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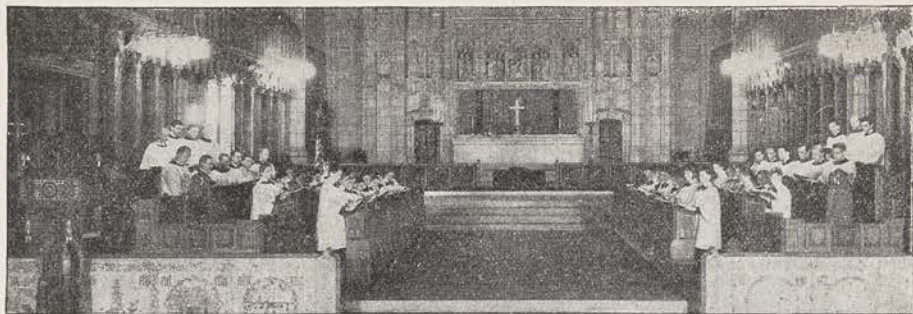
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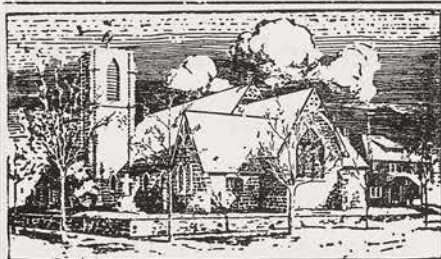
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THIS ISSUE FROM COVER TO COVER

1. Identify briefly George Van B. Shriver; George Francis Graham Brown; R. M. Kirby-Smith; William C. Claiborne; S. C. Hwang; Frank S. Persons; Toyohiko Kagawa; C. E. B. Nobes; Thomas Jesse Jones; and Martin Firth.
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The Spirit of Missions

WILLIAM E. LEIDT
Associate Editor

THE REV. G. WARFIELD HOBBS
Editor

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Retired

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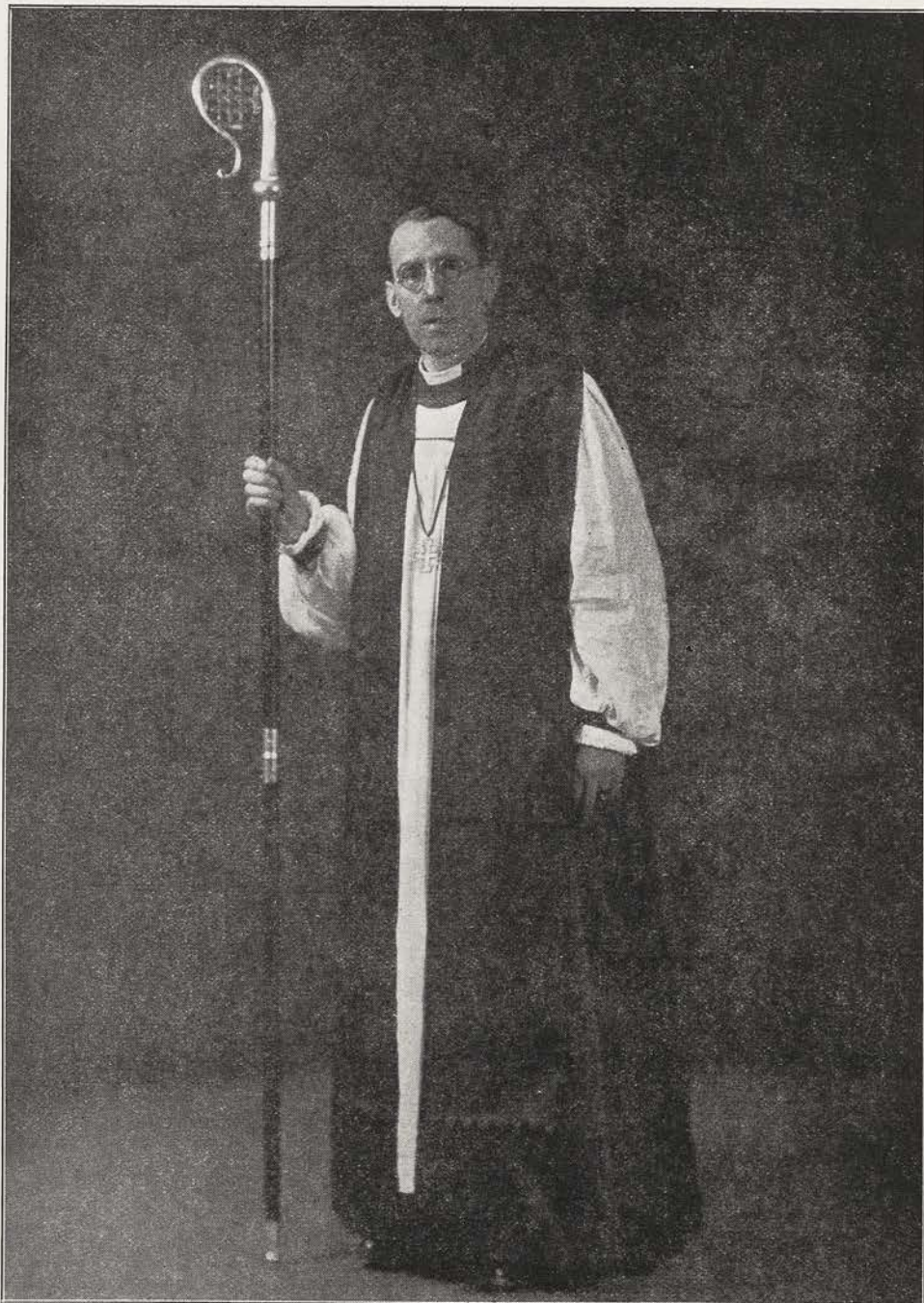
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APRIL
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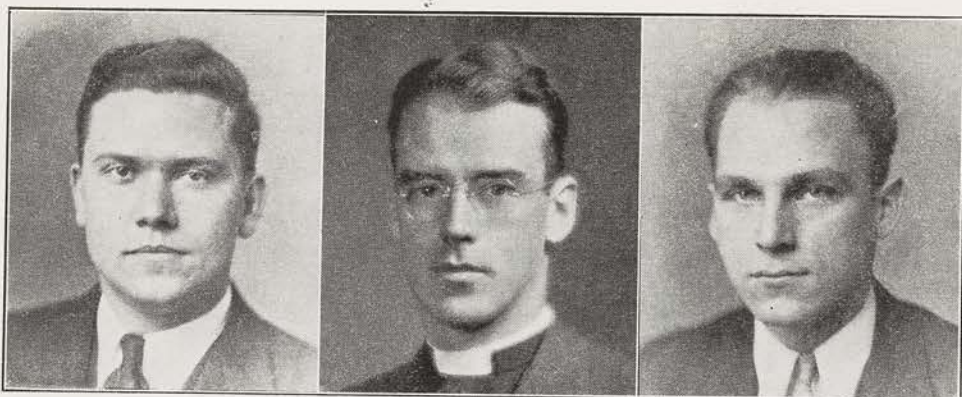
THE recent appointment by the National Council of the Rev. GEORGE VAN BIBBER SHRIVER as our first missionary to India marks a milestone in the missionary life of our Church.

Sixty years ago there came faintly from India a call for help. As the years passed this call was repeated, growing ever louder and more imperative until in 1930, with the establishment of the Church in India, Burma, and Ceylon, as an independent body but integral part of the world-wide Anglican Communion, the call was insistent (see THE SPIRIT OF MISSIONS, June, 1931, page 373). The next year, General Convention, believing "that this call should have an early and favorable response" authorized the inauguration of work in the Diocese of Dornakal, India, when sufficient financial support outside the Budget could be secured to carry it on for a trial period of three years. (See THE SPIRIT OF MISSIONS, November, 1931, page 725.)

Now friends eager to see this important step taken have given a sum sufficient to provide the expenses of the first year, which, of course, will be the most costly year of Mr. Shriver's first term of service. But the Committee on India is confident that once the work has actually begun all necessary support will be provided. A careful estimate shows that the budget for five years will be \$10,020 or an average of \$2,004 a year.

Mr. Shriver, who is at present studying at the Kennedy School of Missions, Hartford, Connecticut, in final preparation for his new work, is a graduate of the Calvert School, Baltimore, Maryland, and Johns Hopkins University, from which he graduated in mechanical engineering.

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OUR NEW REPRESENTATIVES IN INDIA AND BRAZIL
The Rev. George Van B. Shriver (center), who will soon go to India. Raymond E. Fuessle (left) and Martin S. Firth (right), who go to Brazil

During the ensuing six years while pursuing his profession with a large concern of machinery manufacturers, he increasingly felt a call to the ministry. Accordingly, in 1929, he gave up engineering to study for Holy Orders in the Episcopal Theological School, Cambridge, Massachusetts, from which he was graduated in 1932.

The significance of the step which our Church is now taking in beginning work in India cannot be overestimated. The Metropolitan of Calcutta and the Bishop of Dornakal have both expressed their own thankfulness that our Church is willing to cooperate with them in the work in southern India. (See THE SPIRIT OF MISSIONS, March, 1932, page 178, 181.)

The whole Church we are sure will rejoice in this momentous step and will follow prayerfully the completion of Mr. Shriver's preparation and his sailing for India, which, it is expected, will take place some time this summer.

REINFORCEMENTS FOR BRAZIL

THE NEED IN BRAZIL whence the Church has sent no ordained missionary in six years has been forcibly brought within recent months to the attention of the students of the Theological Seminary in Virginia by the presence among them of two Brazilians, the Rev. Jesse Appel, and the Rev. Orlando Baptista. Two members of this year's graduating class, MARTIN S. FIRTH and RAYMOND E. FUESSELE, responding to this influence volunteered for service and have been appointed. The particular fitness of these appointments will be apparent when it is recalled that the foundation of our work in Brazil and much of its leadership has come from this Seminary.

Mr. Firth, a member of All Saints' Church, Worcester, Massachusetts, was graduated from Hobart College in 1930. While an undergraduate he was deeply interested in the development of the work of the Church in college and university, and particularly in the organization and presentation of the Student Lenten Offering. In going to Brazil he demonstrates that the offer of one's life is the completion of the spirit that must lie behind the continued offering of possessions for missionary work.

Mr. Fuessle is a graduate of New York University, Class of 1930. Although both his grandfather and his father were ministers of another communion, his father being

OUR FIRST MISSIONARY TO INDIA NAMED

pastor of St. Paul's Methodist Church, Brooklyn, he became interested in the Episcopal Church through attendance, first, at the Church of the Ascension, New York, and later at Grace Church, Jamaica, Long Island, and St. George's Church, New York.

OTHER MISSIONARY APPOINTMENTS

IN ACCORD WITH THE present ruling under which only exceptional emergency appointments are approved, the National Council at its February meeting made no others except those of the Rev. WARREN R. FENN for Alaska; VIVIAN G. SHRIVER, dietitian for St. Luke's Hospital, Tokyo; and the Rev. H. A. SIMMONDS for Liberia.

During Mr. Fenn's student days at Nashotah House he gave evidence of his interest in the Church's Mission by devoting his summers first to work in South Dakota, and later in Skagway, Alaska. Following his graduation he served temporarily at Juneau and Fairbanks and at present is at Anvik during the furlough of the Rev. H. H. Chapman. Later he will go to All Saints' Church, Anchorage.

Miss Shriver is a graduate of Oregon State College where she majored in home economics (and where she was very active in an official capacity in the work of the Y.W.C.A.). She completed her student dietetics internship at the Methodist Hospital of Southern California in Los Angeles and later became assistant dietitian at the same hospital. For the past two years she has been head dietitian at the Queen's Hospital, Honolulu, where her teaching experience with Japanese and Chinese girls has been an excellent preparation for service in the Far East.

Mr. Simmonds was graduated from St. Stephen's College in 1924; and in 1927, after he had received his degree from the General Theological Seminary, went to Liberia with the Order of the Holy Cross. He has since been associated with St. John's School for boys at Cape Mount. He is especially interested in industrial work; has made a study of brick making, with a view to utilizing the knowledge for buildings for school and church use in Liberia, and is adept in instruction in manual arts and trades and in adapting them to mission use and to native life.

THIS is a time for us to look beyond the financial problems absorbing our attention and to see their spiritual implications. The outcome of our present effort must be found in a full realization and faithful administration of our Christian heritage. We are heirs to a Kingdom, witnesses to One whose power is supreme. It is He to whom mankind at last shall turn. Under the stress of material want the souls of men are growing conscious of a need which only Christ can satisfy; the fear which has clutched men's hearts can be dispelled only by the confidence which faith in Christ inspires; among the ruins of human institutions the Church of Christ shall stand impregnable, the enduring hope of the world.—THE PRESIDING BISHOP in a statement made in Chicago, en route to the Orient.

Seminarians Plan Kansas Rural Mission

General Seminary Missionary Society aroused
by unchurched condition of vast country
areas will soon support work at Hays, Kansas

By the Rev. Goodrich R. Fenner

Secretary for Rural Work, Department of Christian Social Service

"THE CENTER OF Church population is east of Harrisburg, Pennsylvania. This astounding fact should bring home the crying need of the Church for consecrated missionary work in the West. There are vast areas wholly unchurched, or acquainted only with a form of Christianity which fails to answer their needs."

This statement made in a bulletin of the Missionary Society of the General Theological Seminary, New York, so aroused the seminarians to the need for missionary work in rural areas that the Missionary Society formulated plans to establish next September an Associate Rural Mission at Hays, Kansas, in the Missionary District of Salina. The students worked on the plan for more than a year; bishops were interviewed and data gathered, until now the plans are finished and it is proposed to center the mission in Salina.

The mission will be directed by a priest furnished by the Missionary District of Salina, assisted by two curates supported by the seminary students through their missionary giving. The director will be a man with several years' successful experience in rural work while the two curates will be sent from the graduating class of the seminary and will be expected to serve three years.

The seminarians have guaranteed the support of the mission for only three years, expecting that at the end of that period the mission will be self-supporting, thereby releasing their funds for a second mission in another missionary district or diocese. They will, of course, continue to supply the curate personnel for the mission.

Seven men from the present senior class volunteered for the new work. As a consequence, the Bishop of Salina, the Rt. Rev. Robert H. Mize, had a difficult time in limiting his choice to two men. He said:

I have never had to go through such an ordeal. They are all such splendid, earnest, and attractive fellows that I am resentful of a circumstance that compels me to limit myself to only two of them. I wish I could have them all.

The two chosen are Herbert D. Crandall of Burlington, Vermont, and George C. Wyatt, jr., of Brooklyn, New York.

The area of the associate mission's operations will be Ellis and Trego Counties, with headquarters at Hays, in Ellis County. Hays, with its population of five thousand people, is the distributing point for the great agricultural areas surrounding it and the seat of Kansas State College. Within a radius of sixty miles there are thirty thousand people among whom less than two hundred are communicants of the Church. Scattered throughout these rural areas are groups of English immigrants who are sorely in want of the ministrations of the Church, and there are also several large unchurched groups.

This is a long step forward in equipping young priests for service in the rural ministry. It constitutes an excellent post-graduate course in what increasingly should come to be a highly specialized ministry; it offers the same kind of guidance to men choosing the rural ministry as their field of labor as the young city worker receives under the guidance of the rector of a city parish.

"Yes, It Is Good to Become Christian"

Pioneer visit to Luzon mountain *ilis* introducing Christianity where it was hitherto almost unknown shows that the Igorots want Christ

By the Rev. Clifford E. Barry Nobes

Mission of St. Mary the Virgin, Sagada, Philippine Islands

ALTHOUGH he has been in the Philippine Islands but a short time, Mr. Nobes already has demonstrated a peculiar aptitude for pastoral work among the mountain people of northern Luzon.

Writing recently in the *Diocesan Chronicle* he said:

"As a student in seminary, I took a course in pastoral theology which purported to tell the how, what, and why of parish visiting. At the time, I was minister-in-charge of a small mission. The course, I then thought, was very helpful, but in recent months I have come to revise my estimate. As I look through the notes I so diligently took, I do not find a single helpful hint on how to climb a hill several thousand yards in length, or what to do when a dog of the parishioner on whom one is calling defies one to step into the yard, or how to convince a parishioner that his child is more likely to get well if he brings it in to the dispensary than if he offers sacrifices on its behalf to the evil spirits. But then, I dare say that the advice

given in the course was never meant to apply to one whose parish visiting is done in the mountain villages of Luzon.

"I have done parish visiting on Long Island, and I have done the equivalent thereof in Luzon. Of the two, I infinitely prefer the latter! True, it is far less wearing to jump into a car and dash from house to house than it is to mount one's not-so-trusty steed and canter along a mountain ledge (that for some unknown reason has been called a road), or to put on one's hob-nail boots and climb up and down (one never walks on the level for any considerable distance in these parts) in order to reach one's parishioners, but anyone who knows the beauty of the Igorot country is bound to agree that paying calls on Christians out here is far more satisfying."

How satisfying is more than apparent in this article, which is Mr. Nobes' first contribution to *THE SPIRIT OF MISSIONS*. Our readers, we are sure, will second the Editors' hopes that many more will come from his pen.

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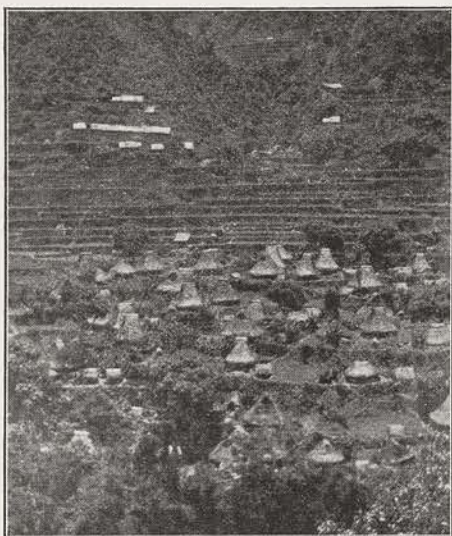
IT WILL BE a long time before I have as interesting a week as the recent one when I went on a four-day trip into a remote part of the Mountain Province, visiting *ilis* (towns) never before visited by Americans, and introducing Christianity into places where hitherto it had been practically unknown.

Some months ago in response to a request from the leading men of Katingan, the Rev. Vincent H. Gowen made an exploratory twenty-four-hour trip into this region. Now I was to follow-up with a longer trip. Accordingly, accompanied by Eduardo, our best native worker, and four Besao school boys familiar with that region, who were to act as *cargadores*, I set off on foot for Tambuon.

The Igorots say that the trail to Tambuon is the worst in this part of the Province. (But going to Tambuon is

not quite as bad as returning.) The path follows the ridge of a bare hill before it begins its winding descent of a long steep hill to the Agaoa (Aga-wa) River. It was once a beautiful pine-clad mountain but the Igorots have long since cut down every tree and have done nothing to reforest it, leaving the trail barren with absolutely no protection for the traveler from the rays of the tropical sun. The descent took more than an hour but at the bottom we quickly forgot the difficulty of the trip in a half-hour of swimming. In the dry season the river is little more than a brook, with one or two places at which it broadens out into a pond. In the rainy season, it becomes a torrent. Once before I swam there. Then I had to guard against knocking my knees against the rocky bottom, but this time the danger lay

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ALAB: A BONTOC OUTSTATION
A typical *ili* showing the mountainous character of northern Luzon

rather in being swept downstream by the swirling water.

An indication of the security of American rule appeared while we were splashing about. A man approached and by his head basket we recognized him to be a Fidelesan. Before America took over the Islands, the Fidelesan people, akin to the Bontocs, were the most bitter enemies of the Besaos Igorots. In fact, as we trudged along the trails over there, I was often able to see the trail on the opposite side of the ravine which the Fidelesan and Bontoc warriors followed on their frequent head-hunting raids into the country of the Besaos. This man was clad only in a g-string and basket hat, with a bolo tucked into the g-string, and so it took no more than a fraction of a minute for him to divest himself of his few clothes and to jump in with us. Eduardo, a Sagada boy (and Sagada was once at enmity with both Besao and Fidelesan-Bontoc), laughingly remarked that if it were not for the teaching of Christianity that has so altered the lives of people up here, the man would be in great danger of losing his head. The Fidelesan laughed and agreed.

Refreshed by our swim, we started on

the long gruelling climb to Tambuon. On this side of the river, the trail was just as uncomfortably hot as it had been on the Besao side. Only at great distances apart were there shady spots. We had left Besao at a fairly early hour, in order to avoid the heat of the day and so that we might reach Tambuon before the inevitable afternoon rains, but we soon realized that although our second hope was to be realized, our first most certainly was not. Far across the ravine we could see the pine-clad slopes of the forests surrounding the towns that we expected to visit during the next few days. How we did long for them! Eventually, at about one o'clock we arrived at Tambuon.

Tambuon has a character all its own. It clings to the sides of a hill, and an abundance of banana trees in the town gives it an appearance that few other *ilis* have. The entrance to the town, from the direction of our approach, lies at the very top of the town. Far down on the hillside, on a leveled-off piece of land, squats the little hut which the mission has built for a schoolhouse. The teacher-catechist had not been expecting us, and so he had turned the house over to the people of the town for use as a storage place for the newly harvested rice. A good bit of it eventually would be his, as the people of the town pay his salary in unpounded rice.

After we had rested a bit, Eduardo suggested to Fruto, our teacher-catechist, that they had better start for Dandanak, a nearby *ili*, from which a few people come for our services in Tambuon. I heard one of the boys say that the Americans are always too tired after the long hike to climb up to Dandanak, and while he was speaking the truth, it nettled me a bit to hear it. The last time I went to Tambuon I rested while the boys went up to Dandanak. This time I would have liked to have done the same, but I decided that if they could do it, so, too, could I. The rain having started, we wrapped our rubber ponchos around us and set off.

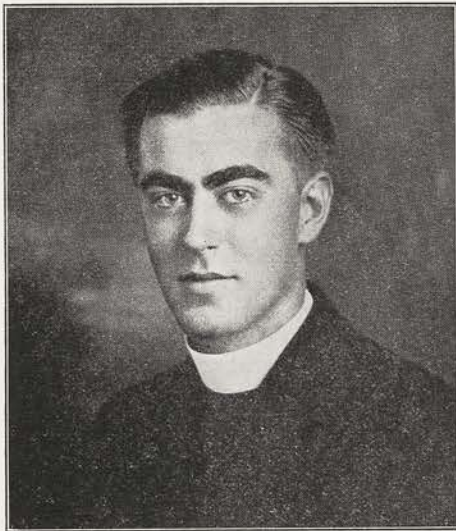
“YES, IT IS GOOD TO BECOME CHRISTIAN”

Tambuon, as I have said, lies on the side of a hill. A good bit below, runs another branch of the Besao River. A steep hill rises on the other side and perched right on top is Dandanak.

About a third of the way up, and a little to the north of the main trail, lies the tiny town of Ilian, one of those aggravating towns that have grown up within the past few years. In the old days small settlements were practically unknown, because of the danger of enemy raids, but recently the people have been founding more and more tiny places, in order to be closer to their rice fields. Ilian has no more than ten houses with a population of about fifty, of whom five are Christian. As no priest has ever been there, I thought it worthwhile to make the detour. As luck would have it, the only adults in the town were a Christian man and his wife. The neighbors had gone out to harvest, leaving them to watch the town. We talked together a short while and asked them to pass our message on to their friends. Then on to Dandanak!

Here too, most of the people were off in the fields. One of the old men who had been imbibing a considerable amount of *tapuy*, the native rice-wine, appointed himself chief guide and escorted us around the town. Wherever we found people, we talked to them about Baptism and the Holy Communion to be celebrated at Tambuon the next day. Some of the people of Dandanak are on our rolls, but very few in proportion to the total population.

As I sat in the *dapay* (meeting place) talking to the old men, I was struck by the beauty of the surrounding country. To the west rose the blue peaks of the Ilocos mountains, with Mt. Tila and Tila Pass clearly visible. To the east were the crumpled hills of the Corderilla Central Mountains. In the north, more of these mountains heavily wooded and with but few *ilis*, in sharp contrast to those in the east, *ilis* that have never been visited. To the south there was another range hiding the great fertile valley where nestle Tadian, Mazla, Lubon, Sumadel,



THE REV. C. E. B. NOBES
Finds that visiting Christians in the Igorot country is a most satisfying job

and a few other towns, in which we have chapels. High up on the southern range we could see Bana-ao and Katingan, which we expected to visit the next day.

We went to Dandanak empty-handed. We returned laden with pineapples and eggs. Almost everyone we saw ran off to fetch a gift before we left. As one of them explained, “We have nothing to give the *Apo Padi* (Sir Father), but we want him to take what little we can give so that he will understand that we appreciate his visit to our poor town.” Even those who are not Christians constantly express thanks, in word or in deed, for the many mission enterprises that have made life more abundant for them. Their children are welcomed in our schools, they themselves come to the dispensary for treatment, and the priests sometimes serve to protect their interests in land questions that arise. It was late in the afternoon when we finally started the steep descent to the river.

The next morning I celebrated the Holy Communion at an improvised outdoor altar, it being perfectly futile to try to squeeze the people into the schoolhouse. Some time very soon we shall have to seek funds for a decent chapel. We had

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a good attendance (about 150) considering that it was harvest time and our small list of communicants. After the Communion I baptized three adults, including a venerable old patriarch, a leading townsman, and seven children.

Our next port of call was Bana-ao on the opposite side of a deep valley, and well up the hill. Leaving the school grounds, we climbed up through the *ili* to the trail that led down to the river. Then the climb to Bana-ao was a repetition of that to Tambuon, up along an unshaded trail, zigzagging back and forth to gain elevation. Dandanak had seemed lofty the day before. We were soon up equally high, though on a different hill, and our climb was not over. Looking down into the valley we could see three streams converging at a point just below us. At different times during our four-day expedition, we crossed each one of those in different places.

Properly speaking, Bana-ao consists of three little towns, Bana-ao being the first we reached; Panabungan, the site of the Government school; and Laylaya.

I spent the afternoon with Eduardo, making house-to-house calls. We were received royally, and soon found that the town of Bana-ao proper was sufficiently large to take all our time. The people told us on all sides how happy they were that at last the Anglican priests were paying attention to them. We crawled into house after house, squatted on the floors, and talked to the people. In every house we were offered wine, and in every house I refused. When they learned that I did not like their drink, they offered me mangoes and eggs instead.

We had several interesting experiences while wandering around the town:

One old man stopped us and asked us whether we were going to teach about *Apo Dios* (Lord God).

We said we were.

He hesitated a moment and said: "I would like to be a Christian, because I know that the Christian religion is better than ours, but must I give up all the Igorot customs if I become one?"

We explained that only religious and

ethical customs that were at variance with Christianity had to be discarded. He pondered over that for a bit and then said that he liked his *canaos* (sacrificial feasts at which there is much dancing and singing) too well to surrender them. I told him that Christian Igorots still hold *canaos*, but that they have deleted from them the prayers to the *anitus* and to Lomawig and, instead, pray to God. That pleased him. He said that he would think things over and let us know about it the next time.

We discovered that more than half the school boys and most of the babies were unbaptized. Some of the older people who have immigrated from other towns, and a few of the young men who were formerly students at St. James' Mission School in Besao, were members of our Church. A fair number were Aglipianos (members of the schismatic and now Unitarian Aglipiano National Church). Aglipay himself once traveled through these parts. He later entrusted his converts to underlings, but now, no one comes to tend the people. They nickname the Aglipiano "priests," *Padi Peseta* (Father Twenty Centavos) because of the fact that the Aglipiano preachers charge twenty centavos for a baptism. (It is our custom to baptize conditionally all Aglipianos except those whom we know to have been baptized by Aglipay himself. That is necessary as many of the men who baptized for the Aglipay schism were not above tampering with the sacramental baptismal formula, and who often baptized people *en masse*, taking no care to administer the sacrament individually.)

That evening a good many school boys turned up to have us register them for Baptism. The next morning we transferred all the benches from the school building to the field outside, found a few planks and chairs, and began putting our "church" together. During the Communion service I gave the people a long instruction on the Christian doctrine of God and Baptism. Later I baptized forty-three and was told that there would be an equal number next time.

"YES, IT IS GOOD TO BECOME CHRISTIAN"

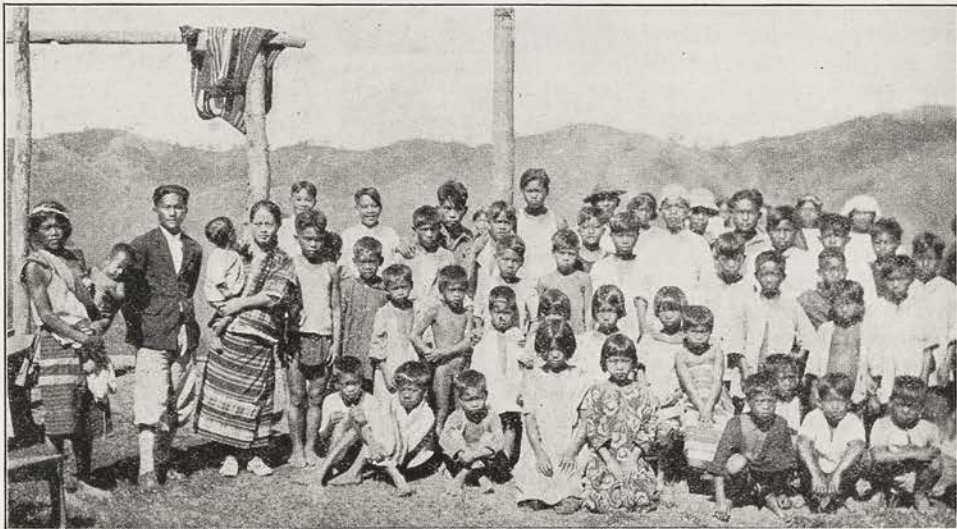
But what sort of preparation do we give the people before Baptism? Long experience among these people has demonstrated that it is safe to give them but a sketch of the Christian religion, explaining the Creed, giving them a brief idea of what is expected of them, and then telling them that they must be thoroughly instructed before Confirmation. Before Confirmation, they are given a complete series of instructions on the Christian religion. The faithfulness of those who have been baptized after such hasty preparation in attending later instructions is a sufficient commendation of the system. Of course, it might be a dangerous method among a different type of people, but of that I cannot speak.

Katingan, about an hour away from Bana-ao, has offered us all the lumber, and a fine site on which to construct a chapel, and this despite the fact that until I visited them, many had never attended a service and but thirty of their 250 people are Christians.

The walk to Katingan is a beautiful one. It is a climb, of course. The approach to the town is through a thicket of pines, one of the few remaining forests in the region. Katingan, like Tambuon,

is distinctive; but whereas Tambuon boasts of the abundance of its banana trees, Katingan's claim lies in its sugar cane fields. There is hardly a level spot in the town. A crevasse in the hill, dividing the town squarely in two, is the passageway for a tumbling mountain stream. The only level place of any size is occupied by the stone *dapay* and the boys' dormitory. We made our way to the *dapay* (near the top of the town), climbing up the unevenly rock-paved path, and rested there before lunch.

While we were eating at the house of one of our *cargadores*, a delegation of the important men of the town called on us. They were anxious to know about the construction of the church. I told them that we would be unable to do more than furnish the carpenter and the nails. They would have to supply the labor and the roof. That was perfectly satisfactory to them. Then I told them that it was pointless to build a chapel unless we had some assurance that we would have Christians to fill it. Again they agreed. At that I suggested that inasmuch as they were the important men of the town, they ought to set the example and be baptized the next morning.



AT BANA-AO MR. NOBES BAPTIZED FORTY-THREE PERSONS

This *ili* has a nucleus of Christians, people who have migrated from other towns, or who were formerly students in our mission schools. The teacher (left), a Benguet Igorot, is a product of Easter School

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"*Wen, Padi, mabalin*" (Yes, Father, it can be done).

It sounded too easy. I have not been long in this field, but I have run into too many cases of old men agreeing that Baptism is a very fine thing and then later learning that they really meant that it was a very fine thing for their children. There was nothing to do but wait and see, and in the meanwhile to give them informal instructions as the opportunity presented itself. Then we went to look at the site for the chapel. It is a fairly level field, now under sugar cane cultivation, measuring about one hundred by thirty-five feet. Two houses stand on the property, one at either end, but the owner assured me that they would gladly destroy these so that we might have a roomy setting for the chapel. I tried to visualize the chapel, and at once discovered that something would be lacking. There would be no room for the *Campo Santo*. Behind the plot there arises a small bluff, uncultivated on the top. I asked who owned that land.

"*Kwan si Apo Dios*" (God is the owner).

"I am sure that God will let us use it for a burial field."

But the men wanted to know what was wrong with Katingan's present place of interment. There are at least two things against that. The first is that pagan burial services would still be carried on in it (we cannot hope to convert everyone in the town), and the second is that it is inconveniently located. I explained this to the old men, and then, when they still looked a bit doubtful, I told them that before we would engage to Christianize that town we had to have their assurance that we would have their full coöpera-

tion. Almost at once they all sang out, "*Mabalin, mabalin!*" That being settled, I started on my tour of the houses.

Now a torrential rain began. But one cannot go to Katingan every day in the week, and we proceeded with our plans.

At every door we called out "*Ay mabalin ay song-gepkami?*" (May we enter?)

And at every door the reply came, "*Wen, sat nakilot nan baoimi*" (Yes, but our house is dirty).

As in Dandanak and Bana-ao, I was offered wine on all sides. I refused consistently and after a time had to refuse for the boys, too, for else they might have become a bit too gay. Our progress was slow; the people were so hospitable, that it was hard to move on to the next house. The rain came down in sheets. Although we had to run only a few yards from house to house between our visits, we were drenched.

I had planned to return to Bana-ao to sleep, but the boys would not hear of it. They insisted that the downpour had made the trail too dangerous, and they

volunteered to return to fetch my things. It meant giving up an airy schoolroom for a sooty house, but there was scarcely any choice in the matter. Eduardo and one of the boys took my flashlight and set out in the teeth of the storm for Bana-ao. With a third boy I continued my calling, until at length we stumbled in the darkness and landed in the midtown stream. That ended our visiting for the evening. I returned to the house where we had had lunch and joined the family, now returned from the rice fields, in their supper of soup and rice.

At about nine-thirty Eduardo returned, wet to the skin. In the meanwhile, the boys had arranged with the village leaders



A LEADING TAMBUON MAN
The baptism of this old man is
a good sign that his town will
soon embrace Christianity

"YES, IT IS GOOD TO BECOME CHRISTIAN"

to have some little girls vacate the *obgan* (girls' dormitory). As soon as children are old enough to leave their parents, and until they are married, they sleep in dormitories. We sloshed through the mud and rain to our quarters, built a fire in the hut to dry ourselves and finally turned in.

The first rays of day found us busy arranging things in the central *dapay*. For an altar we used a bench. We knocked out the legs and replaced them with longer sticks, and then lashed the contraption against a tree. When we had covered the make-shift altar with the hangings, it was fairly presentable. While the boys were enrolling the candidates for Baptism, the men asked me whether I would not defer from baptizing that day, as the rains had prevented the people from gathering in all the rice and they were afraid that a typhoon might come and destroy it before it could be gathered. I said that it would be sufficient if all the important men were baptized. The others could wait until the next time.

It was the first time that the Holy Communion had ever been celebrated there. As in Bana-ao, Eduardo kept up a running commentary on the actions at the altar. As I prayed I could hear some of the people whispering, "*Gawi-gawis mo nan kadao-anmi*," "*Wen, gawis ay men Christianomi*" (Better than our customs . . . Yes, it is good to become Christian).

After the service we lined up those whom we had registered. Others anxious to be baptized sneaked into line. I had the boys enroll as many as they could before I actually reached the baptismal promises. When we finished, we found that we had baptized forty-eight, including all the influential men of town, with but one exception. There were still twice as many whom we had not been able to register. They are waiting patiently for our next visit.

I had a long conference with the men

after the service, while the others scattered to do their harvesting. I told them that it is our hope that they may be visited at least once a month, but that in the meanwhile, they must remain true to their promises and abandon the worship of the *anitus* (spirits). One man took upon himself the rôle of spokesman and said something to this effect:

Sir Father, for many years the people of Katingan have longed for Christianity. We have seen how our Igorot neighbors in other towns, once strong in the religion of our ancestors, have been abandoning their customs and adopting Christianity. Ten or fifteen years ago they, too, were in the grip of the *anitus*. Their lives were lives of fear. They have taken on the religion of love, and they are happier for it. We, too, want to be freed from our fear of the *anitus*. In your talk this morning (I had spoken of the benefits of Baptism), you gave us an idea of what is to come. We like it. We want to hear more about this God who demands nothing but love. We are tired of the sacrifices to the bad *anitus*. You can be sure that we will be faithful.

And a loud chorus of "*Wen, titiwa*" (Yes, truly!) came.

It was by far the most satisfying morning that I have yet spent among these people.

Little remains to be said. It is absolutely impossible to record the many different reactions of the people to the advent of Christianity in a new region. This tale has been told about Bana-ao and Katingan. It might equally well be told, some day, of Mumis, of Ka-agitan, of Mabalite, of a score of other towns whose names now are unknown to us. But when will that day come? Some of them are even more difficult to reach than those that we have visited. The only hope we have of ministering to them is through a native priesthood. Americans are needed, badly, but native priests are needed, too. And native priests cannot be trained until we can spare the boys from their present tasks of catechizing. The Igorots want Christ, and the people at home, through generous support are the ones who can bring Him to them.

Next Month—The Caste Movement in South India by Bishop Azariah



THE CHURCH OF THE HOLY SEPULCHRE, JERUSALEM

The coincidence this year of the Eastern and Western dates for the Paschal festival will result in a scene of indescribable congestion as the various religious communities follow each other in the services from Palm Sunday through Easter. The scene here is the ceremony of Feet Washing observed by the Greek Church on Maundy Thursday

Easter Draws Throngs to Jerusalem

Coincidence of Eastern and Western dates for festival will tax to utmost shrines of Holy City where Good Friday Offering supports work

By the Rev. C. T. Bridgeman

Educational Chaplain in Jerusalem

HOLY WEEK IN Jerusalem this year will be especially interesting because it is one of the few occasions when Eastern and Western dates for the Paschal festival coincide, and when Jewish, Samaritan, and Moslem feasts fall in Holy Week. The curious fact that in Jerusalem the Eastern Churches do not always keep Easter on the same date as their Western coreligionists is due to their still using the old Julian calendar, which has fallen thirteen days behind the current Gregorian system, and the hypothetical moon by which Easter is calculated is governed by other special rules. This sundering of the two dates has a certain advantage in the Holy City where five Christian Churches, the Latins of the West, the Orthodox, Armenians, Syrians, Copts and Abyssinians of the East, use the same church for the services: the most sacred Shrine of the Holy Sepulchre and Calvary. To divide the observance facilitates the conduct of services at times of unusual crowding.

This year, however, the calendars agree as to the date of Easter, and in consequence a scene of indescribable congestion will be found as each of the five communities follow the other in the services for Palm Sunday, Maundy Thurs-

day, Good Friday, Holy Saturday, and Easter.

At the end of the week beginning with Easter Eve, the Latins will have a service of New Fire at six-thirty o'clock Saturday morning, the four Eastern communities will have their striking service of Holy Fire at noon (for which people will have spent all the night before in church to be on hand), and various processions will follow all afternoon and evening. At eight o'clock in the evening the Abyssinians will have their service of the vigil, the Orthodox (Greeks, Arabs, Russians, and all kind of pilgrims) will celebrate Easter at midnight with cries of "Christ is risen, He is risen indeed," in a half-dozen languages, after which they will have the Liturgy at the Tomb, followed

in turn by Armenians and Latins until late morning, each service accompanied by great processions about the church. Meantime the Syrians and Copts and Abyssinians will have been having their services. At noon on Easter the Orthodox enter the shrine with a vast concourse and have another service to commemorate the Resurrection.

From the Christian services in Holy Week we turn to the Samaritans and Jews. The Samaritans differ from the Jews in the reck-



ST. GEORGE'S CHURCH, JERUSALEM

Where our Prayer Book is used at one Easter Day Service

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oning of the Passover, celebrating this year the evening and night of Saturday, April 8, the eve of Palm Sunday. Their great service is held at Mount Gerizim near Nablus (ancient Shechem) where the hundred and twenty souls that today alone remain of the Samaritans of our Lord's day will assemble to slay the Passover lambs, the only modern survival of the old animal sacrifices of the Jewish Law.

On Monday, April 10, after sundown the Jews will celebrate the Passover, visiting the Wailing Wall to mourn the loss of the Temple, and returning to their homes to eat the sacred feast which commemorates the Deliverance from Egypt.

Coincident with Eastern Holy Week each year there is a great Moslem feast in honor of the Prophet Moses, with pilgrimage to his supposed tomb near Jericho, on the west side of Jordan, where an oddly incorrect Moslem tradition places it. The special feature of the feast is the striking picture made by the pilgrim groups from important Moslem towns which stream into Jerusalem in picturesque garb, carrying banners, singing songs, and accompanied by sworn dancers, horsemen, and police. On arriving they march to the Temple area, where they worship at the Dome of the Rock, built on the site of the Jewish altar of sacrifice, and then pour out of the east gate of the city and down the road to Jericho. The biggest and finest processions take place on the Friday before Palm Sunday itself, giving a thought-

provoking reminder of the Jewish Passover pilgrims who accompanied our Lord on His triumphal entry. And on the Thursday and Friday of Holy Week the pilgrims return up from Jericho, past Bethany, and into the Temple area for the dismissal.

THE ANGLICAN Communion has no share in the Church of the Holy Sepulchre, although through the courtesy of the Orthodox Church her priests when visiting the Holy City may have a celebration in the Abraham Chapel which, although a part of an adjacent Greek Monastery, is actually built over the chapel of Calvary. On Palm Sunday the Anglican Bishop leads a pilgrimage from Bethany over the Mount of Olives to the Holy City, and on Maundy Thursday there are devotional pilgrimages from near the place of the Last Supper to the Russian part of the Garden of Gethsemane, where brief services are held. On Good Friday a small group goes at sunrise along the Via Dolorosa with prayers at the traditional stations, until near the Holy Sepulchre, which is open at that hour for the Latin services of the day, and in which all Christians are allowed to share.

Easter Day is one of great activity at the two English-speaking Churches and the one Arabic-speaking Church in Jerusalem, a service according to the American Prayer Book being among the other celebrations at various hours at St. George's Cathedral.

St. Hilda's, Wuchang, Impresses Provincial Officer

THE FIRST CHINESE principal of St. Hilda's School, Wuchang, Dorothy Tso, is putting that institution through an industrious year. She is a former graduate who also, in 1931, graduated from Yenching University. Lack of room restricts St. Hilda's enrollment to 205, and nearly three times as many girls applied as could be taken. Miss Tso writes:

We never advertise, and yet parents are disappointed because we have no room for their daughters. We ask them why, and they all

answer that our school gives something the Government schools do not give; that is, we care more for their character and we have better discipline and honest workers.

Recently the Provincial Commissioner of Education made an official visit to St. Hilda's. He had said firmly in advance that he did not wish to make a speech of any kind, but "our school made such a good impression on him that he could not help changing his mind and he gave us a nice talk for forty minutes."

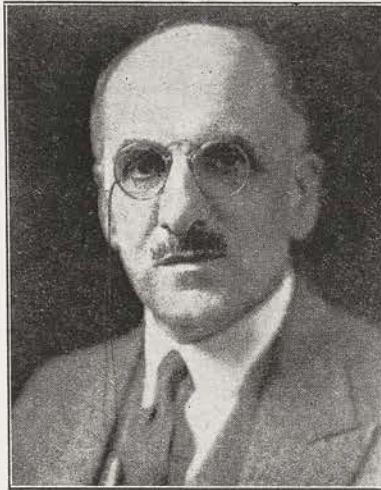
Liberia and the League of Nations

Comprehensive view of the entire Liberian situation recognizes the missionary as a vital factor in Liberia's development and progress

By Thomas Jesse Jones

Educational Director, Phelps-Stokes Fund

DURING recent years Liberia has been the subject of many magazine and newspaper articles of varying merit. It affords us genuine pleasure, therefore, to give our readers a clear, accurate statement of present causes and conditions from the pen of one whose sincere interest in the welfare of the Negro Republic is so widely known. As Educational Director of the Phelps Stokes Fund, and as Chairman of the Advisory Committee on Education in Liberia, Dr. Jones is in a position admirably suited to obtain a bird's-eye view of the entire situation at once comprehensive and fair. These are hard days for the Africans, both economically and politically. Under present conditions it is hard to restore mutual understanding and good will. Dr. Jones' article represents a sincere effort to allay our fears concerning Liberia, and to rekindle our not unfounded hope for the progressive response of the African people to our missionary and educational efforts among them.



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THOMAS JESSE JONES

Confident that Liberian affairs can be placed on a sound and enduring foundation

to preserve and to advance the Liberian experiment in self-government by Negroes. The exceedingly precarious condition of Liberia at the present time brings to a climax similar conditions that have threatened the Republic in practically every decade of its existence.

An accurate statement of these conditions was made by the Commission of the United States of America to the Republic of Liberia in 1909. This commission, composed of white and colored Americans, approached the problems of the Republic with the utmost sympathy. Their report published in 1910 by the United States State Department

is as applicable to conditions in 1933 as to those in 1909. The most important difficulties were as follows:

1. Maintenance of the integrity of her frontiers.
2. Effective control of the native tribes.
3. Systematization of national finances so as to render certain the meeting of all foreign obligations and to establish national credit on a firm basis.
4. Development of the hinterland in such a way as to increase the volume of trade and thus supply the resources necessary for the increasing wants of a progressive government.
5. Because Liberia has thus far failed in solving these problems satisfactorily, she has found herself involved in controversies with foreign nations. These have created an unrest that hampers her internal development and have

LIBERIAN SOVEREIGNTY is a vital concern of the American people and of the League of Nations. For over a hundred years the United States Government, American colonization societies, and American missionaries have endeavored

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made her feel that her national existence is threatened by powerful neighbors without and by weakness within.

It would require a volume of distressing and disappointing history to relate all the negotiations and all the efforts of the American Government and American people to help Liberia to solve her problems. The general character of these efforts and the reason for their failure are clearly implied in the Report of the United States Commission of 1909:

It is, however, to be remarked that in the past the assumption by the United States of the position of next friend has been unavailing, and the remonstrances of this Government have generally been met by an intimation that the dispute has been settled directly with Liberia. Something more is needed if the United States is to discharge any adequate function of advocacy and counsel for Liberia—such, for instance, as a treaty engagement whereby Liberia delegates and the United States assumes the function of attorney in fact for Liberia in matters of international controversy. There are many precedents for the delegation by a sovereign State of its international representation to the diplomatic machinery of another State.

This exceedingly frank statement is of extraordinary significance to all the friends of Liberia and especially to the League of Nations committee appointed in 1931 to help Liberia during its present grave crisis. The clear implications of this statement are, first, that the difficulties of Liberia are not primarily in the powerful neighbors without nor in the indifference or mistakes of the American Government. Second, that Liberia should follow trustworthy international precedents "whereby a sovereign State delegates its international representation to the diplomatic machinery of another State."

The clear implication of the above recommendation as to the delegation of authority by a sovereign State underlies the plan of the League of Nations Committee on Liberia at the present time, namely, to persuade Liberia to grant to a chief adviser, to be appointed by the League of Nations, sufficient authority to administer a plan of assistance for the Republic of Liberia. Since the report of the American commission of 1909, Li-

berian affairs have been complicated by the upheavals of the Great War, the failure of the efforts to grant a United States loan in 1921, the entrance of the Firestone Rubber Company in 1926, and the disclosures of the International Commission on Slavery and Forced Labor in 1930; but the Liberian problem remains essentially the same, namely, whether those responsible for the administration of the Liberian Republic will accept a plan of assistance whereby definite authority may be granted to a representative of the League of Nations, and thus guarantee the fulfilment of any obligations incurred.

Liberia and the friends of Liberia are fortunate that since 1909, when the United States Commission first recommended such authoritative help, the League of Nations has been organized to deal with international problems involving sovereign nations. The century of Liberian history proves clearly that the United States Government has never had imperialistic designs on Liberia. As the 1909 commission stated, the American Government has always endeavored to advance the best interest of Liberia. The control of the authoritative relationship by the League or by the United States Government eliminates any possible threat to the sovereignty of the nation. In accepting this plan of coöperation Liberia has no adequate cause of apprehension as to the sovereignty of the Republic. Without such help the future of the Liberian Government and the Liberian people is most uncertain.

American friends of Liberia are grateful to the League of Nations for the appointment of the International Committee on Liberia. The negotiations of this committee are being followed with eager interest by several American groups especially concerned in the welfare of the Liberian people. In all plans for Liberia it is hoped that the League of Nations and the International Committee may recognize the substantial and genuine concern of these American groups. No European nation can equal the United States in the quality and extent of altru-

LIBERIA AND THE LEAGUE OF NATIONS

istic interest in Liberia. Throughout the century of Liberian history the American Government and American citizens have endeavored to help Liberia to maintain its sovereignty and to advance the welfare of its people.

American colonization societies are still active in all matters relating to the peace and progress of Liberia. The American Colonization Society in Washington, D. C., the New York State Colonization Society, and the Trustees of Donations in Boston, represent the best citizenship of America. They have helped to maintain schools and so to develop the citizenship of Liberia.

For more than a century American missionary societies have sent devoted missionaries and large sums of money to found and maintain schools, hospitals, and churches. At present these societies are sending \$250,000 annually to Liberia for the physical, educational, and religious development of the people. These generous contributions from America constitute more than four-fifths of the total expenditures for education in Liberia. Without missionary contributions education in Liberia would be practically negligible.

In 1926 the Firestone Rubber Developments were begun in Liberia. The Firestone Company is well known in America for its high business principles in dealing with its employees as well as with the general public. Though the purpose of the organization in Liberia is avowedly economic and commercial, their sound business principles and methods have been maintained in all their Liberian activities. The company has been uni-

formly just and generous in dealing with native labor both as regards wages and conditions of employment. Liberia imperatively needs a sound economic groundwork and the Firestone activities are helping to create better conditions of life and stimulating the improvement of the whole economic fabric. Until the international financial depression limited the expansion of the company, the economic welfare of Liberia was stimulated and advanced in many directions.

More important than all American interests in Liberia is that of the twelve million American Negroes whose blood relationship to Americo-Liberians is a vital factor in all international plans for the safety and progress of the Republic of Liberia. The United States Government has consistently appointed a Negro to the position of Minister to Liberia and these diplomatic envoys have been representatives of the best thought, interest, and sympathy of American Negroes in the welfare of Liberia. The basic kinship of American Negroes, the historical relationship of American colonization societies, and the devotion and generosity of American missionaries are substantial guarantees that American business and American Government will continue to work actively and sincerely for the full development of Liberia and Liberians. If the League of Nations can secure the coöperation of those responsible for the Liberian Government and will give effective recognition to the historic American interest in Liberia, an authoritative plan of assistance to Liberia will be realized, and Liberian affairs will be placed on a sound and enduring foundation.

THE greatest internationalism is the world mission of Christianity. Missionaries, no matter whether they be bishops and other clergy, or educators, or physicians, or social workers, as ambassadors, interpreters, and mediators, are doing more than any other one factor a wonderful work in establishing understanding and collaboration between the peoples of Asia, Africa, and Latin America on the one hand, and those of Europe, North America, and Australia on the other. The secret of the unifying power of the world mission of Christianity lies in the fact that at its center is Jesus Christ.—SHIGEO KOJIMA, Dean, St. Paul's University, Tokyo.

P. I. Convocation Holds Meeting in Manila

Our workers from missions scattered from Balbalasang to Upi in annual gathering discuss the Church and Youth and other problems

By the Rev. Edward G. Mullen

Church of the Holy Trinity, Zamboanga, Philippine Islands

THE CHURCH AND YOUTH may sound more like the title of a diocesan convention in some old-established eastern diocese than the call of the Bishop for the annual convocation of one of the newer of the missionary districts. But the Church in the Orient, as well as the Church at home, has learned that the Church school pupils of today are the vestrymen of tomorrow. And when this call to meet together and talk over the best means to interest young people in the Church, and to keep them so interested that the cares of other things will not choke the seed in its development, when this call came almost every missionary responded. The twenty-fourth annual convocation of the Missionary District of the Philippine Islands (January 23-8) was the largest ever held in Manila. Last year convocation was omitted—but this year's meeting made up for two years!

As has been the custom for some years past convocation was divided into two sessions, each of which was held daily. The conferences on the general subject of The Church and Youth provided a time for exchange of opinion and formulation of ideas which were put into more practical form in the regular sessions of convocation.

A very helpful quiet morning led by the Rev. Vincent H. Gowen began the sessions. Mr. Gowen stressed the need for a diocesan outlook rather than a limited parochial point of view and reminded us that in these times of limited financial income we must consider the best possible way of caring for the greater number of our people. With these help-

ful thoughts in our minds we listened to Bishop Mosher's address.

Probably the most important item among the many matters which the Bishop called to the attention of convocation was the approaching visit of the Presiding Bishop. The opinion of convocation upon the continuance of financial support for St. Luke's Hospital, Manila, was requested and a committee was appointed to study the whole matter from the point of view of the Church at large in these islands and the need in Manila, and to report to the Presiding Bishop. The question of the further support for mission schools where Government schools exist was also discussed. The great need for schools for training Church workers, ordained and unordained, was felt by most of the delegates present. The building up of a native clergy to carry the Church to their own people is always a problem in the foreign mission field. Our ways are not their ways and their ways are not our ways. How best to reach primitive peoples with the Gospel is still a problem. Several very interesting talks were made by boys from the mission schools who are looking forward to ordination and to further work among their own people.

The annual convocation provides many of the workers with the only opportunity in the year for discussion with fellow-workers, in the same type of work though removed by hundreds of miles of sea and islands, of common problems. Much time is given for these informal meetings and pictures and clippings, collected by the Bishop, provide us with information from Balbalasang to Upi.

Sewanee Hospital is Highland Stronghold

Six months interval between disastrous fire and opening of restored building revealed anew, missionary character of this work of mercy

By Margaret J. H. Myers

Editorial Correspondent, THE SPIRIT OF MISSIONS

ON the night of December 8, 1931, crossed electric wires caused a fire which destroyed the Emerald-Hodgson Hospital at Sewanee, Tennessee. Six months later on June 12, 1932, the building had been restored and the hospital was again in operation although on a materially reduced basis. This in spite of the fact that the new hospital has more room than the old. The building, however, is only partially furnished and can receive patients only to the capacity of its equipment. In this article Mrs. Myers tells something of what this hospital means to the people on Sewanee mountain: something of the Christian men who founded it and who developed its service, and whose spirit lives on in the reconstructed building in which the medical missionary work of the days to come will center.

THROUGH THE WIND and rain of a bleak December night the bell in Breslin Tower ominously rang out. It was the fire signal which the university bells pealed forth through the forest and over the mountain. From near and far village folk and mountaineers peered at the sky. Suddenly the leaping flames gave the signal: yonder in the woodlands, the sky was bright with the fire.

Down the hill, through the little ravine, crashing through the laurel, a gathering crowd hastened toward the Emerald-Hodgson Hospital, fear and hope alternating, until hope was abandoned and fear confirmed. All too true was the rumor that had spread through the crowd. It was indeed the hospital that was wrapped in flames, the roof ablaze, fire reddening each window.

As we came into the clearing where that haven of healing and new life stood among the trees, we heard the sickening crash of timbers and the excited cries of the neighbors who had gathered from the nearer farms and houses. From the lips of those gathered around the burning building we heard how bravely the nurses had already carried the sick into the nurses' home, now encircled by a stream of water to save it from sparks and their attendant danger. Aloft on the roof amidst the flames, the bulky form of Martin Johnson loomed, directing the stream of water from the apparatus dragged by the students from the university buildings. In the crowd, Dr. Allen L. Lear, cool and self-contained, gave directions for the care of his sick. In the nurses' home, the sick cheered and calmed one another while the nurses reassured them and ministered to them. The appendicitis patient, operated on the night before, was already comfortable in the home of a neighboring clergyman. The mother with her day-old baby was being lifted into the car of one of the university women.

I asked after the little Long girls, who for days had lain almost at the point of death from amœbic dysentery and whose improvement had been hailed that very afternoon with deep satisfaction in our close-knit community. A brief order from Dr. Lear for a car, a light one that could compass the mudholes and ruts of the road to Point Disappointment—and I visioned the return of these frail children to that tiny cabin, its one room, perhaps ten by twelve feet; its scanty windows closed to keep out the December gale; the family hovering around the fire; and the

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THE VEN. W. S. CLAIBORNE

The late Archdeacon of Sewanee to whom eastern Tennessee owes the growth of its superb mountain work

disordered bed in the corner. It was thence that the three children of the young mountain couple had been carried to the hospital some days before, together with an older member of the family. The eldest girl was too far gone when she reached doctor and nurses. She had died within two days. But for the other three the hospital staff had fought valiantly what seemed an almost hopeless game—and now, as they expected at last to win, the little girls must return to that sad and hopeless home.

Next morning the sun rose on what appeared to be a scene of hopeless desolation. Roof gone, building gutted, operating room wrecked, the doctor's library consumed by the flames. But men gathered under the leadership of the dauntless university supervisor of works, the same Martin Johnson who had done so much the night before to save the hospital from total loss, were already salvaging furniture, clearing wreckage, placing supports. The student nurses were on their way to a sister hospital in Nashville a hundred miles away. The head nurse and a few chosen assistants were reestablishing themselves in one of the university buildings. Shortly the hospital board met,

and decided that, within strict limitations, a few cases, maternity cases and a few others, could be treated at Benedict Hall. Dr. Lear stretched a point and sent for the two Long children. Plans for rebuilding were under discussion.

Through the coves and valleys on the wooded sides of the mountain, however, the news was flashed that the Emerald-Hodgson Hospital was burned; that a mere shell stood in the clearing, with twisted iron beds, charred mattresses, broken instruments under the trees where the children brought by their elders on trips to the hospital, had played. And a wave of desolation swept over these mountain folks; their sense of security against sickness and death was broken down. At my door the mountain women peddling their turnip salad and frying chickens, their fresh butter, eggs, and lye hominy, stood aghast as they discussed the ruin wrought during the wind and rain of the previous night, and they told me stories of salvation wrought within the wards of this their lost castle of hope.

A day or two later the "least" baby in the Long household fell ill with dysentery. At Benedict Hall the other two were recovering, but for the tiny one, there was no room. Within a few days its little life flickered out. So through the mountains went back the news that when dysentery or typhoid came, those common foes in cabins devoid of sanitation and with an uncertain supply of milk and water, there was no refuge to which to remove the sufferer.

We remembered the case of the little girl, discovered last summer by Dr. R. M. Kirby-Smith, long experienced in fighting typhus in Serbia. The cabin stood off from the main road in the woods. The mother had died of typhoid. When the doctor arrived, he found absolutely no food in the house, and the father without work or hope. Flies swarmed thickly through the unscreened door and window. In one corner lay the sick child, a bundle of bones, emaciated beyond conception by lack of care and nourishment. Dr. Kirby-Smith carried her to the hospital. The student nurses, usually so confident, this

SEWANEE HOSPITAL IS HIGHLAND STRONGHOLD

time were sure their efforts would be useless. However, they fought valiantly. Delirious, heart flying (the pulse was often 160), the central nervous system completely deranged, muscle action impossible because of weakness, gradually she began to improve. After ten weeks, she was well enough for the Sister Superior to fetch her to St. Mary's School, where physically and mentally she blossomed. Work was found for the father. At the end of the winter, when the summer vacation came, it was possible for the Sister Superior to take Maggie Lucretia home, to a clean cabin, and to know that she would have proper food and care until she returned to the school in the autumn.

We thought of other similar stories—of a community beyond Summerfield, whose children two years ago were stricken with dysentery from an improper water supply; of one little funeral after another; and of the seemingly hopeless condition of those carried down to the hospital; of the battle for life, and of the miracle of healing wrought again by Dr. Lear and his faithful nurses.

Now we began to hear of patients carried to the doctor's office in the temporary dispensary only to be sent home or placed in an ambulance and carried over the mountains to Nashville or Chattanooga. Back in the Gruetli woods, where lives the Swiss Colony founded there sixty-odd years ago, was a family, more recently come out from Switzerland. We knew of them, for they had sent for a clergyman to baptize their babies and had come to the community gatherings at the little church in a clearing in the heart of the woods. When the twins were born, under conditions in which it is a marvel that baby and mother ever survive, the mother's breasts abscessed. She became toxic. Her fever ran up. Off at Gruetli they did not know that the hospital was in ashes. They placed this suffering woman, who had never seen a doctor, in a rattling old Ford and carried her many miles to the hospital only to find it a ruined shell. After temporary treatment she was lifted back into the car, and then began the

terrific drive to Nashville. When at last she reached there, and the operating room and hospital equipment made proper care at last possible, it was too late!

Not long after a young boy, a fine little chap, was shot by his companion while they were hunting in the woods. He was carried at once to the doctors in their temporary quarters. Abdominal hemorrhage had set in. An immediate operation might easily have saved him. But there was no equipment for major surgery. An ambulance was secured from a neighboring town. Dr. Lear accompanied the lad to Nashville. By the time he had covered the hundred miles, a blood transfusion was necessary. All effort was of no avail, however, and within a day or two he died.

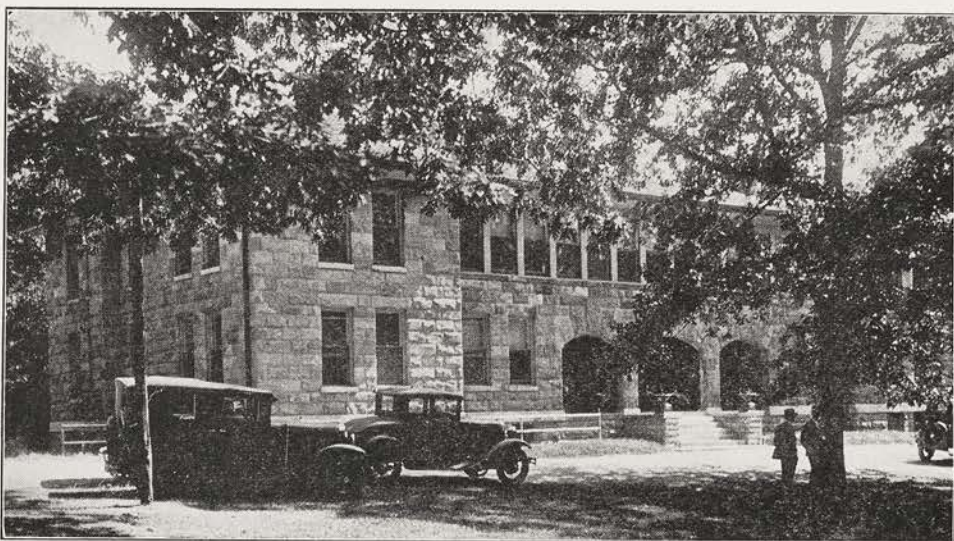
A little later one of the leading citizens of Sewanee village developed an acute attack of appendicitis. At the hospital, the operation might have been performed as hundreds of desperate appendectomies had been performed, with safety and success. But a hundred miles in an ambulance over the mountains meant a ruptured appendix, peritonitis, and the death of the patient.

And so it goes. Daily the procession to the doctor's office comes on muleback



EMERALD-HODGSON HOSPITAL STAFF
Doctors and nurses who give a sense of security
against sickness to the Sewanee highlanders

THE SPIRIT OF MISSIONS



THE EMERALD-HODGSON HOSPITAL, SEWANEE, TENNESSEE
Rebuilt within six months after the disastrous fire of December, 1931, this missionary institution hopes that it soon will have adequate equipment to enable it to minister to the limit of its sixty-bed capacity

and in farm wagons, in old Fords and on the 'bus. Daily the sick and their families beg that somehow he or she be kept "just for a few days." The little girl who for months has been upheld in days of pain by the thought that once at the hospital, the skillful doctors would operate on those poor club feet, who was finally brought to the hospital on the very night of the fire, still patiently waits in her cabin in the tiny settlement in an almost inaccessible cove of the mountains.

Every night or two automobile accidents occurred. Bruised and broken bodies were carried into the temporary hospital quarters. They were patched up, and sent on. For there was no hospital available within a radius of seventy-five miles of Sewanee.

But the hospital fire is not the only bitter blow the sick on Sewanee mountain have suffered. One morning early last April, Dr. Lear, the beloved physician of the hospital, the merry-hearted, cheery friend, the skillful surgeon, laid down his life for his work. We had known for more than a year that his life hung in the balance. He had tried to hide the

truth, but everyone realized that some day the heart attacks he suffered from with growing frequency would be fatal. He was told to rest, to diminish his work. By night and day, however, in the hospital, and in the mountain cabin, he labored ceaselessly. It is said that the day before he died, forty-two patients visited his clinic, and he took in two dollars from them all. Then came the forty-third, a poverty-stricken old woman, with no money for her medicine, and to her he gave the two dollars. That was typical of his ministry. The afternoon that he was laid to rest in the quiet cemetery under the gray-green of the misty April trees, men, women, and children poured in from every cove and valley and hillside in three counties to pay their tribute to Allan Lear.

Lear spent his whole medical life at Sewanee. He was taken from the Sewanee medical school in 1908 and put in charge of what was then an almost new enterprise, the Emerald-Hodgson Hospital. His partner, Reynold Marvin Kirby-Smith, now left to carry on alone, is better known beyond the confines of Sewanee. The son of General Kirby-

SEWANEE HOSPITAL IS HIGHLAND STRONGHOLD

Smith of Civil War fame, he was brought up on the mountain where his father had retired to teach mathematics at the University of the South. On finishing his medical education, he entered the army and served during the Spanish War and later in the Philippines. In 1909, he returned to Sewanee and became medical officer of the University of the South and Dr. Lear's associate at the hospital. When the World War broke out, he served under the Red Cross before the United States entered the war, in France and then in Serbia. He was left in charge in Serbia to fight the outbreak of typhus, and his service there became a household word throughout the country.

Kirby-Smith and Lear alike, in their medical service in the mountains, are primarily missionaries. Never thinking of themselves, completely devoted to their patients, whether among the mountain folk or among the students in the university and the neighboring mission schools, men of unusual skill, up to the minute in their profession, admired and respected by their fellows in the medical world, they have wrought miracles of healing which will be told and retold for generations to come.

ONE DAY I walked again to the hospital, over the same path through the woods I had trodden in haste that tempestuous night in December (1931). The doors of the hospital were open again—open a crack, so to speak. The lawn, cleared of the debris I had seen there on the night of the fire, was green again and dotted with flowers. Workmen, mountain men to whose families I knew this employment meant life and health, were busy inside and out.

The head nurse, who was reared herself in the valley below us and trained at the Emerald-Hodgson Hospital itself, met me at the door. She showed me through the gleaming wards, fresh with paint, spotless, and beautiful with soft greens instead of the usual glaring white. I exclaimed at the beds, the fresh mattresses.

"Salvaged," she told me. "Made over

under Mr. Johnson's direction—his men have cleaned and scraped and painted. New tops were made for the smoked and dented bedside tables—at two dollars each as against a cost of fifteen to eighteen dollars for a new table." . . .

"Yes, those are the old water-soaked mattresses, made over in Nashville. None of the furniture, no, not even the operating tables nor the sterilizers, are new. Everything has been renovated, salvaged from the wreck."

But, of course, much could not be salvaged. Many rooms are unfurnished. There is a case of instruments, costly bone instruments, damaged beyond repair. The insurance, an adequate insurance, has covered the expense incurred thus far. Paid for by two generous gifts are the new roof and the tiling of the floors, done, by the way, by an old graduate of the University of the South, who when his tilesetter fell ill, turned to, himself, and laid, with loving care, the tiles in the operating room floor. The fund in hand has gone far under Mr. Johnson's skillful guidance and with the devoted labor of the Sewanee men who have been employed on the work. But much is lacking.



A MOUNTAIN AMBULANCE

A litter is usually the only means of carrying the sick over the hazardous trails to the hospital

THE SPIRIT OF MISSIONS

Made fire-proof, greatly improved, fresh and modern, but with only twenty beds available instead of sixty, the little hospital in the woods has welcomed a new surgeon, Dr. John Hardy, an eager recruit, zealous to fill the place left empty by Dr. Lear. Instead of the three-year course for nurses provided before, girls and women from the mountains, graduates from St. Mary's School and others, will be taken and trained for one year in order that a corp of native practical nurses willing to remain on the mountain and to nurse in the mountain homes for a moderate sum, may be built up. A dental clinic is projected. The hospital does not owe a penny. That it should pay as it goes is the slogan of the board of directors. For this reason, until more funds are available forty beds will remain empty; the colored ward cannot be reopened; the operating room will remain inadequate; and each day some of those cases that pour into the treatment room will be turned back to the little cabins in the coves and on the side of the mountain, to recover, perhaps, and perhaps to die.

THE YEAR 1933 finds the Emerald-Hodgson Hospital facing increased opportunities but under the shadow of a new and crushing loss. On January 7 there died a man to whom the hospital, perhaps more than to any other man, owes its development from a little infirmary in the woods, practically an ad-

junct of the Medical School of the University of the South, into an independent organization, with an adequate building, a nurses' home, excellent equipment, and a small endowment. This man was William Stirling Claiborne, Archdeacon of Eastern Tennessee, sought alike at

A wedding or a festival,
A mourning or a funeral

whether the fiddlers called to the dance, or the mourners called to a burying.

Dr. Claiborne "with that largeness of faith that expects great things of God, and dares accordingly, asked large things from men." It was he who inspired such benefactors as Mrs. Auchmuty of New York, Mrs. Emery of Cincinnati, Mrs. Treadwell of Memphis, to build new additions to the hospital, to furnish new wards, to supply needed equipment, and in the case of Mrs. Auchmuty to act as fairy godmother and pay each year during her life, the deficit incurred by the charity work carried on by the hospital.

This is not the place to pay due tribute to Dr. Claiborne's work in the mountains of Eastern Tennessee; suffice it to say that to his vision and his labor are due not only the enlargement and maintenance of the hospital, but the founding of St. Mary's, St. Andrew's, and DuBose Schools, the development of a chain of missions under the direction of Sewanee parish, and the creation of a spirit of friendliness, confidence, and Christian citizenship among the mountain dwellers of the eastern Cumberlands.

Do Reduced Appropriations Cause Distress?

"DO REDUCED APPROPRIATIONS really mean distress for our missions?"

Doubtless that question is asked in good faith by some of those who read the announcement of drastic cuts made in the appropriation schedules for 1932 and 1933. A letter has come from Frances E. Bartter in charge of our settlement house and school for girls at Zamboanga in the Philippine Islands. This work is practically the only direct work our Church is carrying on among the Mohammedan people. She says:

I cannot tell you how difficult it is to keep going. I am simply distracted at the end of every month in fear of not being able to pay my bills and so bring disgrace on the mission. Bishop Mesher said when he was here, "You must cut down. Send some of the girls home." But how can we do that? Where shall I begin?

What troubles Miss Bartter is not the reduction in her own salary, but the reduction in the amount originally appropriated for her school of 145 girls and the work on behalf of the Moro women. This amounts, for the year 1933, to \$275.

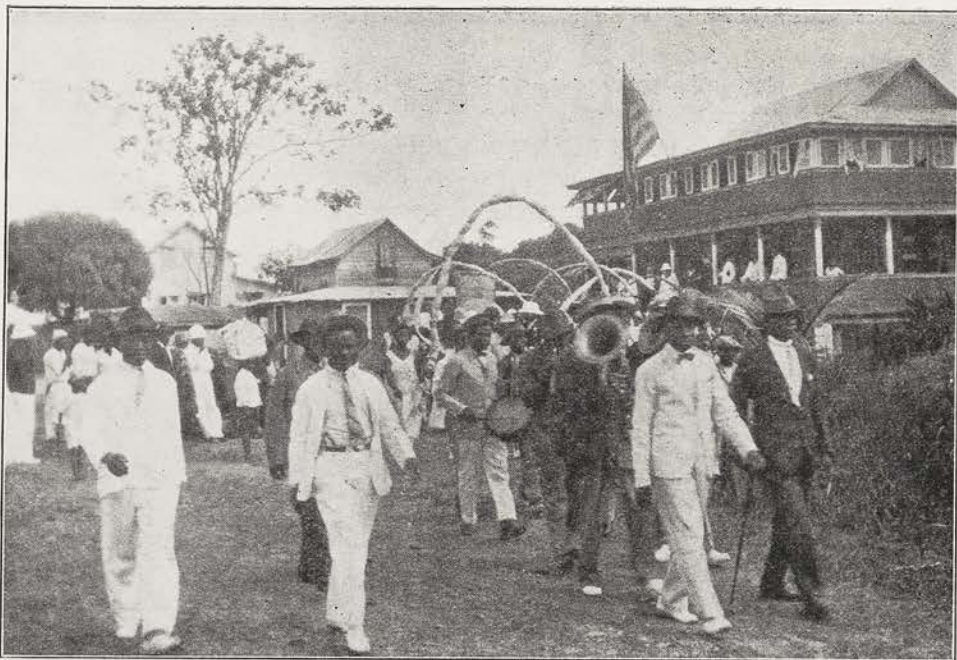
The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



BISHOP PERRY EN ROUTE TO ORIENT SEES JAPANESE WORK IN SEATTLE
Accompanied by the Bishop of Olympia, the Rt. Rev. S. Arthur Huston (left), and the Bishop of North Tokyo, the Rt. Rev. John McKim, the Presiding Bishop made a tour of the Church's work in Seattle just before proceeding to Vancouver to embark for the East. At St. Peter's Japanese Mission, he was welcomed by the Rev. G. Shoji (right)



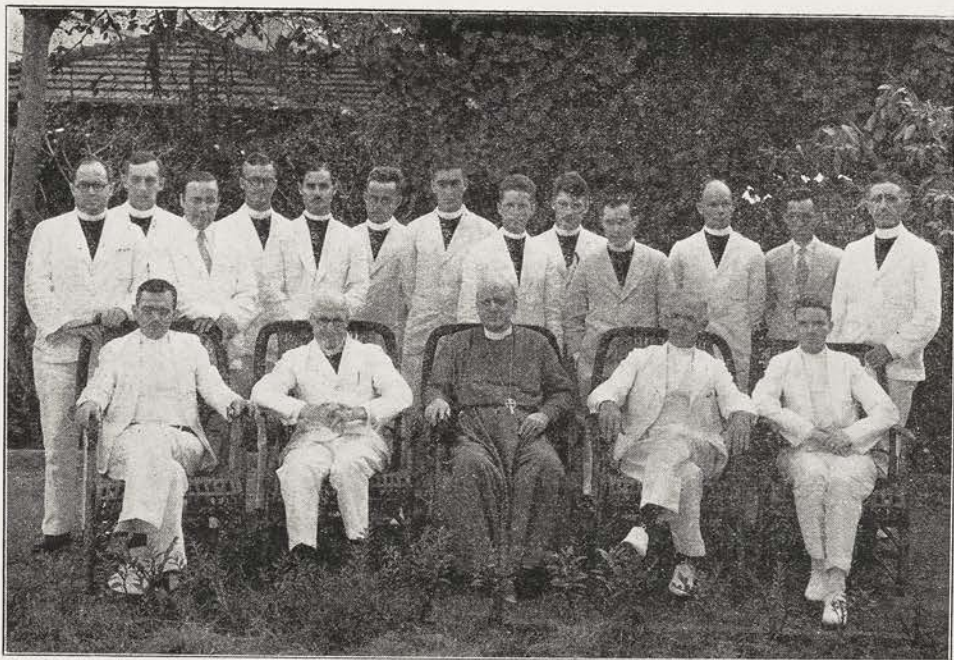
PAYNESVILLE, LIBERIA, WELCOMES AMERICAN COLONIZATION SOCIETY PRESIDENT

Descendants of Congo slaves recaptured a century ago by American and British warships and settled in Liberia, give a reception to Henry L. West, head of venerable colonization group, on his recent visit to West Africa (See page 211)



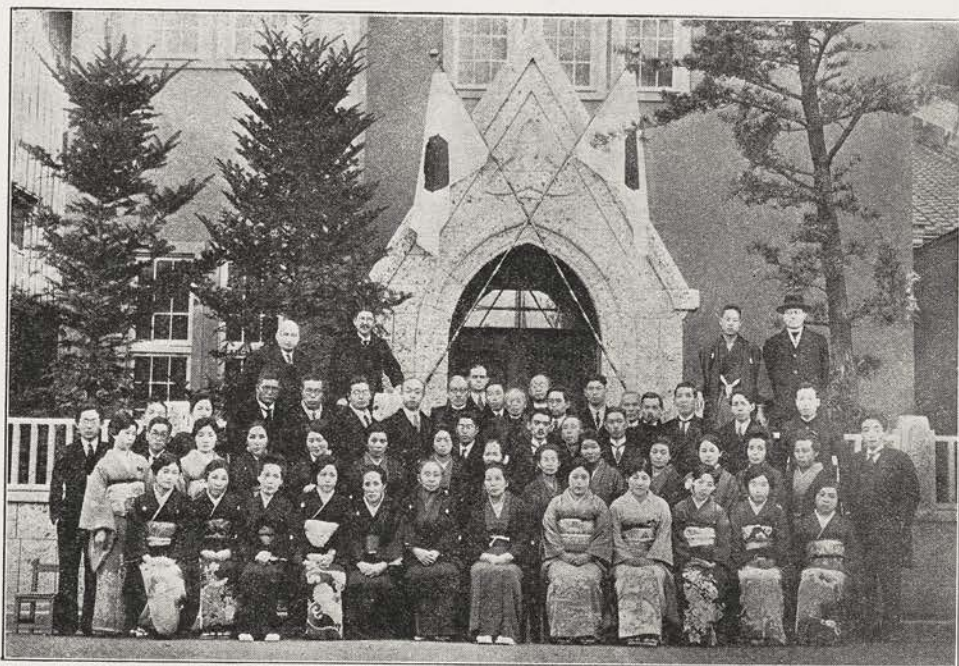
CHILDREN'S HOME, BELLA VISTA, PANAMA, CARES FOR 40 WAIFS

This important institution for homeless children established by the Rt. Rev. J. C. Morris, has no endowment and is entirely dependent upon local support for its maintenance, much of which is no longer available in these difficult times



BISHOP MOSHER WITH THE CLERGY OF HIS MISSIONARY DISTRICT

The annual convocation of the Philippine Islands brings together for helpful counsel and conference workers scattered widely from the Mountain Province in the north to Zamboanga and Upi in the south (See page 214)



THE NEW ST. MARY'S CHURCH, OTSU, JAPAN, CONSECRATED JANUARY 25, 1932

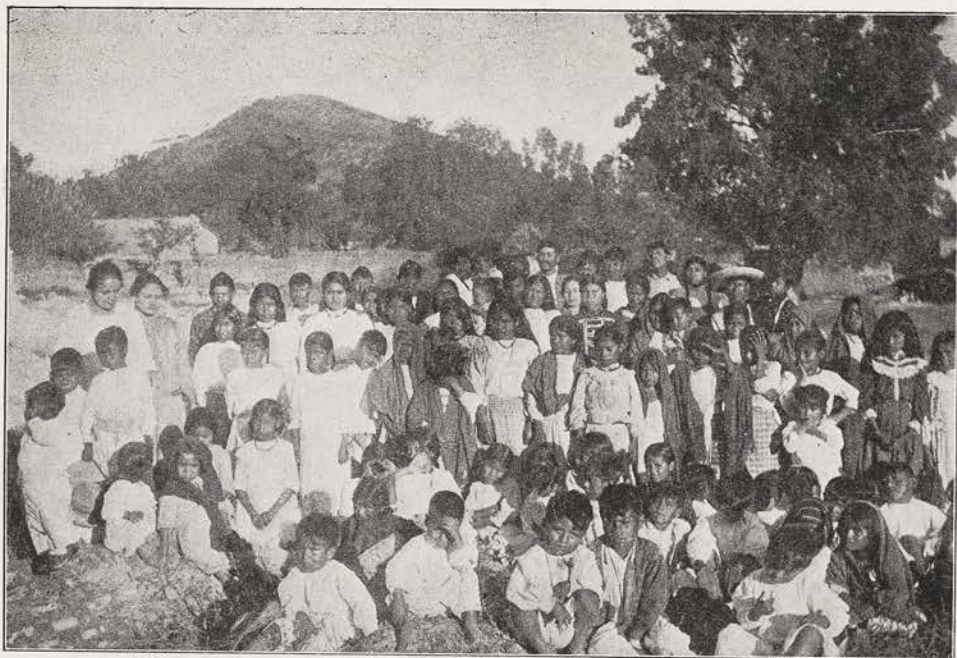
Made possible through the U.T.O. of 1931, this building replaces an aged, long-inadequate, dangerous dwelling. Otsu, the capital of Shiga Prefecture on the shores of Lake Biwa, is one of the three great beauty spots of Japan

Ninety Receive Diplomas at Second Graduation of Futai Yamen Schools

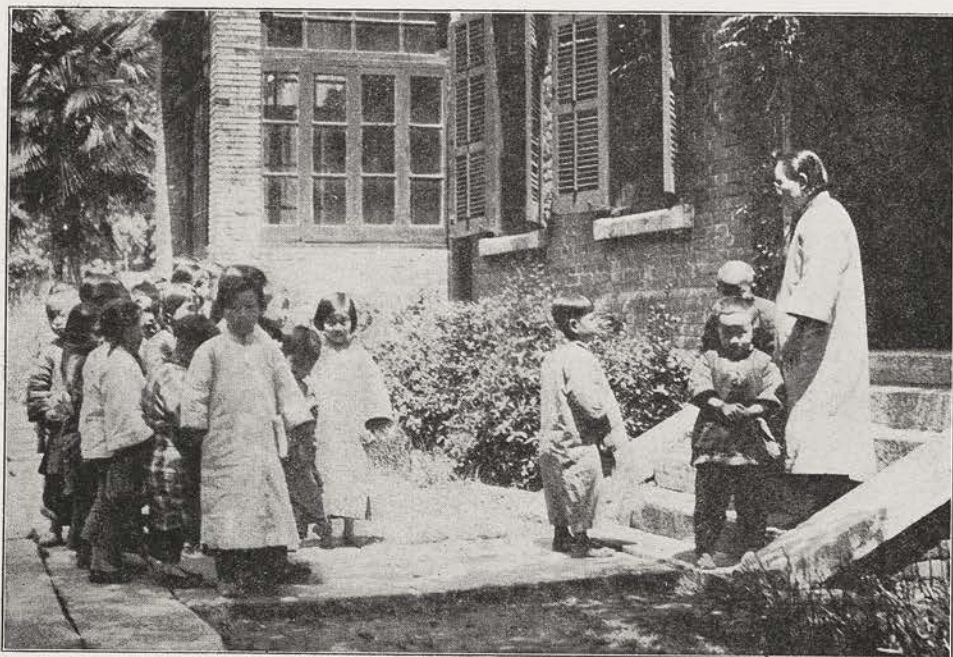


One of the features of the camp for flood refugees established in the Futai Yamen, Wuchang (see THE SPIRIT OF MISSIONS, July, 1932, p. 425), was its schools. The first graduation at the Fu Yung School was held last April. In August, 1932, a second graduation for this school as well as the Woman's School attended by over one thousand pupils was held in the presence of many distin-

guished friends including the Rt. Rev. Alfred A. Gilman, Suffragan Bishop of Hankow; the Rt. Rev. Logan H. Roots, Bishop of Hankow; the Hon. Chu Huai-pin, Commissioner of Civil Affairs, Hupeh Province; and the Rev. S. C. Hwang, Superintendent of Futai Yamen Refuge. The Rev. Paul T. T. Seng, General Secretary of the Hankow Diocesan Literary Movement, is at the extreme left.



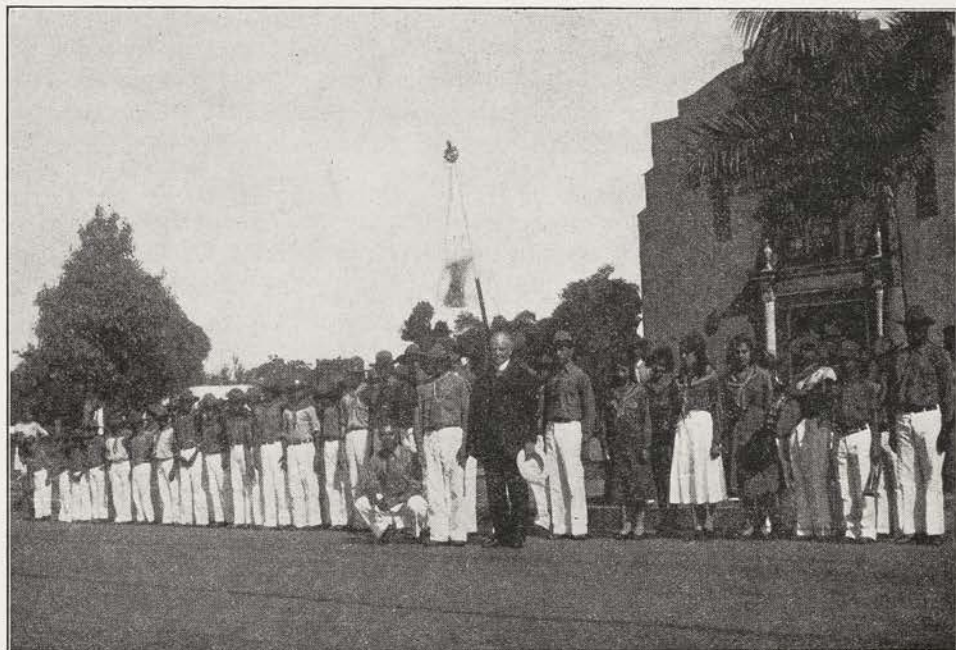
SUNDAY SCHOOL CHILDREN, SAN MARTIN DE LAS FLORES, MEXICO
The Rt. Rev. Frank W. Creighton, whose election as Suffragan Bishop of Long Island has been confirmed recently, has been designated by the Presiding Bishop as Bishop-in-charge of Mexico. Bishop Salinas continues his active oversight of the work



A LITERACY CLASS AT GRACE CHAPEL, ANKING, CHINA
These children who are too poor to attend school come to Grace Chapel each day for two hours' study. The chapel which has over 150 communicants is in charge of the Rev. S. S. Chu



ST. JAMES' ARMENIAN SEMINARIANS, JERUSALEM, HAVE A SNOWBALL FIGHT
 Our Educational Chaplain, the Rev. C. T. Bridgeman, who is maintained in Jerusalem by gifts to the Good Friday Offering, assists in the work of this seminary which is a vital factor in strengthening the ancient Armenian Church



BISHOP CARSON REVIEWS EXPLORADORES DOMINICANOS (BOY SCOUTS)
 The Church's work in the Dominican Republic centers in the Church of the Epiphany, Santo Domingo City, seen at the extreme right. The building was formally opened a little more than a year ago, replacing a hurricane-destroyed structure

John W. Suter, jr., suggests

More Books for Lenten Reading

ONE MEANS TO A deepening of the inner life is the daily effort to enter into that fellowship of minds which can be found through reading. Through the sacrament of the printed page, author and reader unite as partners in a search for the secret of life. Many of us need to learn how to read better—more thoughtfully, with more sympathy and understanding, and with more regularity. The following list is presented in the hope that at least some of the books will bring strength and illumination to readers of THE SPIRIT OF MISSIONS:

Personality and the Holy Communion by D. S. Guy, with an introduction by the Archbishop of York (Milwaukee, Morehouse, \$2) is a thought-provoking volume written in the light of the author's experience that the Holy Communion moves in an atmosphere of reality and that its power flows from the fact of the reality of Jesus Christ. *Lady Julian* by Robert H. Thouless (N. Y., Macmillan, \$1.75) will interest anyone who enjoys delving into explanations of various forms of mystical experience. A handbook especially useful for the newly confirmed is *In the Presence* by K. F. Jones and R. M. Pritchard (N. Y., Macmillan, \$1.25).

Prayer, its Philosophy, Practice, and Power by W. E. Orchard (N. Y., Harpers) is a straightforward readable discussion. Edward D. Sedding, S.S.J.E., in his *Hidden Garden of Prayer* (London, S.P.C.K., \$1.40) has given us an attractive illustrated manual containing meditations, poems, prayers, and other writings useful to the adolescent learner of the art of prayer.

Have You Understood Christianity? by Walter J. Carey (N. Y., Longman, 75 cents), and *Christian Faith and Life* by the Archbishop of York (N. Y., Macmillan, \$1.50) are concerned with fundamental religious truths. In *Finding God* by A. Herbert Gray (N. Y., Long & Smith, \$1.50) we have a simple, popular, devotional study of matters of belief and of practice in Christian life. And, finally, Cyril Hudson's *The A.B.C. of Christian Living* (London, S.P.C.K., 60 cents) is a study of Christian experience, written with psychological understanding and spiritual insight.

(May we suggest that this page be posted on parish bulletin boards?)

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Bishop Hulse Revisits Cyclone-Swept Area

Three months after November hurricane finds
two churches rebuilt and chapels restored by
congregational effort in Province of Camaguey

By the Rt. Rev. Hiram R. Hulse

Missionary Bishop of Cuba, 1915-

LAST AUTUMN SOON after the cyclone of November 9, when I visited the Province of Camaguey, I found a large proportion of the people living in the open, under canvas. Their houses were down or the roofs blown away; their furniture was destroyed, their clothing and bedding ruined. I found three churches and one rectory in ruins; other church buildings injured. Several buildings which we rent for chapels had lost their roofs and the rain had injured our furniture. The people, already suffering from the depression, had lost heart with this new blow.

Now I have returned from another visit to Camaguey. The three months since the cyclone have witnessed many changes. Houses have been repaired, new and smaller houses have been built out of the ruins of the old. Gardens have been planted and the people have something to eat instead of being dependent on gifts from the outside. Two new churches have been built to replace old ones destroyed in the storm; most of our chapels have been restored and the wrecked furniture repaired and repolished. This has been done through the coöperation of the several congregations whose people entirely without money have eagerly contributed the work of their own hands.

I stopped first at Cespedes where our church had been completely destroyed. Since the cyclone we have been holding services in the house of our missionary, the Rev. Salvador Berenguer.

Early in January I sent Mr. Berenguer one hundred dollars to use in salvaging the materials from the old church. He gathered the congregation about him and with this fund as a foundation they began to rebuild. Much of the old material could be used: the lumber from the wrecked church was carefully sorted out, old nails were removed and straightened, the old site was cleared. Some things, of course, had to be purchased: cement for the foundations and a solid floor, paint, and new furniture, but the total cost of the new building in money will be very small.

Good progress was being made at the time of my visit and in March* I expect to visit them again for the opening service.

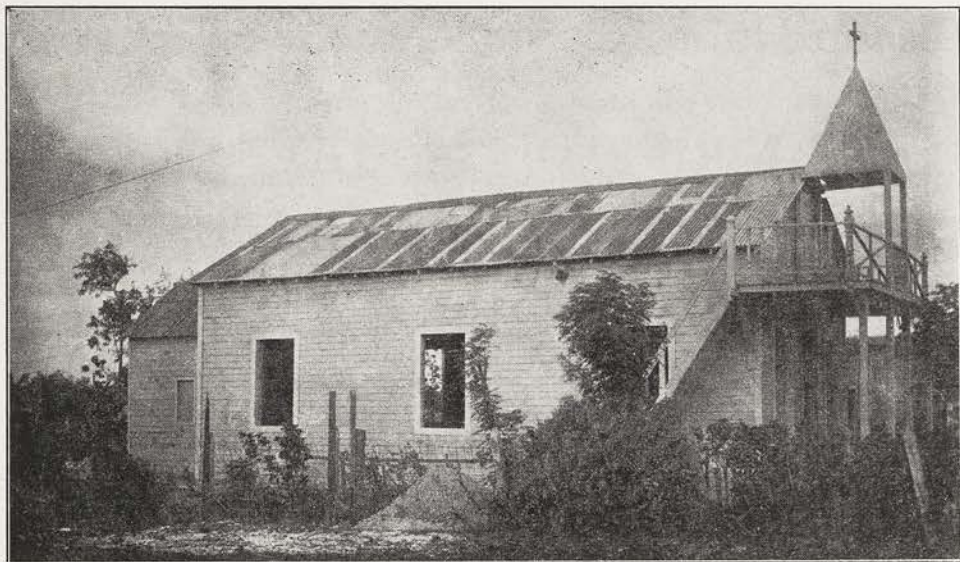
The next station visited was Woodin, where the remains of the front wall of the old church still stand as a reminder of what we had. Here also services are being held in the missionary's house. We had no service in Woodin, but went on to the neighboring town of Jiquí, where our missionary



AFTER THE HURRICANE: THE REMAINS OF GOOD SHEPHERD CHURCH, WOODIN

*THE SPIRIT OF MISSIONS went to press before a report of this service could be received.

THE SPIRIT OF MISSIONS



SANTA MARIA DE LA GRACIA, CESPEDES, REBUILT

This church, completely destroyed by the cyclone, has been reconstructed largely from materials salvaged from the old structure by the enthusiastic labor of members of the congregation

in Woodin, the Rev. Ignacio G. Guerra, carries on a new mission in a rented building. No other Church has ever held services in Jiquí and there is considerable enthusiasm over our coming. At my previous visit in December when I confirmed forty-two, we were presented with a lot on which a church might be built later. This time there were eight to be confirmed.

The next morning we went on to Sola and thence by automobile to La Gloria, which suffered greatly during the cyclone, our church and rectory both being destroyed.

The La Gloria congregation under the leadership of its missionary, the Rev. Frank S. Persons, II, has built a beautiful new structure in country style, the sides open, roof of palm thatch, and the sanctuary enclosed with palm thatch. It is surrounded with a paling about six feet high built of strong saplings. Altogether over three thousand saplings entered into the building. The beams, the saplings, and the palm thatch were all gathered by the men in the congregation, who then raised the frame and put the building together with their own hands. Very

little money has been spent; the missionary used the hundred dollars which I sent him to buy food and gave the men a meal of rice and beans and stew every day they worked. But some things which will require a little money still need to be done: a floor, curtains to shut out the rain, and a sacristy.

Early Sunday morning we had a celebration of the Holy Communion, the first service in the new church. At ten o'clock there was Confirmation and sermon in Spanish, and at eleven o'clock Morning Prayer and sermon in English; altogether about three hundred people attended the three services.

Leaving La Gloria immediately after this last service I was able to reach Nuevitas by mid-afternoon. The Archdeacon of Camaguey, the Ven. J. H. Townsend, met me and we went to the chapel, a rented building on the main street. Our work here had been dropped for a number of years but last summer Archdeacon Townsend reopened it with very good results.

Nuevitas suffered greatly from the storm and we are still giving relief to some people. My two services, Con-

BISHOP HULSE REVISITS CYCLONE-SWEPT AREA

firmation in Spanish and Evensong in English for British West Indians, were both largely attended.

Monday morning we proceeded to Camaguey where our new church in charge of the Rev. S. E. Carreras is a constant joy to me. Our old church building which suffered considerably in the storm is used as a meeting place for the young people. But it needs some repairs to save it from disintegration when the rainy season comes.

Twenty miles from Camaguey, Mr. Carreras cares for our mission in Sibanicu. Our rented building was destroyed and the owner had no money with which to rebuild. He generously gave us the use of his house for services but this proved too small for the crowd which came out to see the Bishop. About forty people crowded into the room and nearly two hundred were on the porch outside. Our furniture here was badly damaged by the storm and needs to be repaired.

The next night Archdeacon Townsend and I went to Florida, a boom town of over five thousand people about twenty miles on the other side of Camaguey. A few years ago it was very prosperous and rents were so high we could not rent a chapel. Today we have a large building on a side street for ten dollars a month which four years ago brought seventy-five dollars.

A fair congregation attended the service at which I confirmed ten. On my visitations it is customary to receive an offering for church building. The offering that night was two cents; the people have no money at all. Out of five thousand people in the community not five hundred were working although this was the time of the sugar harvest.

Wednesday morning we went to Baragua, a large sugar mill where we have a flourishing work among the West Indians. The mill has built a school and chapel for our use which the congregation has fitted up very attractively. The service that evening attended by a congregation of about two hundred was very musical.

These people like to sing and always prepare a special service for my visitation.

Thursday morning we motored to Ciego de Avila, a large town where Archdeacon Townsend has recently reopened our mission. We had breakfast here and then drove on to Ceballos, a center of American orange growers where we have a very attractive little chapel with two Sunday schools, one in English and one in Spanish. This afternoon we combined the two services, picking out hymns that were in both languages and sang them together to the same tune: the English on one side and the Cubans on the other. We had Confirmation in Spanish and I made an address in English and the Cuban lay reader, Prof. Carlos Llanes (pronounced Yanes), spoke in Spanish.

Senor Llanes, although hopelessly lame, never expecting to be able to walk, and with eyes in a precarious condition, is a tower of strength to Archdeacon Townsend. Archdeacon Townsend makes a weekly visit to Ciego de Avila to administer the sacraments, but at other times, Senor Llanes directs the Sunday school, visits among the people regularly in his wheel chair, and preaches the Gospel by word as well as by life, well and earnestly. He is especially useful in preparing teachers and other helpers. He gave up a private school in order to throw in his lot with the Church, although he is receiving no regular income.

The next day was also spent in Ciego de Avila. In the afternoon the young men's club had a basketball game in the patio in my honor, in which they were victorious. Confirmation that evening was at seven o'clock in order that I might catch the train for Moron. Twenty-one were confirmed amid much enthusiasm.

Early Saturday morning we left Moron for Florencia, twenty miles to the west. A town of about six hundred people, Florencia never had any religious work until we began our mission about a year ago. We use a rented building which was already crowded on our arrival. A Roman Catholic priest had been sent to spy out the land and warn people against

THE SPIRIT OF MISSIONS

our efforts; consequently there was more interest than usual and there were many adults who crowded around on the sidewalk to hear what I had to say. I had a celebration of the Holy Communion and confirmed six and received nine who had been confirmed in the Roman Church.

We hurried back to Moron for service there that evening. Moron did not suffer much from the cyclone but a number of trees in the garden were blown over, and the big sign we had over the school was destroyed. We have a fine rectory and school in Moron, but need a church for our growing congregation. Nearly two hundred were present at the Confirmation service that night and it was a reverent and well-trained congregation.

The next morning I had a celebration of the Holy Communion and stayed to Sunday school, which is one of the best organized in the island. Eighty-seven out of 110 on the roll were in attendance. The classes are carefully graded and each

class has its own appropriate lesson selected by Mrs. R. C. Moreno, who is a trained teacher and one of our best missionaries.

In the afternoon I went back to Ciego de Avila, where we have two enthusiastic congregations, for the last visitation of the series. At Confirmation in English for the British West Indians, eleven were confirmed. (This in addition to the twenty-one who were confirmed at the Spanish service Friday night.) About forty members of the Cuban congregation went with me to the station that night to see me off. The young people presented me with an address informing me that I had been elected their honorary president and suggesting that it would be nice if I would give them a new basket-ball, of which they were greatly in need.

Thus ended a ten-days' visitation during which I had visited fourteen different places and conducted twenty-two services.

The Kingdom of God Movement in Japan Appraised

DURING THE PAST three years an effort called the Kingdom of God Movement, has been at work in Japan, led by Toyohiko Kagawa. Its purpose has been to arouse the consciences of Japanese Christians, to enlist them to more effective work, and to enroll one million new members in the Christian ranks. In a recent appraisal of this effort the following points are made:

1. The movement has been of great value to the cause of interdenominational coöperation. In the central committee in Tokyo, and in the district committees all over the Empire, Christian leaders have met together to plan and carry through a united effort to advance the Kingdom of God. However long may be the road to Church union in Japan these three years of praying, planning, and working together cannot but have brought the goal much nearer.

2. The cause of Christ has been materially advanced. Great numbers of Jap-

anese have heard the message for the first time. Many have been added to the number of those who "are being saved." Many in the Churches have been quickened to new earnestness and activity. The widespread development of rural schools and training conferences for rural workers has been one of the most notable achievements of the movement. The work of evangelism and character training in Christian schools has been stimulated. A beginning has been made in factory evangelism and city schools. The enlistment and training of lay workers has been notably advanced.

3. It has secured for the Christian Church in Japan the devoted service of hundreds of workers, clerical and lay. Among them are many pastors, teachers in Christian schools, and consecrated laymen who have traveled thousands of miles and brought fellowship and inspiration to churches in remote places.



AT THE CONSECRATION OF CHRIST CHURCH, NOSHIRO, TOKYO

Christ Church, Noshiro, Japan, Consecrated

Benefaction of internationally-minded American Churchwomen gives building to Tohoku congregation, noted for its generosity and zeal

By the Rt. Rev. Norman S. Binsted, D.D.

Missionary Bishop of the Tohoku, 1928-

NOSHIRO (WHERE ON the fourth Sunday in Advent [1932] I consecrated the new Christ Church) owes its church chiefly to the ability of an American Churchwoman to think internationally about the Church and the faith it proclaims. The broad outlook and the understanding sympathy of Mrs. E. James Loring, a sister of Bishop Lawrence, led her to provide in her will that a portion of her estate should be set aside under these conditions:

To expend the same for such religious purposes as the Trustees may think best, either in one or more buildings at home or abroad or as a fund or funds or otherwise for religious purposes.

The Noshiro church is one result of this benefaction of an American Churchwoman.

This beautiful addition to the church buildings in the Tohoku resembles in general appearance, one of the smaller village churches of England. The simple Gothic style with a dignified tower entrance is built of reinforced concrete to

withstand fire and earthquake. The seating capacity of about one hundred fifty can, in case of necessity, as at the opening service, be increased to accommodate at least one hundred more. Experience has taught us that this type and size building best meets the needs of the native congregations, which must, within the next few years, become self-supporting.

The lectern Bible and altar books are the gift of Bishop McKim, who was especially devoted to the work in Noshiro. The processional cross is the gift of the local catechist, in memory of his wife, who died suddenly about one month before the building was finished. The architect, a devoted communicant of the Church, gave the brass altar desk, and the contractor donated a carpet for the center aisle.

Our work in Noshiro, which was started more than seventeen years ago by the Rev. C. H. Evans, has been most successful from the beginning. The communicants are all local people and not likely

THE SPIRIT OF MISSIONS

to remove from the city. One of the most encouraging aspects of the work is the number of Christian families.

Until the erection of the new building the accommodations for worship were exceedingly poor. The preaching house was a very old building which had been remodeled at as little expense as possible. It was really nothing more than a shed, built of a few posts, some tree bark, and covered with galvanized iron. The new building, which is the only church building in the city, is something of which not only the Mission and congregation can be proud, but a building in which the whole city has already shown interest.

Sometimes visiting Church people from America criticize the Mission for erecting churches in foreign style. It should be pointed out, however, that not only is the type of church building erected in Japan better fitted to withstand fire and earthquake, but is more economical to erect and to maintain than would be the so-called Japanese style building. In addition, the architecture conforms with the new type of business and school building being erected, even in the small towns in Japan. And perhaps most important of all, the Japanese find them more comfortable and inspiring.

The Bishop was assisted at the consecration by the Rev. Timothy Nakamura, priest-in-charge; the Rev. Y. Ono, from the neighboring city of Odate; the Rev. I. Sugano, a former pastor; and Mr. K. Uematsu, the catechist. In spite of the inclement weather, the church was filled to capacity. After the clergy had entered the church, about one hundred Sunday school children, clad in their gaily

colored ceremonial kimono, filed in and sat in Japanese fashion in the aisle and around the chancel steps. One could not help but be inspired by the reverence of these little children, many of whom had received their first Christian training in our kindergarten. Before the sermon they left the church so quietly that the Bishop did not realize that they had withdrawn until he entered the pulpit.

After the service the congregation assembled in the kindergarten building where many telegrams of congratulations from all parts of the Empire were read. The pastor of the Presbyterian Church, who had brought his congregation with him to our service, made a short address. The inevitable tea and cakes were served.

About ten days before the consecration of the church, Dr. Inoue, the former President of the Tohoku Imperial University and a devout communicant of the Church, visited Noshiro and spoke to about eight hundred students and teachers on The Value of Christianity to Modern Japan. As a result of this special piece of missionary work, many of those who heard him came to the consecration.

The congregation in Noshiro have always been conspicuous for their generosity and zeal, and, with the added inspiration which the new church building has brought to them the Bishop looks forward with confidence to the future of the work and ventures to predict that it will become one of the strongest centers of Christian work in Japan. One feels that here, indeed, will be perpetuated the spirit of that noble Christian woman, Susan Mason Loring, who, by her generosity, made this building possible.

Alaskan Missions Give Practical Training

RETURNING FROM HIS summer visitations in Alaska, Bishop Rowe spoke of the Eskimos and their training in mission schools as follows:

Our missions are following the lines of practical training. We teach our children the essentials necessary to carry them through life in accord with the conditions of the country.

They are taught to build boats, make fish nets, and indulge in their natural arts, from taking care of animal skins to basket making and the carving of ivory objects. There is much yet to be accomplished with the natives of the great northland and we are handicapped for funds . . . So little done, so much to do . . . Yet, when I think of conditions when I first made a trip into the Arctic, I offer up a blessing for what has been accomplished.



Jottings from Near and Far



MORE Books for Lenten Reading

suggested by the Rev. John Wallace Suter, jr., rector of Epiphany Church, New York (page 228) is the second paper on this subject written especially for **THE SPIRIT OF MISSIONS**. The first suggestions, prepared by the Rev. Howard Chandler Robbins, appeared in the February **THE SPIRIT OF MISSIONS** (page 100).

The Editors would take this opportunity to express their appreciation for Dr. Suter's cordial and never-failing cooperation during his service as Executive Secretary of the Department of Religious Education of the National Council. His interest in and effective use of the departmental pages of **THE SPIRIT OF MISSIONS** gave the columns devoted to the work of his Department, a high distinction for which the Editors can never cease to be grateful.

AFTER TWO YEARS spent in temporary quarters in Shanghai the Kuling American School was reopened in Kuling in September, 1931. The urgent requests of our people in central China led the trustees to take this action in spite of serious questionings as to what the future might hold in store.

Has the experiment been justified? Let the answers come from China, where a missionary mother writes:

We have been blessed in our children, and the Kuling School has been one of the means used. Hence our gratitude to it and to those who work for it year after year.

Roy Allgood, the headmaster, wrote in November:

Turning to school routine, I am very much pleased with the general morale existing and the high tone and quality of work being done. On the whole we have a very fine group of pupils to work with. Our staff is good. . . . Our total enrollment at present is seventy-two, and on my desk are three applications for entrance in February. I have never been more encouraged regarding our future than I am at

present. I fear we shall have more than we can easily accommodate next autumn. . . . The healthful qualities of Kuling's climate are rapidly becoming more widely known throughout China, and this together with the high standards of scholarship and a deep religious atmosphere maintained within the school will surely spell success.

The many friends in this country whose generosity has largely maintained the school have here conclusive evidence that they have made at least one investment on which continuing dividends are assured.

IN SPITE OF ALL sorts of difficulties, isolation, revolution, primitive conditions, the Church goes on in Brazil. Bishop Thomas tells of the recent ordination to the diaconate of Paulo Kiyoshi Isso, a Japanese who has been working as a catechist in one of the large Japanese colonies. Bishop Thomas says:

He will continue to reside in the colony, where under the Rev. J. Y. Ito he will have charge of All Saints' Church and the parochial school at Manga Larga. This place is some twelve miles distant from the village of Registro, the center and headquarters of a flourishing Japanese colony. We had some difficulty in reaching Registro as the river steamers had not resumed their schedule after the revolution. The people had not received Mr. Ito's letters advising them of our visit. It was interesting to note how messengers went in every direction to inform our Church families of the services to be held the next morning. The church was filled for the services of baptism, confirmation, ordination, and Holy Communion. I hope soon to ordain the four men who complete their course in theology at our Porto Alegre Seminary. One of them is L. T. Shimanuki. This will give us three ordained men for our Japanese work.

THIS LETTER WAS a pleasant discovery in a Monday morning's mail:

I am a sophomore in college in a small village fifteen miles from the nearest Episcopal Church. My visits home are rather irregular and infrequent. I very seldom hear any Church news when I do get home. **THE SPIRIT OF MISSIONS** is the only way I have of learning the national

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and world news of the Church. I don't know what I'd do if there weren't any *THE SPIRIT OF MISSIONS*. I always pass the magazine along to two friends and they love it as much as I do.—S. E. H.

/ / /

BAGUIO IS REJOICING in the construction of its first outstation chapel (not counting the Chapel of St. Joseph the Carpenter at the Trinidad Industrial School, which is practically in Baguio). The new chapel is St. Andrew's at Kapangan, twenty-three miles away. The site was the gift of a newly received communicant; the money for construction was given by the Missionary District of Salina, Kansas. A bell for the chapel is the gift of St. Luke's Church, Manila.

/ / /

"NOT UNTIL CHRISTIAN principles" said by Col. M. Thomas Tchou, a Chinese Christian from the far western province of Szechuan, speaking recently in New York, "are given central place in international affairs will the world know peace."

/ / /

IN THE MIDDLE of Antelope Desert in southern California, sixty miles from the nearest Episcopal Church, there is a little mission with the citified name of St. Paul's, Lancaster. From this center the vicar, the Rev. Boyd Parker, goes

wherever he is needed. Forty-two miles north, over the border in the Missionary District of San Joaquin, he visits a congregation at Monolith; forty-eight miles east is a communicant transferred from Old Swedes Church, Philadelphia; south and west, over the mountains, down in the valleys, among alfalfa fields or sage brush and cactus, Church people and people without a Church are scattered, miles apart. Sometimes it takes a whole day to make one pastoral call. Eighty patients in three tuberculosis camps are regularly visited. At Esperanza, only twelve miles away, a Church school is held every Sunday afternoon in the school house, and all the children are from Greek families. Lydia Weld assists in this work.

"The difference between \$25-hay and \$8-hay this year," says *The Los Angeles Churchman*, reporting the above, "has caused missionary and people alike to make many sacrifices, but the work is going on."

/ / /

IF YOU BECOME a Christian, who will pray for my soul?" anxiously inquired a Chinese Buddhist parent in Manila to his daughter, a teacher in St. Stephen's Mission, who wished to be baptized. After many months of patient waiting she obtained permission.



AMERICAN CHILDREN IN ORIENT FLOCK TO KULING SCHOOL

Since its reopening in Kuling in the autumn of 1931 the enrollment has grown rapidly. At present there are 72 pupils and next autumn the Headmaster expects more than can be accommodated easily (See page 235)

JOTTINGS FROM NEAR AND FAR

WHAT WAS PROBABLY the first Episcopal Church service ever held in a large section of New Mexico brought people in from long distances to Datil, a new mission station where the Rev. Donald Smith now holds semi-monthly service in the village school house.

Bishop Howden says Church privileges have been extremely limited in this large area, extending, if you want to look at a map, from Magdalena, which is some seventy miles southwest of Albuquerque, clear to the Arizona line.

AN ANALYSIS of the expenditures of the several Departments at the Church Missions House for 1932 reveals a decrease in total expenditures of nineteen per cent as compared with the 1931. Some of this was the result of the ten per cent cut in salaries effective during last year, but by far the greater part of the saving was due to the exercise of the strictest economy in every direction. The Presiding Bishop set the example for the House. By order of General Convention the Council makes an appropriation of \$15,000 for his salary and \$5,000 for his house rent, travel, etc. After accepting a ten per cent reduction in salary the total appropriated for the Presiding Bishop was \$18,500, out of which he drew during the year only \$8,864.79.

A large amount was saved in the Pub-

licity Department by the abandonment of the *Church at Work* and by other economies, while the Field Department operated at a saving of thirty per cent.

ON THE EVENING of January 28, eight armed bandits invaded our mission compound at Lion Hill, Wuhu, China, and ransacked the home of Mildred Capron, the mission treasurer of the Diocese of Anking. Miss Capron was entertaining Mrs. D. T. Huntington and Dr. Suzanne Parsons, newly arrived in China, who was on her way to St. James' Hospital, Anking. After relieving the women of all their money and such jewelry as attracted their attention, they went through Miss Capron's apartment, turning things upside down in a vain effort to find the money which they evidently thought Miss Capron, as mission treasurer, must have concealed in her home. Their reckless handling of revolvers kept the three women in a high state of nervous tension until the bandits satisfied themselves that they had secured everything of value that was portable. They then departed with loot worth about Mex. \$300.

THE EDITORS REGRET that it has been necessary to postpone the publication of Miss Hulbert's last article in the Indian American series until a later issue.



ASSYRIAN SCHOOL, MOSUL, IRAQ, AIDED BY G.F.O.

The Rev. John B. Panfil directs this enterprise with 118 boys as pupils. There are also a girls' school with 65 pupils and 26 village schools in neighboring communities with a total enrollment of 957 (See page 252)

SANCTUARY

DURING the Babylonian captivity the Jews who were left in Jerusalem were in the habit of communicating the exact time of the rising of the Paschal moon to those in Babylon by fires kindled first on the Mount of Olives, which were then taken up from mountain top to mountain top, a line of fiery telegraphs which reached at length along the mountain ridges to the banks of the Euphrates.

Like beacons shining down these twenty centuries, each Easter Day flashes on to the next the Easter truth:

Christ our Passover is sacrificed for us; therefore let us keep the feast. . . . Christ being raised from the dead dieth no more.

1 1 1

IT IS VERY MEET, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, but chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

ALmighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord.

O GOD, GRANT THAT we may have eyes to see the dawning of the new day as the Sun of Righteousness rises to bless his people with healing in his wings. Grant us grace to work while it is day, grace to love and to understand, grace to live together in the unity of the Spirit and the bond of peace; for the sake of him who is our light, our life and our salvation, Jesus Christ our Lord. Amen.

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

Dr. McGregor Accepts Religious Education Post

MEMBERS OF THE National Council, officers at the Church Missions House, and a host of other people who are interested in religious education are rejoicing over the acceptance by the Rev. Daniel Arthur McGregor, of his appointment as Executive Secretary of the Department of Religious Education.

Dr. McGregor, who was born in Ottawa, Canada, in 1881, has made his influence increasingly felt in our Church during the past few years. He received his Bachelor's and Master's degrees in Toronto, and later became both a Bachelor and a Master of Sacred Theology in the Western Theological Seminary. The University of Chicago conferred upon him the degree of Doctor of Philosophy. Dr. McGregor spent five years in India, teaching philosophy and the Bible at Allahabad Christian College. During the war he served in this country with the Red Cross, after which he took Holy Orders and held parishes in Chicago and Glen Ellyn. Having been a Christian minister even before receiving ordination in the Episcopal Church, Dr. McGregor has had wide experience in city missions, and in home and foreign mission work. For the past four years he

has been a professor at Western.

Since October, 1931, he has served the Department in a part-time capacity as Secretary for Adult Education, and is well known to our readers through his regular contributions on adult education in our columns.

1933 SUPPLEMENTARY OFFERING

THE MARCH SPIRIT OF MISSIONS reported the steps taken by the National Council to balance the 1933 budget. After using every available resource and making every reduction possible without disaster the Council found that nearly \$150,000 more was needed and appealed to the people of the Church to give this sum as a supplementary offering.

As this is written (on March first) the following action has been taken:

- A letter to each of the bishops.
- A letter to all the parochial clergy enclosing the statements of the Council, and asking the clergy to tell their people of the situation.
- A letter to the heads of the Church schools enclosing individual messages for the pupils.
- A letter to the leaders of the Woman's Auxiliary in dioceses and parishes asking their coöperation.
- Advertisements in the Church weeklies.



THE REV. D. A. MCGREGOR, Ph.D.
Who succeeds the Rev. J. W. Suter, jr.,
as Executive Secretary of the Department of Religious Education

THE SPIRIT OF MISSIONS

Individual letters asking for gifts are being mailed to several thousand special friends of the missionary cause from the Church Missions House.

The Church has already started to respond. Several pledges of \$1,000 each have been received. One gift of \$500 has come from a friend in the Diocese of Central New York who says, "This is no time in the life of the Church to live within one's income."

The Rev. John Henry Hopkins suggests that each reader of *THE SPIRIT OF MISSIONS* "take up another notch in his belt and squeeze out an extra five dollars." He sent his five.

Plans are being made in some places for special offerings on Easter or Whitsunday. It is hoped that the entire amount needed may be assured by the time of the next meeting of the National Council, April 26.

Foreign Missions

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

Across the Secretary's Desk

FUR IS SCARCE in the interior of Alaska this winter and the prices the Indians get for what they do catch is low. Nevertheless the people at St. John's-in-the-Wilderness made a Christmas offering for the general missionary work of the Church, and it runs up to a fine total of \$36.50. Allakaket's lowest temperature up to January 15 was 52 below zero. Unfortunately, St. John's School is badly broken up because the Indian women are obliged to take their children with them to the trap lands, as they have no food to leave for them in the village. In addition to trapping fur-bearing animals they are hoping to kill caribou for meat supply. Amelia Hill, who spent last winter attending clinics in Boston, reports that what she learned "outside" has been of great help to her.

MAHAN SCHOOL FOR boys, in Yangchow, has not been operated since the spring of 1927 when the buildings were occupied by Nationalist soldiers, no less than twenty-seven different groups making use of them consecutively through a long period. The buildings were badly wrecked and left in a frightfully unsanitary condition. It seemed almost impossible to think of restarting the school. Recently the Rev. B. L. Ancell has been urged by Chinese friends to reopen the school. Its reputation has spread far and

wide through the northern part of the Province of Kiangsu. As a first step in plans for reopening, a statement was sent to the alumni of the school. Dr. Ancell reports that the first response brought \$100 and the second \$400. These gifts, he says, come from young men just getting started in business. "No doubt is left in mind about the standing of Mahan in the hearts of our 'old boys'."

THE RECENT DEATH of the Rt. Rev. H. H. Montgomery brought to an end a long life of devoted missionary service. Part of it was spent in the mission field as Bishop of Tasmania. Then came the many fruitful years when he served as the secretary of the pioneer missionary effort of the Church of England originating in 1701, as S.P.G.

In 1907, and again in 1916, he visited the Church in the United States and attended the General Conventions of those years. He always manifested a deep interest in the work of the Church in the United States and in its service abroad. It was Bishop Montgomery who organized and brought to a successful conclusion the great Pan-Anglican Missionary Congress held in London in 1908.

To commemorate Bishop Montgomery's life and his consistent practice of an annual personal gift to its General Fund, the S.P.G. has been urged by many

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friends in England to ask for contributions to a principal amount of £1,800 in order that the income therefrom may, throughout the years, be recorded in the annual list of contributors as "From Bishop Montgomery, £60." I am sure that there are some American Church people who remember Bishop Montgomery, and who, recalling the great service that S.P.G. rendered to our own country during the last century of its colonial history, will want to share in this commemoration of Bishop Montgomery's life by sending a gift to the Society for the Propagation of the Gospel, 15 Tufton Street, Westminster, London, England.

ONE OF THE DIFFICULTIES the Mission of the Church has to face in these days is an apparently pleasant, tolerant, vague philosophy shot through with a kindly sentimentalism. One of my friends asked the question:

When will we get over this notion that we are all engaged in a sort of a hectic, jazzy joy ride for the discovery of God, instead of being sent on the joyous mission of declaring a piece of Good News as to the revelation of God? Certainly we need a renewed emphasis on the Second Commandment and an interpretation of it in terms of modern need. It is a blunder to think that the only kind of an idol is the one made with hands and the only kind of idolatry is that childish form of it which worships the creation of hands as though it was God. Our whole modern religious thinking is shot through and through with the subtlest kind of idolatry, the worship of the creations of our own minds, which we impertinently call God.

MORE THAN A year ago a member of Christ Church, Sendai, Japan, told Bishop Binsted that he had decided to create a trust under which the bulk of his property at his death would pass to the Diocese of the Tohoku. It has taken a year and a half to comply with all the legal requirements, but at the end of October, Bishop Binsted was able to write that all these preliminaries had been completed and that the organization known as a *Zaidan Hojin* had been completed. The total valuation of the gift is 286,000 yen. After the death of the donor, Dr. Imaizumi, one-half of the income of this

trust becomes immediately available for the work of the diocese. The other one-half of the income will be available upon the death of his widow, in the event that he dies before his wife, and when the youngest child has reached the age of thirty. This gift Bishop Binsted says, "enables us to look forward with confidence to the day when the Tohoku will become a diocese of the Japanese Church."

HERE IS AN INTERESTING explanation of one aspect of Mahatma Gandhi's hunger strike of 1932. It comes from an Indian friend whom I came to know while he was a student at Columbia University. He is now teaching in a Cochin provincial government school.

Behind the fast of Mahatma Gandhi and behind the temple entry movement started by him on behalf of depressed classes we perceive the big attempt to strengthen Hinduism against non-Hindu religions. Sometimes this is even openly expressed and so the Christians in these parts where the temple entry movement is strong and acute have also felt the necessity for work among the depressed classes. It is not at all conceived in any form of antagonism, but simply out of a desire to testify for their Master and as a result of this intensive work about four thousand have been baptised. Much of my spare time is given to this kind of work and I sincerely request you to extend your sympathy by prayers to this task.

With Our Missionaries

BRAZIL

The Rev. and Mrs. C. H. C. Sergel left Brazil on March 4 to spend their furlough in England.

CHINA—HANKOW

Deaconess Julia A. Clark sailed after furlough on the *President McKinley*, March 6.

Mrs. J. VanWie Bergamini, with two children, are in this country on furlough.

CHINA—SHANGHAI

The Rev. John D. Nichols arrived on furlough, in Palto Alto, California, February 20.

The Rev. and Mrs. John G. Magee arrived from England, on furlough, March 8.

Gladys M. Ross sailed on furlough, February 7, via Europe.

JAPAN—KYOTO

Mrs. H. Reynolds Shaw and small son sailed after furlough, on the *President Lincoln*.

JAPAN—TOKYO

Mr. and Mrs. J. Earl Fowler and three children, Nellie McKim, and Paul Rusch, returning after furlough, sailed on the *Chichibu Maru*, March 13. Bessie McKim joined the ship at Honolulu.

Domestic Missions

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

THIS WILL BE the last time I shall have the privilege of writing this page. By the time this April SPIRIT OF MISSIONS reaches you, I shall be engaged in home missionary work on Long Island in the two most rapidly growing counties in the United States.

I have found during the past two years that contrasts and comparisons are not always helpful. The constant assumption that one piece of work is of greater importance than another, or that one suffers in comparison with another, is frequently the result of a restricted view or incomplete knowledge. Certainly, all domestic missionary work is not of equal importance. Mistakes have been made at times in initial approaches. Certain missions have not fulfilled their promises of success. Others have more than fulfilled them and have pressed forward steadily to self-support. In many cases reasons for failure or success are purely local and are the result of the attitude of people.

There are areas which lend themselves to missionary cultivation, and others where the Church is received with reluctance and with the assumption that it is not to be an expense. But the idea that the need for National Council assistance in one area so far overshadows the need in another that there should be preferred areas, is not wholly justified. The fact that missionaries are to be sent, and not merely asked for, must be kept clearly in mind.

The effort of the Department has been to be wholly fair. To that end, a series of field surveys have been made which are far more revealing than factual material. Both kinds of information, however, are necessary. In the Department we now have statistics covering a period of seven years for every mission in the United States receiving support wholly or in part from the funds of the general Church. It is planned to keep these statistics up to

date, and new data for each year will be added. When requests for appropriations are received reference will be made to the facts available.

The period of transition between the beginning of a mission and the assumption of entire support locally is the opportunity of the diocese or the district. The present emergency in the Church is forcing a recognition of that fact. In some cases it is pressing the diocese and district unduly. Readjustments of attitude and methods are now necessary. In the main these problems are being faced with courage and in good spirit. In some cases local and regional responsibilities which ought to have been assumed long ago are being placed where they belong, and the habit of leaning is being broken—with great difficulty.

Meanwhile the plight of missionaries, both men and women, who are caught in the exigencies of these times, whose salaries for the present are meagre and uncertain, is requiring of them a degree of sacrifice which ought to be recognized by the Church. These brave soldiers out on the firing line suddenly find themselves cut off from the full quota of supply from the general base and their regional headquarters are not yet able to make up the entire difference. My heart goes out to them. They are holding the line and they are doing it at tremendous personal cost and sacrifice. The lessons of these days are not going to be forgotten. Perhaps we needed them more than anything else. But while we are learning them there is an obligation resting upon every one of us. The meagre support we have promised our missionaries for this year of transition and readjustment is not yet in sight. They must not be asked to bear more. The gap in the budget for this year must be bridged, and responses to the appeal for gifts for this purpose are our pledges of fidelity and confidence in our missionaries.

Christian Social Service

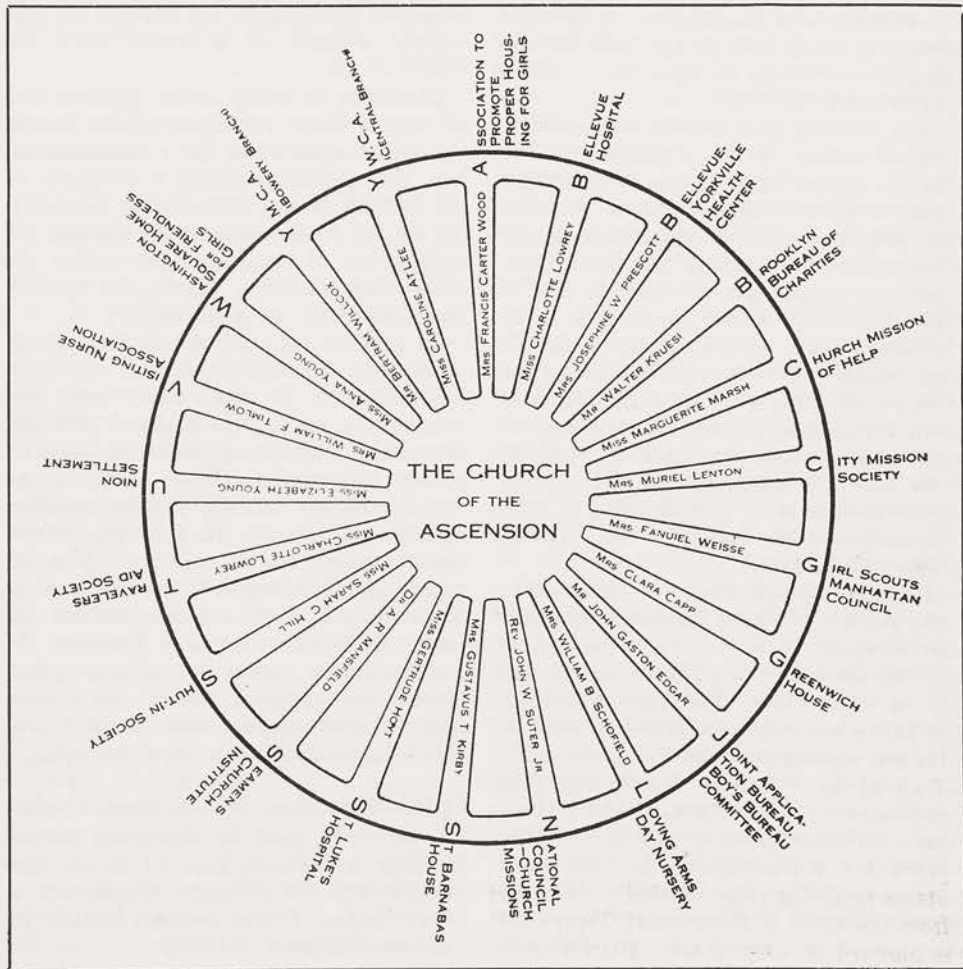
THE REV. C. RANKIN BARNES, *Executive Secretary*

“EVERYWHERE IN CITY, suburb, and village today, this word ‘community’ challenges us. Each of us who would lead a full life is bound sooner or later to ask, ‘What am I doing for my community?’ Can a church, which would represent the Master of Life, ask itself anything less?”

“‘What is my place in the community, then?’ the Church of the Ascension (New York) asks. And its whole history gives one reply: to contribute, not to compete;

to send out, not to gather in. We would keep this church a center for spiritual services, for worship, for preaching, for personal and pastoral relationships. If these are valid, they must by their very nature set free the power for the doing of good. And again and again, individual members of the parish come to us and say, ‘I am receiving inspiration from the Church; now, what can I do?’”

From this question, which, back in 1930, was placed directly before his par-



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ishioners at the Church of the Ascension by the Rev. Donald B. Aldrich, there has emerged what is now called The Church-Community Volunteers of that parish. It has become an outstanding example of how a vigorous service program may develop out of the spiritual life of a city parish.

In part the method succeeds because there is a clear distinction between the underlying principle and the working plan. The basic principle is that the chief task of the parish church is by beautiful and intelligent ordering of worship, by plain teaching, and by active pastoral relationship to interpret God's life as the spirit of Jesus disclosed it. The church itself is magnified as the center for worship and inspiration. The community is recognized as the field for the tangible expression of that spirit which true worship develops.

The working plan centers around Mrs. Francis Carter Wood, chairman of the church-community program, who assigns work to no volunteer, man or woman, until she has learned his experience, qualifications, and amount of available time. She then assigns the volunteer to one of twenty different social agencies or institutions in New York City who need the help which volunteer workers may give. The assignment may vary all the way from working as a canteen supervisor at some settlement to serving at a reception desk for the Travelers Aid Society, or from clerking at a thyroid clinic to contributing invalid food for the Visiting Nurse Association.

In February a total of 172 parishioners were regularly giving specified volunteer service to one of New York's social agencies or institutions. The latter are all led to understand that any volunteer whose work is not up to standard may be dropped immediately and without apology, and the volunteer is fully apprised of this before assignment. Hence there is supervision at both ends, first from the chairman and field secretary of the parochial committee and second from the agency itself. Furthermore, there are one hundred additional parishioners,

listed according to ability and experience, ready to answer emergency calls or to act as substitutes.

Something of the practical value of these services may be judged from the following statement by a staff member of Union Settlement:

Our volunteers contribute far more to the settlement than the mere lightening of staff burdens in group leadership—considerable as that is. They bring lasting gifts of themselves, in their varied interests and experiences, their attitudes of mind and habits of thinking, above all, in their warm friendliness to boys and girls who find life richer for such contacts. They are indispensable in our scheme of things.

Miss Knowlton, of the Henry Street Visiting Nurse Service, states:

The volunteer help we receive from the Church of the Ascension aids and sets free professional workers. It is beyond words important to us.

Members of many other parishes are, of course, doing volunteer service among the social agencies of their communities, but the church-community program of the Church of the Ascension is outstanding for its double success, in winning the coöperation of large numbers and at the same time insisting rigidly on quality performance by its volunteers.

In addition to sending out these many volunteers, the Church of the Ascension has attracted to itself many men and women who are professionally or officially associated with the great social agencies of the metropolis. They have become natural liaison officers, linking together agency and church in growing mutual understanding and coöperation. The diagram printed herewith illustrates how, as of January 1, these contacts radiate out from the parish church. Through the leaders whose names are shown opportunities for volunteer workers are opened and the spiritual resources of the Christian religion applied to the city's need.

THE EPISCOPAL SOCIAL Work Conference will hold its thirteenth annual meeting in Detroit, June 11-16, in connection with the National Conference of Social Work. It was founded in 1921 by the late Charles N. Lathrop.

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

A NEW VENTURE has recently been started to assist those whose work with people isolated by distance or other conditions from church attendance. A *Friendly Visitor*, a four-page bulletin, is to be issued four times a year. The *Visitor* is a special edition of the partly printed parish paper now widely used, and provides general news of the Church and its activities. The outside pages are mimeographed with matter of special interest to our isolated fellow Churchmen. The first number, now available, contains a letter introducing the *Visitor*, and an Easter message from the Rt. Rev. Hugh L. Burseson. As space permits we shall enlarge upon the beginning made this time in making suggestions for use in family prayer. We plan also to include a special bit for the children.

The *Visitor* is sent free of charge to diocesan leaders who wish to distribute it to the isolated in their care. For any other use, the *Visitor* costs five cents per year. It may be obtained from diocesan supervisors of home study among the isolated or by writing to the Department of Religious Education, 281 Fourth Avenue, New York, N. Y.

The whole enterprise of education and supplemental pastoral care by correspondence which is known as home study among the isolated is proving exceptionally helpful in these days of reduced travel allowances and smaller staffs. Several dioceses have recently inaugurated this work and find it a great aid to their hard pressed archdeacons and missionaries. Several other dioceses are building upon a foundation laid earlier and are shepherding their scattered families with increasing effectiveness.

The success of the work depends in large measure upon personal visits which begin the contact, and faithful attention to the details of the correspondence. Lessons are sent to children, letters to their parents, seasonal messages to all,

whether there are children in the family or not. Some use is made of home study courses and library books. In all these cases the relationship between the diocesan leader and the families is the decisive element. Those leaders who have direct personal contacts or have the hearty support of the local missionaries (without which the work should never be undertaken) are in a position to build up a relationship as helpful and personal as that between a pastor and the members of his flock. Many boys and girls and men and women are being led today to a knowledge of God and a participation in the life of His Family, the Church, to a degree not likely without this endeavor.

The Department is ready to assist diocesan leaders and directors of correspondence Church schools as well as parish workers who desire help in meeting the needs of isolated people within their group. Suggestions are made as to method and material. Over two thousand copies of letters to correspondence Church school pupils and the same number to parents are sent out each month for distribution by local leaders. A set of graded prayer cards for children has just been issued especially for this work. A new reading guide based on the pamphlet *A Little Child Finds God* is available. It is intended to help parents in the religious training of their babies and young children. The Extension Library at the Church Missions House, chiefly on religious subjects, is available to isolated people on an arrangement by which the books are sent postage free. A new list of these books is now ready. The home study courses which have been in use for some time may still be had.

To this list of services the Department is glad to be able to add *A Friendly Visitor*, hoping that it may be a new bond by which those who are scattered may be joined in the fellowship of the Church.—S. C. L.

Adult Education

THE CHOIR IN every church offers a unique opportunity for the pastor as religious educator. It is also a unique agency for him to use in educating the people in the pews. The choir has a most important part in the service, its members are really the subordinate ministers of the service. Without their work the effect of the services would be greatly lessened.

The wise minister will help to make their contribution as valuable and intelligent as can be. He will not look on their work as secondary to the sermon but will recognize that it is of equal importance with his work. And he will seek to inspire the choir members with a sense of the high seriousness of their task so that they will magnify their office. He will help them to understand and appreciate the part that they take in worship.

The choir as a group offers two great advantages to the educator: first, they are usually quite regular in their attendance, and second, they are not passive. They express aloud in their singing the truths of the Christian faith. And there is no better way of teaching than the way of getting people to express the truths that are to be taught. To repeat again and again the truths of the faith, and especially to express them in pleasing musical form is the best way to learn these truths. The people in the pews do not learn the truths as thoroughly as do the choir who sing them. One will very often find that the most faithful and the best-instructed Churchmen and Churchwomen are those who have spent years in the choir.

The choir is not only the recipient of education, it is also a most important agency in educating the people in the pews. People forget sermons but they remember hymns. Truth has a way of singing itself into the hearts of people. The theology of our people is mostly gained from the hymns they sing and remember. No new theology can establish itself in the life of the Church until it

first establishes itself in the hymnal. This is a thought for both conservatives and liberals to consider.

Truth which is sung into the life implants itself there with an emotional warmth due to the music. The choir is most important in preparing the hearts of the people for the reception of Christian truth and in presenting that truth.

Music is a potent agency in the education of both singers and hearers. The minister who recognizes this fact and who will look on church music not as an appendix to his work but as an integral part of it will make the greatest contribution to the people. There is an art in coordinating hymns, anthem, and sermon to a desired end and the one who will work to learn and practice this art will be rewarded by seeing healthy spiritual growth in both those who serve in the choir and those who serve in the pews.—D. A. McG.

Missionary Education

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

TALKS WITH THE CLERGY. II.*

WE SPOKE RECENTLY of the responsibility which rests upon the parish priest for the missionary education of his people. How may this obligation be assumed?

The most obvious method in a parochial missionary education program is the missionary sermon. Archbishop Temple told his students to preach twenty missionary sermons a year. This instruction may make us gasp but if the Church exists for the purpose of spreading the Kingdom of God, this must be kept in the forefront of our preaching. Yet there are not a few parishes where one seldom, if ever, hears a missionary sermon. A priest recently wrote from a parish of which he had assumed the temporary charge, "There hasn't been a missionary sermon preached in this church for twenty years." The rector of a large metropolitan parish stated he had never preached a missionary sermon and did not know

*Talk I appeared in the February SPIRIT OF MISSIONS, p. 116.

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how. How can the missionary spirit survive, if it ever existed, in such parishes?

As for topics for missionary sermons, the daily news is always suggesting them. The League of Nations and international relations; the course of affairs in the Far East and the fine spirit shown between the Christians of Japan and China when the two nations are fighting each other; the American-Japanese war talk; the Liberian situation; the daring spirit of explorers—all these world topics give subjects for missionary sermons, and their presentation, not from a political point of view but from the point of view of challenge to the Church, will broaden and deepen the religious life of both preacher and people. THE SPIRIT OF MISSIONS always has useful material.

All this implies the necessity for the pastor to educate himself. It means more than a superficial acquaintance with world problems. It means reading missionary biography and other books which are related to the great areas of national and international life which must be made Christian. Many of us cannot afford to purchase these books but if they are not available in local libraries, try the circulating library at the Church Missions House. Reading, discussion with other clergy when possible, much prayer and realization of the power of the living Christ to bring about a better world will fit us to be leaders of the people committed to our charge into further and better efforts to advance the frontiers of the Kingdom.

Religious education, of which missionary education is a part, does not depend today as much on preaching as it has done in the past. There are other and perhaps better methods of imparting religious knowledge and creating religious attitudes, but nevertheless preaching is and always will be a powerful instrument in bringing about these results. For many adults, preaching is the only means of missionary instruction and inspiration available. And incidentally there is nothing better for the life of the local church than to get interested in the great enterprise of missions.

Young People

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

THE *Challenge*, the publication of the Young People's Fellowship of Province VIII, has recently changed editorship, Alexander S. McEwen now being in charge. Further information concerning this paper which is worth many times its annual subscription price of ten cents may be had from Mr. McEwen, 7501 Hollywood Boulevard, Hollywood, California, or Syd Temple, jr., 816 Simpson Street, Evanston, Illinois. Mr. McEwen will be very glad to receive items of national interest to young people.

AGAIN THE Episcopal Federation of Young People find themselves indebted to the Province of Sewanee. The new handbook is out and may be obtained for \$1.50 from either Annie Morton Stout, 205 South Idlewild, Memphis, Tennessee, or The Book Store, 281 Fourth Avenue, New York, N. Y.

Those who know the Sewanee handbooks of old need only to be told of this new contribution; those who formerly have not made this discovery have a rich treasure at their command.

THERE IS WIDESPREAD interest today in Church unity. Several young people's meetings could be based on this absorbing subject—not only in determining the present attitude of young people on this question, but, through a study of other communions, the clarifying of their thoughts, and differentiating uniformity and unity. The Institute of Social and Religious Research (230 Park Avenue, New York) has issued an inclusive questionnaire on the subject, which may be obtained upon request.

THE YOUNG PEOPLE of the Diocese of Ohio have chosen *Thy Kingdom Come* as their theme for the year 1932-1933. Copies of their program may be obtained from the Rev. Paul R. Savanack, St. Luke's Church, Cleveland.

The Field Department

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

Has Your Parish a Program of Action?

ONE definite way in which to capture and hold the interest of the people we are trying to lead is by setting before them a clear and definite plan. The Field Department has been stressing this ever since its creation. If we want to awaken the greater interest and support of the parish or the diocese or the general Church, now or ever, set before the people simple but definite plans, aims that are worthy of their religious interest and programs of action that promise satisfying attainments.

A parish plan is essential to a successful Every Member Canvass and every parish that is looking ahead to the Canvass to be held in November, 1933, may well ask itself now if it really has a program of action.

Trinity Church, Buffalo (the Rev. Elmore McNeill McKee, rector) has announced "A Four-Year Plan" that is a splendid illustration of this principle. We quote at length from the sermon in which this plan was set before the congregation of that parish last October.

Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes.—
ISAIAH 54:2.

WE SHALL today consider this text as applying not only to the ancient Hebrews but to the modern church and the present-day parish—in fact to our own parish and congregation. It will be the basis for our discussion of our own four-year plan, leading to our centennial in 1936.

While the prophet little realized the ultimate tree which would flower forth from the seed of this thought, it clearly contains the germ of the seed of what we mean by friendship, evangelism, social service, missionary activity, and world fellowship. . . .

Coming down to present-day realities, our own Parish Council and our Vestry have launched in this parish a plan that commences with the enlarging of the place of our parish "tent" in the city of Buffalo, the stretching forth of the curtains of our habitations, the lengthening of our parish cords. . . . The church is now open all day for rest, meditation, and prayer, with candles lighted and organ music at noon. May its open door be the symbol of the parish's open heart and open mind. We hope, too, that our inactive parishioners will care to become active and that all of us will spread the invitation of this church among friends, acquaintances, and strangers. We hope that every visitor will somehow feel that this church is spiritually a home, even if he should not choose to identify himself openly with us. . . .

FIRST YEAR—SOCIAL SERVICE

WE HOPE as the years go by to become increasingly a center for the mobilizing of man-power for community service, and we take some measure of pride in the amount of man-power from our membership which is already serving. Under Bishop Davis' leadership the parish has for many



THE REV. ELMORE McN. McKEE
Rector, Trinity Church, Buffalo, N. Y.

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years stood for this very thing. Trinity celebrates its centennial in 1936. Our dominant emphasis for this present year is social service—in the widest interpretation of the term. The term means helpfulness—and its scope may reach far beyond our immediate neighbor in need, and an agency in which we serve, to many a cause of national and world significance in which man's evolving brotherhood is furthered. Church work we should think of not simply as the activities within a parish house, however much they are needed, but as the Church membership in week-to-week action establishing the brotherhood for which Jesus lived and died.

Social service is therefore to be central from now until next autumn, and once it has become central it will continue, without central emphasis, under its committee which will continue in office for four years. . . .

SECOND YEAR—CHRISTIAN EDUCATION

FOR THE SECOND year the dominant note will be educational. This does not mean that the social service emphasis will cease. It will continue for four years under its committee, and with the impetus gained from centralizing it the first year. But education will play the "hero's" rôle, so to speak, on the stage of the second year, and this represents a "strengthening of the stakes" in distinction from the lengthening of the cords. The spirit of outreaching fellowship will uncover great burdens. The need for staying power will be great. The stakes of our private and group endeavor must be strengthened. . . .

Hence we believe in the kind of a parish which has a bookstall at the church door, a library of religious and related volumes in its parish house, organizations which include study and discussion in the programs, and homes in which friendly groups foregather from time to time for the sharing of the problems, for example, of the religious education of children, and for the exploration of religious truth. Out of such a background the Church school in a parish may be expected to become

the church's one-hour-a-week ally of a full-time religious center—the home. We believe in a home in which the gentle and honorable art of serious but adventurous conversation gains momentum with the years. . . .

THIRD YEAR—DEVOTIONAL LIFE

DURING THE THIRD year we shall find the emphasis of social service continuing under its committee, with the spirit of fellowship in study gaining further momentum, but we shall introduce at the front of the stage a devotional and inspirational emphasis which a special committee will have been preparing for two years. We shall not be interested in a religious revival that stirs us up and leaves us with disturbing after-effects because it is inadequately prepared for. We believe that if for two years the soil of our minds and souls has been plowed, sown, watered, and fertilized by an out-reaching life of comradeship and study, we shall be ready to be carried one step further into the holy of holies where our souls may become aware of mystical fellowship with God. . . .

And so it will be time for intensified private prayer and public worship. The Holy Communion should gain in significance as the rendezvous with God of the Franciscan fellowship. The open church should be the frequent resting place of the pilgrims on the march. Groups for study and prayer, centered in the dynamic of Jesus, should grow. And at the center of the year ought we not to invite into our midst some great leader, such as Bishop Brent, were he alive, to come and preach and visit among us for a week or two? The details of the picture cannot now be filled in, but surely the third year's emphasis is imperative in any deep development of the first and second. . . .

FOURTH YEAR—REDEDICATION

IN THE FOURTH and centennial year, each emphasis will be struck again, its harvest gathered, and a special program arranged. By that time we should have greatly increased our membership and possibly added an endowment to our

Read a Book

OUT of My Life and Thought.
An autobiography by Albert Schweitzer (New York, Holt, 1933), \$2.50.

The growing company of Americans who have learned to love and admire this inexplicable Alsatian, renowned as musician and philosopher, who became a doctor to minister to the crying needs of humanity in Africa, will welcome this latest work from his pen. Earlier books, *Memories of Childhood and Youth, On the Edge of the Primeval Forest, and The Forest Hospital at Lamberene* have given us glimpses of various episodes in his life but never before have we had a full-length self-portrait of this versatile genius: the university professor and lecturer; the musician, playing organ recitals in London and Paris and Berlin; the doctor among his patients; the preacher and pastor; the author, writing epoch-making books on Jesus and Paul, on philosophy, on Johann Sebastian Bach and his music; the expert on organ construction; the authority on comparative religions; a leading Christian missionary of our day!

parish with its insecure financial foundations. But most of all we should, in humility, present our individual lives and our parish fellowship, in Franciscan humility and joy to God and his revealer and our Master, Jesus.

Lest our four-year plan evaporate into thin air after we give tentative assent to the reasonableness of its ideas and their development, let us consider whether there is any private discipline in which a minority of us may engage so as to form at the heart of it quite early a band of people who are unqualifiedly in earnest. Might this not be an essential strengthening of our stakes? Discipline is one of modern society's great lacks. It is necessary to success in art, or engineering, and no less in the art and science of life itself.

A discipline . . . which I am suggesting for this parish, is in the form of three rules of life which we who are so disposed can begin today, and is as follows:

First, "I will maintain daily, at the

most effective time, a minimum of ten minutes of quiet for self-discovery and spiritual renewal, through meditation, reading, or (and) prayer." This church open all day, until midnight, with candles burning, and organ music at noon, we hope will further the idea that the element of sanctuary must be a part of every truly effective life.

Second, "I will relate myself to some group (in some cases the family group) which at least once a week or once a month gives place to a discussion of life's meaning, and the significance of Jesus." There are already two adult groups which contemplate regular discussions this winter centered in the life of Jesus. Further opportunities can be provided as needed. Many families can become such groups now.

Third, "I will embark upon some practical project in which my private meditations and my group discussion may take firm root in practical realities. I will enter upon a parish, community, national, or international task that takes time, money, energy, study and prayer, and which contributes to the Christianizing of the world-order." The parish census card gives every one an opportunity to volunteer. Our committee will try to place every volunteer. But with or without this machinery everyone of us can reach beyond our own life to make the load of someone else easier. I hope this plan will be frankly discussed and criticized and that in any case each of us may develop a sensitiveness to the great spiritual possibilities of these years preceding our centennial. It is clear that by this plan or some other plan it is incumbent upon us to enlarge the place of our "tent," to stretch forth curtains of our habitations, to spare not, to lengthen our cords and strengthen our stakes. Let the cross-beam of Jesus' Cross suggest the lengthened cords and the outreaching fellowship of His and our developing life. Let the upright beam, with its base deep in the soil, suggest how we must, through spiritual discipline, strengthen our stakes and draw our life back toward its source of power in God.—E. M. MCKEE.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

EASTERN *Women of Today and Tomorrow* is the title of a new book by Ruth F. Woodsmall, a member of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, as well as one of the Fact Finders who prepared the way for this commission in the Orient. She is therefore well qualified to present to the women of America a picture of the changing scene in the East as this affects women and as it bears upon the future of the Mission of the Church. In the first part of the book the author sketches the background of progress in India, China, and Japan. Here is much material which will be familiar to those who have followed recent history in these countries and to Church groups who year after year have studied the current missionary themes. Everyone, however, who would face realistically the future task of the Church in the Orient should read this penetrating analysis of the present situation among Oriental women.

Perhaps the most significant chapter in part one is chapter six, *The Widening Sphere of Interest*, in which Miss Woodsmall traces the growth of civic, national, and international consciousness. Speaking of India she writes:

To missionaries and others, who have known the shut-in Indian woman of the past, her emergence today into the life around her is indeed a revelation. Women's clubs were scarcely known fifteen years ago. Today the club life of Indian women of the large cities is almost as varied and complicated as is that of American women. But women's organizations are not limited to the urban centers; almost every small town in India has its purdah club.

Of foremost importance among the international interests of women is the cause of peace. Miss Woodsmall points out the personal struggle involved in being internationally minded in the Far East today, where to be a world citizen "exposes one to the danger of being branded as nationally disloyal."

Part two begins with a treatment of the contribution Christianity has made to the process of change. Following this is a brief section with the caption *New Occasions Teach New Duties*, which sounds the call for the future:

As the mission movement for women looks toward the future, it is conscious not only of splendid accomplishment but of new responsibilities. The present achievement of missions in having helped to lead women into a larger sphere of activity now constitutes the most serious consideration for the future. The forward movement of Eastern women makes it necessary for Christian missions likewise to advance to meet the larger needs of a new day. This presents a task in readjustment.

The last three chapters are devoted to a study of the new possibilities in missionary work.

This book will be welcomed at this time as collateral or continuation reading for the current study of China. Those groups and individuals also who have been reading *Re-Thinking Missions* will find in Miss Woodsmall's book concrete illustration of the thesis of the report applied particularly to work with women. I hope it will be widely read. The book is in the Church Missions House Lending Library or can be bought from The Book Store for fifty cents.—M. I. M.

HELPFUL BOOKS IN PROGRAM BUILDING

IN RESPONSE to requests for additional help in program building (see January *SPIRIT OF MISSIONS*, page 58), the following books are suggested:

The Church and Adult Education by Benjamin S. Winchester (New York, Harper's), \$1.50.

Program Making and Record Keeping by Ruth Perkins (New York, The Woman's Press), \$2.

The New Leadership, Girl Reserve Department, National Board, Y.W.C.A. (New York, The Woman's Press).

Prayers (Boston, Church Service League, Diocese of Massachusetts), 75 cents.

Acts of Devotion (New York, Macmillan), 60 cents.

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American Church Institute For Negroes

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

HERE IS AN appreciation of St. Paul's School, Lawrenceville, Virginia, written by one of the normal students, Anna Williamson:

I believe in St. Paul's with a belief so strong that nothing can shake it. I have spent two and a half years in this institution. During these years, I have studied the best writers of the world, past and present. I have been introduced to the study of foreign languages, and I have been instructed in the best use of my own language. Through the glasses of science, I have seen into a few of the mysteries and miracles of life. For this I thank St. Paul's.

St. Paul's has taught me of a world that is bright although plunged in economic distress.

I have often been spoken of as a dreamer by my fellow-students, but it is then my knowledge of art gives me best service. At such times I may turn to the poets who have put the most lofty thoughts of the ages into beautiful verse. Depending upon the nature of my thoughts, I may turn to Shelley to read his airy fanciful poems such as *To a Skylark* or *Ode to the West Wind*; or I may build with Tennyson the lofty palaces of his *Idylls of the King*. Shakespeare has been a solace to mankind by his melodious verse and by the depth of his thought and the fancy of his stories, yet without the background of instruction I should scarcely be able to turn to him for solace. All this I owe to St. Paul's.

Just a few weeks ago, I listened to a lecture that was given for the benefit of the students of this institution and from this lecture I learned three wonderful things. First, I was assured that the universe with all its trials and troubles is not without a purpose, for it is steadily working toward some great goal. Second, I learned that behind all the shifting temporal world is a permanent eternal world. Third, I learned that behind all the sorrow and suffering, the death and loss is the working of a great and good God. For these stabilizing, strengthening, and comforting thoughts, I am indebted to St. Paul's.

I am indebted to St. Paul's because through it I have become acquainted with great men of all ages; because it has stabilized my purpose in life; because it has caused me to appreciate the beauty of nature more than money and fame; because it has glorified the material world about me; because it has given me an imaginary world for retreat in time of need, and because it has proved to me the existence of an eternal world above the temporal world. Because of all this, I love St. Paul's.

Advisory Commission on Ecclesiastical Relations

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

KOREGAWANEH, PIRUZANEH, and Khalilaneh—so we might go down the list of twenty-seven villages, the reader wondering what part of the world they are in, but the last two on our list serve to identify the field, namely, Baghdad and Mosul. In twenty-seven villages of Iraq our educational chaplain, the Rev. John B. Panfil, is at work, but perhaps we had better let him speak of the opportunities and difficulties which confront him. In a recent letter he writes:

On November first we opened twenty-six schools in the villages. The Government requested that the Arabic language should be taught in them all. I could not send Arabic teachers to all the villages as teachers knowing Arabic and Syriac are few, and our finances would not permit it, but succeeded in having Arabic taught in eleven of them by our Assyrian young men graduated from our Mosul school. The Director of Education suggested that we should close the remaining ones in order to improve the first eleven. We insisted on the right of every priest or deacon in the village to gather the children around him and teach them religion and Syriac even if he does not know Arabic. It was finally agreed that the schools where the children are less than twenty-five will be considered as Church schools with no supervision on the part of the Government, but if the number of the children exceeds twenty-five, such schools will be considered as elementary schools, Arabic must be taught in them, and the Government will have the right to supervise them.

In general the Government is very kind and helpful toward our schools, but sooner or later we shall have to realize that Arabic must be taught in all our schools, and they ought to be up to the requirements of the Government; that in case of our financial inability to supply our schools with graduate teachers knowing both languages, Arabic and Syriac, we will be forced to turn them to the Government or close them.

Of course the school in Mosul, with its one hundred and eighteen boys and sixty-five girls, is the center, but in the twenty-six other villages over seven hundred boys and 156 girls are securing an education.

Next Month—First Impressions of the Philippines by R. W. Mosher

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.



C.A. CAPTAINS and mission sisters are active in Dornakal in India, in Tanganyika in Africa, in China, West Indies, Australia, New Zealand, as well as in Canada and U.S.A. Five C.A. evangelists are at work in the Hawaiian Islands where Bishop Littell reports many baptisms resulting from the efforts of these missionaries. Among those confirmed were four Filipinos, who are assisting in our evangelistic work.

Clubs for men and women are a feature of the work, while especial attention is being given to the Island youth through the Boy Scout movement. The clubs are not for amusement only; they Christianize; they are the Church on the offensive. Services are held in various plantation buildings, movie houses, warehouses. Stereopticon services ("silent talkies" the people call them) are a popular means of telling the Gospel story.

The familiar C.A. monogram, while denoting Church Army, also stands for *con amore* (with love), and that binds all wearers of the uniform together as a family. More than seven hundred workers of the society meet in London the first week in May each year for four days of conference and devotion.

The sixty workers on this continent (Canada and United States) will meet during Ascensiontide (May 22-26) at the College of Preachers in Washington, D. C. This reunion will combine the features of a retreat, classes for personal religion, conferences on preaching, and a venture in evangelism in the form of an outdoor Service of Witness on Ascension Day in the City of Washington.

The Girls' Friendly Society

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



FINANCIAL CONDITIONS both in the country and in the G.F.S. have caused us to cancel the plans for the thirty-eighth meeting of our National Council in Los Angeles, July 3-10, substituting a two-day business session of the Council in New York City, June 23-24. For reasons of economy the April Board of Directors' meeting has been postponed until June 22, immediately preceding the Council.

Again the G.F.S. keeps in step with the times. New and difficult conditions mean for us, as they always have meant, frank facing of facts, plus a reaffirmation of our faith in the possibilities of life in tomorrow's world. We are prepared to throw all our resources into helping our branches in every way possible. We shall not be afraid to spend courageously within the limits of our income to secure for them those things which will help put new life and meaning into their work.

A novel plan has already been developed under the slogan of "What a penny will bring you." A list of free program packets is being published in *The G.F.S. Record* for April and branches are urged to send a postcard for those they desire. Leaders are encouraged to take the initiative in meeting the present crisis and to carry on at home substitutes for the conferences which they and many of their members usually travel some distances to attend. This is along the lines of the stay-at-home camps, which organizations are holding in many cities. The national office is providing these leaders with specific helps and will hold a training institute in New York in May, if there is a demand for it.

Church Mission of Help

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

CMH, AS ITS friends know, is definitely a case work agency, which means that it works with individual girls. But though it starts with girls for the most part cut off from normal group and parish activities, whether actually or in their own minds, its aim is that each girl shall eventually take her place as a contributing Christian citizen. Some of the diocesan CMHs, therefore, conduct small clubs, recreation groups, and arrange for occasional religious services, not as ends in themselves, but as "stepping stones" for feet too uncertain to take a long step.

In Cincinnati, for example, Mrs. George Marsh conducts a Mothers' Club for CMH girls, married and unmarried, giving a very practical and stimulating course on child care and training. The girls are encouraged to bring up for discussion the problems which puzzle them with their own children. Shy, hurt, overburdened girls, and those who feel they have forfeited their place in any social group, learn here that they have something in common with other young mothers and from it gain courage to join neighborhood mothers' clubs, parish groups, and parent-teacher associations. A dainty tea follows the meeting, at which table manners and social graces are learned through practice. Both the club leader and the case worker are alert for the moment when each girl has developed sufficient confidence so that she may be graduated into one of the regular groups. Sometimes it seems hard to push the fledgling from the nest, but she must be encouraged to try her wings since here, as in all CMH work, the aim is to help the girls to become so strong that they do not need fostering care.

THE REV. S. C. HUGHSON, O.H.C., has recently been appointed chaplain of the New York CMH, succeeding the Rev. J. W. Sutton.

The Church Periodical Club

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



AS THE CHURCH Periodical Club is unable this year to print its annual report, a few items of general interest are given here.

It goes without saying that 1932 shows a smaller number of magazine subscriptions, fewer current copies offered for forwarding. It is hoped that many new contributors along this line may be secured. There are still readers of magazines who can afford the postage, while missionaries and isolated folk more than ever need the opportunity to read. In 1931 \$1,341 was received for books, and in 1932 only \$485. The special fund for libraries was cut about in half. On the other hand, the endowment fund was increased by \$1,415.85. Better yet, the general tone of the diocesan reports is one of courage and much intelligent and helpful local activity is shown. Every effort is being made to meet known needs, and C.P.C., firmly convinced that the service it can give is of importance, makes a most earnest plea for more general coöperation. What reading matter have you to pass on?

Recent requests include *Jungles Preferred* by Janet Miller and *Shadows on the Rock* by Willa Cather. These are for a nurse in East Africa.

At a student center in a college town the girls need a fresh supply of books. There are many gaps on the shelves. Can some one give a copy of *By an Unknown Disciple* or *The Silver Trumpet* by J. W. Ingles?

From time to time surprise is expressed that the C.P.C. asks for used Bibles in good condition. Are there not societies to provide these? The facts are these: One general Bible society confines its distribution to one large city; another does not make free grants, but sells at reduced rates—good as far as it goes. The New York Bible and Common Prayer Book Society, our own Church organization, responds freely to requests as far as its

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funds permit. To it the C.P.C. refers quantity requests from the clergy or from institutions where new books are needed, usually in definite numbers. Beyond these requests are the needs made known not only by teachers and official evangelistic workers, but by many volunteer workers who find in their own neighborhoods many persons eager to own a Bible but unable to buy it. For the aged and those who have little education there are requests for books with large print, occasionally there is need for a teacher's Bible, but there is a place for any Bible with ordinarily good print and not falling to pieces. Even many of these last might be saved for further use if some parish organizations would turn their attention to book binding and repairing.

One priest in Texas finds the Prayer Book better missionary material than the Bible. He is well known in his wide extent of territory for his red Prayer Books and for the illustrated copies of the New Testament for children. He can use a steady supply of these when there is money to buy them.

Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*

202 S. Nineteenth Street, Philadelphia, Pa.

X A CHAPTER OF the Brotherhood of St. Andrew was organized recently in Mexico City by a group of young Mexican Churchmen under the leadership of their rector, the Rev. Fausto Orihuela, to whose initiative and earnest effort the success of the organization is largely due. This is the first Brotherhood Chapter in the Mexican Church but it is expected that others will follow. The present chapter is carrying on a systematic campaign to enlist and mobilize groups of young laymen throughout the Church in Mexico, in earnest prayer and definite effort for the spread of Christ's Kingdom.

One of the chief emphases of this chapter is on personal prayer. Regular invitations to Church services are given, and candidates for Baptism and Confirmation sought. A serious difficulty which they encounter is the lack of Brotherhood literature in Spanish.



MEXICO CITY CHAPTER OF THE BROTHERHOOD OF ST. ANDREW

This first group of the Brotherhood in Mexico is eager that other chapters will be organized soon despite the handicap of the lack of Brotherhood literature in Spanish

Seamen's Church Institute of America

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



THE *Church and the Sailor*, the official publication of the Church of England Missions to Seamen, states that as in the

country there are tremendous problems to be solved and a hard up-hill road to be walked in 1933 by the Missions to Seamen, but the realization that "hitherto hath the Lord helped us" will give us all courage to go forward "with one heart and one soul" in the service of our Lord and Master for the seafarers whose fore-runners on the Sea of Galilee were His chosen friends and close companions.

Tremendous are the problems to be solved and hard the road to be walked in 1933 by the Seamen's Church Institute of America and its several affiliated Institutes, but we have the courage to go forward confident that the Church will not forsake us in this time of distress.

FRIENDS OF THE Seamen's Church Institute of Honolulu will welcome this brief chronological history of the work for seamen in the Hawaiian Islands:

- 1832 The American Seamen's Friend Society established a chaplaincy in Honolulu.
- 1833 The Bethel Chapel built.
- 1855 The Sailors' Home Society incorporated and the following year the home was opened, having been erected at a cost of \$17,640.
- 1866 The Bethel Chapel destroyed and the Sailors' Home damaged beyond repair by fire. Not until 1896 was another building erected, at which time the present Sailors' Home was erected at a cost of \$22,000.
- 1902 The Seamen's Institute begun by the Rt. Rev. William F. Nichols and T. Clive Davies.
- 1906 The work of the Seamen's Insti-

tute and the Sailors' Home combined and carried on under the general supervision of the Church of England Missions to Seamen until—

- 1928 The Honolulu Institute affiliated with the Seamen's Church Institute of America. Thus a work started by the American Seamen's Friend Society, an interdenominational corporation, taken over and carried on by the Church of England through its Missions to Seamen, has finally come under the direct supervision of our Church through the Seamen's Church Institute of America.

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FIVE NEW junior chapters are reported for the past month. This brings the number of chapters to ninety-three, which is twenty-five more

than were reported at the triennial meeting in Denver. We have reached the half-way point of this triennium. Shall we assume that this gain of twenty-five chapters during this first half presages a gain of fifty for the triennium?

A NUMBER OF chapters report favorably on the study class and the use of the new study book, *The Prayer Book Reason Why* by Nelson R. Boss (revised edition).

Not the least of the advantages of this textbook is that it is not too advanced or too difficult for the use of Junior Daughters, who, also, will find its study a valuable aid in interesting children and other girls in Church and Church school attendance.

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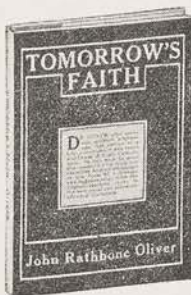
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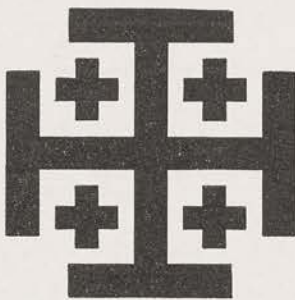
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