of the policies which are severely criticized in the body of the report. The implication is that while they were normal functions for the preliminary stage, yet when we pass, as we are now doing, out of that stage, they are no longer adequate. Everyone who understands the problem of missions will agree with this principle, although there is certain to be much disagreement as to the manner and time of its application. Unfortunately the distinction indicated is not kept clearly in view in the body of the report, so that a considerable amount of confusion and misunderstanding is likely to be created.

The most serious criticism of policies hitherto pursued, and of the results accomplished through them, is found in chapter V entitled, *The Mission and the Church*. The commission evidently deems it regrettable that the early missionaries transported to the Orient foreign-made systems of church organizations and imposed them upon their converts. The ideal method would have been, in their opinion, to present to Oriental people the vital principles of Christianity and let this spiritual impact upon them produce its peculiar type of organization and its unique modes of corporate development. It is evident that this criticism is based upon a conception of the nature of the Church and its function in the Christian economy that is quite different from that which we hold. The same thing is true about the criticism that over-emphasis has been placed

upon doctrine. "The approach might have been," they say, "the charm and attractive power of a great personal life rather than metaphysical statement about his essential nature." If by doctrine is meant the teaching that this personality is the Incarnate Son of God, we would agree with the missionaries in thinking that this was the Good News they had been sent out to proclaim. What the commission probably had in mind, however, was that too much emphasis was placed upon the subtleties of doctrine.

The report rightly emphasizes the importance of Church unity. We do not think, however, that the kind of coöperation which it recommends is an adequate solution of the problem. We recognize that there are many practical advantages which can be secured through coöperation, and that it may be beneficial in promoting the spirit of unity. The commission's recommendations along this line should therefore receive our serious consideration. We are convinced, however, that our goal, both at home and in the mission field, should be organic unity—a unity which will embrace the whole of Christendom. Nothing less than this will enable us to carry out Christ's purpose for the world.

We welcome the report's insistence upon the importance of such matters, as: an understanding attitude towards non-Christian religions; self-support on the part of the indigenous Church; high standards of efficiency in educational and medical work. It is, of course, impossible to say without further study and conference with our missionaries how far it will be deemed wise to adopt the specific recommendations of the commission on these points. The problems involved are for the most part not new. In regard to many of them decisions have already been reached, and in some we have made real progress.

We welcome the emphasis of the report upon the importance of a careful selection of missionary personnel. It has always been, and should be, the aim of this Church to enlist as missionaries such

THE SPIRIT OF MISSIONS

men and women as are qualified by devotion to our Lord and by training for their task.

There are many things in the report which we are not prepared to accept. We feel that we should be as frank in expressing our disagreement as the commission has been in its criticism of missionary work. We fully recognize that the purpose of the report, even where it is critical, is constructive. It performs a great service in calling attention to the fact, which is not sufficiently recognized, that the preliminary stage of missions is drawing to its close. The policies and methods which up to the present have been adequate, must be adjusted to meet the requirements of the new epoch into which we are already entering. The problems

that lie ahead are in many respects more difficult, and the opportunities more vast, than those that we have previously faced. The report is thus a challenge to the Church to prepare itself to undertake this new task, in the assurance that if we give ourselves to it with wisdom, energy, and the spirit of sacrifice, our Lord's purpose for Asia will be realized. We desire Christian unity, and we believe that it may begin, not by immediate doctrinal agreement, but by participation in common service. Let us pray that in facing the problems presented by our missions abroad we may be utterly loyal to Christ and His Church, quickly responsive to the guidance of the Holy Spirit and keenly alive to the present needs of the world.

Basic Conclusions of Inquiry Summarized

Commission of Appraisal believe these statements to be of such importance as to call for presentation in sharp relief of brevity

AN EFFORT HAS been made, in the paragraphs below, to gather together in a summary of succinct statements the principal conclusions of the commission. These statements are designed to emphasize issues, which although amplified fully in the body of the report, appear to the commissioners to be of such basic importance as to call for presentation in the sharp relief of brevity and detachment. It is to be borne in mind that the conclusions here presented confine themselves, in so far as they are findings and recommendations, to the seven societies whose program in the Orient was studied by the commission.

I. THE CONTINUANCE OF MISSIONS. To any man or Church, possessed of religious certainty, the mission in some form is a matter not of choice but of obligation. If

there is any truth or value in religion at all, it is for all men. To ask whether missions in essence should any longer go on is like asking whether good will should continue or cease to express itself.

But the essential rightness of the mission idea will not save actual missions from decline or extinction unless in spirit and deed they worthily present that idea. There is real danger lest adherence to aims and methods which impede the communication of living insight may not alone thwart the success of Christian missions, but end their usefulness.

II. THEIR AIM. The message of Christianity presents a way of life and thinking which the Christian conceives, not as his way alone, but as a way for all men, entering without violence the texture of their living and transforming it from within. The goal to which this way leads may be variously described; most perfectly, perhaps, in the single phrase,

*From *Re-Thinking Missions*, Report of The Commission on Appraisal, Layman's Foreign Missions Inquiry (New York, Harpers, 1932). \$2.

BASIC CONCLUSIONS OF INQUIRY SUMMARIZED

Thy kingdom come. That is, and always has been, the true aim of Christian missions.

In more literal phrasing, the aim of Christian missions today in our conception would take this form:

To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to His spirit in the life of the world.

III. THEIR SCOPE. The point of central importance is this—there must be first of all a new kind of person as the unit of society if there is to be a new society; there is no substitute for the individual units. Nothing can displace, or minimize, the importance of a true and well-qualified evangelism.

But the Christian way of life is capable of transmitting itself by quiet personal contact and contagion, and there are circumstances in which this is the perfect mode of speech. Ministry to the secular needs of men in the spirit of Christ, moreover, is evangelism, in the right sense of the word; to the Christian no philanthropy can be mere secular relief, for with the good offered there is conveyed the temper of the offering, and only because of this does the service become wholly good.

We believe that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelism. We must work with greater faith in invisible successes, be willing to give largely without any preaching, to cooperate wholeheartedly with non-Christian agencies for social improvement, and to foster the initiative of the Orient in defining the ways in which we shall be invited to help.

As the mission faces the future it becomes a matter of honor that its standards of teaching, or of medical service, or of art or music or literature or whatever it touches, are higher, not lower, than those of secular performance.

IV. THEIR ATTITUDE TOWARD OTHER FAITHS. The mission of today should make a positive effort, first of all to know and understand the religions around it, then to recognize and associate itself with whatever kindred elements there are. It is not what is weak or corrupt but what is strong and sound in the non-Christian religions that offers the best hearing for whatever Christianity has to say.

It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion—it is his primary duty to present in positive form his conception of the way of life and let it speak for itself. The road is long, and a new patience is needed; but we can desire no variety of religious experience to perish until it has yielded up to the rest of its own ingredient of truth. The Christian will therefore regard himself as a co-worker with the forces within each such religious system which are making for righteousness.

V. THE MEN AND WOMEN IN MISSIONS. The task of the missionary is an extremely difficult one. It calls not only for a self-sacrificing spirit and an utter devotion, but for moral courage, a high order of intelligence, and a love of adventure. Perhaps more than for any of these it calls for the capacity truly to understand and genuinely to love and sympathize with the people among whom he works.

The commission is convinced that a much more critical selection of candidates should be made, even at the risk of curtailing the number of missionaries sent out. Those appointed should have the benefit of a carefully planned training for their work; great pains should be taken in the designation of appointees to specific tasks and locations. Whenever possible, nationals should have a voice in their selection and retention, and if feasible, the early years of their service should be of a probationary nature.

VI. PERMEATIVE INFLUENCE AND THE WIDER CHRISTIAN FELLOWSHIP. Christians should count among the best results

THE SPIRIT OF MISSIONS

of their endeavor the leavening influence of the spirit of Jesus in the common life of each country.

Ways must be found in which the multitude of those in the Orient who are followers of Christ, but who cannot be brought into the body of the Church as now constituted (and perhaps not for a long time to come), may be reckoned as disciples and may come, with each other and with us, into the wider Christian fellowship.

VII. CONCENTRATION OF EFFORT. The number of weak Christian institutions and of merely nominal Christians throughout Asia is a reproach to the missionary enterprise. Denominational interests, institutional pride, and lack of co-operative planning have contributed to the development of conditions which should no longer be tolerated. We are convinced that one of the most urgent needs in all fields is the rigid enforcement of a policy of concentration of personnel and resources. Experience shows that this cannot be accomplished by the missionaries in the field; the forces which make for a continuance of the present status are too strong for them. Vigorous and determined action on the part of the mission boards and the denominations behind them, is imperative.

VIII. TRANSITION FROM TEMPORARY TO PERMANENT CHARACTER. A mission, by definition, is intrinsically temporary; the time comes when established centers of religious life must be left to develop according to the genius of the place.

Missions should now be preparing for the transition from the temporary work of church planting, pioneer work in medi-

cine, education, and the training of leaders—to the permanent function of promoting world understanding and unity on a spiritual level through the ambassadorship of relatively few highly equipped persons, and through institutions for the study of theology and civilization, and the emerging needs of the adopted land.

IX. THE TRANSFER OF RESPONSIBILITY—DEVOLUTION. The goal of the mission must be the transfer of its responsibility to the hands of the nationals. Answerable for the integrity of its work, the mission cannot realize the idea of the indigenous Church by simply letting go. The desire to make himself unnecessary is a mark of the true missionary; but in achieving that end, the transfer of responsibility must follow thorough training of nationals; devolution should be real—not nominal; and gradual—not abrupt.

X. ADMINISTRATIVE UNITY AND CO-OPERATION. The commission believes that the time has come for a plan of administrative unity on a comprehensive scale, and proposes a single organization for Christian service abroad in place of the complex, costly, and duplicative machinery which now exists.

If a new alignment of forces, rising above denominational and doctrinal barriers, can evoke creative missionary statesmanship at home and abroad, can command the enthusiasm of the finest and most adventurous type of Christian young men and women, and bring the whole enterprise to new levels of accomplishments, we are convinced that the Churches of America will have a great part in the making of a better and happier world. . . .

THE old idea of missionary work has passed away and passed away forever. No longer does the missionary go out with iconoclastic hammer to beat down every religion he meets in order to substitute Christianity. He goes, rather, to turn men's attention to the beauty of native religions in order that he may lift into the fulfilling religion of Christianity all that is good and all that is holy in Oriental cults.—BISHOP BRENT.

Among the World's Most Interesting Folk

Miss Cornwall-Legh and her helpers bring physical and spiritual help to the lepers of Kusatsu, Japan, of whom 560 are Christian

By Elizabeth B. McKim

Editorial Correspondent, THE SPIRIT OF MISSIONS

RECENTLY, with a house guest, Mrs. John McKim revisited St. Barnabas' Mission to Lepers at Kusatsu, Japan. This enterprise is the result of the indefatigable labors of Mary Cornwall-Legh, who is now assisted by Mary McGill and Mary Nettleton, familiarly known as "our three Mary's." In the accompanying article Mrs. McKim tells of this experience with especial emphasis on the development of the work since her last visit.

A ONE-CAR third-class train took us from Karuizawa to Kusatsu in three hours. At this season, with the maples in all their glory of colors, the trip is really beautiful. Such combinations of color as nature gives Japan easily explain why the Japanese combine such colors in their art. Here were the browns of the ripening and cut rice; the greens of the pines, poplars, and maples not yet colored; the grays of the tile roofs ornamented by the red peppers drying upon them; the native costumes from the gay red kimona of the girls through the more subdued colors of those of the older women down to the grass raincoats and straw woven umbrella hats of the farmers; and the glorious galaxy of colored maples with their gold, red, and brown foliage. But why try to describe such

beauty! It is unbelievable until you see it; then you will understand how helpless I feel in my attempt to share with you the rare autumnal beauty of Japan.

We arrived at Kusatsu at noon in time for lunch at St. Margaret's Home. Miss Nettleton, our hostess, had herself personally prepared the meal — soup, omelette, baked potatoes, and gelatine. This house for the healthy children of lepers, with its endowment, is the gift of Mrs. Richard Marsh Hoe. Without it these youngsters would have no home nor special care against their developing their parents' dread disease. It is fitting then that each day Mrs. Hoe is remembered in the pray-



MRS. JOHN MCKIM
The wife of the Bishop of North Tokyo describes her recent visit to Kusatsu

ers of praise and thanksgiving which are offered here, and in the hearts of all who know that blessed home. St. Margaret's now shelters fourteen healthy boys and girls, normal and attractive, to whom Miss Nettleton is a loving and efficient mother.

We visited St. Timothy's Home for the big boys, ages seven to twenty years, all healthy but children of lepers. The young man in charge is a remarkable Christian gentleman, indefatigable in his work, a real right arm to the "three Marys," and a father to the ten boys living with him in the house.

St. Elizabeth's Home is for leper girls,

THE SPIRIT OF MISSIONS

of whom there are five of school age and four others, older.

The School of Hope, in the building given by the Misses Arnold, has twenty-nine students, all lepers, most of whom live in the village. This is the only Christian educational advantage they have. There is a small but complete chapel, a fine organ which is played by a remarkable leper musician. It is here that school opens each day. The Japanese teachers are all lepers while two of "the Marys" also teach. The students are quick to learn; their art work being of unusual merit.

And now to St. Barnabas' Hospital, the saddest experience of my life and at the same time a happy one because of the relief, comfort, and personal and affectionate care given each leper who comes there for injections, new bandages, eye treatment, and any care they need. There also are rooms for in-patients too ill to be cared for outside. The physician in charge (formerly an eye specialist) has had gratifying results in helping the patients keep their eyesight. Between 150 and 200 persons come each day to this dispensary where all the nursing is done by lepers except two who are children of lepers. It is inspiring to see the sweet willingness of these untrained persons to give comfort to those more advanced in the disease. Certainly they have an understanding and sympathetic heart in their work and fully realize that some day they, too, will be patients.

The extension built on to the church

acts as a parish hall but can quickly become a part of the church itself, by moving the sliding doors. This building, absolutely necessary for the carrying on of the Church's work, was made possible by gifts of the American Mission to Lepers and Esther Smith.

Over this new building Miss McGill has her home, Japanese rooms, the large one being used each night for women's classes or meetings.

Miss Cornwall-Legh has a wee new house called "house of light." When the Government required the land upon which St. Giles' Home was built she had to move the lepers from there into her old home, where they are comfortably housed. Now she has this new abode for herself.

St. Lois' Home for leper women is a building that was once an inn but became the property of the mission when a grant from the American Mission to Lepers and part of a legacy designated for work among lepers made its purchase possible at a foreclosure sale.

In this brief resumé of our visit to Kusatsu I have only spoken of the buildings and kind of work that has been developed since my last visit. Nothing one can write is adequate to express the inspiration that comes from being face to face with our "three Marys" and their work, both physical and spiritual, on behalf of these afflicted people whom Miss McGill calls, "the most interesting people in the world." Among them there are now 560 Christians, of whom 250 are supported by the mission.

OUR aim is the personal conversion of men to a new life in Christ, to complete surrender to God, and to new relations of love with their fellow-men. From a true conversion of heart and mind there must follow a new discernment of ways of living that are in accordance with the mind of Christ, and a new determination to wage war on the evils of society and to redress the wrongs of the world.—International Missionary Council.

The Church Turns to the Chinese Farmer

Anking diocesan experimental farm at Hai K'ou
Chou hopes to transform that which is dreary
and bleak in the lives of China's rural folk

By Leonard Tomkinson

Missionary in China since 1913

THIS is the third article in the special series on the Church in China which THE SPIRIT OF MISSIONS is publishing to aid groups studying this topic during the current year. Subsequent articles in the series will include What It means to Me to Be a Christian by Archie T. L. Tsen, and Communism in China by the Rt. Rev. Logan H. Roots, Bishop of Hankow.

* * *

CHRISTIAN WORK IN China has tended to concentrate in the urban centers which have often partaken of the nature of drainage pools rather than watersheds. Our mission, of course, in addition to its central stations, has always had numbers of outstations, and though some of these must be regarded as essentially urban, there are others which have been planted amongst a mainly rural population. Aside, however, from direct preaching and regular church services, the main contact of the mission in such outstations has been through schools and, as already hinted, the tendency of the school system has been to draw the most promising material to the cities rather than to make any direct and permanent contribution to the rural community.

Considerations such as these led Chin Pu T'ing, while acting superintendent of primary schools in the Diocese of Anking, to feel that the mission should try some new methods of contact with these rural communities. His first step was to take the one year's practical course in agriculture and rural service offered by the College of Forestry and Agriculture of the University of Nanking. Then he submitted to the Bishop of Anking (Daniel

T. Huntington) a plan for a small experimental center in which to work out means of rural service suitable for outstations. This service should include these phases:

Economic—Experiment with and make known, mainly by demonstration, improved seed and improved methods of cultivation within the means of small farmers.

Educational—Provide night schools for older children and adults—none refused between six and sixty years of age.

Reform of Harmful Customs—Make special efforts at the old festivals still popular in the country.

Health—Education and propaganda on sanitation and vaccination, as well as the treatment of minor ailments and the introduction of patients to properly equipped hospitals; and, of course, the more directly

Religious Work—Keeping in mind the special characteristics of the community to be served.

When the plan was approved, the first center was chosen largely on account of the presence of a small group of Christian farmers to form a nucleus for the work. The most successful part of the work in this location was the night schools, though something was accomplished in other directions, notably on the occasion of one or two festivals, and valuable experience was gained. The soil, however, was poor and the nearby presence of a bandit lair made steady work difficult. The place was also somewhat too difficult of access to serve as a demonstration to visitors from outstations.

Consequently after a year's work it was decided, in the autumn of 1931, to move to Hai K'ou Chou, a triangular island formed by two branches of the Wan River flowing past our outstation at Shihp'ai, and the Yangtze at a point about two miles above the west suburb



© Mactavish, Shanghai.

THE CHINESE PEASANT THRESHES HIS GRAIN

The Church's experimental farm at Hai K'ou Chou near Anking, China, is endeavoring to help the small farmer by introducing better seed and simple improved methods of cultivation within the reach of all



© Mactavish, Shanghai.

THE CHINESE PEASANT IRRIGATES HIS FIELDS

At once the hope and despair of China, the farmer is receiving increased attention from the Church whose well-rounded program ministers to his economic, educational, physical, and spiritual needs

THE CHURCH TURNS TO THE CHINESE FARMER



PLOWING A CHINESE RICE FIELD
The water buffalo is central in the economy of the Chinese farmer



AT THE HAI K'OU CHOU FARM
The schoolhouse, typical of simple buildings which small farmers are being taught to build

of Anking. The farm, which is the center of our work, is about five miles from St. James' Hospital, Anking. This means, remembering the primitive methods of communication, that it is in a truly rural community but can be visited in an afternoon by outstation Christians visiting or passing through Anking and effective help can also be given from this city.

It required some faith to make this move but the faith has now been justified by the event. Not only was the available staff busy with flood relief work throughout the diocese, but on our first visit to the location we rowed in a boat over the present location of the farm. Largely through the efforts of some of the local landowners the island was drained dry enough to get the improved wheat seed sown in time to produce a good harvest last spring. These facts indicate some special features of our work on this site during the past year. On the island, in addition to many small holders and tenants, there are a number of large landholders. A few of these are men of wide outlook, and coöperation with them has been, and we hope will continue to be, a marked feature of the work.

The first concrete fruits of this coöper-

ation is the little primary school established on the border of the farm. The building and equipment of this school, which has about fifty pupils, was furnished by the landholders, who also provide the very small salaries for the staff, comprising two young men who have been through our mission schools (one of whom has had several years of teaching experience at an outstation). Our own staff helps in the general superintendence of the school as well as giving a few hours' teaching, while the two teachers give some help in the night schools which were started this autumn in different parts of the island.

Connections with various flood relief organizations enabled our workers at Hai K'ou Chou to help in the building of dykes and in other ways which the inhabitants of all classes have appreciated. This has created an attitude favorable to the work in all departments.

From flood relief work, too, came a very useful and interesting extension of the economic side of the work: the establishment of a number of coöperative loan societies lending money at what is regarded by the recipients as low rates of interest, to farmers for productive uses

THE SPIRIT OF MISSIONS

of various sorts—purchase of seed, farm implements, farm labor animals—and, in the first instance, in the rebuilding of houses destroyed by the flood. The largest of these is at Hai K'ou Chou, where the trained staff can give better supervision, but a number of smaller associations, with capital of from Mex. \$500 up, have been established at several outstations as part of the extension work of the rural service center. The funds for this work came from various sources interested in constructive forms of relief work.

The transference of the center to a more accessible location has enabled St. James' Hospital to take a greater share in the health work, and so far as is possible sends each week to Hai K'ou Chou a unit consisting of a doctor, a nurse, and the hospital chaplain. A previous article dealing with the transformation of Hsin Er has already dealt with this aspect of the work (see *THE SPIRIT OF MISSIONS*, August, 1932, p. 507). The hospital is also continuing the practice started in connection with flood relief work, of sending out baskets of such medicines as laymen can safely handle, together with instructions for their proper use, to clergy and catechists at outstations. Already this seems to be one of the most readily appreciated forms of social service in rural areas.

In the more directly religious work, the various churches in the city have vied with one another to take advantage of the opportunities offered by the work at Hai K'ou Chou. Later on some measure of organization may prove desirable.

The visible and concrete center of the work is, of course, the farm. On the eight acres of land a variety of crops have all produced good yields and skeptical neighbors have been convinced that it really does pay to get good seed as well as to plough deeply for wheat, cotton, soy bean. Previous stocks of the soy bean having been destroyed by the flood, most of the farmers bought for use as seed, fine looking beans from Manchuria but un-

sued to this climate. Our farm bought carefully chosen seed from near Chingyang, one of our outstations. The sight of a single plant on our farm yielding as much as a dozen in some other fields has convinced the most skeptical that after all our staff did know what it was talking about.

Since the object of the center is to exert a practical influence on the far-from-wealthy farmers, an inexpensive plant was essential. The farm buildings illustrate this. They are of the same material and in the same general style as the neighboring farm buildings but improvements have been made in such matters as light and hygiene. The result, by no means unattractive to the eye, has been attained at a total cost for the buildings of only about Mex. \$200. It was this which encouraged the local school board to put up in the same style and to equip adequately the school buildings for about Mex. \$500.

The permanent whole-time staff now consists of the promoter of the scheme, Chin Pu T'ing, who gives special attention to the farm itself; Ch'en Yuin Ch'in, a graduate of the Central Normal School at Wuchang (which included a course in agriculture), who is particularly responsible for the educational activities; and Chu Yueh Ch'ao, a graduate of the Department of Forestry and Agriculture of the University of Nanking, whose special responsibility is the extension work through the outstations.

Looking into the future, one can only hope that changes in the social and spiritual life of these rural communities will be brought about as a result of the work, in some measure comparable to the transformation of the acres covered by the farm. Where a year ago there was a dismal and dreary stretch of bleak and desert-like land, there are now flourishing fields of growing crops as a background to a charming group of rustic buildings surrounded by willow trees and garden flowers intermingled with flowering vegetables of many shades.

In an Early Issue—Communism in China by Bishop Roots

Taking Christianity to *Terra Incognita*

After eleven years the Holy Cross Mission in the far interior of Liberia has five stations, three schools, and a hospital with two doctors

By the Rev. Shirley C. Hughson, O. H. C.

Superior, Order of the Holy Cross

WHEN WALTER H. OVERS became Bishop of Liberia in 1919, one of his dreams was to penetrate with a chain of mission stations far into the hinterland of the West African Republic. For nearly a hundred years the Church's work had been confined to the coast country. This did not mean that the pagan peoples had not been touched, for wide areas of the coast belt were densely populated with fine tribes of Africans. But the hinterland, so far as Christianity went, was *terra incognita*.

Then in 1921, the Order of the Holy Cross offered its services to Bishop Overs, placing itself in his hands with but one request: that he would allow them to go back into the far interior to take the Gospel to those who had never yet had the opportunity of knowing it. The Order did not know, in making this application, that it was to be the instrument of fulfilling the dream which Bishop Overs had had, and for the consummation of which he long had been praying.

The actual work was entered upon in 1922 at Bolahun, in the Gbande country, far up on the borders of French Guinea, over three weeks' trek from Monrovia. It was a section of country into which no white man seems ever to have penetrated.

The natives used to flee in terror at the sight of the missionaries, and one instance is on record where the entire population of a big town took to the "bush" when

one of these strange white men was seen coming down the village street.

But fear and suspicion soon vanished from the African mind. Steady, patient work won the day, and a recent annual report of the Holy Cross Mission shows five mission stations with a hundred devout communicants, and another hundred under preparation for baptism. The staff consists of four Holy Cross Fathers and five Sisters from the Community

of the Holy Name (English), who have thrown in their lot with our work in West Africa. The Fathers conduct two boarding schools for boys, and the Sisters have a school for young native girls. Three native evangelists and two trained native teachers complete the educational staff. There are more than a hundred young people in the boarding schools.

A sound English education is given, the main objective being to train these young Africans to go back to their own people and tell them the Gospel which they have had no opportunity of learning. Owing to the language difficulty it is imperative that the greater part of the



BISHOP CAMPBELL IN HIS OFFICE
IN MONROVIA, LIBERIA

THE SPIRIT OF MISSIONS

work of evangelization be done by natives. Friends of the mission often ask, "How do you manage the language?" The answer is always, "Which language?" for it is said that in the forty thousand square miles of the Liberian Republic more than twenty different tongues, or widely separated dialects, are spoken. At Bolahun, those who have not mastered the local languages preach only with the assistance of two, and often three, interpreters. Besides "learning book," as the native pidgin English puts it, civilizing arts and crafts are taught. Weaving and carpentry are those which have been chiefly emphasized, but brick-making is regarded as one of the triumphs of the educational department of work. The Rev. Harvey Simmonds, for several years a member of the staff, on one of his furloughs home, acquired a knowledge of brick-making, and taught the natives so efficiently that the new hospital buildings are constructed of bricks manufactured at the mission.

Next to the schools the principal agency of contact with the people is St. Joseph's Hospital, founded in 1926. The staff consists of two doctors, two bacteriologists, and some ten native nurses who have had their training at the hospital. The last annual report showed that relief from the terrible tropical diseases which scourge these helpless people, had been administered to twenty thousand patients, aggregating about 140,000 treatments in the course of the twelve months. Some 350 major operations had been performed, and, incidentally, this is the only hospital in Liberia where a major operation is possible.

Nowhere in the world can be found a more appealing sight than that which is presented daily in the hospital compound. The first rising of the sun shows long lines of suffering men, women, and children, lying on rude beds, or supported in the arms of their friends, waiting their turn for relief. No one who has not seen them can form any idea of the terrible ravages of the tropical infections which seize these poor folk.

In addition to this, the mission maintains a native town, with an average population of about a thousand, for the use of the patients, who come from a radius of a hundred miles. A simple calculation shows that the average number treated daily through the year is about four hundred, a seemingly incredible work. It is made possible only by the doctors and their assistants being on their feet from ten or twelve hours a day, often without a break for either food or rest.

In addition to the routine of the hospital, there are frequent extra labors, as when some months ago there was an outbreak of smallpox, that dread scourge which has carried off whole towns in Africa. One day during this threatened peril, the doctors vaccinated five hundred people; about a thousand were vaccinated before the danger was past.

We try to explain to every one of these patients, who wonder why these strangers are there to help them, that we come because "the Chief has sent us." Every African knows what that means. If the Chief says, "Go," no native would think of disobeying. We tell them that our Chief is the Chief of heaven and earth, and is their Chief also if they will accept Him, and that He loves them, and longs to help them. So they go back, thousands of unconscious missionaries, to the towns and villages through the hinterland, telling their friends of this great Chief who has sent His servants to relieve them. The result is a harvest of inquiry. They ask to know more about this great Chief, and there lies the opportunity for the spiritual message.

The staff of the mission, including a permanent corps of laborers, numbers about ninety persons, and it is a triumph of missionary financing that the whole work is conducted on a budget of something less than twenty thousand dollars a year, including the cost of the travel of those who have to go home on furlough. This small budget is made possible, of course, by the fact that the Fathers and Sisters all work without salary, as is the custom with religious communities.

“Pure Religion Is to Visit”

Fall River parish, having tried the Every Member Visitation, finds that great values accrue when Church people visit one another

By the Rev. Paul Micou

Rector, St. Paul's Church, Fall River, Massachusetts

MR. MICOU'S article witnesses to the feasibility of the proposal recently made by the Field Department of the National Council (see THE SPIRIT OF MISSIONS, December, 1932, p. 787) looking toward the retention of the Canvass organization in our parishes and its enlistment for an Every Member Visitation prior to Lent. Perhaps the strongest endorsement of the proposal is the fact that it has already been tested in this and a large number of other parishes scattered throughout the Church.

A MEETING of the vestry of St. Mark's Church was being held following the every-member financial canvass last fall.

Said the rector: "Have you men anything to suggest as a result of the canvass? Can we improve on it in any way?"

One vestryman replied: "My partner and I were most cordially received. In fact, several persons said they wished we would come more than once a year."

"That was my experience," said another.

"Why can't we visit sometime when we are not after money?" queried a third. "It would do a world of good in the parish, especially at this time when so many people are blue because of money stringency."

The upshot of the

discussion was that the vestry asked the rector to submit to the parish council a plan for visitation of parishioners by one another within districts as in the Every Member Canvass. At the parish council meeting the idea was broached entirely by vestrymen, the rector remaining silent except as to details. Some of the ladies present bore the same testimony as had the vestrymen about how eagerly they had been received and invited to call again. The parish council gave its endorsement.

The rector felt that some special occasion was necessary to give a reason for the first calls. This was found in the city-wide mission of the Episcopal churches conducted during a recent Lenten season by the Rev. John M. McGann. Cards bearing on one side an announcement of the mission, and on the other a prayer by the Bishop, were taken to the homes by the callers. Thus the contacts were natural and did not seem forced. As far as can be ascertained the parish was quite completely covered.

There are some details which call for special comment. The complete parish list of families was published in the *St. Mark's Herald*, so everyone would know who their fellow parishioners were. The



THE REV. PAUL MICOU
Massachusetts rector who has developed a
successful parish visitation plan

THE SPIRIT OF MISSIONS

division into twenty-two districts was very carefully made, so that each pair of "parish representatives" would have from twelve to fifteen families. If, as in a few cases for geographical reasons, a district was made up of more families than this, an extra pair of visitors was added. The "parish representatives" were either two men or two women as circumstances dictated. The whole scheme was launched by a sermon developing the ideas in St. Matthew 25:35-45 and James 1:27. The "parish representatives" were told they would not have to canvass their own district next fall for the annual financial pledges, but that such of them as were used would be assigned to other districts. They were told also that they should call on new families in their districts.

The idea did not stop with "parish representatives" only, for the organizations also assigned members to each district as far as they could, especially if neither of the "parish representatives" was already a member of the particular organization. Thus the Girls' Friendly Society, the Men's Forum, the Woman's Auxiliary, and the Sewing Circle (these two merging for this purpose), and the Church school have one representative each in the districts. These persons are supposed to announce matters of organization interest, win new members, and shepherd the backsliders. The Young People's Fellowship was not included as it was felt their membership was not mature enough for this visitation work.

Of special interest is the Church school's experience. For instance, the teachers agreed at one of their meetings to take selected pictures and motto cards in the name of the school into the homes of the younger pupils and those of pre-school age, and talk to the mothers about a religious corner in the child's room with special pictures and a place for the Bible and lesson papers. The question arose as to whether the teachers of these classes should do the calling and thus have to see a large number of families scattered over a wide area. Since this was felt to be too big a burden for the small number

of teachers involved, it was referred to the "Church school representatives," each of whom would probably have only three or four families whom they could see unhurriedly and at convenience.

A plan such as this enables a rector better to care for as large a parish as St. Mark's. Call as assiduously as he can, one clergyman can never keep up with all the needs. A result of the first round of visits was the report to the rector of several families on whom it was desirable for him to call immediately. Ordinarily he probably would not have learned of their needs till some time had passed.

The plan has worked best when the rector has thought out reasons for the representatives to call. A study was made of what in the parish paper was called editorially "unemployment in the church." The number of persons not in any organization was startling: 160 men, 140 women, and 70 young people. The lists of names were turned over to the organization representatives. Not only were these "unemployed" visited in behalf of the existing organizations, but some new societies came into being.

In the Men's Forum a desire was expressed for a men's class. The beginning of the next school year saw this organization's representatives calling on the men in their districts working up the class.

When the need arose last spring of stressing the Easter offering, the parish representatives visited the homes during Lent to talk about sacrifice and giving. In consequence the Easter offering was nearly doubled.

From the rector's standpoint the system gives him his best opportunity to welcome a newcomer, and to combat one of the worst of mental ills—loneliness. The way to correct it was suggested by St. James when the Christian Church was new, "Pure religion . . . is to visit."

A visiting church is a happy church, a happy church is a working church, and a working church is an earning and a giving church. And the way to the first step in the series is for Church people to visit one another.

The Indian's Place in Our Economic Life

"A civilization saves its soul by the way it earns its bread." How can the Church aid the Indian adjust himself to the world about him?

By Winifred E. Hulbert

Editorial Correspondent, THE SPIRIT OF MISSIONS

A PRIMITIVE NAVAJO hogan lay in a hollow in the sea of gray sage and wind-blown cedars that dotted the upland desert-land of New Mexico near the Colorado line. How Bluejacket, who was acting as temporary interpreter for the San Juan Indian Mission Hospital at Farmington, ever found it, was a mystery. The battered gasoline can of a chimney careening out of the middle of the rounded mud-and-stick roof was not visible a hundred yards away, and faintly-traceable wagon ruts, like those Bluejacket was following, had been branching off all over the desert to similarly lonely homes.

A triplet of yelping puppies saw us first. Then an old man, seated outside the door in the sun with a pink-striped gray cotton blanket tied about his aching middle looked our way and called from the hogan a young grandson and a pretty granddaughter of sixteen. The grandson, appearing through the low, burlap-curtained doorway, watched us with controlled curiosity and a bit of suspicion. The girl, dressed in long, full skirt and black velvet jacket and decked with bracelets, rings, and strings of silver turquoise and tiny coral beads, hung her head from the time she emerged until we left. By no means whatever could we have guessed that she had spent three years in a Government boarding school. It was the old man who smiled and held out his hand with a greeting, for once he had been a patient in the mission hospital and recognized Thelma K. Kelm, who then had lessened his pain.

The hogan was as primitive within as without. An empty lard pail for a coffee pot stood on cold breakfast ashes in the

firehole in the center of the earthen floor. Sheepskins and one or two dingy cotton blankets around the edge of the room indicated where each member of the household sat or slept. An overturned crate near the door held small tins of coffee, sugar, salt, and flour, and a tin bucket half-full of stale water that had been brought with infinite trouble from a distant waterhole. It was all a place of bare utility, leaving beauty to be seen only in the desert with its blue lupine and gray sage, its marching clouds of all hues, and far views of snow-capped Colorado peaks.

What a desolate spot for any human being, I thought! Not another face to be seen or voice to be heard for weeks at a time; a solitude broken only by rare trips in the springless wagon to a trader in Farmington, or to a still rarer gathering at some Navajo ceremonial.

Yet there was a kind of peace there. The old man was content. His grandson as yet knew nothing better. The granddaughter after her return from school had put on contentment as a protective coloring until now it was authentic. This grandfather represents one type of Indian adjustment to the economic life of the civilization that surrounds him. He does not adjust any more than he can help. He is free. Despite dire poverty, he has not given any hostages to happiness by increasing his demands until they exceed his means. What the outside world did at school for his granddaughter and at the hospital for himself, he has accepted with impersonal dignity and no commitments. His world is his own, and his traditions, and his future hope. For

THE SPIRIT OF MISSIONS

when he dies, his son will consign to flames his body, his meager belongings, and the dwelling he has inhabited, and his spirit will go to the Keeper of Souls until it is sent back to earth again.

The second home we visited was that of a younger man. He had taken a few cautious steps into the world that edged the reservation. He was beginning to adjust himself and his conservative young wife and small daughter to new articles of everyday use, such as a clock on a wall-shelf of his new substantially-built hogan, a sewing machine on its earthen floor, a window, a stool, and a cooking stove. He had been accustomed to these at the mission school which he had attended for six years, and he knew how to use them.

His contacts were not confined to his own race. Unlike most of his fellow-students, he had not gone into sheep-raising, but was using his wagon for hauling cedar boughs to town, where he also found odd jobs. Nevertheless he was Navajo, and while his white horse with shining coat and silver-studded bridle might haul wood for a living, it could

also set a swift pace in the horse races at Navajo gatherings. There was nothing in his school training which he allowed to stand in the way of his attendance at these ceremonials, although he might restrain himself from certain participations when once there. This young man is typical of a small healthy minority. He has learned just a little, but has learned that little well, and would like to go farther. And fortunately (or unfortunately) he is not uninfluenced by attitudes of an older generation, as evidenced by the nearby charred circle of logs that had been the recent home of his parents.

A third Navajo whose experience illuminates this puzzling question of economic adjustment is Tse-he. Tse-he is one of those who desires to enter fully into the new order and has not the means. He is a little man (as his Navajo name indicates) in his thirties, educated at least through the eighth grade, and living with his wife and seven children at the Mission of the Good Shepherd at Fort Defiance, Arizona, where he is the official interpreter. His sight is badly impaired by the trachoma infection which brought



THE YOUNGER GENERATION LEARNS THE ANCIENT TRIBAL CRAFTS

The Government school with its reorganized curricula and improved equipment and personnel, is becoming an increasingly important factor in adjusting the Indian to the new economic world around him

THE INDIAN'S PLACE IN OUR ECONOMIC LIFE



THE SAN JUAN INDIAN HOSPITAL AT FARMINGTON, N. M.

To the Navajo Indians on the San Juan Reservation, our missionaries render inestimable service in relieving their physical hardship and suffering which is frequently intensified by severe winter weather

him years ago to the Good Shepherd Mission when it was rendering a medical service highly approved by Government officials and later taken over by them. But his inner vision ranges far beyond that of the old man or the young wood-hauler; he registers a divine discontent.

This discontent arose first from his own troubles. Now his concern has gone beyond his own situation to that of other Navajo young men and women who are facing equally serious problems. He has seen enough of Christian civilization to know that there are opportunities that ought to be opened to his people both at home on the reservation and in the cities "on the outside." He wants them to have better health, more hygienic hogans, a sufficient water supply for crops and stock, and a fair chance at more jobs. He sees the damages being done to the character of so many by liquor and by the breakdown of Indian moral codes without sufficient substitution of other safeguards. This disturbs him greatly, for it affects the future of his race.

Tse-he has never heard of L. P. Jacks and has only a vague acquaintance with

Benjamin Franklin, but he has been thinking their thoughts. Franklin set down that "it is hard to make an empty sack stand upright." Dr. Jacks recently said:

A civilization saves its soul by the way it earns its bread. I have no hesitation in saying that the chief reason why the various soul saving enterprises now in being are yielding such meager results lies in their general overlooking of this elementary and everlasting fact.

Hard work was something of which no Indian was ever afraid or ashamed. It is true that today in those tribes which years ago we put on reservations, and kept alive by rations and the few dollars that came from land rentals or sales, there are some lazy Indians. But in the younger Indian generation now coming from every tribe into the economic world few are lazier than you or I, and some have high ambitions to make their mark in the new way of life.

Indians are engaging in almost all the common trades and occupations. Agriculture tops the list, according to a survey of Indian affairs* conducted by the Insti-

*Hereafter referred to as the Meriam report.

THE SPIRIT OF MISSIONS

tute for Government Research in 1928 at the request of the then Secretary of the Interior. Approximately two-thirds of all Indians obtain their only earned income by this means. Ranching, including cattle-raising in the North and Midwest, and sheep-raising in the Southwest where it reaches a figure of importance in the total wool production of this country, is given second place, but a much lower percentage of workers. Unskilled labor in rural and industrial occupations claims hundreds of men who are adrift in the gulf between the old and the new economic orders, and many white people gain their impression of the Indian's capacity from them alone. But an increasing number of workers are emerging as carpenters, printers, masons, painters, railroad employees, engineers, dairymen, forest rangers, and so on through a list that seems surprisingly varied to anyone unfamiliar with the rapid advance of the Indian.

More surprising still to those who do not know them, but most natural and fitting to those that do, is the list of skilled occupations and professions in

which Indians are found, including authors, lawyers, doctors, musicians, and Congressmen. Enough of these have been of pure Indian blood to justify the findings of psychologists that the Indian school child's intelligence is found to test as high as that of the average white child. With the reorganized curricula and improved equipment and personnel of the Government schools, the placing of a constantly growing number of Indian children in public school systems, and the establishment of a guidance and placement system, the economic future of the Indian is brightening.

But the Church is concerned with those who are living and struggling here and now. Not all is said when a man's occupation is catalogued. Other facts also are needed to determine whether he is adjusted and happy. The Meriam report throws a searchlight on ignorance in the matter. It states that among the approximately two hundred thousand men, women, and children living on reservations, seven out of every ten individuals are living on a total annual cash income of two hundred dollars or less. About



A NAVAJO HOGAN IN THE NEW MEXICAN DESERT

"The hogan was as primitive within as without . . . It was all a place of bare utility, leaving beauty to be seen only in the desert and the far views of snow-capped Colorado peaks"

THE INDIAN'S PLACE IN OUR ECONOMIC LIFE

two persons out of every hundred earn (or have) cash incomes of five hundred dollars or over, and this two per cent includes the "poor-rich Osages" with their now-diminishing oil production in Oklahoma, and the Klamaths of Oregon who own magnificent timberstands. That our Indians exist at all today probably is due only to the primitive standard of living to which they have clung.

A typical opinion of their success as a race in the outer world, is given by a white employer of Indians: "They will not go far in the white man's community for some years. They are not trained to assert themselves, and are timid." So many elements enter in to explain such a condition that it is impossible here to do more than suggest a few of the principal factors. The Meriam report enumerates the large proportion of poor land on Indian reservations, low standards of living, and incompetence in business affairs because of the transitional stage of life wherein they have "lost much of old Indian culture without having fully taken over those of the whites," governmental policies in the past which failed to develop a constructive program of adult education.

The Rev. Vine Deloria gave an interesting sidelight from the Indian's point of view, when he said:

Oh, it isn't the religion of the white man that the Indian finds it hard to understand; it's the economic life that "gets" him! In the old days when an Indian wanted a blanket or food or a horse, he went out and sheared a sheep or killed a buffalo or swapped some cattle for a horse. He can't get the idea of having to go out and work for money with which to buy the blanket or the food or the horse. . . . Life is very, very hard for everybody.

"I've never seen it so hard for the Indians in all my life," commented Mrs. Amos Irving, the Dakota matron of the Crow Creek school dormitory, during the third summer of the drought. "I don't believe people know how hard it is out here in the country." And the following winter a *New York Times* article carried a caption, *Sioux Starving on Dakota Plains*.

As a matter of fact, while conditions among all Indians may not produce actual starvation, most Indians have been living in an economic depression ever since they met the white man.

Another factor affects white as well as Indian inhabitants of unprogressive rural areas. Isolation and consequent lack of stimulus is a big handicap to any one, particularly young people returning home after several years spent among crowds of friends and under inspiring leadership.

The attitude of white people is perhaps a major factor especially in the success of Indians who are feeling their way into our industrial life. These young Indians resent the all-too-prevalent criticisms that all Indians are lazy, incapable, unambitious, or timid. Timidity—they confess it, and want to know how to overcome it. Sometimes it is due to lack of confidence because of poor training. Sometimes it is due to innate courtesy and unwillingness to push themselves forward. Said one girl: "When I went into a subway for the first time, I stood back to let everybody else through first. It's a wonder to me that I'm not there yet." But they deny that they are lazy or incapable, and they are proving that they are right.

In Indian adjustment to the modern economic world, the Church has a two-fold interest. In the first place, as the Meriam report observed, "The highest general level of ethical development, as might have been expected, obtains among Indians who have learned and found their labor sufficiently rewarding to enable them to maintain a reasonable standard of living."

Some missions have taken no notice of this relationship. Some others are systematically encouraging gardening and other forms of work, and keeping informed of the general welfare of their families. Here and there can be found a few fine examples of definite movements to better conditions. The Pima Indian Development Association (an activity initiated by Dirk Lay of the Presbyterian Mission) is a farmers' coöperative including a bank. This experiment is in-

THE SPIRIT OF MISSIONS

valuable in teaching banking methods to ward Indians, who cannot borrow as other farmers do, having no individual land to offer as collateral. The Fort Berthold Civic Improvement League (fostered by Congregational missionaries) in North Dakota, includes both Indians and the white farmers and ranchers who lease reservation land. A Roman Catholic priest in Nevada has raised the standard of his Indian parish by teaching the raising of turkeys on a profitable scale.

The second interest of the Church is the result of its educational work, which implicitly promised a fuller, happier life. Education was bound to lead the Indian out into the white world. It seems like a betrayal, if now that Indians are beginning as a race to enter this promised heritage, we fail to make an adequate place for them. People, especially those who are remote from Indian territories, are apt to think this problem does not concern them. But it does. Not only is the Church concerned with attitudes everywhere, but there are many Indians in our large cities. Few white people appreciate the cross-cut of attitudes that the sensitive young Indian meets with every day as he seeks a position.

It is the part of the Government and State forces to improve conditions that are material. This is being done, with a surprising amount of progress and response on the part of the Indian. It is the Church's share to improve conditions that are spiritual. On the mission field most missionaries are bending every effort to bring whites and Indians of the same community together in religious activities and neighborly friendliness. But are we in the towns and cities carrying on what they have begun? In this in-

creasing migration of Indians to our larger centers, are these young men and women, and older ones too, finding a Church home?

Is it possible that much of our interest in our brother-race has not been largely due to its picturesque qualities which gave us an unconsciously selfish enjoyment; the kind of philanthropic and esthetic thrill to which distance lends enchantment?

Is it possible that Christian teaching for the Indian belongs only on the reservation or in the schools? There are from a hundred to two thousand Indians in at least twenty cities, scattered from San Francisco to New York and centered chiefly in the central and southwest States. "Church members could be of great help," says a placement officer for the nearly fifteen hundred Indians in Los Angeles. "They could seek the Indians out and invite them to church and to social activities for the Indians have almost no chances for good social and recreational life in the cities." She spoke with warm appreciation of the work of Episcopalians in Los Angeles, who have been the first to enter into this kind of cooperation.

Perhaps our Indian mission field has enlarged not only to include the Government schools (see *THE SPIRIT OF MISSIONS*, December, 1932, p. 743 ff) but the stranger within our own gates. Certainly it must so enlarge, if we are to keep faith with our great missionaries of the past and the eager young people of the present. "There is an awakening among our people," says one worker, "and we must not disappoint them."

This is the second article in our series of four on the American Indian Today. Miss Hulbert's third article will appear in an early issue.



The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



Photo by Harold C. Amos

TWO OLD MEN OF TANULONG, PHILIPPINE ISLANDS

Residents of Mountain Province *itis* near Sagada where the people, content to cling to old customs, have been slow to accept Christianity. These men, however, are exceptions: the shorter and older one has been baptized and confirmed; the other has not but persuades his people to become Christians



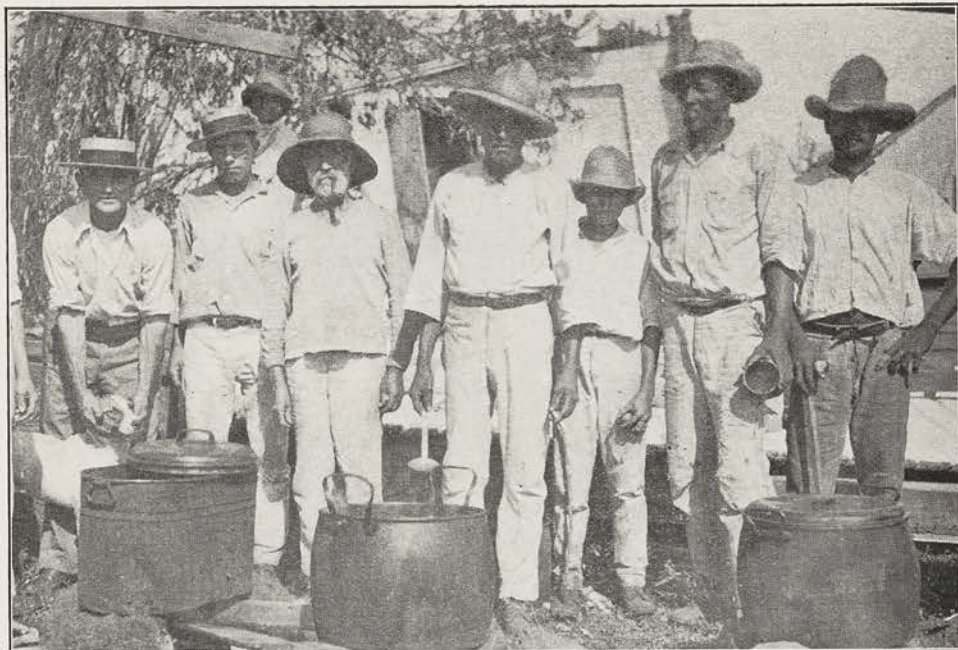
SOME KINDERGARTEN CHILDREN, ST. FRANCIS' MISSION, LOVELOCK, NEVADA

Here, as at several other places in his jurisdiction, Bishop Jenkins is organizing work under the leadership of women missionaries with occasional visits from available clergy. Deaconess Margaret Booz is in charge at Lovelock



NEW ADMINISTRATION BUILDING RISES AT ST. PAUL'S SCHOOL, LAWRENCEVILLE

Again student labor proves the quality of St. Paul's School training in the building trades. This structure, in harmony with other student-erected buildings on the campus, is a gift in memory of William H. Scott



AFTER THE CUBA HURRICANE; SOUP KITCHEN IN LA GLORIA

The Rev. Frank S. Persons, our missionary in charge of Holy Trinity Church, rallied about himself a group of cooks who sought to provide meals for the destitute and homeless. The church and ninety per cent of the houses in La Gloria were destroyed



AFTER THE NOVEMBER HURRICANE IN CAMAGUEY, CUBA

This scene could be duplicated in any of the cities and towns of the Province. Arch-deacon Townsend described the hurricane losses of the Church in *THE SPIRIT OF MISSIONS* for December, 1932, p. 755



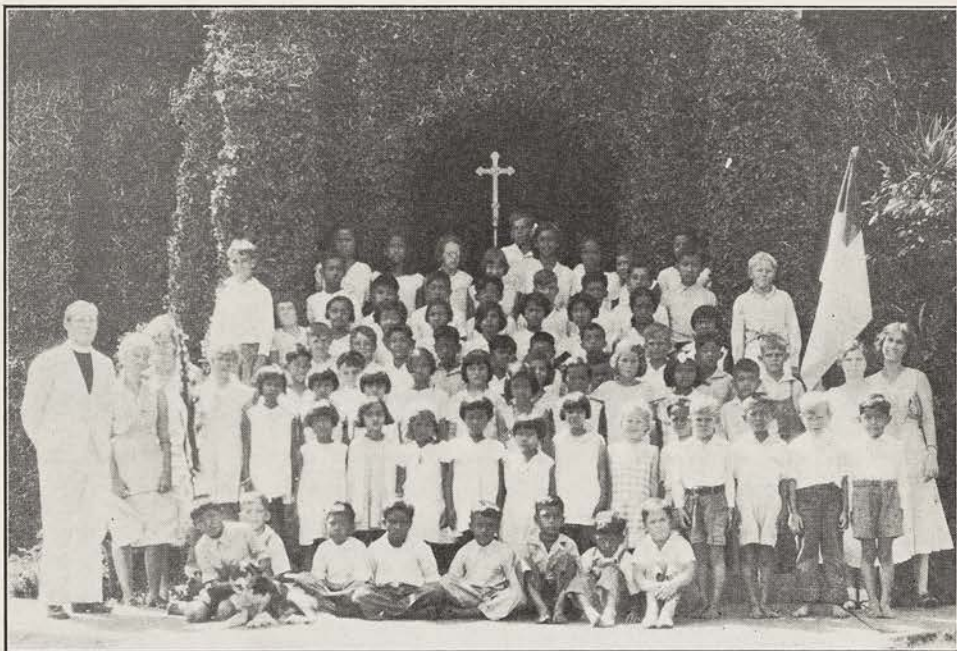
WEEKLY FLAG CEREMONY AT IOLANI SCHOOL, HONOLULU, T. H.

In procession from the chapel, the students march to the flag pole where appropriate prayers are said and the flag saluted. Each week one boy speaks briefly on a topic of national interest (see page 43)



COUNTRY FOLK ARRIVE FOR SERVICES, HOLY FAITH CHAPEL, NOPALA, MEXICO

The congregations which gather in their little village chapels are the strength of our work in Mexico. This hilly region is also the center of Mrs. Samuel Salinas' most effective social service work



EPIPHANY CHURCH, KAIMUKI, HONOLULU, HAS D.V.B.S.

This group with its representatives of a dozen nationalities: Chinese, Japanese, Hawaiian, Scotch, Irish, Norwegian, Portuguese, Spanish, German, and Arabian, is typical of all Hawaiian Island work. The Rev. Joseph C. Mason is priest-in-charge



THE NEW ST. MARY'S JAPANESE MISSION, LOS ANGELES, CALIF.

From practically nothing, the Rev. J. H. Yamazaki has built this work into one of the most flourishing Christian congregations in the city. These buildings, dedicated October 16, 1932, were provided by the Japanese themselves assisted by a grant from National Council



SHANGHAI SUNDAY SCHOOL TEACHERS HOLD AUTUMN INSTITUTE

Every mission station and parish in the diocese was represented in the 139 attendants, mostly Chinese. Ten stations in the diocese want Sunday schools but are too poor to start them, although a school can be begun for \$10 at present exchange rates



FOURTH PROVINCE COLORED CHURCH WORKERS HOLD ANNUAL CONFERENCE

For nearly three days this group meeting at the Fort Valley School in Georgia, considered the Church's Negro work, especially those questions referred to it by the Provincial Synod



OKOLONA INDUSTRIAL SCHOOL (MISS.) DEDICATES NEW CLASSROOM BUILDING

The thirtieth anniversary of this Institute school was marked by the formal opening of the first unit of Okolona's new building program, named in honor of Walter McDougall, a former trustee (See SPIRIT OF MISSIONS, December, 1932, p. 788).

American Layman Visits St. Luke's, Tokyo

Prepared to do a first class piece of work our Tokyo hospital can be a factor in cementing harmonious Japanese-American relationships

By Harper Sibley

Member, The National Council

MY IMPRESSION OF St. Luke's Hospital, Tokyo, was a most satisfactory one. I found there a splendid group of Japanese doctors and surgeons under adequate leadership, an outstanding training school for nurses, a vigorous and well directed out-patient department, and, what surprised me especially, a program of community public health already stretching out actively into the city of Tokyo.

The cost of operation of this broad program is large in comparison with the usual type of mission hospital, but is not out of proportion, I believe, in the light of income already demonstrated. The financial statement of the hospital indicates that only about ten per cent of its annual maintenance comes from foreign sources. Less than six per cent is appropriated by our National Council. When account is taken of the fact that two important divisions of this program, of which I shall speak later—namely, nursing education and public health—are expensive to maintain, but make small returns in income, this degree of support from Japan seems very satisfactory. If sufficient endowment from local and foreign sources can be found to care for the two divisions that are financially unproductive, the hospital

should be able to maintain itself satisfactorily, even though the operating costs in the new building will be higher than in the temporary quarters now occupied.

As our laymen's commission stated:

The general aims of Christian medical work should include:

1. The care of the sick at a high level of professional excellence in the spirit of disinterested service.
2. The demonstration of compassionate and equal consideration for all creeds and classes and of the dignity of lowly tasks.
3. The stimulation of the establishment of similar institutions under local auspices, and co-

operation with them.

4. The training wherever possible of internes, nurses, hospital workers, and midwives.
5. The creation of, or participation in, agencies for popular medical education, social service, and of health and welfare centers.

It would seem to me that St. Luke's may properly claim to excel in the carrying out of these aims. It is true that St. Luke's does not include a school of medicine, but, inasmuch as the Imperial University of Japan has already established a group of outstanding medical schools, there seems to be no need for St. Luke's to enter into this particular field.

The hospital, however, is so equipped and organized that it will serve as a post-

THE SPIRIT OF MISSIONS

graduate training center for internes, house officers, and other physicians in clinical medicine. The fact that the ranking internist of Japan has recently accepted a full-time appointment as chief of the medical department is significant. Graduates of the Imperial University eagerly seek appointment at St. Luke's because, while there are other large and costly hospitals operating in Tokyo, St. Luke's represents a type in design and modern administration which is not found elsewhere and which is welcomed by the leading medical men of the country.

In particular, there is special need for St. Luke's to make a strong demonstration in two lines which up to this time have not been adequately developed:

1. The enlistment and training of a high class of young women for the nursing service; and

2. The demonstration of a program of public health throughout the community, with district clinics and supervised nurses.

While in the very complete plant now under construction funds are not yet available for the wing to include portions of the out-patient department and of the

public health services, these two functions can continue temporarily in the present wooden buildings of the hospital which immediately join the new building.

The Japanese Government and the Japanese people recognize the service that St. Luke's can render in these two fields and not only welcome this leadership but are prepared to give it financial and governmental support.

Japan is so progressive, so well organized, and so scientific that if the people of the United States, through their missions, are to make any significant contribution to Japan today, it can only be through a piece of work of the very highest class. No second-rate leadership is needed or welcomed in Japan.

It is because St. Luke's is prepared to do a very first-class piece of work, therefore, that it should receive the support of everyone in America who is interested in developing close working relationships between these two world powers. There are too many factors that tend to draw Americans and Japanese apart and to strain their relationship—St. Luke's happily presents a great opportunity of bringing us much closer together.



AIRPLANE VIEW, ST. LUKE'S HOSPITAL, TOKYO, AND ITS ENVIRONS

A. City primary school. B. The hospital—in-patient unit. C. College of Nursing. D. The present barrack hospital. E. Kyobashi Welfare Building. F. Present nurses' dormitory. G. Mission residences, Dr. Teusler's house at extreme right. The Sumida River is in the background

Bontoc Mission Consecrates New Church

Against devastating power of forces making for unrighteousness, All Saints' Mission is a bulwark; symbolized by its building's solid walls

By the Rev. Vincent H. Gowen

St. Anne's Mission, Besao, Philippine Islands

ALMOST THIRTY YEARS ago Bishop Brent and the late Rev. Walter C. Clapp set out from Baguio, then but the shadow of its promise as the future mountain metropolis of Luzon, on what was a leap into the unknown. After exploring many hazardous trails and venturing among people still far from pacified, they fixed on Bontoc as the pioneer station of the work they planned. Few places could have seemed more remote from the world. Even today Bontoc, with its Government buildings, its market, its shops, and its two hotels, looks hidden away and forgotten in its twisting canyon. One comes upon it unwarned at a sudden turn of the road after traversing miles and miles of steep wilderness.

When Mr. Clapp went there to take up his lonely post he could look for no motor-cars to carry him in a few hours' run to the coast. He took grave risks of sickness and accident. He came to be companion to people who fled at his approach, a savage, naked people, feared by all their neighbors on the mountain-tops. It was still the bounden duty of the Bontoc to take the heads of his enemies. He was abandoning his forays to distant villages only at the firm insistence of the American Governor; forays in which he wielded his ugly head-axe so fiercely that in this present year, nearly two generations later, the people of Sagada and Besao keep off the trails after dark at the seasons when the Bontocs used to go raiding for victims.

Indeed, it is amusing to recall how, even in these later years, to a Christian generation the head-hunting instinct would not be denied. Eliza H. Whit-

combe, who has shared so much of the history of our Church in Bontoc and Sagada, tells of her consternation at finding a volume of Doré's illustrated *Life of Christ* sadly mutilated. Only by degrees was the truth learned. The children had cut out the heads of all who had anything to do with the crucifixion of their Lord!

The success with which Mr. Clapp won the friendship of this stolid, conservative, yet excitable people is not a tale to be forgotten, nor how he learned their language, how he put their speech, hopelessly destitute of the words he needed, into the services of the Church.

Equally memorable is the record of the late Rev. Edward Allen Sibley, who joined him in 1908 and continued his work until his tragic death in 1931 when the car he was driving to an outstation went over a cliff. Both these priests, whose tenure fills almost the entire life of the Bontoc mission, worked with a modesty, a devotion, and a self-effacing thoroughness which they cared little how much the world outside might regard. Their work was hidden as Bontoc itself is hidden. They worked with individuals, with men and women and children in all the forms of need and sorrow which can distress primitive souls as bitterly as those in more advanced regions; their labor never was done wholesale, never for humanity in a lump. True to the first Christian tradition, it was intensely personal.

This, perhaps, explains why Bontoc, the first Igorot station, has lagged behind others in the adequacy of its equipment. Equipment figured last in the minds of

THE SPIRIT OF MISSIONS



BONTOC (P. I.) CHURCH CONSECRATED ALL SAINTS' DAY, 1932
This new All Saints' Church made possible largely by the Advance Work gifts of the Diocese of Rhode Island, is the culmination of the hopes and prayers of many years. The altar and reredos are a memorial to Bishop Brent

these two priests, although for years the poverty of its buildings was a great handicap to their mission. Sagada built a great church, stone by stone. Baguio too got the church it needed. Not till this year was Bontoc able to give up the tiny chapel it had used for twenty-odd years, a chapel from which the congregation overflowed into the garden outside, and move into a church really large enough. On All Saints' Day, 1932, the patronal festival of All Saints' Mission, the Rt. Rev. G. F. Mosher, Bishop of the Philippine Islands, consecrated this new church; with him were associated clergy from Sagada, Baguio, and Besao.

But anyone who was present realized by how much more this church was being consecrated than by the voices of the Bishop and priests whose privilege it is to reap where others have sown. That is why the service cannot be described without this outline of the mission's history. It was consecrated by the faith and work of Charles Henry Brent, of Walter C. Clapp, and of Edward Allen Sibley—to mention only the leaders—and it was

right that Bishop Mosher should stress this in his sermon. It seems right that we should number them among the saints to whom the church is dedicated and that Edward Sibley's body should be buried under the chancel tiles in witness of the fact.

His building, and Mr. Clapp's, was the immense congregation gathered to keep the feast. In the procession, behind the banners of the mother mission and her many outstation daughters, marched nearly nine hundred people. Hundreds more were unable to gain entrance. These all helped consecrate the building. The procession circled the entire compound yet the head was approaching the doors as the last followers of the newest outstation scurried into line. The place was ringed with the voices of children singing their hymn of triumph. Such memories linger with impressions of the dignity of the service itself, of the picturesque scenes which followed when the crowds, men in gee-strings, girls in cotton blouses and the briefest of red-and-white woven skirts, naked children, all gathered to eat

BONTOC MISSION CONSECRATES NEW CHURCH

"meat-of-the-cow" (or carabao)—not very choice in the morsels they picked out from the great cauldrons—or to dance to the rhythm of brass gongs.

Above these festal doings rose the solid walls of the church. Missions sometimes have been criticized for the buildings they erect. No criticism can be made of the church at Bontoc. Simple, substantial, enduring, it is suited exactly to the place it occupies; for its appositeness to the work for which it was designed All Saints' Mission can thank the new priest-in-charge, the Rev. W. H. Wolfe, who planned it and oversaw its construction. Because he has spent three years in Bontoc learning just what he needed and has made sure every detail filled that need, the result is so completely satisfactory.

He has renounced all extravagance of ornament and trusted to the fine lines of the building for its beauty. Walls and floor are of concrete, the first concrete structure in this part of Luzon; the church consists of a nave and chancel under the same steep-pitched red roof, with a curved apse to contain the altar and reredos. At one side, its doors leading to the chancel steps, rises the bell-tower, the four triangles of its roof meeting to hold a tall cross at the apex. Opposite the tower entrance extends a chapel suitable for weekday services and, beyond, are the rooms of a commodious sacristy. Windows and doors and the openings beneath the roof of the tower have semi-circular arches, arches repeated at the top of the three panels of the reredos, which is built flat against the wall of the apse. Excellent judgment has allowed the one exception to the simplicity of the church in the altar and in this reredos.

These are a memorial to Bishop Brent given by the women of Western New

York, the diocese which shared his episcopate with the Philippine Islands. They are worthy of the testimony they bear and of their central place in the worship of the church. The altar is of marble, rich mottled hues of red and brown, yet cut in plain slabs, its chief ornaments the cross and tapers. Behind it, between the panels of the reredos, will stand figures of saints and angels, the chancel-arch their frame, the carved moulding of the panels their bond, as one looks up to them from the west porch of the church. Walls and arches, they are sealed by the peace of the sunlight, streaming through open windows, and the voice of the Chico River that one can never visit Bontoc and forget.

This stream, which provides a perennial accompaniment to the doings of All Saints' Mission, has been in typhoon season a formidable enemy. But there is another enemy worse feared. Bishop Brent indicated it in a letter written at his visit in 1903:

After studying the place and population, we decided that here, in this great pagan country, we could use ourselves to the best advantage. . . We agreed that the mission of our Church in the Philippines, after caring for our fellow countrymen, was to those who were in heathen darkness, and likely to be exploited by all the forces making for unrighteousness which form the crest of the wave of what is called Christian civilization.

That wave—"the forces making for unrighteousness"—runs now at full tide, sweeping the Bontocs from their ancient moorings. Against its devastating power the mission forms a bulwark and we pray that the solid, enduring walls of this new church, which the torrent of the Chico is powerless to undermine, may serve also to break the crest of this wave, the greed, the selfishness, the folly of western life in their cruel impact on a simple people, and secure for them the peace promised in its walls.

**In an Early Issue—"Yes, It is Good to Become Christian"
—the story of pioneer visitations to the *ilis* of the Mountain Province, P. I., by the Rev. Clifford E. Barry Nobes**

Students Declare Missionary Convictions

Foreign missionary volunteers ask others to join them in the great task which lies ahead of proclaiming Christ to non-Christian people

THIS statement by four students in the Episcopal Theological School, Cambridge, Massachusetts, is one of the most interesting missionary documents which the Editors have seen in recent days. The signers who are looking forward to serving the Church in China, Japan, and India, presented their statement at a meeting of the St. John's Society of the seminary in the hope that it might help others of their classmates to think seriously of offering themselves for missionary service. It is published here with a similar purpose.

HAVING DECLARED to the Department of Foreign Missions of the National Council our intention to serve the Church in foreign mission fields, we present, for the prayerful and personal consideration of this school (Episcopal Theological School), our convictions:

I. THE SPIRIT OF CHRIST IS INHERENTLY MISSIONARY. Recognizing the lack of Christianity in this country, we are convinced that there are other lands equally in need of an opportunity to hear the Gospel. There should be no frontier, yet, for lack of pioneers, many remain outside the knowledge and love of God. The Gospel is for all men.

II. THE CHURCH OF CHRIST MUST BE MISSIONARY. Static Christianity cannot live. Hand in hand with the emphasis on beauty of fabric, which has engrossed our Church of recent years, must go a depth of spirituality manifested in missionary zeal. Our interests and expenditures must include others to an ever-increasing degree.

III. MISSIONARY ADVANCE STIMULATES AND INVIGORATES DOMESTIC ADVANCE. Seeds sown in foreign lands have always

borne fruits at home. Our present reevaluation of Christianity has received a great impetus through contact with, and criticism from, the religions which have been put on the defensive by Christian missions. The Christian message has also been enriched by the thinking and personalities of those who have received the Gospel, and have brought it back to us.

IV. THE WORLD IS IN A MOLTEN STATE. Especially is this true of our foreign missionary fields. These agricultural nations are feeling the impact of the industrial revolution. Their slow movement is being quickened by the rise of the nationalistic spirit. Their ancient philosophies are being abandoned for scientific dogma. In one generation they are facing the development of centuries. Now is the time to act. Metal can be molded most easily in the liquid state. Every effort made now is worth two later. Every opportunity lost now is irretrievable. God has brought forth fields white unto harvest.

V. THE LABORERS FOR COMMUNISM ARE MANY. They are zealous missionaries, working especially in the very lands in which we are carrying on missionary enterprise. They are self-sacrificing, well-organized, and intelligent. Their program is forceful and clear-cut. They spare no effort. We are not yet awake to the fundamental opposition between Communism and Christianity, which lies not so much in Communism's antagonism to religion as in its philosophy of force and hatred. Our generation may see the tide turn in either direction.

VI. THE GOSPEL OF LOVE MUST GO FORTH. It must be all things to all men. Any special abilities we have for service can be used to greatest advantage in

IOLANI SCHOOL REPORTS GROWTH

countries where trained men are rare. The field is open for social service, for medicine, for education, for rural work.

VII. FINALLY, OUR CHURCH MUST CARRY THE GOSPEL. We feel that it is preëminently fitted to serve the Church Universal. By its episcopal government, it is raised above the purely parochial. It moves as a body, in communion throughout the world, by the life-giving fellowship of the Spirit, externally manifested in the Sacraments. In worship, it transcends the intellectual differences of men.

With these convictions before us, we

are forced to recognize our own inadequacy. Yet with these same convictions before us, we feel we can do no other than enter upon this work. For we can do all things through Christ who strengthens us. Therefore, asking the prayers of this school, we ask also that others join us in the great work which lies ahead, in the foreign mission field, and sign ourselves humbly for the service of Jesus Christ our Lord.

EUGENE MARSDEN CHAPMAN ('33)
JOHN DEFOREST PETTUS ('33)
LESLIE LINDSEY FAIRFIELD ('34)
CLIFFORD L. SAMUELSON ('35)

70-Year-Old Iolani School Reports Growth

By the Rev. Albert H. Stone

Headmaster, Iolani School, Honolulu, T. H.

DESPITE THE EFFECTS of the depression, Iolani School, Honolulu, now in its seventieth year, has a most encouraging registration, totaling 195 and slightly in excess of last year. Two factors are largely responsible for this increase: first, a reorganization of the school designed to raise the standard of scholarship and to make Iolani a genuine diocesan school; and second, the staff of fine young men teachers.

This enrollment represents many racial strains and is divided in this wise:

Hawaiian and part Hawaiian.....	17
Japanese	80
Chinese	54
Korean	7
Caucasian	37

The religious alignment of the students is shown in these figures:

Episcopalians	35
Other Christians (with no denominational preference).....	57
Buddhist	9
Oriental students (mostly Japanese, stating no religious preference).....	94

While in no way detracting from the missionary aim and purpose of Iolani School, the administration feels that much can be accomplished for the Church in this mixed racial community and in the Hawaiian Islands at large by making

Iolani a school that can adequately minister to all the racial groups to which the Church ministers: Hawaiian, Oriental, and white. There has been a readjustment and enrichment of the course of study. Iolani now is in a position to prepare its students to meet the requirements of the University of Hawaii and the better type of colleges in the United States. In addition an English standard primary department for the first four grades, designed for small children who are normally proficient for their years in the English language, has been added and has met with a gratifying response.

Iolani's faculty, mostly young men, is strong and efficient. Among these are five young men who joined the teaching staff for the first time at the opening of this school year: Mark M. Sutherland, the Rev. Kenneth D. Perkins, Agnew Ewing, Walter W. Littell, and Vachel Lindsay Wakefield.

A vested choir is doing much to raise the tone of the morning chapel service. The religious life of the school is receiving the most careful attention, with an encouraging response. Two boys, a Japanese and a Chinese, were baptized in October, and a confirmation class of thirteen boys was confirmed at Christmas.



Jottings from Near and Far



"I HAVE NO interest in missions," exclaimed a petulant young lady.

"No, dear," said her aunt, "you can hardly expect to.

"It is just like getting interest at the bank; you have to put in a little something first; and the more you put in—in time, or money, or prayer—the more the interest grows.

"But something you must put in, or you will never have any interest."



AN OFFICIAL REPORT of Clyde F. Armistage on the recent hurricane which swept over the northern part of Puerto Rico ravaging the most productive districts of the Island and leaving ruin in its train, states that over 68,000 families or close to one-third of the entire population were affected. The property loss, which included 36,249 buildings destroyed and 30,046 buildings damaged, was about forty million dollars. In the relief which was given immediately after the disaster, 32,000 people were inoculated against tetanus and typhoid, 51,000 families were fed, and 10,000 families were clothed. The seriousness of the destruction of twenty million dollars' worth of crops is apparent when we remember that when cocoanut trees are destroyed and replanted, it takes five years before they bear fruit; coffee trees require a similar period; plantain needs a year and a half; and bananas one year.

TWO DAYS AFTER the centennial of the birth of Alexander C. Garrett, first Bishop of Dallas and sometime Presiding Bishop, Christians of many names gathered near Dudley, in Callahan County,

Texas, to unveil a colossal cross in his memory and in commemoration of the first church service held in this section of the frontier on February 23, 1878. This first service was held in the home of Captain John Trent. It has since disappeared but on the site now stands the Bishop Garrett memorial shaft, sixteen feet in height and resting on a foundation of solid rock. On each side of the monument there will be a tablet. On the east tablet will appear an excerpt from Bishop Garrett's diary:

I rode out from Dallas on horseback and failed to find them. A year later I returned in a buckboard. Captain Trent's house was filled and for the first time in these wild mountains the service of the Church was celebrated. (And the added words) On this spot February 23, 1878.

ANOTHER TAX exemption which is not automatic but must be applied for: If your parish charges admission of forty cents or more to entertainments in parish house, theater, or elsewhere, the proceeds are taxable, and application for exemption must be made before the tickets are printed. Apply to your district internal revenue officer for Form 755.



ONE OF THE Chinese who were baptized at Hsiakwan during the past year is a professor in the national university in Nanking. He had spent six years in America, at Cornell and Iowa State Universities, and was first interested in Christianity by some Christian Oriental students at a Christmas house-party at Taylor Hall, Racine (which has been succeeded by Brent House, Chicago). He also attended St. John's Church, Ames, Iowa, for about a year. In recent years

JOTTINGS FROM NEAR AND FAR

he had been in despair over the evils he saw around him in China, and two years ago he said to the Rev. John Magee of Hsiakwan, "Christians have something to give them hope when everything is utterly hopeless." He read and studied and talked with Mr. Magee, and tried to find reality in prayer, and at last reached the point where he could become wholeheartedly a Christian.

A LITTLE JEWISH girl came so irregularly to the reading-room maintained by the Church's mission to Jews on Long Island that she was asked what was the matter, and she explained that she and her sister had only one dress between them. A woman who heard the story took the little girl to the nearest store and bought her a simple dress. The child barely had time to get home before her mother, a Spanish Jewess, arrived at the mission, overwhelmed, and said that her family had suffered much in this country from unfriendliness and even persecution, and this gift was the first act of kindness any of them had ever received from any Christian.



OUR FIRST CHURCH in Nevada was built by the Rt. Rev. Ori W. Whitaker at the then thriving town of Belmont. Now there is but one family in that community. Meanwhile, a substantial new gold-mining community has come into being at Round Mountain, where there are good schools and other amenities of civilization but no church or religious organization of any kind. Round Mountain is one hundred miles from the nearest railroad and is entirely shut off from the outside world for long periods in the winter. Bishop Jenkins is taking down the old church at Belmont and moving it over the mountains to put it up again in this new community. He plans to put a deaconess in charge to develop the work, which will be under the care of the nearest priest.

A YEAR AND A half ago, St. Cyprian's, a colored congregation in San Francisco, borrowed one thousand dollars to pay for a lot. The loan was payable in four years, but has already been paid in full and their attention is turning to securing funds for a building. One of the clergy of the Church of the Advent is priest-in-charge.



A YOUNG RELIGIOUS education monthly in the Chinese language is getting under way in China, edited by the Rev. Newton Y. T. Tsiang, the Chinese Church's co-secretary for religious education (Alice Gregg is the other "co"). The paper's title for its first two issues was merely *Religious Education Monthly*, but a need was felt for something more inspiring. The spirit of the Orient has finally found expression in naming the paper *T'an Chi*, the English equivalent of which, they say, is "Explorers to the Uttermost Parts." (See Acts 1-8.)

NEVER IN THE forty-eight years of his ministry did the Rt. Rev. William H. Moreland, now retiring as Bishop of Sacramento, miss an engagement on account of illness. "I have often felt tired, cross, and disappointed," he says, "but have tried not to show it."

THEY WERE STUDYING St. Mark's account of Herod and the daughter of Herodias, in an African school.

And he sware unto her (the teacher read), whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. "Now," she said, to a sixteen-year-old African boy, "you may very likely be a chief some day; what would you have done if you had made that promise and she had asked you for the head of St. John the Baptist?"

"I should have told her," the young African answered promptly, "that St. John's head did not lie in that half of my kingdom which I had promised her."

SANCTUARY

*Intercession for American Indians**

O LOVING FATHER, who hast made us and the world in which we live;

We thank thee.

O divine Son, who hast walked the paths of men, and who art the Good Shepherd of all;

We adore thee.

O strengthening Spirit, who dwellest in our hearts to give grace and guidance;

We praise thee.

O ETERNAL AND unchangeable God, whose kingdom is one of mercy and of love; we thank thee for all that has been done for the Indian peoples in times past.

Bless all who are today heralds of thine everlasting Gospel, and crown their labors with success, that they may be apt in leading others to know thee and thy Son, Jesus Christ.

Look with thy blessing upon the Indian tribes, and let the impulse of thy Holy Spirit lead them, that they may grow in grace and in the knowledge of thee.

Give us the desire to share Christ with others; and teach us to apply our prayers, our gifts, and our study to the encouragement and uplifting of the Indian people everywhere.

This we ask for the sake of him who went about doing good, thy Son, Jesus Christ, our Lord. Amen.

O GOD, WHOM ALL nations of men dwelling on the face of the whole earth are seeking to find and to know; by the light of thy wisdom help us, we beseech thee, to understand thy children the Indians of this our country, that we may know how they fare in their search for thee. May we help them to see thee as the Great Spirit, who is Father, Son, and Holy Ghost, one God, world without end. Amen.

THE GRACE OF OUR Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with us all, evermore. Amen.

*These prayers were prepared by two young Indian priests, for the use of study groups. It is worth noting that with very little change in the wording the same page may be used for other subjects, such as "the people of China," "the Church in Liberia," and so on.

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, *President*

THE RT. REV. HUGH L. BURLESON, D.D.

LEWIS B. FRANKLIN, D.C.L.

First Vice-President

Second Vice-President and Treasurer

Foreign Missions, Domestic Missions,

Finance

Religious Education

Publicity

Christian Social Service

Field

THE REV. FRANKLIN J. CLARK, *Secretary*

National Council Meeting, Dec. 14-15, 1932

REPEATING THE attendance record of the October meeting, the National Council held a most significant session December 14 and 15. Mr. Colin Gair of Los Angeles, California, who had been elected to the Council in October, had found it necessary because of the pressure of his business to decline the election, thereby leaving one place in the Council membership still unfilled. Elsewhere in this issue (pp. 5-7) is told the story of the Council's deliberations on the vital matters affecting the Church's missionary enterprise at home and abroad.

PERSONNEL

THE COUNCIL RECEIVED with deep regret the resignation of the Rev. John W. Suter, Jr., as Executive Secretary of the Department of Religious Education effective January 14, the day before he is to become rector of the Church of the Epiphany, New York City. This resignation leaves the Department automatically under the charge of the First Vice-President of the National Council, Bishop Burleson. Dr. Suter, still resident in New York City, will act in an advisory capacity. As his resignation occurred at a time when his Department was not meeting, he was asked to prepare for the February meeting a statement concerning the

development of the Department's work during his tenure of office, with possible suggestions for its future.

The Council with a rising vote adopted this resolution in appreciation of his services:

This Council deeply regrets the resignation of the Rev. John W. Suter, Jr., Doctor of Divinity, as Executive Secretary of the Department of Religious Education and records its high appreciation of the very distinguished services rendered by Dr. Suter during his seven years occupancy of that office.

Widely recognized as one of the outstanding leaders in the field of child study, Dr. Suter through his books and magazine articles, and conferences and addresses, has made a large and valuable contribution to this very important subject. Under his leadership this Church has achieved high rank as a pioneer in this field.

Under his leadership too the work of adult education and the work among college students have been enormously stimulated and policies adopted and set into operation which have already been most fruitful and give promise of great results.

We express to Dr. Suter our cordial appreciation of the large service he has rendered to the Church as Secretary of the Department of Religious Education. We felicitate the important parish of which he is becoming the rector, and we congratulate ourselves that Dr. Suter and his new parish have jointly and generously offered to continue his service to the Department in an advisory capacity.

Another resignation from the staff of the Department of Religious Education is

THE SPIRIT OF MISSIONS

that of Mrs. Richard B. Kimball, for the past seven years the Department's secretary for publications and assistant editor of *Findings in Religious Education*. This quarterly departmental magazine will be discontinued with the current issue.

Carrying out the policy adopted at its October meeting, that no new appointments should be made except to fill vacancies under conditions of special emergency, the Council authorized the following appointments:

THE REV. ROBERT WAYNE JACKSON of Texas City, Texas, succeeds the Rev. J. Lundy Sykes as missionary at Colon in the Panama Canal Zone, where he will be our only white priest serving at the northern end of the Zone.

THE REV. HARVEY A. SIMMONDS, until recently with the Holy Cross Mission in Liberia, is now to be employed on the staff in that country; Bishop Campbell has only one other white priest on his staff.

BENJAMIN L. BURDETTE, M.D., of Shelbyville, Tennessee, is appointed resident physician for St. Luke's Hospital, Manila, where the need of a resident physician is felt to be imperative.

WORK IN INDIA

THE MEMBERSHIP of the special Committee on Work in India was increased by the appointment of William G.

Peterkin and Harper Sibley. The other members are the Bishop of Indianapolis, the Bishop of Virginia, Samuel Thorne, the Rev. A. B. Parson, and John W. Wood.

LEGACIES RECEIVED

THE TREASURER reported the receipt of legacies, designated and undesignated, in amounts varying from \$100 to several thousand dollars and totalling over \$48,000. One such legacy was left by Emily DeWitt Seaman, for many years a missionary in Liberia, where she founded and directed the Fanny Schuyler School at Bahlomah, a lonely station away from the coast. Here she was frequently without any white companions. Finally retiring and returning to this country with impaired sight and broken health, her death followed soon after. She has left \$2,000 to the school and \$500 to the church at Bahlomah.

FINANCE DEPARTMENT

AS PREVIOUSLY announced, the Finance Department is to hold three or four meetings in addition to those regularly scheduled. The next will take place on January 11.

Foreign Missions

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

Across the Secretary's Desk

THERE IS GOOD news indeed from Yangchow, China. The Rev. Benjamin L. Ancell writes:

I am able to report that for which I have waited for years, viz., a virtual request (in the form of a verbal permissive statement) to reopen Mahan School. Reopen, of course I mean, upon our own terms, with no restrictions imposed whatever. It is a return to "as you were." It is complete vindication of our position. So I am proceeding with a view to reopening, on a very limited scale at first, February, 1933. Though it is not as from me that the report of our reopening has spread, yet it has actually spread through the city and vicinity, and I am assured daily of the intense

satisfaction that the news is giving. Please ask prayers for us.

We have had a wonderful summer. Such life in the parish as we have never known before, and along almost all lines. But we so greatly need more missionaries. Find me a man for Mahan School! A man expecting to make it a life work, not a three-year man.

The Rev. Artley B. Parson, 281 Fourth Avenue, New York, N. Y., will be ready to give information and to receive suggestions from any one knowing a qualified teacher of English high school subjects, unmarried, a communicant of this Church, and in sound health.

THE NATIONAL COUNCIL

IN A LETTER to Bishop Hulse, written five days after the hurricane of November 9 had spread destruction through the Province of Camaguey, our catechist at Baragua says:

Nothing has happened to the mission, thank God, for I was there the whole day keeping the doors and windows shut so that the wind would not get in to blow off the roof. It pierced my heart so much that I went up to the altar and prayed in tears to the Lord, imagining how frail we are in the sight of the Lord, and we could be all blown to smithereens in the twinkling of an eye.

The night after the cyclone the church sheltered thirty men, nine women, and sixteen children; since then they have reduced to five men, two women, and three children. Of course, these will remain there for the remainder of the week, as their houses are blown down, and it will take quite a time to restore them.

Food stuffs are scarce, for all the ground provisions are uprooted and the people have to wait upon the company for help, and there is quite a big rush for the little they are giving.

I myself have not lost anything (thank God), only that I am in need of something to eat, for I have no means whereby I can obtain it. Clothing, I may need some, if there is some good-hearted person who wants to send me, as it will be highly appreciated, for since the sugar crop is over last May I have not done any work to earn a living and I have to wait upon the generosity of the neighbors for a morsel.

I intend to start a class for confirmation next Sunday (God willing) and I will be glad to know just when you intend to visit us next year, as I may get quite a large number of candidates this time by the help of God.

BISHOP MOSHER writes about the critical situation facing our mission in Bontoc, Philippine Islands:

It is sheer absurdity to try to run that station any longer with one clerical missionary. No one man can carry on the work in Bontoc, including the care of the boys in the school, the pastoral oversight of three or four thousand adults, and then reach out to the several stations and direct the teachers and the work of the schools in those places, as well as act as treasurer in the station and handle the funds.

Igorots want the Sacrament when they are sick. The priest has to go and bury them when they die at all sorts of inconvenient hours and places. There are a thousand other little things that must be taken care of all the time. And always, every day now we are being made conscious of the attempt of the Romanists to crowd us out. This is no time for dallying. We can keep a little mission and minister to a

few people just as long as we want to, but if we are going to do any effective work whatever, it must be an aggressive work. We are paying a fearful price now for the neglect of the first twenty years in not developing any native ministry. We are also paying the price of devoted work well done on the part of the missionaries who were here, that has resulted in the Igorots coming to us literally by the hundreds at a time. It is still not too late for us to hold the field. But there can be no question that if we lose our grip now we shall never get it back again. It will be a great pity if our Church has to take a backward step in this place where she has had one of the most remarkable missions that she has ever known in any of her mission fields.

AMONG THE THIRTY-TWO children in our Home for Children in Panama a number of nationalities have always been represented. Now comes one more. "Recently," Clair E. Ogden writes, "a nineteen-months-old infant who is a Turk has been added to the family."

OUR SCHOOL AT Kuling, China, for the children of missionaries, is greatly in need of a typewriter for office use and for the instruction of pupils in the school who want to take a typewriting course. The headmaster, Roy Allgood, writes that a good, rebuilt Underwood, costing about fifty dollars, would be most acceptable. The Rt. Rev. A. S. Lloyd, the chairman of the Board of Trustees, can supply particulars. His address is Old Synod Hall, Amsterdam Avenue and 110 Street, New York, N. Y.

With Our Missionaries

BRAZIL

The Rev. and Mrs. Franklin T. Osborn with their four children, after furlough at their home in Hailey, Idaho, sailed from New Orleans, Louisiana, for Rio de Janeiro, December 17.

CHINA—HANKOW

Mrs. E. P. Miller, Jr., arrived in New York on advanced furlough, December 1.

Nina Johnson sailed December 30 from San Francisco, to take up her work with Bishop Roots.

CHINA—SHANGHAI

Dr. J. C. McCracken of St. Luke's Hospital, Shanghai, is now in the United States.

Domestic Missions

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

BISHOP MITCHELL REPORTS that the work among the Mexicans in Phoenix, Arizona, is growing by leaps and bounds. At present it is confined to two centers, Alhambra and Golden Gate, under the general direction of the Ven. J. Rochwood Jenkins, assisted by Isabel M. Beauchamp, Mrs. E. T. Swisher, and the Rev. J. H. Pagan, a former Presbyterian minister, now a candidate for Holy Orders. The cost of the work, save for salaries, is raised in Arizona.

The Mexican church at Golden Gate is the gift of the congregation of Trinity Pro-Cathedral, Phoenix. Archdeacon Jenkins has succeeded in enlisting local volunteer work, and has secured help from the local visiting nurse, the Phoenix Social Service Center, and other agencies. Equipment is not yet entirely satisfactory. Much remains to be done at Alhambra where a suitable church and parish hall are needed, and the building at Golden Gate is already outgrown. Accessories for efficient work are not yet complete. Miss Beauchamp badly needs a second-hand typewriter.

The development of our Arizona Mexican work has been along sure lines. It promises to be a model!

DEACONESS MARGARET S. PEPPERS sends a most encouraging report of activities in St. Peter's Mission, Seattle. The new building erected with help from legacies received without designation by the National Council and recently dedicated, is in constant use. Services are held in English two Sundays each month, and in Japanese the other Sundays. The same choir sings for both the Japanese and English services. This is a unique piece of service because the Japanese-American young people follow the Japanese service with the greatest difficulty. For twenty years it was the hope of the Japanese congregation to have a choir

and the opening of the new building spurred them to the realization of that hope. The high school girls and the members of the Woman's Auxiliary, with the help of a tailor, made vestments, other members of the congregation pressed them, and at the first service there was a full vested choir trained by Ruth Loring-Clark, our student secretary at the University of Washington. Two high school girls take turns playing the organ for all the services.

The vesper service on All Saints' Day was of unusual interest. At the foot of the chancel steps there was a long white table. On it were photographs of the late Bishop of Olympia (Frederic W. Keator) and the members of St. Peter's Mission who are in life eternal, surrounded by vases, baskets, and bowls of flowers. During the impressive service conducted by the Rev. Gennosuki Shoji, the names of the former bishops of the diocese, the missionaries who had served in Japan, the members of the congregation and of the Church school who had died since the mission was organized, were read and reverently remembered in the prayers which followed.

The present enrollment of St. Peter's Church School is 162. There are further classes under two supervisors, one Japanese and one American. The teaching staff consists of five Japanese, six second-generation Japanese-Americans, and three Americans.

THE NOTES ON this page about lectern Bibles have received a gratifying response from many interested people. All the missions thus far asking for Bibles have been supplied, and there are still twelve letters on my desk offering Bibles for lectern use. I am sure requests will come for them all. It has been a great pleasure to bring these donors and donees together.

Christian Social Service

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

LATE IN 1924 there came to the late Rev. Charles N. Lathrop, then Executive Secretary of the Department, a formal, written request from a number of diocesan social service leaders asking that some Sunday in the Epiphany season might annually be set apart as Social Service Sunday, "beginning in 1926." This request from the field received the cordial approval of the Rt. Rev. Thomas F. Gailor, then President of the National Council. The Third Sunday after the Epiphany was agreed upon, and the first observance was held on January 24, 1926.

From the start the aim of the day has been to enlarge the social vision of the parish and to afford both priest and people a particular opportunity to pray for the building of the Kingdom of God on earth. The day's function has been to draw renewed attention to the social implications of the Christian religion and the fact that the practical working out of these implications should begin in the immediate community which that parish is set to serve. The close relation between Christian ideals and social welfare cannot be reiterated too frequently.

The intervening years have been marked by a growing observance of the day throughout the Church, especially since the Prayer Book of 1928 has provided devotional material carrying a social emphasis. Increasingly the day has been marked by special services arranged for the social workers of the community, by appropriate sermons, and by informal gatherings at which parishioners meet some of the leading social workers of the community and hear of their work. Naturally the observance of the day depends upon the community situation faced by each particular parish.

Social Service Sunday, 1933, will come on the Third Sunday after the Epiphany, January 22. A simple leaflet with suggestions for the effective use of the day may be obtained from the Department.

A SPLENDID EXAMPLE of the downtown parish eagerly meeting the social needs of its own community is St. Mark's Church, San Antonio, Texas. Most of this work is carried on by the social service department of St. Mark's Guild.

One of its current projects is the maintenance of three emergency lunch rooms for children. Under a general chairman, each lunch room is personally supervised by an individual chairman, assisted in turn by two volunteers who do the follow-up case work among the families whose children come to the lunch room. Under the guidance of the parish social worker, herself a volunteer although professionally trained, these volunteers make thorough home visits and put the clients in touch with the welfare agency best equipped to meet their needs.

The lunch rooms have only been opened after the choice of a location in consultation with children's clinics, school principals, and parent-teachers associations. Then the department rents a small home in the chosen locality. Into this is moved some family with children, in which the father is unemployed and the mother is competent, reliable, and able to prepare wholesome lunches. In this she is assisted daily by one or two volunteer workers. The family receives housing and all their meals and is given permanent rehabilitation as rapidly as possible.

Very little money is allowed for maintenance, and the general chairman keeps on the lookout for donations of ice, milk, bread, and other foodstuffs. Each lunch-room chairman sees to the purchase of further supplies, attends to the payment of the bills, and makes a monthly report to the social service department. In late November, 170 children were being fed daily.

The operation of these lunch rooms is only one of the many activities of the social service department. New clothing, for instance, to the extent of two thou-

Read a Book

CHARLES Henry Brent—*Everybody's Bishop* by Eleanor Slater (Milwaukee, Morehouse, 1932), \$1.50.

It is good that while we wait for a large definitive life of Charles Henry Brent we have Miss Slater's 128-page sketch of this man who "is a part of the treasure of this generation as Phillips Brooks was a part of the treasure of the last."

This is not a complete record of Bishop Brent's life but a study of his work and character written with deep understanding and affectionate sympathy. Miss Slater, a missionary herself and an occasional contributor to *THE SPIRIT OF MISSIONS*, has given us a portrait of Bishop Brent in vivid memorable words. It is a great sketch of a great bishop which we hope every Churchman and woman will read. For to read this book is to know Bishop Brent, helper and counsellor of humanity the world over—truly *Everybody's Bishop*.

sand pieces, was made and distributed last year. The department coöperates closely with the welfare agencies of both city and county, and consults the Central Index, or confidential exchange, thus preventing duplication and saving time, trouble, and money.

A parish social service committee or its equivalent in every parish.

LEADERS IN BOTH the Dioceses of Rochester and Connecticut feel that the social task of the Church is further promoted by utilizing those units of Church organization which stand between the diocese and the parish. In Rochester it is the convocation and in Connecticut, the archdeaconry.

Social service committees are set up to bring before the convocation or archdeaconry meetings those social needs especially felt by that particular area. This makes for interest, definiteness, and action. Such social service committees might well be charged with responsibility for seeing that Churchmen in State or county institutions within their area

are given regular pastoral care. This is important because often such institutions lie outside organized parish bounds.

PARISH SOCIAL WORKERS, whether paid helpers or volunteers, are frequently brought face to face with families unable to plan a healthy food budget because ignorant of the simple rules of nutrition. Naturally it requires greater skill to plan a sound diet with a slender pocketbook than with adequate resources. The American Child Health Association, in its anxiety to save children from the devastating effects of the depression, is emphasizing the fact that the less money a family or a community has to spend, the more necessary it is to spend that money to the best advantage.

Lucy H. Gillett, its specialist in matters of emergency nutrition, points out that every child should have at least a pint of milk a day, and preferably a quart. Daily he should have potatoes and one or more of these: carrots, turnips, beets, onions, cabbage, spinach, lettuce, escarole, peas, beans, or other vegetables; oranges, apples, bananas, or other fruit. A raw vegetable, such as chopped cabbage or grated carrots, should be provided three or four times a week. Oranges or tomatoes are desirable daily.

Bread and cereals, one or both, should be used at every meal. Since dark or whole grain bread and cereal are best for growth, they ought to be served at least once daily. Either eggs, meat, fish, cheese, dried beans, peas, or lentils should be served daily, if possible, with meat never more than once a day.

It is recognized that fried foods should not be given to children. Some fat is desirable to make food palatable, but not in large amounts, and sugar may safely be limited to cooked foods.

The whole matter is one which should enlist the intelligent coöperation of Church people, because, if children do not get the essentials for normal growth and development at this time, there is grave danger that they will suffer physically in later years.

Religious Education

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

MANY CHURCH SCHOOLS are alert to discover opportunities for rendering service to people outside their own parish or their local community. It is a good thing for boys and girls to make gifts to people who are reached in ways not provided for by the various offerings administered by the National Council. One such opportunity is offered by the Church Periodical Club. Mary E. Thomas, its executive secretary, writes:

I wish the children in our better situated Church schools could make contributions for the benefit of children who are less advantageously placed. A real help along this line was secured last year, and a few schools in mission districts profited thereby. There needs, however, to be more active coöperation in order to develop a satisfactory and permanent plan.

Books, pictures, leaflets, and other materials for Church school classes are much needed in some schools and are "a drug on the market" in others. Any Church school leader who sees in this suggestion an opportunity for service will do well to write to Miss Thomas, The Church Periodical Club, 22 West Forty-Eighth Street, New York, N. Y.

ONE HUNDRED AND TWO manuscripts were submitted in the Religious Play Competition (see May, 1932, *SPIRIT OF MISSIONS*, page 328) sponsored jointly by the Commission on Religious Drama, the Rev. P. E. Osgood, chairman, and the Morehouse Publishing Company. The awards recently announced are:

FIRST PRIZE—\$50

Youth's Quest for the Holy Grail by the Rev. E. Harvey Herring, Philadelphia, Pennsylvania.

SECOND PRIZE—\$25

Christ Risen by Margaret M. French, Marion, Massachusetts.

THIRD PRIZE—\$10

Release by Amie Hampton Medary, Taunton, Massachusetts.

HONORABLE MENTION

The Children of the Shepherds by Emily Seymour Coit, Pensacola, Florida.

"It Is Finished" by Mrs. Ethel Bain, Cos Cob, Connecticut.

The Little Shepherd Visits the Christ Child by Ruth Hays, New Haven, Conn.

The Quest of the Wise Men by the Rev. Charles W. F. Smith, Ryde, Isle of Wight, England.

Precious Gifts by Mary Royce Merri- man, Beloit, Wisconsin.

The first two plays to be issued by the Morehouse Publishing Company are: *The Little Shepherd Visits the Christ Child*, by Ruth Hays, and *The Children of the Shepherds*, by Emily Seymour Coit.

The first has nine characters and requires about half an hour. It is adapted for presentation either in the chancel or in the parish house. The play consists of two short acts and makes use of biblical language. The second is for eight characters and an indefinite number of children. There are three scenes.

Both of these plays are marked by simplicity, brevity, and a reverent spirit.

IT IS GOOD NEWS that leadership in college work under the National Council was resumed on January 1, after a lapse of only four months. This does not mean that the position of Secretary for College Work left vacant by the resignation of the Rev. W. Brooke Stabler on September 1, 1932, is filled in the ordinary sense, but it does mean that, acting upon a resolution passed by the National Council in October, the Presiding Bishop has chosen the Rev. Thomas H. Wright to serve temporarily as Acting Secretary, and that Mr. Wright has accepted the assignment. This arrangement is made possible by the fact that Mr. Wright was already an employee of the National Council. His new position represents a change of work and a re-arrangement of personnel rather than an addition to the paid force of the National Council.

Since September, 1930, Mr. Wright has been part-time Associate Secretary for College Work in the Province of Sewanee, first at Lumberton in North Carolina and later at Chapel Hill, North Carolina, where he has also assisted in the student work at the University of North Carolina. He has endeared himself to students, faculty members, bishops, and other leaders. He is a graduate of the University of the South and of the Theological Seminary in Alexandria, Virginia. The work which Mr. Wright will carry forward will be virtually the same as that for which Mr. Glenn and Mr. Stabler were responsible from 1927 until 1932. This means that he will keep in touch with college pastors and student workers generally, whether men or women, and will give help, when asked, in the important matter of filling vacancies that occur in these posts. The influence of the national college work leader extends far beyond the list of men and women whose salaries are subsidized by National Council appropriations, for increasingly the national office is called upon for information and counsel in selecting student workers whose salaries are paid wholly from local sources. Viewing as he does the college situation throughout the country, the na-

tional secretary knows of people who are well qualified to serve in colleges, and it often happens that a position is filled by a man or a woman who, but for the national office, would have remained unknown to the bishop or the vestry looking for a new leader.

Missionary Education

THE REV. A. M. SHERMAN, S.T.D., *Secretary*

THE READING COURSES on China and on the American Indians entitled respectively, *Revolution and Evolution in China* by Arthur M. Sherman, and *Old Trails and New* by Hugh Latimer Burleson, are now ready at fifteen cents each.

Of *Old Trails and New*, Matthew K. Sniffen, the secretary of the Indian Rights Association, writes:

Old Trails and New I find to be intensely interesting and worthy of general circulation among all who are studying Indian affairs at this time—especially in the Churches.

AMONG THE NEW materials which will be of assistance in connection with the current study of the Indians are:

Indian Tribes and Missions (Hartford, Church Missions Publishing Company, 1932). New and revised paper edition. \$1.00.

This new edition contains the recently issued supplement bringing the story of the Church's work among the American Indians up to 1932. The supplement may be obtained separately for 15 cents.

A Handbook for Missionary Work Among the Indians by G. E. E. Lindquist. (New York, Home Missions Council, 1932), 50 cents.

Mr. Lindquist is a missionary-at-large of the Society for the Propagation of the Gospel among the Indians. While this is a handbook for those engaged in missionary service, it is nevertheless of value to anyone who wishes to know more about the Indians from men and women who have spent years of service among them, for into its compilation have gone the suggestions garnered from the experiences of twenty-two missionaries. It contains an excellent brief survey of Indian characteristics, presents today's emphases in Indian mission work, and shows the development in the Indian

THE NATIONAL COUNCIL

Church. It also gives an enumeration of the organizations at work in the missions and a brief characterization of the reservations and tribal groups including their geographical distribution.

WE HAVE OBTAINED from the Rand McNally Company a limited number of a map of China which was originally published at fifty cents but which we are enabled to offer for fifteen cents.

Adult Education

THE REV. D. A. MCGREGOR, PH.D., *Sec'y.*
600 Haven Street, Evanston, Ill.

TEACHING NEEDS to be true to the historic faith of Christianity, and it also needs to deal with the actual problems and interests of modern life. Many modern teachers are eager for guidance in adjusting their teaching to this twofold demand. Some valuable pioneer work in this direction is being done by the National Adult School Union of England. Each year they publish a handbook which is a series of lessons for the year. A general idea is taken and is worked out in a year's lessons through various fields—biblical, literary, artistic, and political.

The course published in 1931 is entitled *Road-Makers*. A survey of the index will show the topics that are dealt with. The course opens with a lesson on the significance of Christ entitled, *The Greatest of Road-Makers*. Five lessons follow on *A New Way of Life* showing how the Christian fellowship pioneered a new way of living in the world. The next two lessons are on the lives of two great discoverers, Christopher Columbus and Captain R. F. Scott of the Antarctic. From such geographical road-making, the course turns to five lessons on pioneering in education. Seven lessons follow on *The Road Towards God*, in which the class is led to see the long path that man has taken in his quest for God, until at last the vision becomes clear in Jesus Christ.

Four lessons are then given to *Road-Makers in Poetry*, where the class is introduced to some of the finest poems of

Wordsworth and Masefield. From poetry the class turns to science for a month and reviews the beginnings of science and the work of Galileo and Faraday. Then from science we turn to international relations and survey the path that man has followed from the first outreach towards world fellowship to the modern Christian vision of a world brotherhood.

Seven lessons follow on *The Joys of the Road*, dealing with *The Unseen Comrade*, *Fellowship*, *Hope and Striving*, *The Joys of Home*, *City Life*, *Treasured Memories*, and *Leisure*.

In the hands of an intelligent teacher this course ought to be very interesting and helpful.

The course of study published by the same organization for 1932 is also extraordinarily good. It is entitled *Belief and Life*. A brief summary of the divisions of the course shows the topics with which it deals:

- I The Spiritual Nature of Man (five lessons)
- II The God of the Universe (two lessons)
- III God our Father (two lessons)
- IV Our Common Humanity (four lessons)
- V Faith: A Power by Which We Live (four lessons)
- VI Justice (four lessons)
- VII Freedom (five lessons)
- VIII Beauty (nine lessons)
- IX The Quest for Truth (four lessons)
- X Jesus and the Way of Love (five lessons)
- XI The Art of Living Together (eight lessons)

There is at least as much variety in this course as in the one described more fully above. Bible Readings are assigned for each lesson, and book references to valuable literature are given. Each lesson also contains most valuable quotations from dependable authors on the subject treated.

If a leader wishes to do some thinking himself on the pressing questions of modern life, and if he wishes to lead his class to do some thinking with him, he will find either of these courses most valuable as a guide. They may be secured at The Book Store, 281 Fourth Avenue, New York, in cloth binding, for \$1 each.

The Field Department

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

THE DIOCESE OF East Carolina, which will conduct its Every Member Canvass for pledges during the first four weeks of Lent, 1933, is conducting an Every Member Visitation during the two weeks, November 27-December 11. This is in line with the suggestion of the Field Department, that elsewhere in the Church where the canvass was conducted during the period when East Carolina was holding its visitation, the Lenten or pre-Lenten season be devoted to such a visitation.

Although it is too early to report the results of East Carolina's plan, it is not too soon to call attention to the six-point program on which their visitation was based:

I. **WORSHIP.** To impress upon each member of the Church the importance of worship, and to urge regular attendance. Each member to attend at least one service each Sunday.

II. **HOSPITALITY.** To stress the need of hospitality one to another; especially to visitors at our services, and all others in the community not in touch with the Church, its worship, and its work.

III. **PASTORAL.** To make known the urgent need and the great value of individual effort on the part of the members of the Church. Great things have been accomplished through the personal call and the invitation to come, coupled with prayer and continued effort.

IV. **WORK.** To become an active member in at least one of the Church organizations which render such efficient service for Christ and His Church.

V. **INTEREST.** To show interest in and give support to the Church school, the young people's organization, and other agencies of the Church devoted to the instruction and the development of our young people.

VI. **FINANCIAL SUPPORT.** To be systematic in the support of the parish, diocesan, and general Church programs.

A NUMBER OF reports have been received of pre-canvass visitations in the course of which the parish committee made two calls in each home in the parish. The first call in the interest of parish friendliness and education preceded the canvass by two to six weeks. A fine example of this was the Personal Service Canvass conducted in Christ Church, Glendale, Ohio.

ST. PAUL'S CATHEDRAL, Marquette, has transformed its canvass committee into a Parish Progress Committee. The purpose of this committee is:

The purpose of this committee shall be to promote the general welfare of St. Paul's Cathedral parish and especially to develop a spirit of greater friendship among its members, to enlist all of them in its service, to welcome new members, and to carry on its annual Every Member Canvass to finance its activities.

Speakers Bureau

THE REV. CHARLES H. COLLETT, *Secretary*

FOR SEVERAL YEARS the Speakers Bureau has tried to impress upon Church groups that its sole purpose is that of educating the Church in her missionary activities. This is done by means of speakers who are actually engaged in the Church's work. Recently the Speakers Bureau has had intimations that some groups are neglecting to ask for speakers when they would really like them because they have no money with which to give an honorarium to the speaker. This situation ought not to exist. Our speakers go out with the understanding that an honorarium has no place in our plans and purposes. The Speakers Bureau asks only that expenses be paid, if possible.

If any of the readers of THE SPIRIT OF MISSIONS have refrained from asking for a speaker because of lack of funds from which to pay an honorarium we hope that they will rid themselves of that reason and let us serve them.

Department of Publicity

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

ANY GOOD TYPE of stencil duplicating machine is a parish asset of inestimable value. There is slight cause for any parish to be without such a valuable publicity adjunct, since a new type of mimeograph may be had for as little as thirty dollars.

But, given the machine, it needs to be used carefully.

A mimeograph will produce clean, beautiful work. It will print sketches, line drawings, lettering, borders, any embellishment that may be desirable to add attention-value and interest. The process is relatively simple; even a beginner, taking pains, can produce good work. After twenty minutes' instruction, one beginner turned out a parish paper cover including a lettered title and a line-drawing of a church building. He also did a really good cartoon of a choir boy for use as an initial. It required about a half hour to make this stencil. An experienced person could do it in less time.

Poor mimeographing is the result, usually, of carelessness. Uneven impressions are caused by a typewriter ribbon only partially thrown out of the way, by too soft a platen on the typewriter, by uneven touch in stencil-cutting, or by careless inking of hand-inked types of machine.

The Department has made arrangements with the A. B. Dick Company by which it can offer a special service to users of mimeographs. If you are having trouble and seem unable to get good

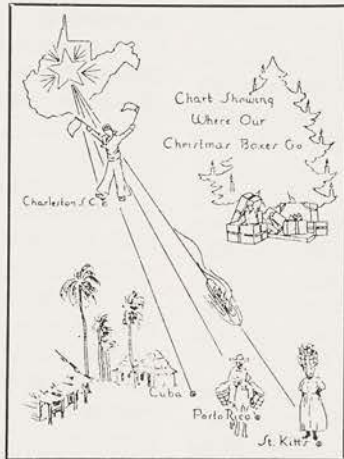
results, send us samples of the work, name and style of machine used, and statement of the difficulty. We will have your problem analyzed and will advise you just what you can do to correct the trouble.

Strive for attractiveness in your mimeographed parish paper. The paper that is clean, readable, attractive, with plenty of margin and white space to display the text, will produce profitable results, while the other kind of paper may be more detrimental than helpful.

The possibilities of the mimeograph are almost limitless. It will produce the local pages of the parish paper; letters from

rector or vestry or parish organizations; Church school, Woman's Auxiliary, and Young People's Fellowship material; index cards, record forms of all kinds, postal card notices and messages, posters, exhibit materials, even letter heads and return-card envelopes. With even a moderate-priced mimeograph, a parish can do practically all its printing at trifling cost. Most of the things now printed by parishes, can be mimeographed just as effectively and at a fraction of the printing cost.

The mimeograph offers a short cut to better parish publicity, without added expense, and probably with a worthwhile saving. Keep your mimeograph machine busy, and make it produce results worthy of your parish and your Church! The Publicity Department will be glad to advise you on mimeograph problems.



A MIMEOGRAPHED POSTER

The original, 8½ by 11 inches, was used in the promotion of Christmas boxes in the Diocese of West Virginia

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

IN *The General Church Program, 1932-1934*, there appears this paragraph:

If the Woman's Auxiliary is to arouse the concern of the women of today, especially the young women, and win them to share in working out a Christian answer to the world's need, it must engage in activities of tremendous significance.

This we believe to be a basic principle in the relationship of the parish Auxiliary to young women. The first step in building such a relationship might well be a straightforward evaluation of the work we are now doing. Are we "engaged in activities of tremendous significance" or are we frittering away our time at petty and uninteresting tasks which seem to have no part in the whole broad concept of the Church's life? Have we even such a concept of the part the Church may take in the life of today? Why do we want young women to join us in this work we are doing? Have we anything to offer them? Have we worthwhile work to give them? What are our motives? Do we want them to help us with heavy burdens and assure an Auxiliary to carry on in the future, or do we realize we must have their youth and joy and fresh viewpoint in working out a Christian answer to the world's need?

If we can satisfy ourselves as to our motives we come to the next step which is to face frankly what we intend to ask them to do. Shall we ask them to wait on tables, prepare luncheons and dinners, make layettes, listen to a few vague programs, and then expect them to be thrilled at the scope of Auxiliary work? Shall we, on the other hand, frankly recognize their ability and not be afraid of it? In a time when children in school are discussing world problems, must we not realize that nothing but a real challenge to their intelligence and faith will interest our young women? Must we not help them to see the need of the world, and then through their belief in God and His

Church, find a real answer to that need?

Perhaps if we are not afraid to trust them, they will lead us into new ways of thought and new expressions of this thought. Together we may be able to explore the possibilities of our parish and community. We can learn to face frankly the problems we find there and plan together to meet them. By our united efforts our Church will come to be a vital force in the community. We will begin to realize as never before the relationship of our Church and community to the whole world and our responsibility for what the world is.

With this background we will be able to work out a program of such tremendous significance that every woman of the parish, young or old, will feel that she must be a part of it. The program will need to be a well balanced one incorporating the elements of worship, study, work, and gifts. It will not be enough for a committee to prepare such a program and present it for immediate use. The program must first become a part of the thinking and planning of the whole group. Their ideas must be incorporated. The entire program may be changed but in the end it will be the product of the thinking of both the committee and the group.

After the first two steps (analyzing the situation, and preparing the program) comes the difficult and important step of carrying through the plans made. This means the cooperation of every officer and member of the group. It means a faithful carrying out of plans, a well worked out time schedule for each individual meeting, a careful presiding officer, planned activity fitting in with the themes chosen.

The last step, as usual, is one of the most important. It is the measuring of results. It means that often through the year we will stop and "take stock." We

THE NATIONAL COUNCIL

will frankly face failures in either worship, study, work, or gifts. At the end of the year we will discuss the whole program and make our findings the basis for next year's program. We will work together for increasingly better results; we will think always of the future.

This method of procedure gives us a framework for building a program of tremendous significance. The details of the program must come from the interests and experiences of the group and the needs that they see in the world around them. *The Woman's Auxiliary in the Life of the Church* (W.A. 49—ten cents) gives in outline form a long list of suggestions of things to do, which will quicken the imagination of our group and offer activities to meet the needs they see. *The Kingdoms of Our Lord* (thirty-five cents) and the *Guide* (twenty-five cents), *The General Church Program* (twenty-five cents), *THE SPIRIT OF MISSIONS*, Church papers, magazines, books all provide material with which to enrich the program.

WORLD DAY OF PRAYER

THE WORLD DAY OF PRAYER will be observed on the first Friday in Lent, March 3. These aids are available:

A Call to Prayer by Ruth Muskrat Bronson, an Indian-American. (For distribution before the day, at the meeting; and for use afterward.) Free.

Program: *Follow Thou Me* by Mrs. C. Chen (2 cents each; \$2.00 a 100).

Children's Program: *Follow Thou Me*, (1 cent each; 50 cents a 100).

A Service of Consecration: *Looking Unto Jesus* by Jean Grigsby Paxton. (For a preparatory meeting of leaders and committee, or for the morning session at an all-day meeting on the day) 5 cents.

Poster, 11 x 17 inches. Same design as cover of program in black and white. (For Church vestibules, offices, and store windows) 5 cents.

These supplies can be ordered from The Book Store, 281 Fourth Avenue, New York, N. Y. Please accompany orders with remittance to cover material desired.

American Church Institute For Negroes

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

HAS THE OKOLONA Industrial School been worth one cent a year to you for the last thirty years? Then bring along thirty cents! If there is no money, bring thirty cents worth of corn, molasses, potatoes, turnips, hay—anything for the table or for live stock—bring these to help on current expenses during the hardest of the thirty years of the school's history."

Such was the invitation to the thirtieth anniversary exercises of the Okolona Industrial School issued to the Negroes in the surrounding country-side. Their response was most hearty, some thirty-five hundred people attending the ceremonies described in the December, 1932, *SPIRIT OF MISSIONS* (page 788).

WALLACE A. BATTLE, recently, has spent several weeks at the Fort Valley School, Fort Valley, Georgia, stimulating interest among the people of his race in supporting the school by a thanksgiving offering. With the principal, H. A. Hunt, students, and other representatives of the school, he held meetings in nearly all the school districts contiguous to Fort Valley in a forty-mile radius. The resulting offering amounted to over sixteen hundred dollars, which, at the prevailing market price, is equivalent to sixty bales of cotton. This is an increase over the offering of last year and everyone at Fort Valley is exceedingly happy.

This winter the school plans to hold public meetings to make known its work and needs throughout the Dioceses of Georgia and Atlanta. Both Dioceses are greatly interested in this plan and are lending every support to its accomplishment.

This same school, through real sacrifice and determination, has succeeded in not only carrying on its work so far this year without debt but in applying \$647.69 out of its current funds towards the reduction of debts accumulated in the past.

The Coöperating Agencies

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

The Church Army

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



FROM WHAT SORT of Church groups does Church Army draw its recruits? Of the class commissioned last month by the Presiding Bishop, six came from Young People's Fellowships (two had been presidents of Y.P.F. groups; one a vice-president of a diocesan Y.P.F.); six had been Church school teachers, one a lay reader, and three were formerly choir members. One of the mission sisters was president of the G.F.S. in her parish. Two of the men have college degrees.

C.A. Training Center at Providence, Rhode Island, has had to be closed for 1933 due to "No Funds," and twenty candidates who normally should constitute the 1933 class of trainees, have to be asked to wait until 1934.

AT THE REQUEST of the Rt. Rev. C. K. Gilbert, Captain George Clarke recently surveyed a ninety-square-mile section of Sullivan County in the Diocese of New York. Eleven families were enrolled in the diocesan correspondence course, four were linked up with a mission church.

Captain F. H. Board is doing similar work in North Carolina. At Trollinwood upwards of a hundred have been enrolled in Sunday school. An evening mission service has an average of eighty attending.



1932 C.A. TRAINEES COMMISSIONED BY THE PRESIDING BISHOP

The Daughters of the King

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



REPORTS CONTINUE to come in, indicating that our annual Corporate Communion on All Saints' Day, was this year more generally observed than previously. It would appear that a new emphasis was laid upon the importance of this corporate act, and with it a sense of a new and greater need of undergirding the every-day life with a deepening of the prayer-life. This year the day was observed as a day of prayer for all Churchwomen, the program of intercessions as arranged by the committee on days of prayer, being followed excepting in dioceses where a program had already been prepared. In the inclusion of prayers for the true aims of the Every Member Canvass, it was felt a real contribution was made toward its success.

ATTENTION IS directed to the new study book selected for 1933, *The Prayer Book Reason Why*, by Nelson R. Boss (forty cents).

Familiarity with the questions and answers in this book, prepares one to respond readily and clearly to inquiries voiced as various contacts are made in calls or chance meetings with girls and women whom chapter members would influence to attend Church services.

Church Mission of Help

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

MH THE CHURCH Welfare Association of Los Angeles, which has recently become an affiliated member of the National Council Church Mission of Help, is doing a most interesting piece of professional case work in the name of the Church. Formed in 1927, when Miriam Van Waters, a Churchwoman, was judge of the Juvenile Court, it has five years of creditable work with problem girls and children behind it.

It was formed, to quote the Rt. Rev. W. Bertrand Stevens, who has been the president of the Board since 1927, "to minister to a special group with certain specific objects in mind:

a. Intensiveness: a case load of not more than fifty for a worker.

b. Specialization: girls of the Episcopal Church and others who might be referred by the Court were chosen as a laboratory group for two reasons; first, that they were not cared for directly by any other agency, and second, because they have sufficient in common to make possible the development of a method.

c. The inclusion of religion in protective and rehabilitation measures.

d. The consideration of all cases by a group of workers, both professional and lay.

e. Family readjustment, where possible.

Since Miss Van Water's removal to Massachusetts, fewer cases have been referred by the Juvenile Court, and more from the clergy, schools, police. One-third of the girls worked with last year were referred by the Episcopal Church.

Elizabeth Cooper, the association's field worker, in addition to her case work duties with the children and girls directly under the care of the association, spends two days a month at the Church Orphanage, giving the institution the benefit of her training and experience in deciding which children shall be admitted, and which may be better cared for in other ways.

The Social Service Department of the diocesan Woman's Auxiliary is sponsoring the association.

Brotherhood of St. Andrew

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

X "ONE OF THE happiest signs of the times in the *Nippon Sei Ko Kwai* is the movement among the young men," said the Bishop of South Tokyo (Samuel Heaslett), in wholeheartedly endorsing the formation of the Japanese Brotherhood of St. Andrew.

Following the example of the American Brotherhood the Japanese movement has inaugurated a nation-wide Corporate Communion on the first Sunday in Advent for the rededication of the manpower of the Japanese Church. The idea has caught the imagination of the Christian youth of Japan who feel that by joining their worship with that of thousands of men and boys in America, they are spreading the knowledge that "there is neither East nor West where men worship before the throne of their Father."

Little groups of Japanese young men scattered over the Empire, making up the backbone of the ten dioceses of the *Nippon Sei Ko Kwai*, made an especial effort to present at the altar rails of their little churches and mission stations on November 27, all the male power of the Japanese Church.

Approximately forty groups in widely separated localities also conducted special services and missions on St. Andrew's Day. In the Kwanto district, composed of the Dioceses of Tokyo, South Tokyo, and North Tokyo, the Corporate Communion in the parishes and mission stations ushered in a four-day mission for young men. The climax was a great mass meeting service in Holy Trinity Church, Tokyo, beginning at six p.m. on St. Andrew's Day and followed by the second national St. Andrew's Day dinner to commemorate the foundation of the Japanese Brotherhood of St. Andrew. A feature of the service was the presentation of the annual thank offering which this year will be used for young men's work in the Kusatsu leper colony.

The Church Periodical Club

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



TWO RATHER special expressions of appreciation recently have come to the C.P.C. The first message is from a retired clergyman whose books and magazines speak to him of friendship as well as of intellectual enjoyment. He characterizes the C.P.C. as "organized thoughtfulness." To anyone who has taken part in the activities of the Club this brief description will be full of meaning. It is just what we want our work to be.

The other good word comes from a girls' school in Japan. The library plays an important part in the school life and additions to its usefulness, magazines regularly and books and pictures irregularly, have made C.P.C. a household word. This is literally true for the three letters are pronounced as one word. Now we learn that this same C.P.C. has become a silent witness to the reality of Christian service and of international friendship possible only in the Name of Christ.

"HOLD UP OUR hands or call us home, but don't send us to the ends of the earth without any equipment." These words, attributed to some colonial bishops of the English Church, suggest one aspect of the work of the Church Periodical Club. It claims no ability to provide large equipment, but it can at times lend a hand and make easier the work of those on the firing line. Every reader of THE SPIRIT OF MISSIONS knows of the wonderful work being done by Dr. Hawkins Jenkins at Sagada, P. I. He needed medical books and journals which have been supplied through the C.P.C. This is what he writes about it:

I feel confident that you would get some pleasure out of seeing where your gift is doing so much to facilitate our efforts and relieve suffering that would not have been relieved as well were it not for these books. This may seem a little exaggerating, but it is truly the state of affairs. In my professional life at home

there were many things which I had never been called upon to do which I have had to do frequently here and if it were not for the guidance of your books these efforts would have met with a far less successful termination.

These books had to be bought new from interest on the endowment fund, a fund built up of many small gifts and legacies. But books from your own shelves are equally useful in opening the way. A rural missionary was provided by his diocesan C.P.C. with quantities of books, enough to establish several small libraries and to distribute as he went from house to house. This is what the Archdeacon wrote to the diocesan director:

I spent a day with Mr. L. and was delighted with the welcome extended to him by isolated families and the place he has come to have in their lives, thanks to you.

Seamen's Church Institute of America

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



THE UNPRECEDENTED amount of unemployment among seamen, due entirely to the falling off in shipping and to the number of ships tied up, has forced many of the local Institutes to create emergency relief programs to provide free beds and two meals a day for destitute seamen.

At Port Arthur the Institute has turned over the entire kitchen and lunch counter to the use of the seamen at the Institute, thus allowing them to provide their own materials and cook their meals.

The Seamen's Church Institute of Philadelphia has been very successful in obtaining gifts of fruits, vegetables, and groceries in sufficient quantities to supply breakfast and supper to approximately 150 seamen each day.

Other Institutes are providing a substantial but simple meal once a day at a cost of ten cents, thus making it possible for seamen with limited funds to maintain their self-respect and not be compelled to beg for food.

THE NATIONAL COUNCIL

The Seamen's Church Institute of New Orleans gives to each seaman sleeping in the Institute coffee and rolls in the morning.

Many Institutes have also created a credit system, known as "relief loans," which provides food and lodging to worthy men with the understanding that the cost of this service is to be repaid by them when they find employment.

Without funds, homeless and friendless and unable to find employment, many thousands of worthy seamen are turning to the Institutes in our American seaports for food and shelter, a friendly hand, and the encouragement so necessary to carry them through this depression.

The Girls' Friendly Society

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



THE JANUARY issue of our magazine, *The Record*, announces its subject, China, by its very appearance; for the cover is gaily printed in Chinese red and yellow and carries a Chinese New Year's message. We hope that the programs and articles which it contains will provide fresh resource material to the new approach which thinking Christian people are making to the subject of missions.

Outstanding among the contributions to this *Record* are those of Chih Meng, Associate Director of the China Institute in America, the Rev. Arthur M. Sherman, Secretary for Missionary Education of the National Council's Department of Religious Education, and Mother Ursula Mary, O.S.A., Superior of the House of the Merciful Saviour, Wuchang, China, toward which the Girls' Friendly Society has pledged \$2,000.

Mr. Meng writes with equal charm a brief, lucid account of the Lytton Report and the situation in regard to Manchuria,* a Key to the Understanding of China, an historical account of the posi-

*This article has been checked by the Foreign Policy Association to insure the fairness and impartiality of its statements.

tion of Chinese women from Mu-Lan of the fifth century to Madame Sun Yat-sen; and a play which is an imaginative fantasy based on a Chinese folk tale.

Mr. Meng is a son of the Old China and an interpreter of the New. His family came originally from Shantung, the birthplace of Meng-Tze (Mencius), 372-289 B.C., who was China's foremost political philosopher. Mr. Meng's grandfather and father were Government officials, and their different positions took them and their families to Peiping and other parts of Manchuria, where Mr. Meng lived for a number of years.

Mr. Meng is a graduate of the Nankai School of Tientsin and of Tsing Hun University of Peiping. In 1919 he helped to organize the student movement which marked the beginning of the organized participation of Chinese students in their national affairs. He has lectured extensively in this country, recent lectures having been given at the Institute of Politics, Williamstown, Massachusetts, and at meetings of the Foreign Policy Association. He is the author of *China Speaks on the Conflict between China and Japan*, published by the Macmillan Company last April.

In *New Wine in Old Bottles—What is Happening in China Today*, Dr. Sherman accomplishes the difficult task of surveying in brief space China's cultural and political past with a view to understanding the present situation.

An attempt is made to interpret the widely discussed report of the Laymen's Foreign Missions Inquiry which last year made a critical evaluation of missions in the Orient. Mrs. Harper Sibley, a member of the commission, granted The Girls' Friendly Society a special interview regarding the commission's report and her experiences in China. Brief sketches of Mrs. Sibley's experiences will be included.

In addition, there are glimpses of Chinese life today, lists of books and handcraft materials, and guides to planning programs on China. Copies of this issue of *The Record* may be ordered from the national office at twenty cents a copy.

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

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

THE RT. REV. JAMES DEWOLF PERRY, D.D. *President* LEWIS B. FRANKLIN, D.C.L. *Second Vice-Pres. and Treas.*
THE RT. REV. H. L. BURLISON, D.D. *First Vice-President* MR. CHARLES A. TOMPKINS *Assistant Treasurer*
*THE REV. FRANKLIN J. CLARK *Secretary*

Elected by General Convention, Terms Expire in 1934

THE RT. REV. H. ST. GEORGE TUCKER, D.D. HON. PHILIP S. PARKER
THE RT. REV. WARREN L. ROGERS, D.D. COL. WM. C. PROCTER
THE REV. W. H. MILTON, D.D. MR. WILLIAM G. PETERKIN
THE VERY REV. BENJAMIN D. DAGWELL

Elected by General Convention, Terms Expire in 1937

THE RT. REV. ERNEST M. STIRES, D.D. MR. HARPER SIBLEY
THE RT. REV. GEORGE CRAIG STEWART, D.D. MR. Z. C. PATTEN
THE REV. H. PERCY SILVER, D.D. MR. JOHN S. NEWBOLD
THE REV. KARL M. BLOCK, D.D. HON. WILLIAM R. CASTLE, JR.

Elected by the Provinces for Three Years

I THE RT. REV. HENRY K. SHERRILL, D.D. V THE RT. REV. J. M. FRANCIS, D.D.
II MR. WALTER KIDDE VI THE REV. A. E. KNICKERBOCKER, D.D.
III THE RT. REV. FRANCIS M. TAITT, S.T.D. VII THE REV. CLAUDE W. SPROUSE
IV THE RT. REV. EDWIN A. PENICK, D.D. VIII THE RT. REV. L. C. SANFORD, D.D.

Departments of the National Council

DIVISION I

THE RT. REV. H. L. BURLISON, D.D. *First Vice-President*

DOMESTIC MISSIONS

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

FOREIGN MISSIONS

JOHN W. WOOD, D.C.L. *Executive Secretary*
THE REV. A. B. PARSON *Assistant Secretary*
Latin America

RELIGIOUS EDUCATION

THE REV. JOHN W. SUTER, JR. *Executive Secretary*
†THE REV. D. A. MCGREGOR, PH.D. *Adult Education*
THE REV. A. M. SHERMAN, S.T.D. *Missionary Education*
College Work
MISS MABEL LEE COOPER *Teacher Training*
DEACONESS FRANCES R. EDWARDS *Child Study*
MISS MILDRED HEWITT *Church Schools*

CHRISTIAN SOCIAL SERVICE

THE REV. C. RANKIN BARNES *Executive Secretary*
THE REV. GOODRICH R. FENNER *Secretary for Rural Work*
‡MR. SPENCER MILLER, JR. *Consultant, Indust. Relations*

DIVISION II

LEWIS B. FRANKLIN, D.C.L. *Second Vice-President*

FINANCE

LEWIS B. FRANKLIN, D.C.L. *Executive Sec'y. and Treas.*
MR. CHARLES A. TOMPKINS *Assistant Treasurer*
MR. FRANK A. ZUBROD *Cashier*

PUBLICITY

THE REV. G. WARFIELD HOBBS *Executive Secretary*
Acting Editorial Secretary, Editor, THE SPIRIT OF MISSIONS
MR. WILLIAM HOSTER *Director, News Bureau*
THE REV. JOHN W. IRWIN *Assistant Secretary*
MR. W. E. LEIDT, *Associate Editor, SPIRIT OF MISSIONS*
MISS GLADYS WOLCOTT BARNES *Church Publications*
MR. C. J. FLEISCHMAN *Business Manager*

FIELD

THE REV. B. H. REINHEIMER, D.D. *Executive Secretary*
THE REV. ROBERT W. PATTON, D.D. *Field Director*
THE REV. C. H. COLLETT
Corresponding Secretary and Secretary, Speakers Bureau
THE REV. DAVID R. COVELL *General Secretary*
THE REV. F. P. HOUGHTON *General Secretary*
THE REV. R. W. TRAPNELL, D.D. *General Secretary*
THE REV. ERIC M. TASMAN *General Secretary*

Advisory Commission on Ecclesiastical Relations

Functions directly under the Presiding Bishop

The Rev. William C. Emhardt, S.T.D., Counselor The Rev. Robert F. Lau, D.D., Vice-Counselor

The Woman's Auxiliary to the National Council

MISS GRACE LINDLEY *Executive Secretary* MISS MARGARET I. MARSTON *Educational Secretary*
MISS EDNA B. BEARDSLEY *Assistant Secretary* MRS. T. K. WADE *Supply Secretary*
‡MISS ADELAIDE T. CASE, PH.D. *Educational Adviser* MISS ELLEN I. FLANDERS *Office Secretary*

Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.
Telephone number for all Departments, Gramercy 5-3012 Cable address—Fenalong, New York

*Transportation Bureau and Supply Bureau under the direction of the Secretary of the Council. Mr. Wallace E. Smith, Assistant. The Secretary is also Custodian of the Archives. †Part-time

A NEW BOOK by the Rev. H. F. B. MACKAY

STUDIES IN THE MINISTRY OF OUR LORD

First Series

The life and ministry of our Lord as revealed to the writer from a close study of the four Gospels. The door is opened for us to go back with the author to the old Jerusalem with all its wealth and gaiety, its interesting history, politics, and social customs. We rub elbows with familiar characters who become real people, not shadowy phantoms of the past. But above all, and through all, we are brought into personal contact with the intimate fellowship of our Lord and His disciples and learn the great lessons which show us clearly what He would have us do today to bring about the Kingdom of God on earth. \$2.00

MOREHOUSE PUBLISHING CO.,

MILWAUKEE, WIS.

The Spirit of Missions \$1.75 and a \$1.50 Book for \$1.75

By special arrangement we are able to make a surprisingly attractive offer for THE SPIRIT OF MISSIONS and *The Young Revolutionist*, a book by the author of the Pulitzer Prize winner, *The Good Earth*. In it Mrs. Buck portrays Chinese youth today with the same skill with which she pictured the Chinese family in her earlier book. It is specially useful in connection with the missionary study topic of China. The regular price of the book is \$1.50. With a *new* subscription to THE SPIRIT OF MISSIONS, total value is \$2.50. Magazine and book may be sent to different addresses.

Special Offer for Limited Time Only, \$1.75

----- MAIL THIS COUPON NOW -----

THE SPIRIT OF MISSIONS
281 Fourth Avenue, New York, N. Y.

Enclosed is \$1.75. Send me a copy (postpaid) of *The Young Revolutionist* by Pearl S. Buck, and enter a NEW subscription for THE SPIRIT OF MISSIONS for one year, beginning with the current number, to be sent to:

Name

Local Address

Town State

Press of Thomas J. Griffiths Sons, Inc., Utica, N. Y.

Copyright 2022. Domestic and Foreign Missionary Society. Permission required for reuse and publication.

Greater Than Ever Before Is the Need for a Record-breaking LENTEN OFFERING

IT MAY BE MORE difficult this year too. But the children of the Church can be depended upon to do their utmost to assure that in this trying year, their gifts to the Church's missionary work will be sacrificially generous.

Many children will have less to give, but for that reason they will be more eager to earn. That is why the annual offer of THE SPIRIT OF MISSIONS to cooperate with the Church schools is of unusual significance and importance.

THE SPIRIT OF MISSIONS for March will be the special Lenten Offering number. Church school children may earn money for their Offering by selling copies of this number, and by securing yearly subscriptions.

Copies of this issue may be ordered at five cents each, to be sold for ten cents, the profit to be used for the Offering. Commissions are also offered on annual subscriptions taken at One Dollar a year.

THE EDITION OF THE LENTEN OFFERING NUMBER IS LIMITED TO
THE QUANTITY ORDERED IN ADVANCE. TO AVOID DIS-
APPOINTMENT, SEND YOUR ORDER NOW.

Special terms for single copies, offered on this issue only

1. As many copies as required may be ordered at 5 cents each.
2. Credit cannot be allowed for unsold copies.
3. Remittance should accompany orders for less than 30 copies.
4. Accounts are payable by May 1, 1933.

- - - - - ORDER BLANK - - - - -

THE SPIRIT OF MISSIONS1933
281 Fourth Avenue, New York

Send to the address below.....copies of the Lenten Offering (MARCH)
Number of THE SPIRIT OF MISSIONS at five cents per copy, for which find enclosed \$.....

Send to

Local Address.....

Town..... State.....

Ordered by.....
Official position.....

Send bill to.....