

**Title:** *The Spirit of Missions*, 1933

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# The Spirit of Missions

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

VOLUME XCVIII

1933

ONE DOLLAR A YEAR

Published monthly since 1836 by the

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



# The Spirit of Missions

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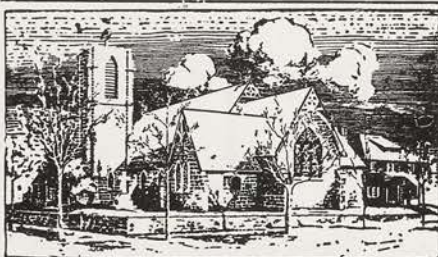
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THE SPIRIT OF MISSIONS, May, 1933. Vol. 98. No. 5. Published monthly by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Editorial, subscription and executive offices, Church Missions House, 281 Fourth Avenue, New York, N. Y. Publication office, 100 Liberty Street, Utica, N. Y. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925. Printed in U. S. A.



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# The Spirit of Missions

WILLIAM E. LEIDT  
Associate Editor

THE REV. G. WARFIELD HOBBS  
Editor

KATHLEEN HORE  
Retired

Vol. XCVIII

MAY, 1933

No. 5

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

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

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281 Fourth Avenue, New York, N. Y.





FIRST BISHOP OF PENNSYLVANIA: THE RT. REV. WILLIAM WHITE

This striking picture of the second American Bishop, reproduced from Brown's *Portrait Gallery of Distinguished American Citizens* (Hartford, 1846), was presented to the Rt. Rev. Hugh L. Burleson on the occasion of the sesquicentennial celebration of the election of Samuel Seabury as first American Bishop

# The Spirit of Missions

VOL. XCVIII

No. 5



MAY

1933

## "Our Heritage" Surveys Home Missions

Bishop Creighton's new volume on the Church's responsibility in continental America answers question, "What is home missions?"

WHAT is home missions? Increasingly during recent years (especially since the creation within the National Council of a separate Department of Domestic Missions) has there been need for an adequate modern answer to this question. As the first incumbent of the executive secretaryship of the Domestic Missions Department, the Rt. Rev. Frank W. Creighton, has for over two years given himself unstintingly to a study and survey of the Church's work in continental America. Out of his experience he has written *Our Heritage: the Church's Responsibility in the Home Field* (New York, The National Council, \$1). Although the chapters deal with more or less traditional topics, this book is a contemporary answer to our question: it is a rethinking of domestic missions as carried on by our Church.

The challenge of the message of Jesus to the modern world is essentially the same wherever found. Its manifestations may vary according to local conditions and circumstances. Convenience has popularized the use of broad geographical terms—foreign, home, city—but the Mission is one and the whole field is the world. Bishop Creighton recognizes this and bases his study upon the firm foundation of "God's mission to this world" which began with the Incarnation and is motivated by "our Lord's love for men as it expresses itself through disciples who have so identified themselves with Him as to be completely His in life and purpose."

"If courageous missionaries," writes Bishop Creighton, "had not come to these shores we would not be thinking of our land today as a strong

## THE SPIRIT OF MISSIONS

base for world-wide missionary operations." After these "foreign missionaries" came others, sturdy pioneers who laid the foundations for a Christian America. With bold, vivid strokes Bishop Creighton re-creates Philander Chase, James Hervey Otey, Jackson Kemper, James Lloyd Breck, and a host of others as he discusses the "effect of personalities and frontiers" on the early growth and development of the Church in America. This historical summary is an essential background if the currents of contemporary Church life are to be correctly appraised.

A wealth of recent data, freshly and vigorously interpreted, is presented in the chapters on the more traditional phases of the Church's task in America today—Rural Work, The Mountain People, The American Negro, Special Groups, and The American Indian. Two chapters in this group demand special mention; chapter VII, Special Groups, and chapter VIII, The American Indian. Included in the former chapter are discussions of the Church's Mission to Mexicans and Orientals in the United States. These groups, numerically small, are potent factors in the regions in which they dwell; they are important for us all in exerting a real effect upon our understanding of the lands whence they come. Our work among them is small but of the greatest significance!

The American Indian chapter is the longest, and in some respects the least satisfactory in the book. Writing when the Church's attention was focused on the Indian through our Church-wide study, Bishop Creighton departed from the plan followed in his other chapters to make this one a descriptive catalogue of the Church's work among the Indians. As a result it is encyclopedic (and, of course, valuable for that reason) but lacks the interpretative quality of the rest of the book.

This penetrating, interpretative quality is one of the outstanding characteristics of *Our Heritage*. Another upon which we would place great emphasis is the discussion of the organization and administration of the Church's domestic task. Nowhere else has this subject been treated so exhaustively yet concisely. Administration and organization may seem to be dull, dry topics, no matter how essential to the effective conduct of our work; but in Bishop Creighton's crisp style, they become fascinating—true handmaidens to a sympathetic understanding of our Mission at home.

But the Church's Mission is not a remote enterprise which the individual can decide for himself whether or not to support: it is the personal responsibility of every baptized Christian. Thus Bishop Creighton closes with this ringing challenge:

Most important of all is yourself. You are equipped with missionary information. You know something of the struggles, the discouragements and successes of our domestic missionary work. You know how your Church is organized to carry it on. You are familiar with the heroic lives of some of our saintly missionary leaders. You know of some of the blessings that have come through accomplishment. There is one vital thing necessary—the motive to enlist in the missionary cause. It is our Lord's love for the souls of men as it expresses itself through disciples who are one with Him in life and purpose. Oneness with Him! That is the beginning, the glad continuing, and the end of every truly Christian life.

Physically, *Our Heritage* is a fine example of the bookmaker's art. Bound in purple seal-grain cloth, it is stamped in gold and has a gold top. It is set in 12-point Caslon and printed on watermarked laid paper, deckle edge.—W. E. L.

# The Presiding Bishop Visits Manila

In three crowded days Bishop Perry sees in action all phases of the Church's Mission in the capital of the Philippine Islands

By the Rev. John C. W. Linsley

Priest-in-charge, St. Luke's Mission, Manila, P. I.

**T**HROUGH the cordial coöperation of the Bishop of the Philippine Islands, the Editors publish here the story of the Presiding Bishop's first days in the Philippine Islands. In an early issue, we shall present the story of his visit to the Mountain Province, and subsequent issues will tell of his sojourn in China (April 5-May 7), where in order to utilize his time most effectively, the Presiding Bishop made frequent use of the air service, and in Japan where he will spend this month of May. He expects to sail for home, June 10.

**E**ARLY ON SUNDAY morning, March 19, the Presiding Bishop and Mrs. Perry came into Manila Bay on the *Empress of Canada*. It was service time in some of our churches, but those who were free were at the pier to greet the visitors.

The official welcome by the Church in Manila began with a service of thanksgiving in the Cathedral of St. Mary and St. John. To this service came the congregations of the two Chinese Missions, St. Peter's and St. Stephen's; the Filipinos from St. Luke's Church; and the Americans and British of the cathedral parish. A combined choir from these missions and from the House of the Holy Child assisted the regular cathedral choir.

The rector, the Rev. R. Malcolm Ward, as master of ceremonies planned the service which was taken by Bishop Mosher, assisted by the Rev. H. E. Studley, the Rev. Henry Mattocks, the Rev. J. C. W. Linsley, and the Rev. Sham Hon San. The Presiding Bishop in a stirring address, brought the greetings of the Church at home to the Church in one of

its far-flung stations. The Manila cathedral has been the scene of magnificent services under Bishop Brent and under Bishop Mosher, but this was the first time that the Chief Bishop of the Church had ever been present to address such an internationally cosmopolitan congregation.

In the afternoon, the members of the mission in Manila met Bishop and Mrs. Perry at tea on the shaded porch of Bishopsted. This was a brief breathing spell before the surprising activities of the evening.

When it was time for the baccalaureate service for the graduating nurses at St. Luke's Church, the Bishops were held up by a Roman holiday procession in honor of St. Joseph. They were compelled to walk several blocks through a milling crowd to reach the church. The Rev. J. C. W. Linsley, who officiated at the service, arrived just in time; wearing his cassock, he had ridden on the running board of a car and had variously persuaded the police to pass him through the police lines. Finally all were at the church, and the three score nurses were in line.

Inside the church all was quiet and still, the candles shining out through masses of white cadena d'amor never looked more gloriously beautiful. Across the compound, through the shadows, the procession came. The Rev. Henry Mattocks, carrying the pastoral staff, preceded Bishop Mosher. And then, to our unforgettable joy, came the Presiding Bishop, preceded by the Rev. H. E. Studley, carrying the primatial cross.

The service was Evensong, with the lessons read by our own Bishop; the

## THE SPIRIT OF MISSIONS



THE CATHEDRAL OF ST. MARY AND ST. JOHN IN MANILA

Promptly upon his arrival in the Philippine Islands the Presiding Bishop went to the Cathedral for a service of thanksgiving, in which the congregations of all our Manila missions participated

Psalms read by Mr. Ward, who belongs to St. Luke's (he is an instructor in religion to the junior student-nurses); the Creed and prayers for nurses taken by Mr. Linsley; and the benediction pronounced by the Presiding Bishop. Mr. Ward, in preaching from the text, "I must be about my Father's business," told of the joy of the life of steadfast purpose, directed from the very beginning to be about the Father's business.

Monday morning the Bishop's party visited St. Stephen's Chinese Girls' School where a welcoming program was presented under the auspices of Constance B. Bolderston and May Hairston. The Chinese girls were charmed by Bishop Perry, who told them about their patron, St. Stephen. During this visit the Presiding Bishop was pleased to baptize a little Chinese baby of a family long active in the Chinese mission.

Back to St. Luke's Hospital, the visitors went to see the kindergarten and the clinics, overflowing with patients eagerly and, in some cases, painfully waiting for treatment. St. Luke's is in a very poor section of Manila where dis-

ease and sickness are rife and where many accident cases need immediate treatment. (The small Government dispensary is about four miles from these congested slums.) Bishop Perry was impressed with the spotless cleanliness of the entire hospital and training school, and the efficient use being made of the inadequate equipment and buildings. It took a long time to go through the twenty-one buildings on the compound, and Bayard Stewart and Lillian Weiser would gladly have kept the visitors all day, but they had to hurry along to make an official call on the Governor General at Malacanang, the executive mansion.

Later the committee appointed by Convocation to consider the maintenance of St. Luke's Hospital (see April SPIRIT OF MISSIONS, page 214), met the Presiding Bishop, having previously given him a written report on the work of the hospital and the necessity of its continuance. This committee included vestrymen of the cathedral; representatives of American, British, and Chinese communities; Igorot and other mission entities, clergy and business men, the Woman's

## THE PRESIDING BISHOP VISITS MANILA

Auxiliary of the cathedral parish, and of the Woman's Board of the Hospital. Various plans were discussed and at Bishop Perry's request it was decided to appoint an Advisory Board of Churchmen, to be assisted by the Woman's Board of the hospital that has carried on so ably and successfully throughout the hospital's life. Bishop Perry expressed the hope that such an advisory board might be appointed before he left Manila. He also spoke of the tremendous problems confronting the administrators of the Church's missionary activities.

The next morning he met with the Woman's Board of the hospital to hear their report. The president, treasurer, and finance committee chairman gave a resumé of the Board's activities in the past and brought out the unique place that the institution holds in the affections of Manila's foreign public and the importance of the work being done by both the hospital and training school in raising the standards of health and sanitation in the neighboring *barrios*. They also gave a rather humorous summing-up of the many money-raising devices by which they had succeeded from year to year in obtaining funds and an amazing list of donations running all the way from a skeleton to an X-ray machine, from a shadow-proof light for the operating room to infants' clothes for the baby ward.

After these two meetings it was felt that local conditions in Manila, which mitigate against self-support, ought to be presented more strongly. Accordingly the Convocation Committee was empowered by Bishop Mosher to meet again. The committee's supplemental report expressing the unanimous conviction that the hospital is indispensable to our work and must have time before it can be supported locally was presented to Bishop Perry.

Nineteen graduates of St. Luke's Training School for Nurses were overjoyed at having the Presiding Bishop address them at their commencement. It was a clear night, and the nurses of many

tribal ancestries were eager to have all done in perfect order. There were several speakers, but the main event for the new graduate nurses was Bishop Perry and his address to them of encouragement and greeting and congratulation.

Between meetings on St. Luke's Hospital, Bishop Perry visited St. Peter's Mission, the newest Chinese mission, in its attractive though temporary quarters, and the House of the Holy Child, our home for *mestiza* girls.

Tuesday afternoon, Bishop Perry conducted a quiet hour from all the local congregations. It was a very real privilege to have this quiet time with him. On such a visit as this, there is much rush and hurry, official calls and visits, luncheons and teas, and receptions and dinners. They are all very fine, but by themselves, they would not be satisfying. What we wanted, and what Bishop Perry generously gave us, was an hour of quiet and of meditation and of recollection. Long after the hurrying program is forgotten, the words of "ghostly" counsel and pastoral advice which our Presiding Bishop gave us, as the afternoon shadows lengthened across the wide spaces in the cathedral, will be remembered with thankfulness.

Radio Manila, Station KZRM, provided the Bishop with a broadcast period on Tuesday. Immediately after his address, words of appreciation and greeting came back to Manila from some of our missionaries in the Mountains, who in this way shared in the early part of the Bishop's visit.

Three days after reaching Manila, the Presiding Bishop and Bishop Mosher left for Zamboanga, where they visited the Church of the Holy Trinity, attended the graduation exercises at the Moro Settlement High School, inspected the Brent Hospital, and met the mission staff. The Zamboanga visitation concluded the first half of the scheduled activities. On returning to Manila for a day, the Bishops and Mrs. Perry started on the trip through the Mountain Province.

## Doctors Re-Think Medical Missions

*A statement by the China Council on Medical Missions*

THE CHINA MEDICAL ASSOCIATION, composed of both Chinese and foreign doctors, private practitioners, and medical missionaries, has a Council on Medical Missions. This group has recently been studying the report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. The unanimous conclusions of the Council have been published in a lengthy and penetrating statement from which we quote some of the main points:

"The Council heartily agrees with the findings of the Commission as regards the necessity for a high professional standard in the work of mission hospitals and that no evangelistic fervor will excuse slipshod methods in the treatment of the patients. . . . The Council is satisfied that there is little danger of this. . . .

"The Council feels, however, that in its findings the Commission has failed to realize that the tendency of modern medicine is to stress the interrelation of physical, mental, and spiritual, and is surprised to find it harking back to a view rapidly becoming discredited, that healing methods should in most cases be purely physical ones.

"The Council desires to emphasize its conviction, that the duty of a missionary physician to the patients under his care is a duty to the whole man and not merely to the physical side of his being; and it believes that he will feel it his duty and privilege to minister to the spiritual needs as well as the physical ailments of those under his charge.

"The Council desires to express its conviction that the presentation of the full Gospel of the love of God as revealed in Jesus Christ to every patient in a mission hospital is part of the work of the missionary physician and that so far from imposing on the sick in doing this he is seeking to lead them to the way of life which contains in it the promise of both physical and spiritual health. . . .

"Finally, the Council acknowledges that opinions may differ on many points of policy and it claims no infallibility for its own views, but it firmly holds that the essential motif in medical missions is the spiritual one dependent on personal relations to Christ and that this should and must be the incentive behind all true missionary effort. It is greatly disappointed at failing to find any recognition of this as the one sufficient call to mission work. . . ."



ST. JOHN'S MEDICAL SCHOOL, SHANGHAI, HAS SIXTY-SEVEN STUDENTS

## Expert Studies China Medical Education

**St. John's Medical School, one of thirteen institutions doing satisfactory teaching, shows encouraging growth despite many handicaps**

**By Josiah C. McCracken, M.D.**

*St. John's Medical School, Shanghai*

**I**N 1931, THE League of Nations, at the request of the National Government, sent a medical expert, Dr. Knud Faber, to study medical educational conditions in China.

Dr. Faber found thirteen medical schools doing satisfactory teaching: four maintained by the National Government; one in Mukden by Japan; one in Peiping by the Rockefeller Foundation; one in Shanghai by the French, and six scattered from Mukden to Canton and from Shanghai to Chentu by the mission boards of America and Great Britain. The total enrollment of these schools is not given, but in 1930 only 180 students were graduated. Thirteen or one out of every fourteen were from the medical department of St. John's University, Shanghai. In that same year in the United States there were seventy-five medical schools from which 4,565 physicians were graduated.

It is Dr. Faber's opinion that China should have at least one thousand gradu-

ates in medicine every year and even then it would be fifty years before the country would have a sufficient number of medical men to care for a population of 450 millions. There are not now, and will not be for many years to come, one thousand students wishing to study medicine who have had a sufficient premedical training.

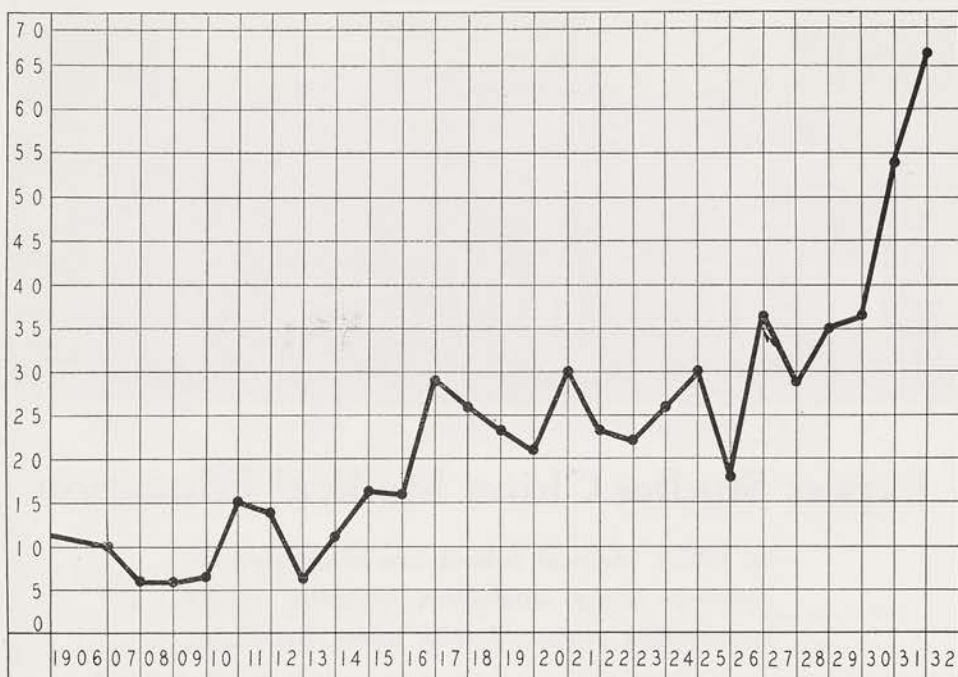
The National Government, to help meet this demand more quickly, has issued an ordinance commanding all registered medical schools to admit students with only one year of premedical study. This makes it easier for students to secure a medical degree but fails to maintain the present high standards of St. John's.

In keeping with the policy of that university, the faculty of the medical department does not feel that there should be any lowering of the quality of the medical teaching at St. John's.

A study of the enrollment in the medical department brings out some interesting conditions (see graph, page 268):



## THE SPIRIT OF MISSIONS



ANNUAL ENROLLMENT, 1906-1932, ST. JOHN'S MEDICAL SCHOOL

1. The smallness of attendance during the early years.
2. The great irregularity in the attendance from year to year.
3. The very rapid growth during the past few years.

The small classes were due to the very few students able to study medicine in English and to the small faculty. These facts coupled with the country's frequently upset political conditions account largely for the irregularity of attendance. There are several reasons for the rapid growth of the school during the past few years:

1. The reputation of the school due to the splendid success of its alumni.
2. More students are now prepared to study medicine through the medium of the English language.
3. Since the collegiate department reopened in 1928 a new medical class has been admitted each year.

Is it possible for any one to look at the present student body and not be enthused by the thought of the potential force for good these young men possess? Con-

sider the fourth year class. Next summer six of this class will become internes at St. Luke's Hospital; two at St. Elizabeth's; two at the English hospital, Hangchow; two in the Methodist hospital in Soochow; two in the Methodist hospital in Huchow; one with Dr. Claude M. Lee in St. Andrew's Hospital, Wusih; one at the Wuchang Hospital; and one at the Peking Union Medical School Hospital.

To be sure there are problems but this school has thrived and grown on difficulties and handicaps. One of the most serious drawbacks has been the refusal of the National Government to grant any of our alumni, license to practice medicine. Not that they are not qualified! The Government admits that by engaging in its own service every available alumnus. It is because St. John's University, which maintains its Christian purpose, has not yet been allowed to register. Even without a license every alumnus so far as I can ascertain is busy in his profession. Last autumn we were

## EXPERT STUDIES CHINA MEDICAL SITUATION

made happy by the announcement that the Government was willing to license all our alumni graduated prior to 1929. We hope and pray that this unnecessary difficulty imposed upon our alumni may soon be entirely removed.

The rapid falling off from the already very meagre support received from the Church in America is serious and is compelling the school authorities to make undesirable economies. This year, for instance, our budget would not allow us to rent dormitories near St. Luke's Hospital for the upper class students doing all their studying in the hospital. So, for the first time, the upper classmen were forced to seek accommodations in a large city where desirable living quarters are most difficult to find. And, too, the budget does not permit us to engage additional Chinese assistants made necessary by the greatly increased enrollment of students. The purchase of supplies and equipment has had to be reduced entirely too low for the best interests of the school.

Last autumn, I sent out an S.O.S. to each medical alumnus asking his hearty support and coöperation at this time of larger needs and smaller income. More than a thousand dollars have already been pledged in answer to this call; proving again that one of the greatest assets of the school is its alumni. They are slowly increasing both in numbers and ability to help.

Another encouraging thing is the increasing number of departments which are in charge of our alumni, men for the most part, who have done special post-graduate study abroad and hold master degrees in their specialties. Alumni who have had graduate study in America, serving on the faculty are:

DR. E. S. TYAU, Professor of Tropical

Medicine and Parasitology (University of Pennsylvania—Two years).

DR. U. K. KOO, Professor of Clinical Microscopy and Physical Diagnosis (Harvard Medical—Two years).

DR. I. MIN HSU, Professor of Urology (University of Pennsylvania—Two years).

DR. F. C. CHIANG, Professor of Public Health and Hygiene (Harvard Medical—Two years).

DR. EMANUEL TANSINSIN, Professor of Pathology and Bacteriology (University of Pittsburgh—Two years).

DR. W. S. NEW, Professor of Orthopedic Surgery (Medical degree from Harvard and postgraduate work in Boston).

DR. EDWARD KAU, Assistant Professor of Surgery (Two years study in New York).

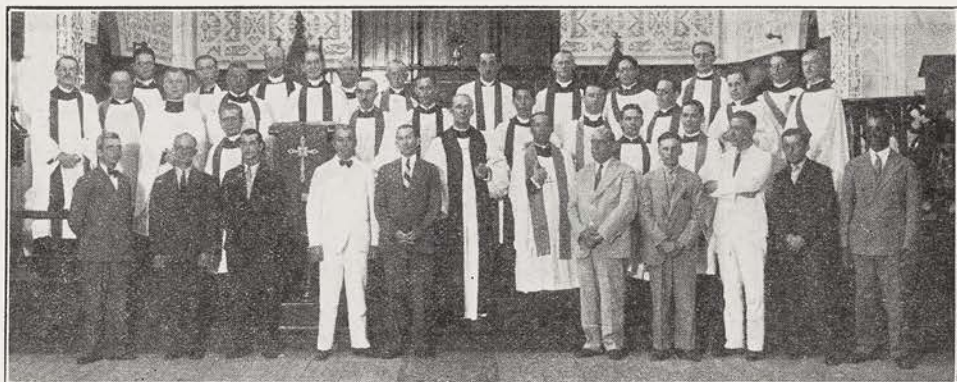
DR. P. T. TSOONG, Professor of Clinical Otolaryngology (University of Pennsylvania—Two years).

DR. F. S. TSANG, Professor of Clinical Ophthalmology (University of Pennsylvania—Two years).

Some of these alumni have never received a cent from the school for the very valuable services rendered. Others are paid far less than they could receive elsewhere. It is very largely due to the loyal, unselfish service of this group and the very generous volunteer services rendered by other practicing physicians in Shanghai that our school is able to maintain its present standards.

Notwithstanding this hearty coöperation on the part of the alumni and the very generous contribution of services of local physicians, if the medical department is to continue to be a school taught under Christian influences and a high standard maintained, a larger annual income must be found.

*C*HRISTIANITY cannot afford to leave to Buddhism or to Hinduism the arts of meditation. We would commend to the Christian Church a serious inquiry into the religious value of meditation, and a study of the ways in which a further place for this function can be brought into the Christian life.—RE-THINKING MISSIONS.



THIRTY-FIFTH BRAZILIAN COUNCIL GATHERS IN TRINITY CHURCH, PORTO ALEGRE

## Brazilian Church Holds Annual Council

**Bishop Thomas urges that jubilee of founding of Church in Brazil be marked by increased self-support. Japanese workers have meeting**

**T**HE THIRTY-FIFTH annual council of the Church in Brazil was held in Trinity Church, Porto Alegre, February 15-21.

In his address the Rt. Rev. William M. M. Thomas urged that the Church in the State of Rio Grande do Sul commemorate the jubilee of the founding of the Brazilian Episcopal Church by assuming the support of all the clergy and of all diocesan institutions still receiving help from the Church in the United States. Bishop Thomas believes that if the Church continues to grow within the next few years as it has in recent years this ideal may become a reality, although it will involve not only considerable additions to the communicants of the diocese but at least a doubling of the present offerings from the Church in Brazil.

The jubilee will occur in 1949. It was on the Feast of the Epiphany, 1899, that the National Church of Brazil (as it then was) received its first bishop through the consecration in St. Bartholomew's Church, New York, of Lucien Lee Kinsolving, one of the two pioneers who ten years earlier had gone to Brazil.

In making this suggestion Bishop

Thomas also urged that the members of the Church in Brazil should never forget that they belonged to the world-wide Anglican Communion and to the Church universal; both facts involving great corporate and personal responsibilities.

Referring to the importance of a careful study of Church progress, the Bishop pointed out the impossibility of appraising the spiritual state of a parish; that is an aspect of Church life which only God can determine. So far as the more material side of Church life is concerned it is necessary that all Christians should do their duty in endeavoring to reach standards of generosity and activity that will insure the extension of the Kingdom of God.

In spite of the present era of doubt and uncertainty, Bishop Thomas was able to report that during 1932 confirmations in the Church in Brazil were greater in number than for the last two years, and that the offerings of the people were fully equal to the average of the years immediately preceding. Five young men were ordained to the diaconate during the year.

In reminding the Council of the mission of the Church in Brazil, Bishop

## BRAZILIAN CHURCH HOLDS ANNUAL COUNCIL

Thomas asserted that it has a valuable contribution to make to the life of the warm-hearted Brazilians. It is a Church that adheres to evangelical truth and apostolic order. It is the only communion, among all those protesting against error, which offers to its membership the blessing of catholic faith and practice. Its catholicity is evangelical and liberal. Its faith is founded on sane culture. Thus the Brazilian Episcopal Church ideally exemplifies the spirit that the people need.

/ / /

**T**HE CHURCH IN Brazil sustained a heavy loss through the death early in February of the Rev. Orlando Borges Ramos de Oliveira. A graduate of the Brazilian Seminary in the class of 1932, he was ordained the following November and was about to enter upon the work to which he had been permanently assigned in the country stations in the northeastern part of the State of Rio Grande do Sul. He had already made a visitation to the field in December and January in company with the Ven. Americo V. Cabral, who was to be his chief. He was a young man of attractive personality, a fluent speaker, and one who seemed to have before him a useful and brilliant future of service in the rural sections of our enormous Brazilian diocese.

**I**N RECENT YEARS the Church's work among Japanese in Brazil has grown so steadily that Bishop Thomas and his Japanese colleagues deemed it wise to hold a convocation of the Japanese workers. Four Japanese are now assisting the Rev. J. Y. Ito in ministering to some, at least, of the approximately 100,000 colonists who are building a new home for themselves in the State of Sao Paulo. There are two main centers: one in the western part of the State in the Biriguy region, where coffee is the main crop; and one in the southeast in the Registro region where rice is the main crop.

A conference held in Sao Paulo recently discussed many practical questions having to do with the administration of the work beside such puzzling questions as how to make up parochial reports in Portuguese; how clergy may live within their financial resources; how to start new missions and to secure new land for future buildings; how clergy may find time for study and to develop their own spiritual and meditative life; how to develop the spirit of giving in their congregations; how to conduct weddings and funerals in the case of Christians and in the case of non-Christians. The Rev. J. Y. Ito says, "We were all encouraged and inspired by the meetings and return to our posts with new visions."

## School for Older Indians Awards Diplomas

**D**ECORATED WITH the American and Wyoming flags and signed by the Governor of Wyoming and other State officers, diplomas were awarded late in March to about twenty students of the School for Older Indians at St. Michael's Mission, Ethete, Wyoming. Held in cooperation with the Government, this school is designed to reduce illiteracy among the older Indian people; the students ranging in age from forty-five to seventy-five years. They attend faithfully and are enthusiastic over learning to write their names, to read simple words from a primer, and to count numbers.

At the graduation the entire class gave

an exhibition of reading, Chief Yellow Calf read an original selection, and Anderson White Eagle read this resolution of appreciation:

Ladies and Gentlemen: You all know that I am an Indian that did not know any English until I attended the Adult School, and have learned to read and write. It is a good thing for us all. We, the people of the Adult School, are indeed grateful to have had the opportunity to attend school again this winter. We wish to thank Dr. Tyler, Mr. Haas, and Mr. Treat for making this school possible. We also thank our teacher, the interpreters, the staff of the mission, and all others who have cooperated to make the school a success. We sincerely hope that we may have school again next year! Thank you.

*George E. Sokolsky appraises*

## Christianity in China\*

PROTESTANT Christianity has been at once the most compellingly destructive and constructive force hurled at China from the West, and that Protestant Christianity has been most effective in China in its American forms and through the agencies of American missionaries.

If one views the effectiveness of the work of the Christian missions only as so much cold-blooded statistics, the results look bad, but if one deals with this question from the standpoint of the emergence, because of Christian influence, of a special type of human being in China, more alert, more keen, more modern, more socialized in his outlook, then the Christian missions have on the whole been startlingly successful. Missions have accelerated the processes of substituting for the characteristic intensive individualism of China a social outlook and a communal interest.

In the field of education and public health the American missionary has accomplished more in the interest of the Chinese people than any other force, Chinese and foreign, during the past fifty years. In fact it is no exaggeration to contend that during the decade from 1920 to 1930, were it not for the Christian missionary, the lamp of learning would have burned very faintly indeed, while public health activities would have been almost nonexistent. There has been considerable criticism of the missionary schools, particularly among the nationalistic educators. In the first place, it has been contended that these schools denationalize the Chinese youth; that they teach more English than Chinese, more Bible than Confucius, more about George Washington and his cherry tree than about Sun Yat-sen and his *Three People's Principles*. All probably true. But the missionaries have proved themselves capable of readjustment to the demands of their environment.



\*This quotation from *The Tinder Box of Asia*, by George E. Sokolsky, copyright 1932, is reprinted by permission of the publishers, Doubleday, Doran & Company, Inc. Mr. Sokolsky is Far Eastern correspondent of the *New York Times* and a recognized authority on conditions in Eastern Asia. His recent article in *The Christian Century*, What Matters in Missions? has been reprinted and is available free upon request to the Church Missions House Book Store.

*(This page may be torn out for use on parish bulletin boards)*

# Church Has Opportunity in Rural America

Rogation Sunday (May 21) with its emphasis on country life gives especial timeliness to this study of the Back-to-the-Land movement

By the Rev. Goodrich R. Fenner

Secretary for Rural Work, Department of Christian Social Service

OUT OF THE WELTER of the social changes which have taken place since the World War two factors emerge which are of great importance to the work of the rural church in the United States. They are:

1. The return movement of population from city to country, and

2. The steady growth and social stability of the rural town.

The history of rural-urban migrations\* shows that today the farm population is as great as it has ever been. The peak of the farm population in the United States was reached in 1910. The next year it began to decline and continued to decline with increasing momentum until, in the twenties, it became a veritable stampede. The cause of the initial drift from farm areas was the great improvement in farm machinery and practices. These factors created technological unemployment on the farm. It was, however, not until the beginning of the agricultural depression in 1920 that the shift of population became alarming in its proportions. Opportunities for work and high wages in industrial centers and the beginning of the agricultural depression were conterminous. The two, coming as they did, started the rout which was not to be checked until the beginning of the economic crisis in 1929.

## BACK-TO-THE-LAND

THE RETURN MOVEMENT of population, caused largely by losses of jobs, homes, and economic independence in the city, set in with surprising suddenness. Early in 1930 observers began to note a decided drift back to rural areas, and at

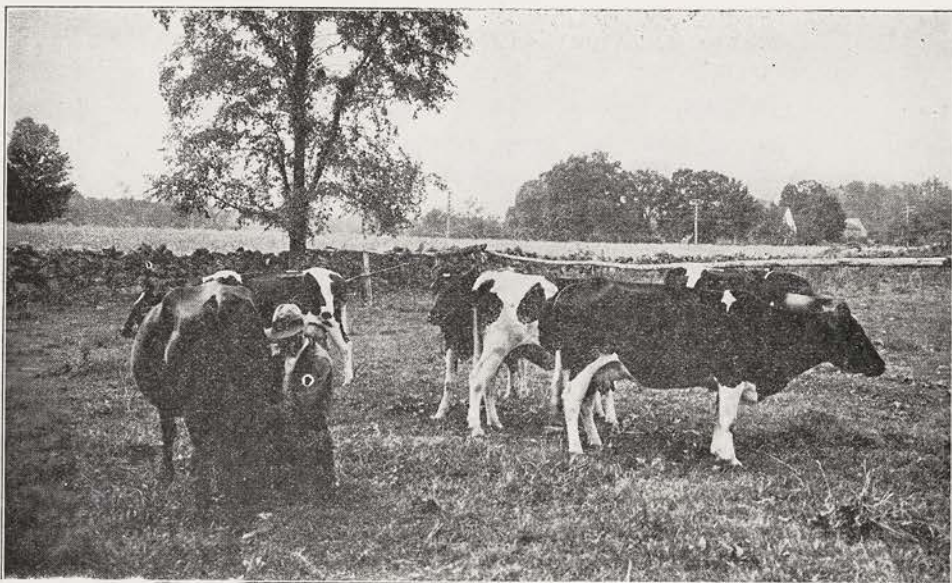
the end of the year had reached the amazing total of 1,679,000. It is now estimated that the same proportional drift has continued for the two succeeding years.

The future of this trend and the effects it will have on rural life cannot be predicted. It is known that in a number of cases industries organized the movement for the families of their unemployed. In other instances city agencies have encouraged the unemployed to go back to the farm as a way out of their difficulties. But the wisdom of such a movement may well be questioned. The present unfavorable position of agriculture cannot make place for new productive units and it has become increasingly apparent that rural peoples who have never been organized for relief work now have thrust upon them a relief problem of the first magnitude.

"Subsistence farming" was a comforting shibboleth which we used rather freely in the early days of the back-to-the-land movement. Although any kind of farming requires some capital and a degree of skill, and debts and taxes must be paid in money, in our frightened state we ignored this and with our usual facility for seizing upon easy solutions for big problems we inferred that almost anybody could dig a living from the soil. Agricultural economists now regard the movement as extremely precarious. They are convinced that the relief it is giving

\*Much of this article is based upon studies made by Edmund de S. Brunner and J. H. Kolb, who were members of the Hoover Committee on Recent Social Trends. See especially their *Rural Social Trends* (New York, McGraw Hill) and the chapter on rural life in *Recent Social Trends*.

## THE SPIRIT OF MISSIONS



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### MILKING TIME ON A NEW ENGLAND FARM

Thousands of people who have returned to the village and farm have indicated that they never expect to return to city life

to the cities is only adding social and economic confusion to the country as a whole.

There is another important phase of the trend that lends itself to interesting conjecture. If there should be a return of industrial prosperity will the drift to the city set in again? In such an event it is almost certain that the trek to the city would begin at once. It seems impossible to escape this affirmative answer unless there is definite and long-range planning for a stable agricultural economy and a more hopeful rural social order. The new deal program of President Roosevelt calls for a better balanced and more stable population and for the rural areas this must contemplate "maintaining on the land a sufficient population effective and prosperous in production, and happy and content by reason of a highly developed social and cultural status."

Social workers have questioned thousands of people who have returned to the village and farm and the majority of the answers indicate that these new emigres to rural life never expect to return to the

city. It is possible that if industrial activity does not open up again for several years that those who have returned in this migration will have habituated themselves to rural life and will remain in it by preference. It is well to recognize, however, that two prominent characteristics of American genius are always operative: hard times are easily forgotten and a boom is difficult to resist.

### THE RURAL TOWN

**T**HE RURAL TOWNS of the United States are weathering the storms of the great social changes of the past twelve years. While these changes have had their modifying effects, yet numerically and culturally the town has been able to withstand the influence of the city. It has steadfastly kept itself from being engulfed in an urban civilization and instead of disintegrating, as was so freely predicted, it has adjusted itself to the new forces let loose in the world.

The idea is current that because of the sensational migrations from rural areas to the cities, rural America has been bled white of its people. The main stream of

## CHURCH HAS OPPORTUNITY IN RURAL AMERICA



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### GATHERING THE HARVEST ON A SMALL FARM

The social upheavals of the last few years have very clearly given our Church an opportunity to lead in the new and great pioneering effort for rural Christian civilization

the migration had its source in the farm population, but the rural town or non-farm population not only gained numerically but became a larger portion of the total population. The census shows that while the farm population lost 1,300,000 in the last decade, the rural town population gained 3,600,000. It appears then, in the face of these figures, that not all the millions who left the farm found their way into the city.

Another factor that entered into the widespread impression that rural America was rapidly disintegrating can be described as a "state of mind." Great fortunes were being made in the cities and the cities also were the centers of culture and learning, and because of these things people in rural areas felt that unless they got into the city all the best things in life would pass them by. The age-old psychological conflict of urban superiority and rural inferiority was raging with full force against rural life and it made rural people talk of moving into the city whether or not they had any real prospect of doing so. While the rural town has been forced to contend with these

debilitating attitudes, with all their negative effects on its social institutions, it has shown throughout the period steady growth in population and stability as a social unit.

### EFFECT UPON RURAL CHURCHES

**T**HERE ARE TWO types of rural churches. One is to be found in the open country and ministers exclusively to the farmer and his family. The other is the church of the rural town. It is obviously the former type of church which has been the most seriously affected by the shift of population from the farm areas. One out of every five open country churches has been abandoned since 1924. The rural town churches, on the other hand, show a rather high degree of stability. Their mortality rate is only one out of every fifteen churches. In both groups the highly emotional type has shown the heaviest losses. One-third of the abandoned open country churches and one-fifth of the rural town churches were of this type.

Before the era of automobiles and good roads the open country church was a self-



## THE SPIRIT OF MISSIONS

contained unit, but with these improved transportation facilities the farm folk began to show a preference for the church in the town. In some instances open country congregations have voted to abandon their churches in order to combine with the rural town church.

### THE CHURCH AND RURAL WORK

THE EPISCOPAL CHURCH in the rural town has often been regarded as a depressing aspect of the Church's work. This is due largely to hearsay rather than to the actual facts. Perhaps the cityward drift has had more influence on our own people than upon any other group in rural life. The era of industrial expansion had its counterpart in an era of ambition for life as found in the cities and the rural pastor saw in this attitude a constant threat against the vitality of his work. A kind of "what's-the-use" frame of mind has been quite general and its paralyzing effect must be overcome if the Church is to seize the opportunities which are now presented to it.

There is no gainsaying the fact that the rural church has lost heavily to the city church and there is no warrant whatever for believing that it will not continue to do so, but a loss of communicants on the one hand does not argue the lack of opportunity on the other. The permanent character of the rural town and the population drift to rural areas are now presenting an unparalleled opportunity for the future of the rural church. It must be borne in mind, however, that the growth of the rural church depends almost wholly upon initial accessions.

The lot of the rural pastor is often difficult and discouraging. His annual reports show that, year after year, he is doing little more than holding his communicant strength to the level of former years, but in our hasty appraisal of men and churches we are prone to measure the worth of a man and his work by the yardstick of *The Living Church Annual*. A bare report of communicant strength can never take account of the numbers or

of the "main-stays" of his congregation that he has transferred to city churches.

The rural pastor and his congregation are extremely vital to the life of the Church today: upon them depends very largely the future of the Church in the United States. The new element in rural areas may be a variable factor in rural social life, but it is one with which the Church must deal. It presents matchless opportunities for an extension of the pastoral ministry. The traditional city approach to the work of the rural church must be abandoned. It is not the parish, nor even the community, that should constitute the bounds of the rural church's sphere of activity, but its concern for the souls of rural people should extend out upon the highways and up the side roads to the people on the farms and ranches. It must be made known to them that the Church cares and that they must have part in her work and worship.

The factor of the growth and stability of the rural town, coupled with the apparent dissatisfaction of rural peoples with the highly emotional type of religion, constitute the surest ground of hope for the future of the work of the Episcopal Church in rural areas. A sense of permanence as to the community and an attitude that the Episcopal Church is coming more and more to be congenial to rural peoples should give the Church all needed assurance for any renewed effort it makes to meet the new demands in rural work.

The Episcopal Church has never been regarded very widely or very seriously as a rural Church, and the theory has been held in some quarters that the day of our opportunity in rural work had passed. But whatever may have been our opinions in the past and however deaf we may have been to the call of rural America it now appears very clearly that in the social upheavals of the last few years the Episcopal Church has been given the opportunity of leading in a new and great pioneering effort for rural Christian civilization.

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

# First Impressions of the Philippines

Devotion, patience, and courage of our workers, in the face of very real hardships, have brought marvelous results in northern Luzon

By Rebecca W. Mosher

Editorial Correspondent, THE SPIRIT OF MISSIONS

I HAD READ ABOUT, heard about, and thought somewhat about missions all my life but really knew as little about them as most casual laymen. Now I was to have a chance to see one in action! I had come to Manila just in time to accompany Bishop Mosher† on a ten-day trip into the Mountain Province of the Philippine Islands where he would visit various outstations, consecrate a church, and confirm several hundred Igorots. It was a delightful prospect and I anticipated many new experiences and much pleasure. I was not disappointed.

We left Manila early one hot and sunny morning at the end of October, accompanied by Mrs. Vincent Gowen, whose husband is the priest-in-charge of Besao, and Mr. Birt, the able contractor who built the new All Saints' Church in Bontoc which the Bishop would consecrate.\* Our baggage was considerable as Mrs. Gowen had not been to Manila for two years and was taking back everything she had wanted to buy for months and everything she would not be able to buy in Besao for months to come. Bishop Mosher had a typewriter, a box of lunch, a half bushel of potato chips for the Bontoc Mission, and six straw *tampipi*

wrapped in oilcloth, tied with rope, and containing everything from riding boots and raincoat, to pastoral staff. Mr. Birt and I were more modestly equipped with a pair of suitcases.

At one o'clock having gone through miles of flat green Philippine country, through sugar plantations, palm groves, and the unimportant but unforgettable towns of Bigaa and Agoog and having skirted the tropical blue sea for several hours, we came to San Fernando where we were met by a little car and a big truck. An hour or so later we arrived at our first stopping place: the Mission rest house at Tagudin. Beyond the mud, pigs, and general confusion of Tagudin village, the rest house (never was a place more appropriately called) stands quiet and alone in a little enclosure separated

from the beach and the broad blue sea by a garden and a small rough field. The house itself is of *sawali*, wood, and split bamboo, a charming immaculate affair, cool and comfortable. Drinking tea as we gazed out the wide windows at the vivid sunset and pounding breakers, I wondered if anything in the mountains could be as pleasant and satisfying as this.

At four o'clock next morning the indefatigable Mr. Birt started out on a truck with the baggage over the



THE RT. REV. G. F. MOSHER  
Second Missionary Bishop of the Philippine Islands, 1920-

†My husband's father.  
\*Consecrated on All Saint's Day, 1932, see Jan. SPIRIT OF MISSIONS, p. 39.

## THE SPIRIT OF MISSIONS



IGOROT HOMES, BESAO

Four rough miles from Sagada, our mission here is in charge of the Rev. V. H. Gowen.

Mountain Road to Bontoc. The Bishop, his starched Manila "whites" exchanged for khaki riding clothes and an old sweater, Mrs. Gowen, and I followed later in a small touring car. It was an unforgettable and painfully beautiful drive. As we wound and twisted up, up, up to Besang Pass over the narrow road cut laboriously from the sides of innumerable mountains I found myself thinking of mythical promised lands, of the garden of Eden, of hymns of praise and poems of joy, and I wished I might discover a way to capture in words the loveliness of all that we saw. One side of the road was bounded by the sharply rising slope or perpendicular face of the mountain, the other by precipitous drops of a few score to a few hundred feet. Tall bamboo, each leaf hung with early dew, palm trees, elephant ear plants, tree ferns, sunflower, and feathery pampas-grass made the country a panorama of luxurious greenness. Across the road as often as seven times every five minutes, ran clear broad streams and waterfalls tumbling from the heights above on our left to the rushing, bubbling, sparkling river in the valley below the road on our right. A most inviting river which, had it been in any

other country, would contain quantities of trout.

In two hours we had climbed to Besang Pass at a height of five thousand feet. Here we stopped for a last look at the ocean which could be seen quite clearly through a gap in the hills. Then on we went through a narrow cut in the mountain peak. And it was as though we had come through a gate into a different world. There ahead, below, above, beside, and around us were masses and masses of fat soft white clouds scattered as though thrown at random from some giant hand, and below us, far down in the valley were the Abra River and the little town of Cervantes. The green jungle through which we had climbed to Besang had vanished and the mountain down which we crept and skidded on a red clay road was covered with yellow grass and pine trees whose fragrance in the hot sun was pungent and delicious. We dropped down twenty-five hundred feet to Cervantes in an hour, paused to look at the odd little native town, were ferried across the angry Abra River on a flat log raft, and hurried on our way.

This time our road led up again through open rocky country to a broad wind-swept plateau, again five thousand feet above sea level, from which the world below looked like a school child's topographical map. On and on, up and down, over bridges, through fords, through waterfalls, through tiny towns, past road gates which regulate traffic on the passes by telephone, and always around a curve this way, then around a curve that way, until I found myself leaning and swaying almost in rhythm. Such hairpin turns, such narrow margins, and such endless waving back and forth up, over and down mountains—leave one behind and there is always another ahead. Someone once said on this trail, "If you want to know where you've come from, look straight ahead."

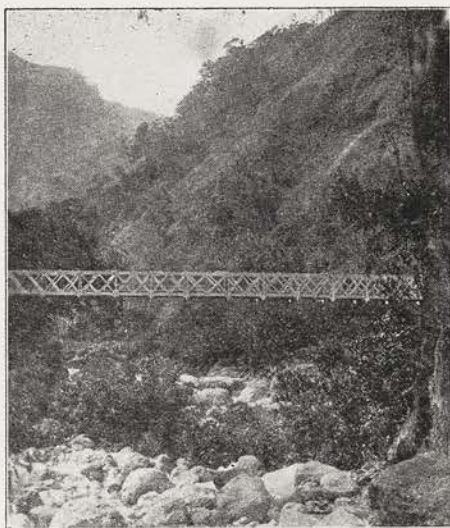
Six hours after leaving Tagudin, we passed through the Bontoc gate, along the wide main street, and drew up at the large and pretty compound of the Mis-

## FIRST IMPRESSIONS OF THE PHILIPPINES

sion of All Saints. What a pleasant surprise! I had visualized a rough and savage place in the wilderness and here was a neat and tidy compound containing large wooden schools and dormitories, delightful cottages, and a gem of a concrete church.

The whole mission staff welcomed us and we were soon eating a hearty luncheon with them all. Strong, splendid Igorot boys waited on table in white shirts and red gee strings: a costume most becoming to their muscular bronzeness.

That afternoon and the next day while the Bishop and the mission staff were preparing for the consecration of the church on All Saints' Day I did some exploring. Bontoc, situated at the end of a V, formed by two comfortable green mountains and perched on the edge of the Chico River, is a most protected and attractive spot. Being the capital of the Mountain Province it is larger than any other mountain settlement except Baguio, the mecca of all Oriental tourists. The municipal buildings overlook the rest of the neatly groomed town. The main street is wide and well shaded and lined with odd little food shops, native cloth shops, a Japanese general store, and a drug store. Igorots who come there to shop are numerous and of great diversity of costume. The more primitive Igorots, if they are women, wear native woven cotton skirts and a few beads or dog's teeth in their hair; if they are men they wear the sensible and comfortable costume of a woven or cloth gee string and a little basket on the back of the head which serves as a pocket for anything from pipe and tobacco to eggs. The more educated wear foreign blouses above their native skirts and the westernized men delight in fedora hats, shirts, and old military jackets. Some of the younger men wear trousers mostly cut on the Oxford bag pattern. Nearly all go bare-foot always and it is not uncommon to see them with the big toe growing at right angles to the foot; a condition derived presumably from generations of hill climbing.



ON THE CERVANTES-TAGUDIN ROAD  
Just beyond Tagudin the mission has a rest house, charming, cool, and comfortable.

Being quite ignorant about such matters, I wondered how the Church found a place in the daily lives of these smiling, childish people who are only one step removed from savages. I was soon to find out. At Evensong, the spacious new church was packed with Igorots—men, women, and children. Some of the children were babes in arms, and they ranged on up to manhood and womanhood. One little naked rascal, who could not have been more than three or four years old, came in and knelt without budging on the stone floor in the aisle (there was no other empty space) from beginning to end of the service. They all responded to the prayers, sang several hymns with noisy enthusiasm, and conducted themselves with reverence. The service was picturesque with great appeal to these half-savage senses and really meaning much to them.

Next morning, beginning at six and six-thirty when many came to the daily communion service, Igorots gathered in the compound for the consecration services which were to start at ten-thirty. Masses and masses of them streamed in the compound gates. Some had walked over twelve miles. The children ran

## THE SPIRIT OF MISSIONS



OUR MISSIONARIES ASSEMBLED FOR CONVOCATION IN MANILA

This annual meeting provides many of our workers with the only opportunity in the year for discussion of common problems (See April SPIRIT OF MISSIONS, page 214)

about playing games and running races. The young men and some young girls formed circles and, beating out a captivating rhythm on native brass gongs, indefatigably danced their funny hoppity dances. The old men and old women sat in the sunshine smoking cigars and dangling babies and waited for the celebration to start.

At ten-thirty the Rev. Lee L. Rose, the Rev. Vincent H. Gowen, and the Rev. C. E. B. Nobes having arrived from Sagada, and the Rev. R. F. Wilner from Baguio to assist in the service, all was ready and the bells were rung. The church looked very pretty with large branches of poinsettias, from the mission garden, on the altar and sunlight streaming in joyful brilliance through the amber glass windows. Every inch of space was occupied by Igorots. A hymn was sung and then Bishop Mosher accompanied by his five priests and many acolytes led the congregation forth on a triumphal procession around the compound. By actual count there were 867 Igorots in the procession and as many more who could not have squeezed into the church were still frolicking about the grounds. The service was elaborate and impressive and I realized as I sat there listening to the Bishop's address and watching the faces about me that they were all as happy and thrilled over this new church of theirs as

if it were the palace of each individual there. And I thought what joy and contentment it must be to the Bishop and his helpers to be repaid for work, worry, and effort by such enthusiastic and sincere response. The Igorots are at home in their Church, they love it for the happiness and betterment it has brought into their lives, and they will stand by it!

After the services the mission provided a feast for all comers. This feast consisted of cow, carabao (or water buffalo), and tons, almost, of rice and was eagerly awaited by all. It was most interesting to watch it being prepared. Early in the morning large wood fires were made in four secluded spots on the compound and over these were set huge iron pots. In about half of them rice was cooked. Covered with big banana leaves it steamed nicely till tender. In the other pots were thrown huge sections of carabao complete with outer black hide (from which the hair had been singed); no part of the carabao was wasted. Everything was put in together and cooked for hours. About noon all was ready and portions of rice and carabao were ladled out onto banana leaves and the hungry crowd fell to eagerly with fingers, hands, and faces! And so we left them happily eating as we started out for our next station—Sagada.

Mrs. Gowen had gone on the day be-

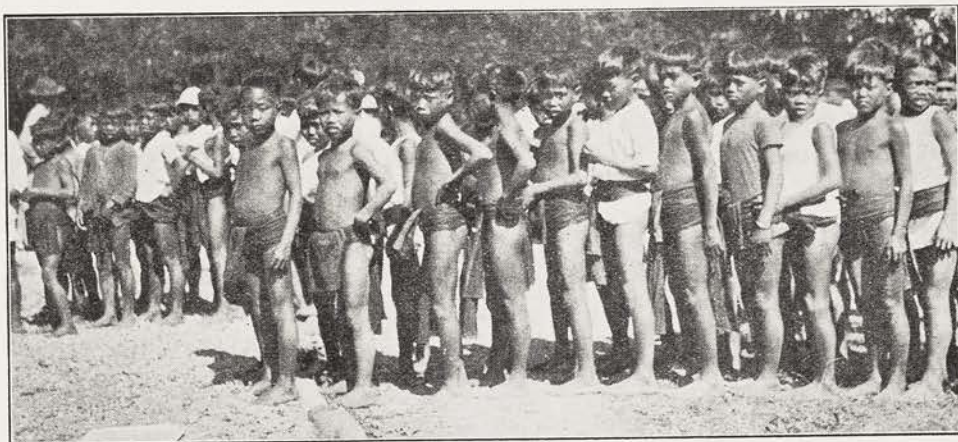
## FIRST IMPRESSIONS OF THE PHILIPPINES

fore, Mr. Birt was returning to Manila, so the Bishop and I climbed into a lumbering truck with all the Sagada people who had come down to Bontoc for the consecration and on we went—up and up and around and up some more. Sagada being two thousand feet directly above Bontoc, the road must of necessity tie knots in itself to allow humans and their cars to make the grade. It took us an hour and a half to do the eleven miles that landed us above rivers, rice terraces, villages, and forests at the top of the world. It is a breath-taking ride, although everyone but I was chatting and laughing freely. I was deciding that if I ever got to this inaccessible place alive, I would stay there rather than risk the trip down again. And after I had been in Sagada a week I wished for many other pleasanter reasons that I could stay there.

At last the red-roofed church and wooden houses of the mission came into sight across a narrow chasm. We went around one corner and then another and then the road before us leading to the village came into view lined on either side by expectant natives of all ages clapping their hands and waiting to greet their Bishop. We climbed out of the truck and walked the rest of the way shaking hands, smiling, and greeting these loyal people. As we neared the church, a group

of little boys ran pell-mell ahead and soon the church bells were ringing pandemoniously and people appeared from all directions; all Sagada was happy because the Bishop had come. Without even waiting to change his heavy boots, the Bishop and Mr. Rose went into the church and, with a large, happy congregation, held a short service for the Bishop's blessing. Later in the evening All Souls and All Saints vespers were sung but because of a driving rain which came on, the torchlight procession to the *Campo Santo* had to be postponed until the next day. The rain did not, however, diminish the attendance at vespers. Literally hundreds of Christian Igorots were there.

During the week that followed, I discovered what a charming place Sagada really is and how much the work of the mission means to the Igorots. Innumerable native villages or *ili* are clustered in the valleys around Sagada which is the name given the three largest *ili* very near to the mission. The day after our arrival I went with Bishop Mosher and two other members of the mission to Tanulong, an outstation about three miles from Sagada. Mr. Rose had preceded us the night before to prepare his Igorots for confirmation and when we arrived on horseback, spattered with mud from the very squashy trail, he was there to greet



BONTOC IGOROT BOYS READY FOR CHURCH

The red gee-strings against the clear brown bodies make a colorful sight. The white shirts are perhaps a hint that later these boys will adopt the western clothes which the more educated young men sometimes wear

## THE SPIRIT OF MISSIONS

us with the Tanulong people. Again the Bishop was accorded a noisy and hearty welcome as we rode into the little settlement. Services were held in a small wooden mission schoolhouse, which the children had decorated with trailing bamboo and flowers, and every atom of space was filled. The Bishop, a very beautiful cope not quite covering his big riding boots, confirmed over thirty children and celebrated the Holy Communion. An offering was received (a thing done only rarely and on special occasions in these little places) and brought in a total of seven pesos and six fresh eggs! Amazing wealth from people who have literally nothing! After service the people danced for us and shortly we returned to Sagada; Mr. Rose and I going on foot so that I became well acquainted with the trail and had time to enjoy the inimitable views over hills and valleys and jade-like rice terraces.

Each day of our week's visit in Sagada was very full and we visited three more outstations: Besao, Bagnen, and Suyo.

Besao impressed me so delightfully that I am eagerly awaiting an opportunity to return there. The Gowens have a most charming house, mission school, and church all under one roof in the center of a gardenlike compound where ducks in a pond remind one of home and luxuriant poinsettia plants remind one that this is after all the East and the tropics. Situated on what might be called a peninsula of a mountain, the views from Besao are unobstructed, spacious, and soul satisfying. The Gowens are the only white people in this little station and Sagada is over four rough miles away. But they love it!

Bagnen is a tiny place with a very pretty little stone church, nestled below the crest of Mount Polis. The trail from Sagada to Bagnen is a narrow and beautiful one running around mountains in a circuitous fashion but, until the last rise, when this trail is seen from the Suyo road across the valley, it appears as though someone had cut a firm straight line with a large knife right across the hills.

The missionaries are in the saddle for

hours at a time crossing slides on the trail at a forty-five-degree angle, splashing through rivers, climbing almost perpendicular inclines and descending corkscrew paths into seemingly bottomless pits. Some of the trails shook me considerably and I greatly preferred covering them on my own two feet, especially going down to Suyo, which is right in the valley below Sagada.

When we were not visiting outstations I had an opportunity to look around Sagada and I think, of all the things I saw in this little settlement which boasts of two native stores and a post office besides the mission, that the hospital impressed and inspired me most. Here in a small wooden building, never meant to be a hospital at all, Dr. Hawkins Jenkins tends to, cares for, and usually cures scores of Igorots. With almost no equipment, with only two big rooms and an attic up a steep stairs, with one nurse to help him, he carries on an amazing and miraculous work with the help of his patience, courage, cheerfulness, and knowledge. The Igorots trust and love him as well they should for he does more to help them to better and happier and healthier living than probably any other individual up there. (See *THE SPIRIT OF MISSIONS*, January, 1932, p. 41; August, 1932, p. 489.)

I was loath to leave Sagada at the end of our week for I have seldom enjoyed such hospitality, been in such a beautiful place, or witnessed so much of interest. My respect for and knowledge of mission work increased hourly.

Driving with Bishop Mosher over the panoramic Mountain Trail to Baguio whence we proceeded rapidly to Manila, I felt I had learned almost as much as the Igorots about the Church and her workers and I wished that more ignorant laymen like myself could come into these wild mountains and see how widespread and effective the work of the mission is in spite of the inevitable discouragements, shortage of funds, and insufficiency of workers. Such faith, devotion, patience, and courage as Bishop Mosher and his helpers have is marvelous and inspiring!

# Tohoku Dedicates Synod House in Sendai

New building, gift of 1931 U.T.O., will be used also as a parish hall—a center from which the sphere of Church's influence will be widened

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

*Missionary Bishop of the Tohoku, 1928-*

KIGENSETSU (February 11), the two thousand five hundred and ninety-third anniversary of the founding of the Japanese Empire and the forty-seventh anniversary of the organization of the Nippon Sei Ko Kwai (The Holy Catholic Church in Japan) was a gala day for the Missionary District of the Tohoku. On this day the Synod House,\* which is also to serve as a parish house for Christ Church, Sendai, was dedicated. There is a tradition in Japan that on this day, the sun goddess, Amateraru-O-Mikami, never fails to brush aside the wintry clouds of February and show her face to her favorite children. It is a coincidence that this anniversary is usually marked by good weather despite the fact that it falls in the dreariest month of all the year. This year was no exception.

The members of Christ Church, Sendai, university professors, students, tradesmen, office workers, and coolies, together with women from all walks of life, filled the church for the Holy Communion at ten o'clock. The Bishop celebrated, assisted by the Rev. Light S. Maekawa, rector of the parish, and the Rev. T. Kataoka, priest-in-charge of St. Stephen's Church, Fukushima. In the chancel were the

\*This building was made possible by a grant from The United Thank Offering of 1931.

Rev. W. F. Madeley, president of the Standing Committee, the Rev. K. Nishimura, Y. Yamamoto and H. Mori.

During the singing of the last hymn, *Forward Be Our Watchword*, the choir and clergy, followed by the congregation, marched through the Sunday school and kindergarten rooms on the first floor and thence up the main stairs to the assembly hall, where the prayers of dedication were read. After a short address by the Bishop, letters of thanks addressed to the National Council and the Woman's Auxiliary were read in Japanese and handed to the Bishop to be forwarded to America. At the close of the service, Mr. Mayekawa called the roll of the Christians who had been baptized for thirty years or more and presented each one with a silver spoon.

Luncheon was served to all the guests and time given for the inspection of the building. The afternoon was given over to two pageants presented by the students of the Sendai Training School. One depicted the life of Dorothea, directed by Dorothy Hittle, and the other was an original dramatization by the students of the life of Joseph. The students were trained for this pageant by Deaconess Anna L. Ranson, who also arranged the musical accompaniment.



SYNOD HOUSE, SENDAI, JAPAN  
Dedicated February 11, 1933



## THE SPIRIT OF MISSIONS

The following day was a festive occasion for the children. For the first time in the history of the parish all the Sunday school children could be assembled for a joint service. The building was again filled to capacity, but this time with in-suppressible little children, who although they maintained their usual dignity during the service the moment they were dismissed, began to make the walls echo with their merry shouts of *Kirei ne! Kirei ne!* (Beautiful! Beautiful!)

The next week the Woman's Auxiliary arranged for their celebration. About three hundred gathered in the assembly hall and listened to an address by a professor from the Imperial University, which was followed by afternoon tea.

These services will indicate some of the uses to which the building will be put. It fills a really great need in the diocese, community, and parish, and all have been quick to show their appreciation. Although for want of a better name we call it the Tohoku Synod Hall, this name does not begin to indicate the service it will render to the missionary work. Not only does it house the mission offices and serve as a central home for the diocese, but it

will be used daily for kindergarten and parish activities.

It is also planned to make it a student center for work among the thousands of university men and young men and women attending the other higher schools in Sendai. This opportunity for student work has been waiting a long time for some Church to take advantage of it. A beginning had been made with the two hostels opened by the Church in Sendai within the past few years, but now with an adequate building, this work can really be pushed. Anyone familiar with the drab student life of Japan and the meager opportunities for spiritual growth and social development, will realize the opportunity which we now have for helping some of the future leaders of the Empire.

Sendai, unlike many of the cities in Japan, is peculiarly lacking in its accommodation for public gatherings, so by permitting the building to be used by such movements as make for the moral, spiritual, and social development of the community, the sphere of the Church's influence will be widened and the value of its work recognized, thereby increasing its opportunity for real leadership.

### Louisiana Parish has Mid-Lenten Christmas

ONE OF THE FEW places in the world where Christmas is celebrated in mid-Lent is Bayou Du Large, in Terrebonne Parish, Louisiana. At Christmas time many of the people of this neighborhood are far away in the marshes in camps and houseboats, trapping for muskrats and other fur-bearing animals. They do not return to their homes on Bayou Du Large until the close of the trapping season, about March 1, and the Christmas celebration is deferred until all can participate.

The Christmas celebration this season was held on Saturday, March 18, in church, schoolhouse, and social center. All the people associated with the mission, of every age and religious affiliation, received a gift apiece, together with a Christmas candy box.

St. Andrew's Mission, situated on the bank of Bayou Du Large, twenty miles southeast of Houma, was begun about twenty-two years ago by the rector of St. Matthew's Church, Houma, the Rev. Gardiner L. Tucker, who has remained in charge. It has grown from a beginning of occasional services in a dwelling to a congregation of about one hundred and fifty, with many others indirectly reached.

In addition to the regular religious services, there is a mission day school with courses paralleling those of the public school up to the sixth grade, with daily religious instruction. The nearest public school is ten miles away. The mission school was for ten years and until recently the only one available to the children of this neighborhood. Before its establishment the population was illiterate.

# The Spirit of Missions

PICTORIAL SECTION  
Eight Pages of Pictures from the Field



## *From the Archbishop of Canterbury*

*A Message having Significance  
for the whole Anglican Communion*

EVERY CHURCHMAN CAN measure almost at a glance what is at this present time required of him by the trust committed to him that he shall be himself in heart and will, in prayer and offering, a Missionary. Remember it is not only the possibility of winning new ground that is at stake. It is the possibility of holding the ground patiently, often heroically, won. So let us put our backs to the wall and, God helping us, do our utmost.

*Compton*



RECENT GRADUATES, ST. LUKE'S TRAINING SCHOOL, PONCE, P. R.  
Realizing that "public health is the greatest work that can be done in the Island," these five nurses are all engaged in that work: four on behalf of the Insular Government, and one in our mission at Morovis (See page 304)



AN OUTCASTE VILLAGE NEAR BEZWADA, INDIA  
The attractive power of the life of Christians of outcaste origin is an important factor in leading caste peoples Christward. The work in and around Bezwada is under the direction of the Ven. Edward Tanner



**SCHOOL FOR OLDER INDIANS, ST. MICHAEL'S MISSION, ETHETE, WYOMING**

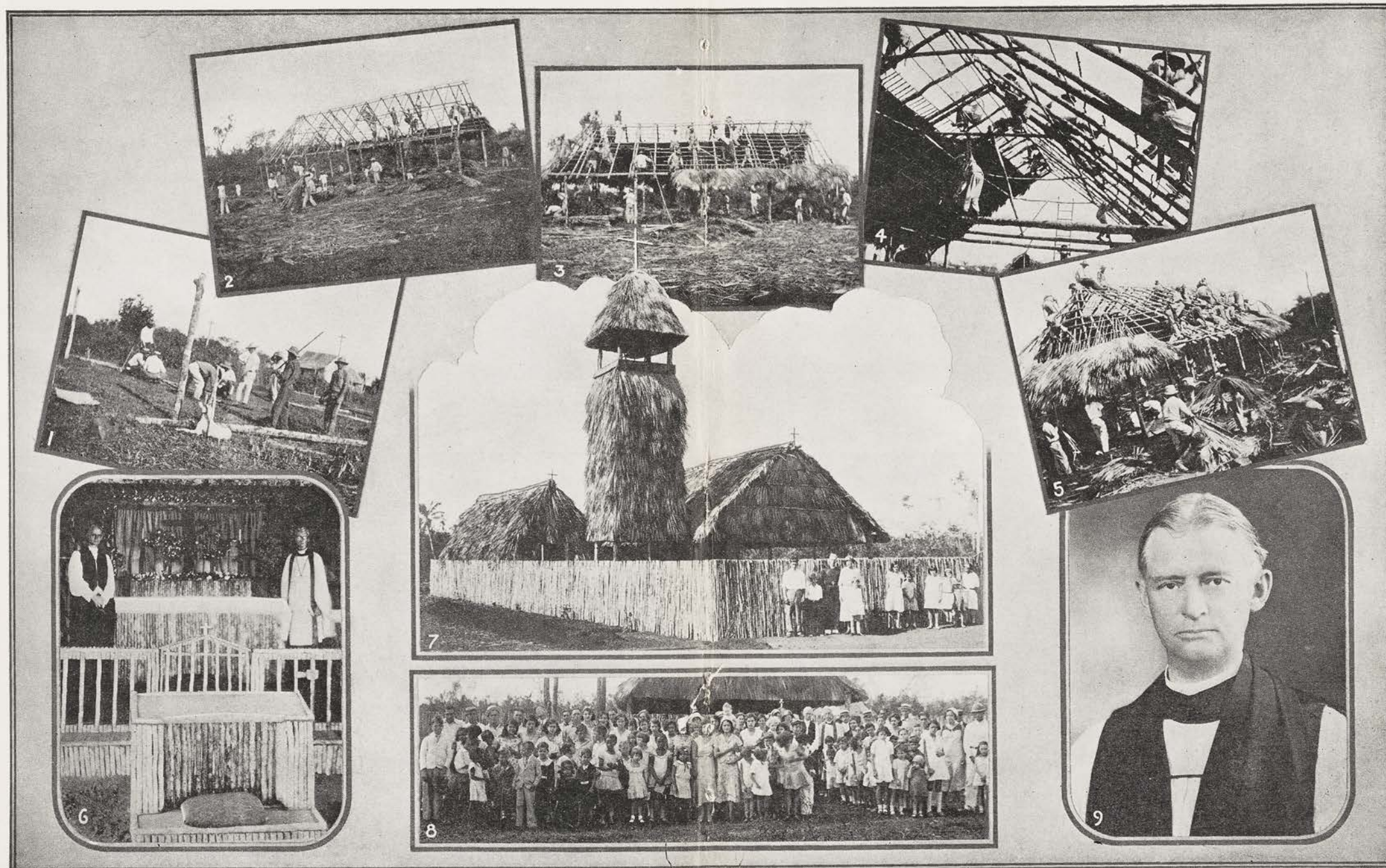
A Government-Church cooperative enterprise, this school gives a two-months' course. It is now two years old. Two of the graduates, Chief Yellow Calf and Anderson White Eagle, appeared in their best clothes. (See page 271)



**NEW DORMITORY, CHRIST CHURCH MISSION, ANVIK, ALASKA**

This long needed addition to the material fabric of our oldest station in Alaska was occupied for the first time January 2. One of the joys of the building is its little chapel in which the Holy Communion is celebrated each Sunday

# La Gloria (Cuba) Congregation Builds Unusual Palm Thatch Church in Country Style



1. Laying the foundations for the new church. 2. The framework in place. 3. Thatching the frame with palm leaves. 4. At work on the roof. 5. Thatching the roof. 6. Bishop Hulse and the Rev. Frank S. Persons, II, in the sanctuary of the completed church on Septuagesima. 7. The new Church of the Holy Trinity, built entirely by congregational labor with a seating capacity of two

hundred, was opened on Septuagesima Sunday (February 12). 8. Part of the congregation and the class confirmed by Bishop Hulse on his visit to La Gloria, February 12. 9. The Missionary Bishop of Cuba, the Rt. Rev. Hiram R. Hulse. A large part of the material fabric of the work in the Province of Camaguey was swept away by last autumn's cyclone (April SPIRIT OF MISSIONS, p. 229)



ST. ALBAN'S CHOIR BOYS, IOLANI SCHOOL, HONOLULU, T. H.

This is believed to be Iolani's first vested choir. Under the direction of Mrs. S. H. Littell, it is adding considerably to the morning chapel services. The objective of the current B.T.O. is a new chapel for Iolani



AN IOLANI CLASS HAS AN OUTDOOR SESSION

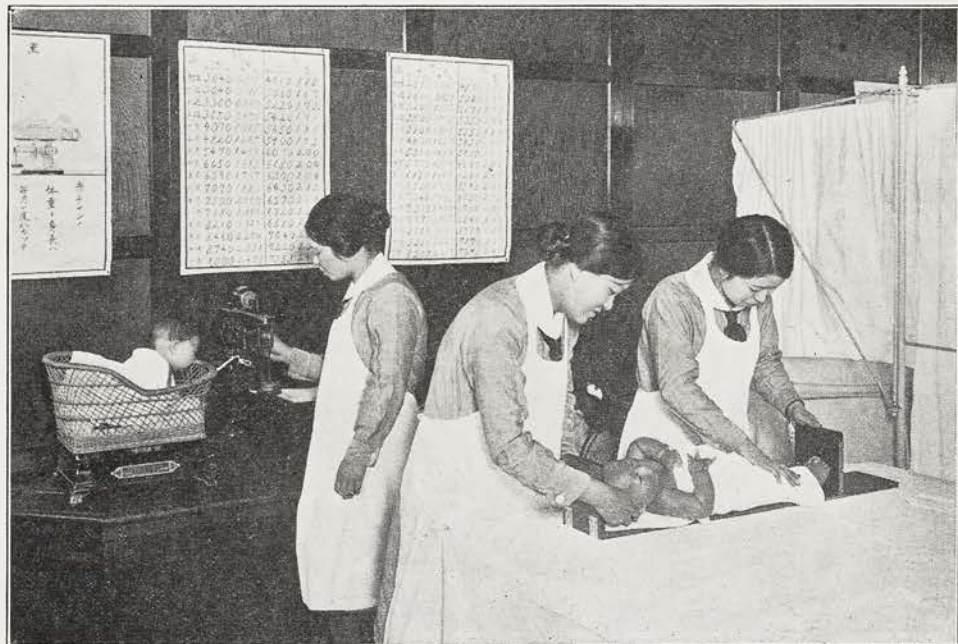
Listening to one of its own members, this group is entirely Japanese with the exception of one senior (seated directly behind the Rev. K. B. Perkins). He is a Korean convert from Buddhism, and expects to enter the ministry



© Underwood & Underwood

A NAVAJO HOGAN IN SOUTHWESTERN UNITED STATES

Among these pastoral dwellers on the desert, the Church maintains two missions: the Mission of the Good Shepherd at Fort Defiance, Arizona, and the San Juan Indian Mission Hospital near Farmington, New Mexico



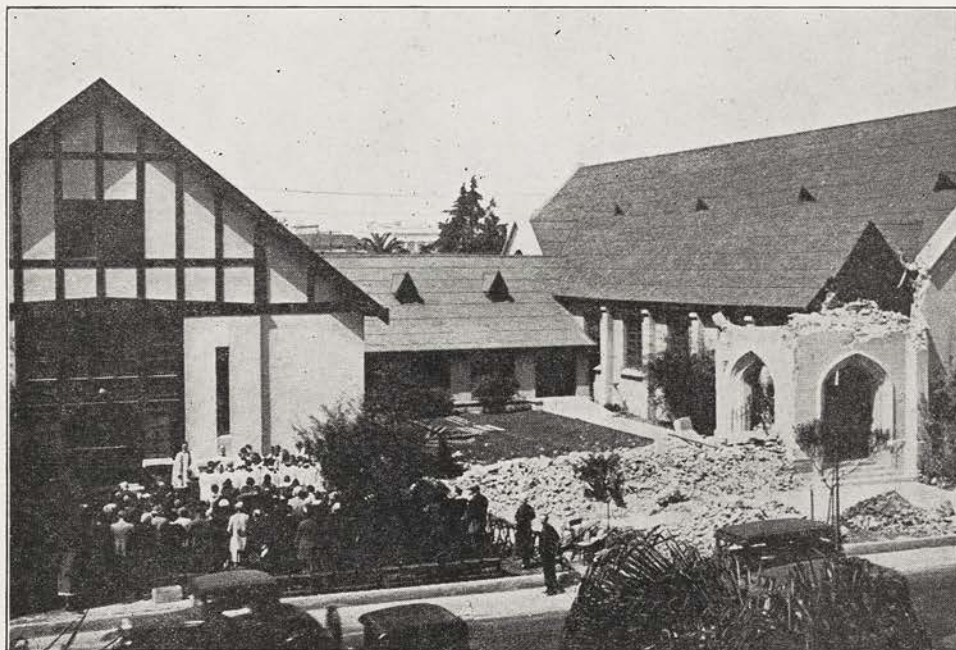
BABY DAY IN A ST. LUKE'S HOSPITAL CLINIC, TOKYO

The first two units of our international medical center, the central unit containing space for 275 in-patients, receiving wards, etc., and the College of Nurses, are complete and will be dedicated on May 27. The Presiding Bishop will participate



**CLERGY WHO MADE EARTHQUAKE PASTORAL VISITATION, LONG BEACH, CALIFORNIA**

In less than three days after the earthquake these men under the leadership of the Rev. D. R. Covell, visited every Church family in Long Beach with a message of sympathy, personal cheer, and helpfulness



**POST-EARTHQUAKE SERVICE, ST. LUKE'S CHURCH, LONG BEACH**

Outside its parish house, practically undamaged, St. Luke's carried on its usual services. The street was shut off from traffic by State Police. Station KFOX broadcast the service with movable microphones, under difficult conditions



# "After the Earthquake and the Fire"

Field Secretary mobilizes Canvass organization to carry relief to stricken people. All Church families visited within three days

By the Rt. Rev. W. Bertrand Stevens, D.D.

*Bishop of Los Angeles*

*WITH a meagre staff of four general secretaries, the Field Department has developed a plan of using them in the most efficient yet economical way possible. Thus these men are assigned certain areas with headquarters in geographically strategic cities: the Rev. R. W. Trapnell, New York; the Rev. Eric M. Tasman, Buffalo; the Rev. F. P. Houghton, Chicago; and the Rev. David R. Covell, Los Angeles. The value of this arrangement in times of emergency is graphically told by Bishop Stevens in this article. It also demonstrates that a parish which has developed its Canvass organization on a permanent basis finds it possible to move quickly and effectively in an emergency situation.*

SOUTHERN CALIFORNIA has frankly admitted that it has suffered an earthquake! The earthquake did its most serious damage in Long Beach, Compton, Watts, Huntington Park, Inglewood, and some of the Orange County cities. The Church has suffered in a number of these communities, especially in Long Beach and Inglewood.

In Long Beach conditions were quite chaotic on Saturday, March 11. This was natural, as the people had been subjected to hard quakes every half hour all Friday night, and the cities looked like the pictures of a war-ruined French town. The nerves of the people were wracked, many seemed to be unable to sit still or talk connectedly, and all would grow very tense and jump for the doors when the tremors came, even with weak shakes.

Early Monday morning, March 13, the Rev. Perry G. M. Austin, rector of St. Luke's Church, Long Beach, telephoned

the Rev. David Covell, a general secretary of the Field Department, requesting that he come down and organize the parochial relief work. To get through the lines (which had been tightened) Mr. Covell donned his Army uniform and immediately answered this call. He spent March 13, 14, 15, and 16 at this work. Returning home late each night, he did the telephoning necessary to carry forward the activities of the next day, so far as outside help was necessary. Mrs. Covell took down a truck with food and other supplies, and workers from the Midnight Mission to clean up the debris, salvage windows and furniture from the church, and transform the parish house into an acceptable chapel by some painting, carpentry, and use of the church furniture. Meals for the workers and staff were similarly supplied.

The next step, Mr. Covell decided, was an Every Member Visitation of the six hundred or more homes of the parish to obtain the facts necessary for effective and immediate relief, and to carry stimulus to fearful souls with a shattered morale. Fortunately, Mr. Austin was a believer in the group system and the Every Member Canvass. The parish was divided into thirty-four districts, and the cards for all persons in these districts as used for the Every Member Canvass were available. By the use of such telephone lines as had been restored, and by personal calls, Mr. Covell tried to form a visitation committee from among the parish leaders, the vestry, and the workers of the group system. He soon found that most of the few who were willing to serve, were incapacitated by reason of their mental and physical condition, espe-

cially since the quakes were still coming. He then decided to try to draft the clergy from neighboring parishes, not only because their nerves had not been shaken, but because they would be trained visitors, and their collars, backed by a determination not to be stopped, would probably get them through the lines. Communication and other conditions were so bad that he could get only three clergymen for March 13, but these, with four lay persons of St. Luke's Church, visited almost one hundred families in that day.

Each visitor was given two mimeographed sheets. The first was a questionnaire to ascertain the people's needs, whereabouts, means whereby we might get into communication with them, and any other information that might be of use. The second was a letter of sympathy, encouragement, information, and offers of service. The questionnaire was, of course, to be returned; the letter was left at the home whether or not the residents were there. Everyone expected a good response to this visitation, but nothing like as fervent or as great as was received. In all sorts of ways the people made known their joy and gratitude that their rector and their Church were the first to reach them with sympathy and personal cheer and helpfulness. In less than three days every home had been visited at least once, the information from the reports classified, the immediate needs of the people of St. Luke's attended to, and the rector and other authorities

had an accurate, first-hand picture of the condition of their congregation.

The clergy who answered the call were splendid in their effective service and devotion to duty. They paid eloquent tribute to the worthwhileness of the visitation and to the happy satisfaction that they received in its discharge. These fine men had multiplied tasks in their own parishes, due to Lent and the difficulties of the times, but they came with a fine spirit of brotherhood and, without any special preparation, did a magnificent piece of work. The Bishop is justly proud of them!

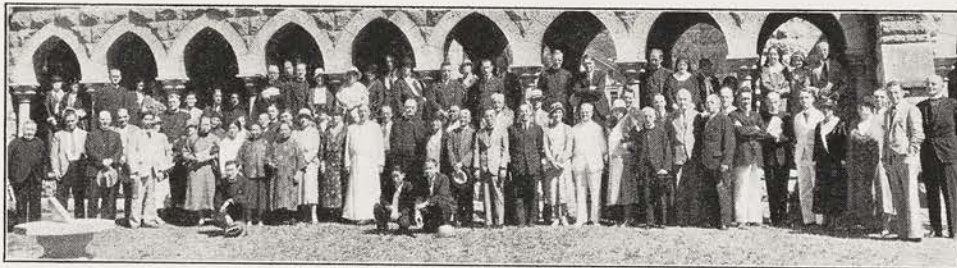
March 14 saw fourteen clergymen acting as visitors and about four hundred calls were made that day. At one o'clock twenty-two clergymen sat down to a good lunch furnished by the Los Angeles Midnight Mission, which during the day provided meals for fifty other persons. Many groups from Santa Barbara began sending in supplies of food, clothing, and money, because of a sympathy made deeper through their own earthquake experience a few years ago.

We have two churches in Long Beach. All Saints' Church is a new building and is injured to the extent of about ten thousand dollars. St. Luke's Church, built some years ago, is almost a complete wreck. It is a large metropolitan parish and ranks with the five leading parishes in Southern California. The damage to the parish houses of the two churches is trivial.

## New Church in Ashikaga is Consecrated

ON LOW SUNDAY, April 23, the Rt. Rev. John McKim consecrated the new Church of St. Mary at Ashikaga, Japan. It helps to fill what some believe to be the present need in Japan: small country churches, small enough to keep the cost of lighting, heating, and general expense within the reach of the congregation. The new church and parish house were built by a country carpenter from plans made by the Rev. Robert W. Andrews of Tochigi, who is in charge of

the Ashikaga work. The cost of the new building was 5,000 yen, which normally would be about \$2,500 but at the rate of exchange prevailing when payment was made was only about \$1,400. Most of the money was given by the Diocese of Iowa as an Advance Work project. Some one who has seen the new building writes, "You would be absolutely surprised at what a fine churchly little plant it is. The little congregation is now equipped probably for thirty years to come."



MISSIONARIES GATHER FOR ANNUAL CONVOCATION IN HONOLULU

## Honolulu Mission Pulses With Vitality

Host of next General Convention realizes long-felt ambition to visit Hawaii; work under Bishop Littell is a living, growing thing

By the Rt. Rev. Paul Matthews, D.D.

*Bishop of New Jersey*

MY RECENT VISIT to Hawaii was the realization of a hope long deferred. For twenty-five years I have been longing to go there. I hope it may not take me as long as that to make a second visit; if it does, I shall be a nonagenarian.

My interest in Honolulu goes back to the General Convention of 1901 in San Francisco, when our Church received jurisdiction from the Church of England and sent the Rt. Rev. Henry B. Restarick as the first American bishop of the Islands.

One of Bishop Restarick's first acts was to establish St. Elizabeth's Mission. Deaconess Emma B. Drant was sent out as William A. Procter's "personal missionary," and began working in the Chinese section of Honolulu. The work grew and prospered until today they have an ample property with a church and

parish house and rectory, a lodging house for men, a Korean mission church and school under the care of the Rev. Noah Cho, a most devoted and attractive young priest, as assistant to the Rev. James F. Kieb, the able and energetic superintendent of the entire work.

It was my great privilege on Sexagesima (February 19) to dedicate the churchyard cross, an outstanding monument facing the busy street, as a memorial to Charlotte Elizabeth Procter in whose memory this work has been continued for these thirty years. Both Bishop Littell and Bishop Restarick were present and participated in this service.

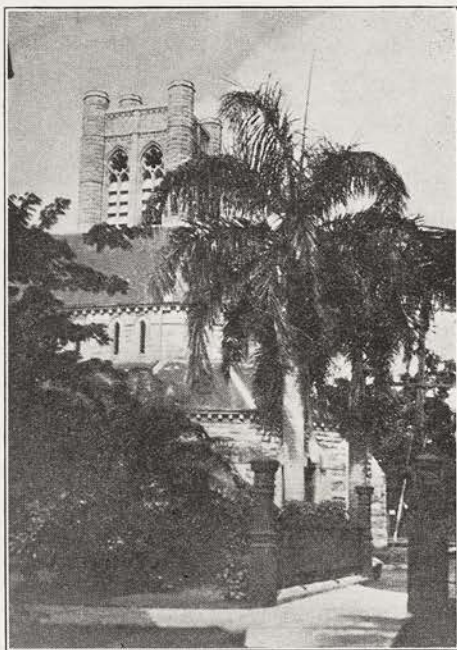
When I think of the work in Hawaii as a whole, the note that keeps ringing in my ears is quality.

I arrived in Honolulu on the eve of the annual convocation,



THE BISHOP OF NEW JERSEY  
Bishop Matthews, keenly interested in Church's Mission, will welcome General Convention to Atlantic City in 1934

## THE SPIRIT OF MISSIONS



ST. ANDREW'S CATHEDRAL, HONOLULU  
"A noble building, embodying the old traditions of our faith and heritage"

and thus had the opportunity of meeting all the clergy, many of the prominent laymen and women, and seeing the missionary district as a whole at work. It was an illumination. Here in Honolulu is no weak and flaccid work into which energy and life have to be pumped from the outside, but a genuine cross section of the Church's life and work; a living, growing thing; something which pulses with an inner vitality of its own.

I had the feeling that here in essence was the whole Church *in petto*. Here, gathered in St. Andrew's Cathedral, were three bishops, some twenty priests, and a large group of laity. We were all Americans, but not all of the Anglo-Saxon race; here were Japanese, Chinese, Korean, Hawaiian, Portuguese. If by some cataclysm the rest of the world were wiped out, here was the Church, living and capable of going on.

The cathedral is a noble building, Gothic, Anglican, embodying the old traditions of our faith and heritage. As there is no white stone in Hawaii, the

very stones to build the cathedral were brought from England. Some criticize the Gothic architecture as being unsuitable to this semi-tropical land, where wide openings to admit the air, lattice-work and shaded *lanai* seem to be almost a necessary part of things, but I feel that it is a great asset to the Church's work in Honolulu to have this solid and beautiful monument that visibly links the life of the locality to the land in which our English Christianity was cradled and grew to strength.

Here at any rate we have in Honolulu an outstanding and impressive cathedral of great dignity and beauty, with a full and rich expression of the worship of the Church, under the leadership of the Very Rev. William Ault, who is dean of the diocese in fact, as well as in title, having been in canonical residence for more than thirty-five years, out-dating even Bishop Restarick himself. What necromancy Dean Ault has employed, I do not know, but in spite of this long service he is in the prime of life, and full of power. A strong man greatly loved.

The cathedral has a magnificent property in the heart of Honolulu. All this is important and symbolic. The Church has an outstanding position of spiritual leadership in Honolulu; and Honolulu is a world capital, like London, Paris, and New York. There are few of our missionary districts that can boast world capitals, or possess a dominating influence in them.

An interesting feature of the cathedral work is the native Hawaiian congregation, which has its own separate services, under the able and vigorous leadership of the Rev. Kenneth A. Bray, whose forebear was Thomas Bray of the S.P.G. and Commissary for the Bishop of London in the American Colonies. It is heartening to find a line that does not run out!

The other churches and missions in and about Honolulu and on the Island of Oahu are interesting and well-manned: St. Clement's, Epiphany, St. Mary's, and St. Mark's; the Japanese Church, Trinity; the Chinese St. Peter's; and the Good Samaritan. Outside Honolulu, St.

## HONOLULU MISSION PULSES WITH VITALITY

John's-by-the-Sea is a promising work in a native Hawaiian fishing village.

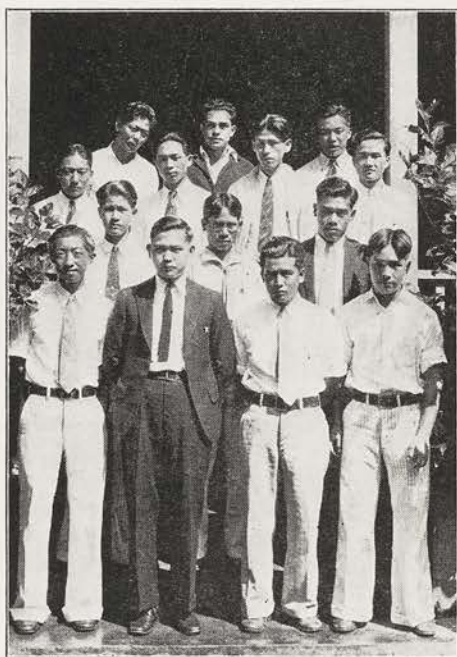
Iolani School is seventy-five years old, and has trained generations of Hawaiians, Japanese, and Chinese. Sun Yat-sen is but one name on its long list of graduates.

While Iolani presents the only major financial problem of the missionary district, it is, to my mind, one of its greatest opportunities. On new and ample grounds on a commanding height overlooking the city, a beauty spot in a place where all is beautiful, it is housed in temporary buildings. Its site is a wonderful sight indeed and, I think, more than that, it is a "vision" for the future, rich in promise. The Rev. A. H. Stone, the headmaster, is a man who cannot fail to build up wisely and well on this important old foundation, and make it a strong center of Christian education. Mr. Stone reports that fifty per cent of his two hundred boys are Orientals "without any religious preference." What a field! And you may believe that it is not allowed to lie fallow. Those boys are taught the Christian religion!

Here would be an ideal place for a missionary college for the Orient, and where some of our Oriental Christian students who wish contacts with American life and institutions could profit more than in some of our American universities.

I had a brief visit to the Island of Kauai, and saw the "wettest spot in the world" (750 inches of rain a year!), Mt. Waialeale clear of clouds! I am told that it rarely happens; and we saw Waimea Canyon, as astounding in grandeur as the Grand Canyon of Arizona, but far more beautiful in its green mantle of verdure clinging to its mighty sides. Arizona is a bit like the Pit of Purgatory, but Waimea is the Portal of Paradise. This was almost literally true, for Captain Cook landed first on Kauai at the foot of Waimea Canyon.

We had a thrilling day on Kauai and saw almost all its exquisite loveliness under the guidance of the Rev. H. A. Willey, who is doing an outstanding work at Kapaa, and the Rev. J. L. Martin,



SOME RECENT IOLANI GRADUATES  
Seventy-five-year-old Church school has  
trained generations of Oriental Americans

who has a difficult but interesting field.

The work on the other islands, Maui, Hawaii, and Molokai, we did not see, much to our regret, for the men we met who are working there were interesting, H. H. Corey and Fletcher Howe and the Church Army boys, captains all, toiling on the pineapple and sugar plantations. Some day I am going back to see Molokai and Maui and Hawaii, with Kilauea, and the Snow Mountains, nearly 14,000 feet above the sea, Maunaloa, and Maunakea, heaven kissed!

What a land it is! Its beauty, so altogether free from ugly spots; its extraordinary variety, fields whose fertility is incalculable, deep shaded forests of amazing trees, flowers so wonderful and abundant that the native Hawaiian custom of *lei* making and *lei* giving seems just the natural outgrowth and symbol of a happy and a loving land.

Hawaii has been called a melting pot. That is too fierce a phrase to describe the process of amalgamation and assimilation going on there. The crucible of a

## THE SPIRIT OF MISSIONS



CHINESE, JAPANESE, AND KOREAN PUPILS AT ST. ELIZABETH'S SCHOOL, HONOLULU

On Sexagesima, Bishop Matthews dedicated a churchyard cross at this mission as a memorial to Charlotte Elizabeth Procter, in whose memory the work has been carried on for thirty years

melting pot may picture the process of almost savage intensity and explosive force with which races here meet and fuse, and which may weld and blend into some new and highly tempered metal, but in Hawaii widely diverse races live together, each giving something which the other needs, and grow together into a common peace and happiness. Hawaii is not a melting pot, but a garden spot where many exotic flowers bloom side by side, each adding life and loveliness to the whole.

That is what struck me. They are such a happy people: peaceful, untroubled, a bit remote from the clash and clatter, and all the blare of our machines. They have great industries in Hawaii, but the sugar and the pineapples, too, are industries which spring from the soil. Even in the canneries and in the sugar mills you smell the garden and the ground, rather than just feel the factory.

I suppose they might have found some other man than Harrington Littell to be Bishop of Honolulu, but I am glad that they did not! My information is (and it is all first hand) that the population of Hawaii, priests and people all, are glad, too. Proud of him, devoted to him, and eager to follow him. And not only our own people but the whole community in Honolulu rate him as a leader. It was rather a good thought to put a man in this place who had had a wide missionary

experience in the Orient. Out at St. Elizabeth's on Septuagesima, he burst into Chinese! And when I observed Mrs. Littell in action, I felt like Alice in Wonderland. One has to travel fast, and hold her hand tight, to keep up with the Red Queen! Anyone who has met Mrs. Littell will know what I mean. Those who have not met her, should. She has been asked to conduct a Bible class in Punahoe School, where her work has aroused great interest, and this is just one instance out of many of her activities. Punahoe is the old school established by the first missionaries, but strange to relate, they never have had a Bible class until now.

St. Andrew's Priory I have reserved for the last because it will linger longest in my memory. The Sisters of the Transfiguration took up under Bishop Restarick the work which the English Sisters had so long conducted. The school has atmosphere. The 250 girls are very normal, natural girls, of varied racial stock but conscious of only one nationality; they are Americans as much as any of us, and more than some of us. They sing in the cathedral choir, at the Hawaiian service especially; they study, play, grow up and get married and have children and send them to the Priory. The school, close to the cathedral, has fine dignified buildings and an ample garden and playground. It is a good school, well run.

## HONOLULU MISSION PULSES WITH VITALITY

Cluett House, close by, is a most comfortable and attractive Church home for employed girls, many of them graduates of the Priory, who live and work in Honolulu and need a home. It is ably managed by Emily Norton.

If I were really able to give an adequate pen picture of Hawaii, I should either win distinction as a writer of real poetic gifts or else I should be manager of the Hawaiian Tourist Bureau! It rains in Hawaii. They call it "liquid sunshine." I grant its wetness, but every day a rainbow, and even at night, lunar rainbows! Up against Mt. Tantalus, in one of the deep retreating valleys, a spot

of glory, as though the lush green growth itself were flaming. It looks like the halo of the Son of God. Of course there is a pot of gold somewhere in those hills, up in the Punchbowl, or on the Pali. I found so much that was golden in the Islands. I saw it. I heard it. I felt it.

And the nights! Out under the spreading palms at Waikiki, in the flooding moonlight, with the surf of the Pacific breaking on the far-off reef, with the commanding outline of Diamond Head in the middle distance, one could fairly feel the age-long beauty of these magic coral islands. Is it any wonder that I should break into song?

### Hawaii: The Rainbow Islands

By Bishop Matthews

**O**NCE, Sea and Sky met here to kiss,  
And from that ecstasy of bliss  
Was born all this!

As when the Princess waked from sleep  
These magic daughters of the deep  
Their vigil keep.

Arisen from the waves, like Love,  
Their loveliness comes from above  
Yet lives within.

Here gently touched the hand of God  
Before men, greedy, iron shod,  
Dared to come in.

Here, in the Garden of the Lord  
The flaming Seraph sheathed his sword  
With smiling face.

In heaven no evil can come in,  
On earth all life is touched with sin  
But for God's grace.

But still we call that Paradise  
Where hateful jolly can grow wise;  
Ah, happy place!

Oh, let me learn from Beauty,—Love!  
Beneath we grope, nor see, above,  
God's loving face.

If I could live, and live indeed  
As all my heart cries out in need  
For Beauty's grace!

Would not the loveliness I see  
Rebuke my weakness, set me free  
From sin's embrace?

If only here the hand of God  
Could touch our lives, as on we plod,  
It would be so.

As from His open hand we come,  
So like a bird, returning home,  
In love we'd go.

So be it, Lord; so crown our days  
That our poor human, blundering ways  
May turn to Thee.

And so our eyes, so keen for light,  
May bear that overwhelming sight:  
Thy Face to see!

# Hanyang Night School Graduates Class

Intensive evangelistic missions in strategic  
Wuhan parishes foster schools for illiterates  
as part of diocesan mass education movement

By Ts'en Chi-san

Catechist, Grace Church, Hanyang, China

ONE MANIFESTATION OF the Five-Year Movement in the Diocese of Hankow is the mass education movement under the leadership of the Rev. Paul T. T. Seng. Mr. Seng has studied at first hand the adult mass education experiments carried on by James Yen in one Chihli Province county, and has adapted the methods developed there to the needs of the Church in Hankow. The major expressions of the mass education movement are the Chin San Rural Experiment Station and the intensive evangelistic campaigns in three parishes: St. Peter's Church, Hankow; St. Saviour's, Wuchang, and Grace Church, Hanyang.

Writing of this development of our Christian work in Hankow, the Suffragan Bishop, the Rt. Rev. A. A. Gilman, says:

"When I returned to China in 1931, I was distressed at the lack of development of our Mass Education Movement; but through the month-long missions in three different Wuhan churches we have succeeded in creating such successful classes for illiterates that we now realize that all that is needed is expansion. Recently in St. Peter's Church, Hankow, where the first campaign was carried on, twenty-four persons received certificates for having completed the second course. In eight months they have acquired the use of two thousand characters and now can progress in the use of the Chinese written language as far as they desire. Thirty received certificates for having acquired the use of one thousand characters in four months.

"During this year of unprecedented joy in the development of our Christian work, nothing has been more enheartening than the story of the school for illiterates in Hanyang. Two features are especially notable; the way in which the catechist and his helpers went from house to house, reading the notice, realizing that a printed notice is of no use to those who cannot read; and, secondly, the response of illiterate young married women who, with great determination broke through the opposition of their mothers-in-law, to gain this proffered benefit. These young mothers were not satisfied to be turned away at the conclusion of the first course, and I am glad that Chinese contributions were forthcoming to enable them to go on with their studies."

FIVE YEARS AGO the Shanghai Bank entrusted to Grace Church, Hanyang, the carrying on of a night school. They provided the books, stationery, and other necessary equipment. The Rev. Wu Hung-chin, who was then the rector, asked me to take charge of it. I posted a notice and asked my friends to recommend students, saying that there would be no charge. But time passed and to everyone's surprise no one registered and no one was recommended. I thought it was because the place was too humble and the books too simple. It never occurred to me that I was in any way at fault. But I prayed God to show me what to do.

In the meantime *Chung Hua Chi Teo Chiao Hui* (Church of Christ in China) opened a school at the West Gate Bridge, and I sought out its teacher, Tsang Tso-ch'in, to ask how he did it. Mr. Tsang's school had books and pens and lamps, and once a week they prepared a tea party for the teachers and students. But I had no money for lamps and tea!

During the flood of 1931, Mr. Tsang and I worked together for the refugees; we constantly talked and prayed about the school situation. Before a year had passed, Grace Church was picked out as a place for a one-month intensive evangelistic campaign as a part of the Five-Year Movement. When the month was over, the Rev. Morton Chu asked me to keep in touch with those who had come to the meetings, teaching them to read and giving them religious instruction. This, then, seemed to be just the time to start the night school.

On June 11, 1932, several people met



## HANYANG NIGHT SCHOOL GRADUATES CLASS



GRADUATION, FIRST CLASS, HANYANG NIGHT SCHOOL

First row (beginning fifth from left): Margaret Tetley, Deaconess Gertrude Stewart, the Rev. Paul T. T. Seng, Bishop Gilman, the Rev. Morton T. Y. Chu, Ts'en Chi-san, and the Rev. Fred S. Y. Liu

to discuss the matter. They organized and took over the responsibility for opening such a school. A committee of three was chosen: the Rev. Fred Liu, Tsang Tso-ch'in, and myself. As Mr. Liu was very busy, the burden fell on Mr. Tsang and me. Our chief difficulty was lack of funds. Mr. Tsang advised that we gather together the teachers and Christians and form a school board to raise the money. When this board met they prepared a circular letter to scatter abroad among the people, and asked the Rev. Paul T. T. Seng to prepare a proper poster. Mr. Tsang, Wu Chuin-peh, and I devoted two whole days carrying these letters personally to every house and to explain what we were going to do. Some received them gladly, others made fun of them, but at the end of two days, we had a large number of registrations, for some thought it was a supplementary school to prepare for examinations in the various schools.

On June 29, the school opened with three grades: ten men formed one group,

about twenty women were in another, and about forty-five boys and girls made up the third. Of these, the large majority had misunderstood what the school was for; so after about six weeks, they finished the course and left. But the school had now been established and I wanted to make it a permanent thing. To take the place of the West Gate School's weekly tea party (for which I had no money) I planned Sunday evening entertainments of story-telling, dramatics, and the like. At first, the older people were afraid of being laughed at and would not come; but after two months, they began to come in without fear.

On November 5, 1932, more than twenty were graduated from the school. At this time, there was a play and some of the pupils recited what they had learned. One was chosen to respond to the speech of the occasion. Although the results seemed small, still many who had never been to school before had made considerable progress.

*THIS YOUNG MAN, so full of life and love, is my closest Friend. His pierced hand is ever leading me on. He lives in the hearts of countless persons, transforming and ennobling their lives. And so with reverence I introduce to our eager, questing and struggling youth this Jesus Whom I have come to know and love.—KWAN HSI-PAN, Canton Christian College.*

# SANCTUARY

## “Innumerable Prayers, Inexorably Rising”

THROUGHOUT THE Anglican Communion there are many cathedrals and not a few parishes at whose altars a prayer cycle is followed in which every day some diocese is prayed for, including the whole Anglican Church in the course of a year. This is done in Canterbury and Jerusalem and Manila, to mention only three widely separated altars; in the chapel of the Church Missions House, New York, there is a daily celebration of the Holy Communion, and there are prayers at noon for the Church's Mission.

All this means that as each day passes around the world, there is unceasing prayer ascending on behalf of the Church's Mission, just as the fact that there are celebrations of the Holy Communion every day in many churches around the world means that there is never a moment when that service is not somewhere being offered.

To the following list we might add on every Sunday and on the 31st our prayer for the Holy Catholic Church everywhere, Anglican, Eastern, Roman, Protestant, using the prayer for the Church, on page 37 of the *Prayer Book*. With reference to what follows see a note on page 304.

### The Anglican Communion\*

1. The Church of England, the Provinces of Canterbury and York.
2. The Church in Wales.
3. The Church of Ireland, the Provinces of Armagh and Dublin.
4. The Episcopal Church of Scotland.
5. The Church of England in Canada (four Provinces).
6. The Province of the West Indies (eight Dioceses) and the Sees of Eastern South America and the Falkland Islands.\*\*
7. The Church of India, Burma, and Ceylon.
8. *Nippon Sei Ko Kwai*, ten Japanese, English, Canadian, and American Dioceses.
9. *Chung Hua Sheng Kung Hui*, eleven Dioceses: Chinese, English, Canadian, and American.
10. The Sees of Corea, Labuan and Sarawak, Persia, and Singapore.
11. The Province of South Africa (fourteen Dioceses) and fourteen other Dioceses in Central, North, East, and West Africa.
12. The Church of England in Australia and Tasmania (four Provinces) and three other Dioceses.

\*For names of dioceses and bishops, see *The Living Church Annual*, pages 100-114.

\*\*In each continent there are certain bishoprics which are directly under the Archbishop of Canterbury.

13. The Church in New Zealand and Melanesia (nine Dioceses).
14. The Sees of Bermuda, Gibraltar, Newfoundland, and Jerusalem.
15. The Jurisdiction in North and Central Europe.

#### OUR AMERICAN CHURCH

16. The Province of New England: seven Dioceses.
17. The Province of New York and New Jersey: ten Dioceses, including Puerto Rico, Haiti, and the Dominican Republic.
18. The Province of Washington: thirteen Dioceses in Pennsylvania, Delaware, Maryland, Virginia, West Virginia, and the District of Columbia.
19. The Province of Sewanee: sixteen Dioceses in Alabama, Georgia, North and South Carolina, Florida, Kentucky, Tennessee, Louisiana, and Mississippi, and the Panama Canal Zone.
20. The Province of the Midwest: thirteen Dioceses in Illinois, Wisconsin, Michigan, Indiana, and Ohio.
21. The Province of the Northwest: ten Dioceses and Missionary Districts in Colorado, Minnesota, Iowa, Montana, Nebraska, North and South Dakota, and Wyoming.
22. The Province of the Southwest: eleven Dioceses and Missionary Districts in Arkansas, Texas, Kansas, Missouri, New Mexico, and Oklahoma.
23. The Province of the Pacific: fifteen Dioceses and Missionary Districts in Arizona, California, Oregon, Idaho, Nevada, Washington, and Utah, together with Alaska and the Hawaiian and Philippine Islands.
24. Our seven Churches in Europe.
25. In China, our Missionary Districts of Anking, Hankow, Shanghai.
26. In Japan, our Missionary Districts of Kyoto, North Tokyo, the Tohoku.
27. In Africa, Liberia.
28. In South America, Southern Brazil.
29. In Mexico.
30. In the West Indies (besides those included above), Cuba.

*T*HERE is no solitary intercession. The isolated missionary, praying in his out-station for the conversion of some native man or woman, of whom no other Christian on earth has heard, is pouring forth his petition to God in the grand chorus of the Church of all ages.



## Jottings from Near and Far



**T**HE EDITORS are grateful to the readers who responded to our request to provide subscriptions for some of our loyal Churchmen and women who are prevented through the circumstances of life from sharing in the richness of parish life. Nearly fifty subscriptions have been entered. We know of many more of these people who would welcome the magazine, and any reader who wishes to provide such a subscription may still do so at the special rate of seventy-five cents a year. Checks for this purpose, marked *For the Isolated*, may be sent to the Editor.

**E**CONOMIC CONDITIONS in Puerto Rico have put a heavier burden than ever upon St. Luke's Hospital, Ponce. Early last year, the hospital's Advisory Board faced by the possibility of decreasing income, urged that not more than six free patients a day should be admitted. Economic conditions, however, also placed a burden on the poorer people of Ponce and it was soon found that what seemed to be a wise limitation of free service was an impossibility under existing conditions. The result was that during 1932 St. Luke's gave 4,750 days of free service.

Fortunately the income from patients able to pay their way in whole or in part, supplemented by gifts received through the National Council, enabled the hospital to carry through the year successfully. Without the attractive private rooms with which the hospital's second floor is equipped, this record would have been impossible.

All five nurses graduated from the school in September, 1932, are doing public health work: four on behalf of the Insular Government under the direction of the Rockefeller Foundation; the fifth at our mission at Morovis. The superintendent of the hospital, Ellen T. Hicks, says, "Public health is the greatest work that can be done in the island."

The business administration of the hospital was greatly helped by the fine generosity of Justice Becke, an English accountant, who audits the accounts monthly.

**S**ANCTUARY (pages 302-3) this month suggests a field of intercession for each day of the month. The Editors would welcome comments and suggestions about a prayer cycle in which all our readers might join. If an outline such as is printed this month appeared once or twice a year (with reprints available upon request), would it tend to widen and to unite our missionary prayers?

To one unaccustomed to intercession in other than personal terms such an outline is so comprehensive and so barren of detail that at first it does not seem helpful at all. Many have received help from *Christ's Method of Prayer* by the Rev. E. L. Strong. He suggests that the Lord's Prayer be used with some special field in mind for each petition. Thus, if we were praying for Liberia, we should ask that our Father's Name be hallowed, His Kingdom come, His will be done, in Liberia, by and among all the people of that land; that they and we may have every need supplied, every sin forgiven; that they and we may be kept from temptation and all evil.

With some such inclusive outline in mind, our reading of missionary articles, or even of the daily paper, becomes much more illuminating, and our prayers have more reality.

**O**NE OF CHINA's new postage stamps bears the image of the late Tong Yen Kai, for a time chairman of the Nanking Government. Years ago, while resident in Changsha, he wrote the sixteen-character inscription on the front of Trinity Church, Changsha, which is a memorial to the late Robert Treat Paine.

# 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

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THE MEETING OF the National Council and its Departments scheduled for April 25, 26, 27 was deferred by common consent in response to a questionnaire sent to the members. Bishop Perry's absence in the Orient where he is studying a wide range of problems, made any action by either the Department of Foreign Missions or the National Council seem inexpedient until the Presiding Bishop's findings are known. Changes of administration in the Domestic Missions Department and in the Department of Religious Education suggested the wisdom of delay pending the formulation of new policies. Economy also played its part.

The Department of Finance alone held its stated meeting and upon authority of individual members of the National Council transacted such business as seemed imperative. The next meeting of the National Council will be October 11 and 12.

WHILE EN ROUTE to the Philippine Islands the Presiding Bishop spent a day or two in Japan and made an unexpected Sunday visit to Kyoto. He writes:

A profound impression was made upon me by the quiet spiritual power with which our Church has permeated the life of the city (Kyoto). The thorough system of instruction, the earnest and thoughtful preaching, the reverent devotion of the congregations were very moving and convincing. Most significant to me was the fact that the Church at every point in the city was Japanese, the services conducted, the classes taught, the buildings cared for, by Japanese. There was no suggestion of transplantation. I saw only two American workers in all five parishes.

The religion of these people has become as catholic Christianity always becomes, indigenous to the soil where it grows. This development is due first, of course, to the genius of

the Church, but in Japan largely to the apostolic spirit and the wisdom of successive bishops.

AS THE SPIRIT OF MISSIONS goes to press, Bishop Perry is in China whence on May 7 he will depart for Japan. He plans to remain in Japan until early June, participating, while there, in the dedication on May 27 of the first units of St. Luke's International Medical Center, Tokyo, and the observance of the fortieth anniversary of the consecration to the episcopate of the Rt. Rev. John McKim, Missionary Bishop of North Tokyo, and the Rt. Rev. Frederick R. Graves, Missionary Bishop of Shanghai.

READERS OF THE Church press have had opportunity to ponder a tabulation of the giving of the first 262 persons to the Supplementary Offering. It is repeated here as an interesting commentary on the response to this urgent appeal in the interest of our missionary enterprise:

1 at .....	\$5,000
1 at .....	1,200
2 at .....	1,000
8 at from .....	250 to \$500.
16 at .....	100
58 at from .....	12 to 75.
42 at .....	10
62 at .....	5
33 at .....	2 to 3.
39 at .....	1

One fact not revealed by the tabulation is that practically the entire group is of women and THE SPIRIT OF MISSIONS ventures to ask where in this moment of emergency are the men? As THE SPIRIT OF MISSIONS goes to press the offering has reached \$19,000 of a necessary total of \$158,000.

# Foreign Missions

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

## Across the Secretary's Desk

**M**EDICAL WORK IN the Missionary District of Shanghai continues to show steady progress in its three hospitals, St. Luke's and St. Elizabeth's, in Shanghai, and St. Andrew's, Wusih. Each has a large out-patient work. In addition a daily dispensary is held at the entrance to the grounds of St. John's University. During the five years 1928-1932 inclusive, the three hospitals and four dispensaries have cared for 774,321 patients. If it had not been for the disturbances in the Shanghai area in the late winter and spring of 1932 the total would undoubtedly have reached 800,000. It is a great record! One of the best features of it all is that this service to needy and suffering people has been given them in the name and because of the love of the Good Physician. Each hospital has its chapel and its chaplain. From each hospital there go every month those who have found not only a cure for the body but also a new purpose in life.

From Wusih, China, there have just come to the "Desk" copies of an attractive sixteen-page pamphlet. It tells the story of St. Andrew's Hospital during the past twenty-five years. Ten cents sent to the Book Store, 281 Fourth Avenue, New York, will bring you a copy. It will make you thankful for such men as Dr. Claude M. Lee and Dr. Walter H. Pott and for such women as Anne Brown, Mabel Piper, Gertrude Selzer, and Louise Schleicher.

**B**ISHOP THOMAS OF Southern Brazil, commenting upon the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, says:

I do not believe that any such committee is capable either of discovering the best results of missions or of indicating better methods of carrying on. I think it is a great pity for representatives of Churches with such different conceptions of what the Church is to attempt

to plan for a kind of work that they erroneously think all Churches can do together. I doubt whether the committee is as wise as either Lambeth or the World Conference on Faith and Order. Many of the opinions expressed in *Re-Thinking Missions* are contrary to my whole conception of what the Church is and of what missions are trying to do.

I feel sure that the methods recommended are impracticable under present conditions and with the present meager support with which missionaries are supposed to do so much. I think it is a great pity that we are reduced to such constant reductions and such persistent evaluations. Too much evaluation may give an impression of lack of confidence in methods adopted and results obtained. After all is said and done results must depend on personal equations. Therefore to get best results only the best men and women should be sent to the foreign fields. Is not this what we always try to do?

**T**HE REV. VILLEVALEIX COULANGES, one of the older clergy of Haiti, died on February 22. Always a missionary-minded priest he steadily reached out from wherever he might be stationed to the regions beyond. At the time of his death he was responsible for the care of no less than nine stations. Bishop Carson says of him:

No priest was ever happier in his work than Villevaleix Coulanges. The Church never had a more loyal priest. He had the genuine affection of all who knew him. Simple, modest, uncomplaining, self-sacrificing, cheerful, godly—these terms come to one readily as one thinks of the ministry that has just ended.

In March, 1933, it was my privilege to spend a couple of hours in the rural region where Père Coulanges served so devotedly. The church at Deslandes, nearest to his home, was incredibly crude. It was more like an enlarged corn crib. Thanks to a gift for Advance Work from the Diocese of Fond du Lac, a simple new church is now being built. Père Coulanges had hoped to serve in it. Instead his body will lie beneath its altar and the church will commemorate his life.

## THE NATIONAL COUNCIL

FROM POINT HOPE, Alaska, our farthest north mission station and one of the most isolated stations in the world, comes an inquiry with regard to moving picture films. Our missionary, the Ven. Frederic W. Goodman, Archdeacon of the Arctic, has an Eastman Kodak, Model A reproducing machine. But he has only eight reels. They were repeated many times during the long winter of 1931-32 and are serving the same purpose during the present winter. Archdeacon Goodman hopes that there may be some readers of THE SPIRIT OF MISSIONS who have films that have been discarded and which they would be willing to send to him. Reels of religious subjects, good educational material, travel, romance, and comedy would be greatly appreciated. Reels of 400 feet would be most acceptable, though reels of 200 and 300 feet can be used. It would be useless to send films that will not fit Eastman Kodak, Model A reproducer. The width of a film for this machine is 16 millimeters.

Films may be mailed direct to Archdeacon Goodman, Point Hope, Tigara P. O., Arctic Alaska.

Archdeacon Goodman says:

Each Wednesday we have a social evening in Browning Hall. It begins with Evening Prayer with an address or instruction. After this I show some reels of moving pictures and then there are games for everyone. It makes a happy evening. We are moving along quietly as usual. Much driftwood floated in this fall and the Eskimos have a good supply stacked on the banks above the beaches.

NOW-A-DAYS ONE hears so many confident statements about the missionary spirit and effort losing their hold upon the imagination of our people that it is good to know that the March meeting of the Woman's Auxiliary of Grace and St. Peter's Church, Baltimore, was the best attended meeting of the year. The parish branch was out in force and was supplemented by a large number of guests from other parishes. The Rev. Robert S. Chalmers, the rector, says that the speaker, Mother Ursula Mary of the Order of St. Anne in Wuchang, China, "won the heart of every woman present. Her pre-

sentation of the Church's Mission, and her thrilling account of the work being done in her own section of China, had a most telling effect on the whole audience. In addition to this, the charm of the speaker, her obvious devotion to our Lord, and a quiet sparkle of humor, which was never absent from her account of things, all combined to make the occasion one of the most delightful missionary events of the year. The visit of Mother Ursula Mary not only strengthened the well-known missionary loyalty of this parish, but aroused fresh enthusiasm, and gave a new assurance of the present day worthwhileness of missionary effort."

IN THE DEATH of Abby Stuart Marsh, the Church has lost one of her pioneer missionaries in the Hawaiian Islands. For many years, beginning almost from the date of Bishop Restarick's arrival as the first American Bishop, Miss Marsh served as principal of St. Andrew's Priory. All her working life was devoted to education. Her culture, refinement, and high spiritual purpose have helped in the preparation of succeeding generations of school girls for life. It was Miss Marsh's own conviction that her work in Honolulu was the most worthwhile work she ever did.

### *With Our Missionaries*

#### CHINA—ANKING

Emeline Bowne and Sister Constance Anna, returning on regular furlough via Europe, sailed February 22 on the *President Madison*.

Sister Joanne Mary, returning home on sick leave, sailed February 21 on the *President Jefferson*.

#### CHINA—HANKOW

Logan H. Roots, M.D., sailed April 8 on the *President Cleveland* to take up work in his father's missionary district.

#### CHINA—SHANGHAI

Prof. John Ely of St. John's University, arrived in this country, March 24.

#### JAPAN—NORTH TOKYO

The Rev. and Mrs. James Chappell sailed March 3, to spend their regular furlough in England.

#### PHILIPPINE ISLANDS

The Rev. Robert F. Wilner and family arrived in New York, on regular furlough, April 2.

# Christian Social Service

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

THE THIRTEENTH national gathering of Churchmen engaged in or closely associated with social service will assemble in Detroit, June 11-16. As usual, the Episcopal Social Work Conference will meet as one of the "associate groups" of the National Conference of Social Work.

Sessions will be held in the Detroit Leland Hotel and at St. John's Church. In coöperation with the Social Service Department of the Canadian Church one session has been arranged for All Saints' Church, Windsor, Ontario, just a few minutes' ride from downtown Detroit.

The program will include addresses by Dr. C. Luther Fry, New York; the Rev. George W. Dawson, Newark, New Jersey; the Rev. Leslie F. Chard, Dunkirk, New York; Helen G. Hogge, Highland Park, Michigan; Mary S. Brisley, New York; Wilma A. Vanderwall, Buffalo, New York; Miss F. C. Kingstone, Toronto, Ontario; and Dr. William S. Keller, Cincinnati.

Gearing into the needs of the present social and economic situation the program will include discussions of such practical topics as Social Service in the Ordinary Parish, The Approach to Normal Youth, What the Hoover Study of Recent Social Trends Found Out About Religion, What Can the Church Do for the Problem Girl, The Religious Implications of Personality Adjustment, and The Coöperative Parish in the Depression.

Copies of the program are now available and may be obtained by writing to this Department.

THE BOOK OF COMMON PRAYER directs that upon Rogation Sunday, the fifth Sunday after Easter, special prayers shall be offered for the blessing of God upon the crops of the earth. During the last few years the Church has been giving an added significance to the day by considering both the farmer who

raises these crops and the churches which minister to these farmers. This year Rogation Sunday will occur on May 21.

Early in May the Division for Rural Work will supply to all the clergy a simple leaflet indicating the newest trends in American rural life, offering suggestions for the effective observance of Rogation Sunday, and concluding with a brief bibliography. The present shift of population flow "back to the land" is only one of many factors which point the special opportunity facing the Church in rural America today.

FOUR NEW FILMS dealing with the problems of women in industry have just been made available to churches owning moving picture projectors by the Women's Bureau, Washington, D. C. They could be profitably used to supplement adult education classes on the social and industrial responsibility of the Church or as a focal point for programs of the Woman's Auxiliary, the Girls' Friendly Society, or the men's club. The films are:

1. *Behind the Scenes in the Machine Age*. "Deals with human waste in industry." Three reels.
2. *The Story of the Women's Bureau*. One reel.
3. *Within the Gates*. "Describes the making of Dad's shirt from the cotton field to Dad's back as a field for women textile workers." Two reels.
4. *The Woman Worker Past and Present*. One reel.

All these films are available in both 16mm. and 35mm. width. They will be loaned to churches free on application, but borrowers must pay transportation charges. Parishes desiring to avail themselves of this service should address Miss Mary Anderson, Director, Women's Bureau, Department of Labor, Washington, D. C.



# Religious Education

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

## *Christ and the Modern World: New Mission Study Theme*

**C**HRI**ST** and the Modern World, the theme for our mission study during 1933-34, will deal with ethical areas of life rather than geographical ones: with the great foes of the Church today such as secularism, materialism, communism, nationalism, a selfish industrialism. Is the Gospel of Christ adequate for our changing modern world? Should our methods be changed? Where shall we place the emphasis in our effort to Christianize the world of our day?

In coöperation with the Educational Secretary of the Woman's Auxiliary, I am preparing a leaders' manual on *Christ and the Modern World* which will be ready in the early summer. Although it will present the subject as a whole and not confine its references to any one book, *The Never Failing Light* by James H. Franklin, should be used in connection with the course. The six sessions of the course will consider: The Call to Discipleship Today, Modern Trends toward Paganism, Industrialism and the Spread of Christianity, Communism, Nationalism and Internationalism, Outlook for the Future (including Christian Unity).

### SOURCE MATERIALS FOR ADULTS

*The Never Failing Light* by James H. Franklin. (New York, M. E. M. Cloth \$1, paper 60c.) Ready in June.

Out of a wide experience as a foreign mission secretary, travel in many countries, and an intimate knowledge of international Christian movements, Dr. Franklin has shown in this book the power of the everlasting Gospel to meet the needs of our modern era.

*Craftsmen All: Fellow Workers in the Younger Churches* by Edward Shillito. (London, Edinburgh House Press. Cloth \$1, paper 60c.)

A reading book of sketches of distinguished Christians in the Churches of the Orient and Africa.

*Eastern Women—Today and Tomorrow* by Ruth Frances Woodsmall. (Boston, Central Committee. Boards \$1, paper 50c.)

This study of the tremendous changes taking place in the life of the women of the East is an unusual book with a stirring challenge.

*The Christian Mission in America* by Hugh T. Kerr. (New York, M. E. M. Cloth \$1, paper 60c.)

This vigorous handling of the great issues facing the Christian forces in the nation, shows how the Gospel has transformed lives and renewed society wherever it has gone.

*Christianity and Industry in America* by Alva W. Taylor. (New York, M. E. M. Cloth \$1, paper 60c.)

A timely discussion of some of the most vital issues before the Church in its relation to industrial conditions, showing their tremendous importance and indicating their significance for domestic missions.

*The Church and Industry* by Spencer Miller, jr., and Joseph F. Fletcher. (New York, Longmans, Green, \$2.)

A record of the growth of the Christian social movement from the early decades of the nineteenth century. A presentation of the practical application of the social Gospel in England and in a series of Episcopal parishes in American industrial communities.

*The Kingdoms of Our Lord: Addresses and findings presented at the 1931 Triennial of the Woman's Auxiliary.* (35 cents.)

Six experts consider topics intimately connected with our theme, *Christ and the Modern World*.

*A Guide to the Kingdoms of Our Lord.* (25 cents.)

### MATERIALS FOR YOUNG PEOPLE

*Today's Youth and Tomorrow's World* by Stanley High. (New York, M. E. M. Cloth \$1, paper 60c.) Ready in May.

A book of great interest for reading and study that will be appreciated by adults as well as by more mature young people. In a

## Congratulations

**D**URING THIS MONTH of May, fifteen of our bishops will be observing the anniversaries of their consecration to the episcopate. To them THE SPIRIT OF MISSIONS on behalf of its many readers offers heartiest congratulations. They are:

MAY

1. WILLIAM T. CAPERS, Bishop of West Texas, 1914.
- CAMPBELL GRAY, Bishop of Northern Indiana, 1925.
- FRANK E. WILSON, Bishop of Eau Claire, 1929.
- HENRY WISE HOBSON, Bishop of Southern Ohio, 1930.
- WYATT BROWN, Bishop of Harrisburg, 1931.
4. JOHN T. DALLAS, Bishop of New Hampshire, 1926.
6. NATHANIEL S. THOMAS, Bishop of Wyoming, 1909 (Resigned 1927)
- WILLIAM SCARLETT, Bishop Coadjutor of Missouri, 1930
11. WILLIAM T. MANNING, Bishop of New York, 1921
14. JOHN C. WHITE, Bishop of Springfield, 1924
15. S. ARTHUR HUSTON, Bishop of Olympia, 1925
- H. P. ALMON ABBOTT, Bishop of Lexington, 1929
20. FREDERICK F. REESE, Bishop of Georgia, 1908
27. ROBERT B. GOODEN, Suffragan Bishop of Los Angeles, 1930
29. WILLIAM M. GREEN, Bishop Coadjutor of Mississippi, 1919

very concrete way the author leads us to a vital consideration of the many subjects connected with the general theme.

*Builders of a New World* by Robert Merrill Bartlett. (New York, M. E. M. Cloth \$1, paper 60c.) Ready in May.

A striking book on our general theme developed principally through studies of great personalities both in the United States and in other nations.

### BOOKS FOR COLLATERAL READING

*The Tinder Box of Asia* by George Sokolsky. (New York, Doubleday, Doran, \$2.50.) Especially the chapter on Communism.

*New Crisis in the Far East* by Stanley High. (New York, Revell, \$1.)

*Present-Day Summons to the World Mission of Christianity* by John R. Mott. (Nashville, Cokesbury Press, \$2.50.) Especially the chapters on Industry and Race.

*The Clash of World Forces* by Basil Mathews. (New York, Abingdon Press, \$1.50.) Chapters on Nationalism and Communism.

*God's World* by C. H. Patton. (New York, Harpers, \$2.)

*Report of the Jerusalem Conference, Volume V, Missions and Industrialism.* (New York, International Missionary Council, \$1.25.)

*Christianity and the New World* by F. R. Barry. (New York, Harpers, \$3.)

*Kagawa* by William Axling. (New York, Harpers, \$2.)

*Out of My Life and Thought* by Albert Schweitzer. (New York, Holt, \$2.50.)

The above books may be purchased, at the prices listed, from the Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y., or borrowed from the Church Missions House Library.—

ARTHUR M. SHERMAN.

**I**F YOU ARE PLANNING to have a vacation school in your parish or community this summer these leaflets, available free from the Department, will be useful:

*An Experimental Vacation Church School* by Elizabeth DeMaris.

A twelve-page booklet describing activities of the Laboratory Vacation Church School at the Church of All Nations, New York.

*Planning Your Vacation Church School* (National Council.)

A mimeographed outline of steps in organizing a vacation school.

These pamphlets may be secured at the prices noted from the Church Missions House Book Store:

*The Vacation Church School* (Educational Bulletin No. 602. International Council of Religious Education), 25c.  
*Curriculum Materials for Vacation Church Schools* (Service Bulletin. International Council of Religious Education), 15 cents.

## THE NATIONAL COUNCIL

### College Work

THE REV. T. H. WRIGHT, *Acting Secretary*

THE REV. JOHN R. HART, JR., who for many years was Episcopal student pastor at the University of Pennsylvania, is now traveling in the colleges throughout the country speaking and lecturing on religion. Dr. Hart is available for college missions and visitations and anyone desiring to have him is requested to write him at 4109 Walnut Street, Philadelphia, Pennsylvania.

#### SEMINARY STATISTICS

	1929-30	1930-31	1931-32	1932-33
Berkeley .....	28	28	25	18
Bexley .....	26	20	22	24
Bishop Payne....	11	10	11	9
Cambridge .....	36	44	63	65
Delancy .....	11	10	7	7
DuBose .....	29*	29*	30*	27*
General .....	155	154	171	183
Greeley .....	32	—	30	25
Nashotah .....	39	74*	69*	68*
Pacific .....	9	13	13	11
Philadelphia .....	61	76	72	73
Seabury .....	25	26	26	31
Sewanee .....	17	24	20	30
Virginia .....	79	77	74	78
Western .....	30	41	50	47
	—	—	—	—
	588	626	683	696

\*Including those in the academic department.

#### STUDENT SUMMER CONFERENCES

PLANS SHOULD BE made now to send delegates to the summer student conferences. Though there may be financial embarrassments which may be a handicap, conferences this summer should prove exceptionally valuable inasmuch as college workers report a heightened receptivity on the part of students. There can be no retrenchment! Students need spiritual guidance now as never before. The conferences are:

##### *For men*

Eagles Mere, Pennsylvania.....	June 9-16
Geneva, Wisconsin .....	June 11-18
Blue Ridge, North Carolina.....	June 15-24
Blairstown, New Jersey (Prep. school conference) .....	June 24-29

##### *For women*

Blue Ridge, North Carolina.....	June 7-15
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Hilltop Camp, Downingtown, Pa.....	June 9-17
Maqua, Winthrop, Maine.....	June 17-24
Seabeck, Washington.....	June 17-27
Geneva, Wisconsin .....	June 19-28
Silver Bay, New York.....	June 21-29
Asilomar, California.....	June 25-July 3

##### *For men and women*

Hollister, Missouri.....	June 2-12
Estes Park, Colorado.....	June 7-17

##### *For colored students*

Kings Mountain, North Carolina....	June 2-9
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TWO CONFERENCES for college pastors were held in Province VI right after Easter, one in the eastern and one in the western part of the province. The committee in charge was the Rev. L. S. Burroughs, the Rev. L. W. McMillin, the Rev. E. F. Siegfriedt, and the Rev. Joseph S. Ewing.

### Young People

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

PUBLICITY HAS ALREADY been given and literature sent through the provincial presidents to all the dioceses regarding a national Young People's Conference to be held June 12-15, in Evanston, Illinois. The young people are putting on this conference themselves as the financial situation in the Church makes it impossible for them to receive help from the National Council. The Rt. Rev. Hugh L. Burleson, the Rev. D. A. McGregor, and the Rev. Thomas Wright are cooperating with our plan. We hope that all young people's leaders throughout the Church will give it their support.

Syd Temple, president of the young people in Province VIII, who is now in Evanston at the Western Theological Seminary, is acting as chairman of the Committee on Arrangements and Publicity. If you have not already done so, please communicate with him at once with regard to sending your parochial, diocesan, or provincial representative. His address is at 916 Simpson Street, Evanston, Illinois.

# Department of Publicity

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

**T**HROUGH its handbook, Publicity for the Church, and in other ways, the Department has been trying to pass on to news gatherers and news writers, helpful suggestions about the how, what, and why of their work. It is encouraging and gratifying to find diocesan publicity workers supplying the same sort of service to their correspondents and to parish publicity representatives. We print, therefore, with real satisfaction, a slightly abridged copy of a statement prepared by Edwin N. Lewis, Advisory Editor, Washington Diocese. It will be helpful to any worker in Church publicity.

**N**EWSPAPER HAS BEEN defined as the first publication of information of equal interest to all readers of a journal or newspaper. Every good news story answers five questions in the first few sentences: *Who? What? When? Where? Why?* This information must come in the beginning or lead of the story. Following this lead come short paragraphs containing further details, arranged in the inverted pyramid form, so that, should the editor be crowded for space, he would be able to cut the last portion of the article, knowing that the essential facts are in the first two or three paragraphs.

The following rules will assure that copy will be received in the form most acceptable to *Washington Diocese*:

1. Use typewriter whenever possible. If copy must be written in longhand, please print names of individuals and places, to avoid all possible errors.

2. Use plain white paper with plenty of room between lines. If copy is typewritten, use double space.

3. Start the article about one-third of the way down the first page, to allow room for the editor to write the heading.

4. Particular attention should be given to names, initials, titles.

5. It will be helpful if the writer will place his name in the upper right hand

corner of each page of his manuscript.

6. All copy of a routine nature should reach the office of *Washington Diocese* by the twenty-fifth of the month preceding publication.

7. Special or exceptional news which may develop between the twenty-fifth and the first of the next month should be forwarded with a note indicating clearly that it is special.

8. A limited number of pictures can be used (by *Washington Diocese*). Whenever possible pictures should be sent in ahead of the story, so that there will be time to plan art layout and make cuts. Pictures should be accompanied by essential information for the captions.

9. Special articles (in *Washington Diocese*) are limited to 500 words, with the exception of special stories of unusual timeliness or importance.

10. When correspondents want advice on how to handle a particular story, they are cordially invited to telephone the office of *Washington Diocese*.

In conclusion the following thoughts may be helpful:

When you begin to write an article, please do not forget to be perfectly natural. Write the story as you would tell it to a friend in a letter. Use simple language, avoiding many adjectives and adverbs. Above all, do not "over write."

The best writing is achieved, invariably, in simple language by those who have thought out clearly what they wish to say. For examples of this kind of writing, turn to the pages of your Bible, especially the narratives in the Gospels, the Book of Acts, and the Epistles.

If we bear in mind some of the informal suggestions made in this memorandum, writing for *Washington Diocese* will become a joyful vocation and the readers of the magazine will gain a clear and inspiring picture of what is being done in and near the capital of the nation to advance the Kingdom of God.

# The Field Department

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

PARISH EVERY MEMBER Canvass chairmen, their rectors, and members of diocesan field departments, will have an exceptional opportunity this summer to secure first-hand information about the autumn promotional plans of the Church.

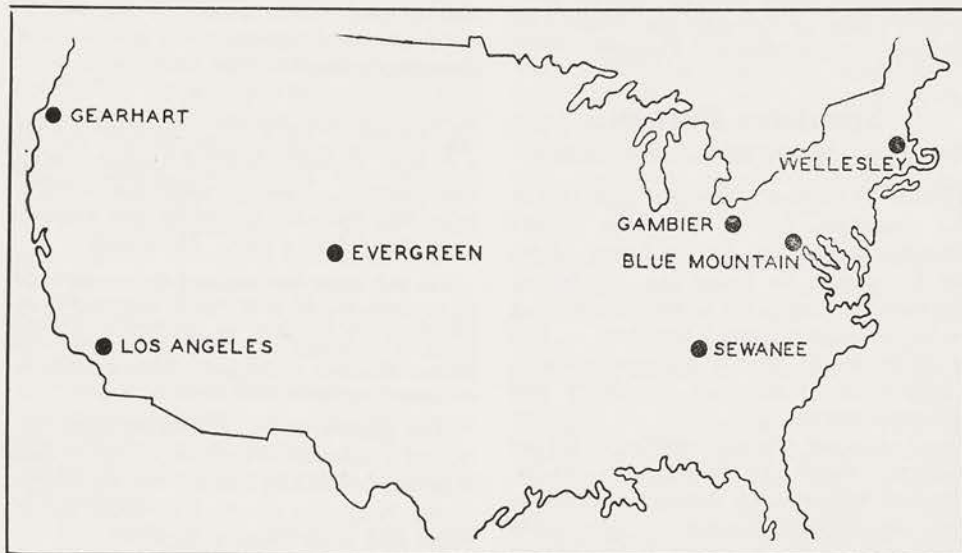
The leaders of seven of the summer conferences for Church workers are cooperating with the Department in providing conveniently located training bases.

At each of these bases a member of the Department will present two courses pre-

pared specifically to meet the needs of parochial and diocesan Canvass leaders:

I. *The Church's Program.* This will consist of a panoramic description of the domestic and foreign missionary fields and of the other religious work of the National Council. The significance of the Laymen's Foreign Missions Inquiry and the recent evaluation of domestic missions furnished by Bishop Creighton in *Our Heritage* will be considered.

II. *Promoting the Church's Program.*



## FIELD DEPARTMENT SUMMER CONFERENCE TRAINING BASES, 1933

<i>Conference</i>	<i>Date</i>	<i>Officer</i>	<i>Local Registration Official</i>
Wellesley Massachusetts	June 26-July 7	Lewis B. Franklin	Mrs. V. K. Davis, 1352 Beacon St., Brookline, Mass.
Blue Mountain Maryland	June 26-July 7	The Rev. C. H. Collett	The Rev. N. B. Groton, Whitemarsh, Pa.
Gambier Ohio	June 26-July 7	The Rev. B. H. Reinheimer	Marie Michael, 223 W. Seventh St., Cincinnati, Ohio.
Evergreen Colorado	July 31-Aug. 11	The Rev. F. P. Houghton	Anne Woodward, 1313 Clarkson St., Denver, Col.
Sewanee Tennessee	August 2-16	The Rev. R. W. Trapnell	Alma S. Hammond, 1126 Washing- ton Ave., New Orleans, La.
Los Angeles California	June 25-30	The Rev. D. R. Covell	The Very Rev. Harry Beal, 615 So. Figueroa Street, Los Angeles, Calif.
Gearhart Oregon	July 18-28	The Rt. Rev. F. B. Bartlett, Bishop of North Dakota	The Rev. Richard F. Ayres, Halsey St. and N. E. 44th Ave., Portland, Ore.

## THE SPIRIT OF MISSIONS

The decade 1919-1929 provided us with a new conception of parish life and of the opportunities and responsibilities of the individual communicant. The reconstitution of parish life following the retarding effects of the great depression will be in the forefront of our minds this autumn. This course will provide the clergy and their lay leaders with information as to the resources now available for a productive parish life which are greater than at any time in the history of the Church.

It should be noted that both courses meet the requirements for credit in the National Accredited Leaders' Association.

Registration for these training bases may be made either through the local conference office or through the Field Department of the National Council.

### Speakers Bureau

The Rev. Charles H. Collett, *Secretary*

**E**ACH YEAR MANY dioceses turn to the Speakers Bureau for help in the diocesan preparation for the Every Member Canvass. An increasing number of dioceses are asking for a missionary for a period extending from a few days to two or three weeks in the autumn months. These speakers are used for clergy and lay conferences; in a series of convocational or other regional meetings; for an itinerary about the diocese, etc. If instead of waiting until summer or September, the diocesan leaders will now make plans and let the Speakers Bureau know their needs as early as possible, the Bureau will be able to give them better service. We shall be able not only to parcel out the time of the missionaries who will be on furlough but if given notice during the spring we shall, in a number of cases, be able to bring missionary bishops and others from the domestic field to fulfill many more diocesan engagements than we have previously been able to do. Will diocesan leaders, therefore, help themselves and help this office be of greater service to them by making their plans for the fall at once so that we may the better know the needs confronting us next autumn?

### American Church Institute For Negroes

The Rev. R. W. Patton, D.D., *Director*

**T**HE STUDENTS of the Okolona Industrial School, realizing the hard struggle the school was making to meet its financial obligations, divided themselves into two groups and staged a popularity contest. The proceeds amounting to \$41.19 were turned over to the school. The mid-year concert brought in additional funds and thus far this year the students, by such activities, have raised \$120.44. A columnist in a recent issue of the Memphis (Tennessee) *Commercial Appeal* paid a fine tribute to the Southern Negro and expressed his gratification for schools like Okolona.

**A** STUDENT LEFT St. Augustine's College, Raleigh, North Carolina, owing some money. The President had a letter from him recently saying he was earning only one dollar a day. He added:

You will please find enclosed the sum of \$1.50 to be paid on the debt which now is \$18.25. Please accept this partial payment. Though small, it represents my every effort under the present economic conditions. Payments will be continued regularly until the debt is paid.

The library at St. Augustine's has acquired a selected collection of up-to-date religious books and has invited the Negro clergy in nearby dioceses to make use of these and other library facilities.

**A**MONG THE FIRST banks to reopen in Richmond, Virginia, at the end of the banking holiday, was the Consolidated Bank and Trust Company, a bank managed and controlled by Negroes.

**O**UR SCHOOLS ARE making strenuous efforts to complete the year's work without deficit and sacrifices are apparent on every hand as one visits them. One cannot be disheartened or lose faith, in spite of the difficult problems the world faces today, if one will spend an hour on the campus of an American Church Institute school.

# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

**T**HE staff of the Woman's Auxiliary is eager to call to the attention of the women of the Church the menace of the revival of the sweatshop and lowering of wages for women in industry. At our request the Department of Christian Social Service has provided this statement of the situation with definite suggestions for action.

IN THE FORTY-TWO months of the present depression one institution after another has been seriously crippled or in some cases swept aside. Banks, insurance companies, homes, churches, schools, hospitals, and Governments themselves have all felt the devastating effects of adversity. Today, however, a new problem menaces not only our industrial life but our moral health as well. It is the breaking down of industrial standards that it has taken a generation and more to erect, with the advent of the fly-by-night sweatshop and the gypsy industries. As these sweatshop practices have had their most spectacular growth in the industries manufacturing women's apparel, there is a particularly urgent appeal to the conscience of women as consumers to rally to this challenge.

The facts about these fly-by-night sweatshop practices are no longer a question of speculation. One legislative hearing after another on the minimum wage legislation now pending in many of our industrial States has brought out irrefutable testimony of conditions so deplorable as to be a menace both to industrial standards and to public morals and decency. Independent

investigation of wage conditions in one New England center has disclosed the hourly rates for the majority of operatives of women's apparel as twelve and one-half cents an hour or less. In another the practice is common of hiring girls for two weeks as apprentices without pay and then at the end of the period dismissing them and employing a new batch under the same agreement. These investigations similarly disclose a distressing lengthening of hours up to seventy hours a week, at a time when every effort is being made to reduce hours and share work. What is more, the moral conditions surrounding many of these fly-by-night sweatshops are disgraceful, both in the utter lack of adequate sanitary conditions and in the exposure of young operatives to unscrupulous employers.

The challenge to the women of the Church is clear. First, to possess themselves at once with information as to existing conditions, from the Commissioner of Labor of their own States or from the National Consumers' League, 156 Fifth Avenue, New York; secondly, to refrain systematically from purchasing, as so-called bargains, articles of merchandise without finding out the conditions under which such goods are produced; and thirdly, to associate themselves with the Consumers' League in

the several States, that are urging the passage of mandatory minimum wage legislation. There is no argument of expediency or of emergency which will justify debasing industrial and moral standards in the present crisis. Recovery must not be purchased at such a price!

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## Labor Standards Breakdown

### *Some Recent Magazine Articles*

ROBBING THE WORKING GIRL by Wm. Sheppard in *Collier's*, November 14, 1932.

THE COST OF A FIVE-DOLLAR DRESS by Frances Perkins in *Survey Graphic*, February 1933.

THE STATE'S RESPONSIBILITY FOR FAIR WORKING CONDITIONS by Mrs. Franklin D. Roosevelt in *Scribner's*, March 1933.

THE HUMAN PRICE OF A BARGAIN by Mildred Adams in *Delineator*, March 1933.

THE SONG OF THE SHIRT by Alfred E. Smith in *The New Outlook*, March 1933.

# 'The Commission on Evangelism

*Authorized by General Convention*

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

3510 Woodley Road, Washington, D. C.

AS THE NATIONAL Commission on Evangelism was created by act of the General Convention and is thus directly answerable to the whole Church, it is fitting that its Director of Evangelism, whose first year ends with this issue of THE SPIRIT OF MISSIONS, should let the Church know what has been done. It may be recalled in connection with this account of activities that only one-half of the time of the Director is devoted to the work of the Commission, the other half being taken by the College of Preachers, Washington, D. C.

Throughout the year the aim of the Commission has been kept clearly before us, namely:

1. To promote evangelism—that is, the proclamation of Christ as the way, the truth, and the life, that men may be brought into union with Him through His Church.

2. To quicken personal religion within the Church and to lead every member to become a witness for Christ.

We have carried out this aim by various definite methods determined a year ago by the Commission on Evangelism. These are:

*Preaching and Teaching Missions.* The Seventy, the bishops and clergy who offered to conduct preaching missions following the Bishops' Crusade, have been recommissioned for this work and are now ready to conduct missions wherever possible. They are listed in a leaflet, *Available Missioners*, obtainable upon application to the Director. Dr. L. W. Glazebrook, our field worker, has done valuable work in many dioceses, parishes, and missions. He has also organized about thirty chapters of the Laymen's League. The Rev. Richard Wilkinson, leader for preaching missions in the Fourth Province, has also been most active in conducting preaching missions in his province. Members of the Com-

mission, notably the Rt. Rev. Thomas C. Darst and the Rt. Rev. Philip Cook, have held very successful missions. Our Commission has also coöperated with the Department of Evangelism of the Federal Council of Churches by supplying speakers for their evangelistic teams in Indiana, Missouri, Ohio, Michigan, Virginia, District of Columbia, Kansas, Nebraska, and Colorado.

*Conferences and Retreats.* In 1932 the Director was on the faculty of three summer conferences and during the coming summer will be on the faculty of four. As a member of the staff of the College of Preachers he has met with twenty-one clergy conferences and with three of the week-end conferences for laymen conducted during Advent and Lent. The Commission has also assisted in arranging four retreats, including two Bishops' Retreats for the Presiding Bishop. The Director has conducted three clergy retreats in the Dioceses of New Jersey, North Carolina, and Upper South Carolina. The whole retreat movement has been set forward this year by the efforts of the retreat leaders in the Third, Fourth, and Sixth Provinces and also by a Retreat Conductors' Training Conference held in April at the College of Preachers.

*Prayer Groups or Schools of Prayer.* In addition to those already established, the Director has assisted in starting ten schools of prayer in five dioceses. The increasing interest in them, both by clergy and laity, is regarded as one of the most significant signs of deepening spiritual interest throughout the Church.

*Theological Seminaries.* The Director has visited four seminaries to acquaint them with the work of the Commission, emphasizing to the seniors the great value of schools of prayer.



# The Coöperating Agencies

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

## The Daughters of the King

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



STIMULATED BY the confidence of its Executive Board, and aided by the functioning of its standing committees, the National Council of the

Daughters of the King held a helpful session in New York, March 28-31.

The opening meeting was called to order at national headquarters, 150 Fifth Avenue, by Mrs. George H. Ames, president, who led in the opening devotions. Consideration was given a wide variety of matters affecting the Order, including reports from all committees.

It was decided that our plans for Bible study should be made in time for announcement in the August issue of *The Royal Cross* and that the study should emphasize the necessity of assimilating in our daily life the precepts of our Lord.

A program for All Saints' Day, 1933, was approved; an official representative of the Order, Edna Eastwood, was elected for the Wisconsin Rural Leadership Summer School, Madison, Wisconsin; plans for triennial convention (to be held, as usual, immediately preceding General Convention), were advanced; the opportunity presented to coöperate with the Department of Christian Social Service of the National Council, along the lines laid down in *The Parish Finds Its Community*, was accepted; and temporary measures were adopted to aid in balancing the budget.

Easter Even, 1885, date of the founding of the Order, having occurred on April 4, it was voted to celebrate the fiftieth anniversary on that date in 1935. A committee was appointed to develop plans for a nation-wide observance.

## Brotherhood of St. Andrew

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

X A SPIRIT OF courageous optimism was evidenced by the recent action of the Brotherhood National Council in waiving the requirement of annual membership dues and opening the privilege of affiliation with the Brotherhood, without any financial requirement or stipulation, to all who accept its purpose, "the spread of Christ's Kingdom among men and boys," and will endeavor to carry out its operating principles of definite prayer and personal service. The support of the Brotherhood will be derived entirely from voluntary contributions, from individuals and chapters, and its leaders are determined to make the support thus received sufficient to carry on its program of service this year.

To take such a step as this, voluntarily relinquishing the certainty of several thousand dollars in membership dues and depend solely upon voluntary contributions, required courage and faith, especially in these days when the Brotherhood, like all other Church activities, is having to carry on with a reduced budget and a depleted staff. But the leaders believe firmly that this sacrifice is justified by the larger field of service that it will open to the Brotherhood and the opportunity that it will give for the organization of chapters even in parishes whose membership is feeling keenly the present economic stress.

ON MAY 28, THE Sunday after Ascension Day, approximately twenty-five city-wide choir boy rallies will be held under the auspices of the Brotherhood, as part of the Boys' Division program. In addition to an impressive service of wor-

ship in song, by the boys themselves, there will be at each meeting two brief talks on what the Christian life means, in terms of a boy's life, and on a boy's opportunities of service for the spread of Christ's Kingdom. Publicity material for these rallies and mass meetings is furnished free of charge by the Brotherhood.

### Seamen's Church Institute of America

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



THE Seamen's Church Institute of Tampa, Florida, reports that it is crowded and men are sleeping on the deck, which simply means that because of a lack of beds men are sleeping on the floor. Even this hospitality appeals to seamen at this time when they are in such need and find themselves ashore stranded and without funds. The Tampa Institute is using every means possible to secure extra beds and we hope the near future will find the Institute can at least extend to seamen some place other than the floor on which to sleep.

The Unemployment Council of Tampa is supplying the Institute with a great deal of food and the United Charities is making contributions of money which, augmenting the limited ability of the Institute to meet the needs of these men, make the Institute a haven of safety and a place of refuge.

THE SEAMEN'S CHURCH Institute of Los Angeles has solved one of its problems by finding work for some of the seamen staying at the Institute by employing them to do the Institute laundry. This work is done with a small washing machine and one mangle. The great need at this Institute is for a drier, which would make it possible for the seamen to do the laundry work at all times regardless of the weather.

### Church Mission of Help

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

IN ONE NEW YORK diocese, there has been going on for some time a demonstration of how situations and persons unhappy in themselves may be jig-saw-puzzled into a rather satisfying whole—provided there is someone with the skill and imagination to do it. A Church girl, bitterly disappointed because she could not return for her senior year in business college, several unemployed business girls, and some old typewriters were the elements out of which were welded, at the initiative of a CMH secretary, a most interestingly successful practice group.

The college girl agreed to lead the class, the Y.W.C.A. were interested to provide a classroom, to have their old typewriters repaired, and to borrow others from the repair shops. CMH and the Y.W.C.A. both gave the leader the names of unemployed girls who had had some stenographic or typing experience, and cards were sent to them asking them to meet at the Y.W.C.A. for practice and instruction. The response was enthusiastic! Seventy girls registered for the class over a three months' period. The class met twice a week, with an attendance of about twenty. About one-half the registrants have obtained temporary and part-time positions, but even those who have not have kept up their skill and know that when employment does offer itself they will not be too rusty to qualify.

How much just that service was needed is shown by the fact that when the original leader obtained a full-time position, the group was reorganized under the leadership of one of the group members.

This is only one example of the cooperation between Church Mission of Help and the Young Women's Christian Association. Another is the writing by CMH workers of a bulletin on case work for the National Board of the Y.W.C.A.

## THE NATIONAL COUNCIL

### The Church Army

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



CHURCH ARMY workers the world over send to their national or regional headquarters, a weekly or monthly statement of work done. Here in the United States, Church Army missionaries send in a weekly report form, usually signed by the arch-deacon or rector under whom they serve. These reports keep headquarters in very close touch with each member of the staff and the weekly progress is carefully noted. From one or two reports recently received, these items are taken:

Lillian Sherman, working at St. George's Church, Central Falls, Rhode Island, a parish with twenty-six nationalities within the square mile of the church, averages sixty-five hours of work a week. Recently the priest of the Syrian Church of Central Falls, who had neither time nor teachers for them, handed eighty-five of his children over to our rector, the Rev. William E. Dowty, who in turn placed them under the care of Miss Sherman for religious instruction.

Sarah B. Fleming, stationed at Albere, Virginia, is responsible for a mid-week service and Church school at Schuyler, in addition to her Alberene activities. Eighty-three hours is Miss Fleming's weekly average.

Captain and Mrs. Edward Hodgkinson, working under the direction of the Ven. B. M. Spurr, are stationed at St. George's-in-the-Smoke-Hole, West Virginia. Forty miles from a town of any size and seventy miles from a railroad, the mission house at Smoke Hole is a great center of social and recreational and spiritual activity. Eleven departments of work are maintained at that mountain mission.

In Alamance County, North Carolina, where our Church has only one parish, one of the younger pioneers of Church Army is gathering around him those who ere long will form the nucleus of a second congregation. Captain Franklyn H. Board works under the direction of the

Rev. David Eaton of Burlington, North Carolina. Since last October a Church school with more than a hundred pupils has been in session; clubs for boys and youths organized; a Young People's Fellowship and a Woman's Auxiliary begun.

For several years Church Army has had a small part in the continuation-work in the Blue Ridge of Virginia, and today from Mission Home in Greene County, Captain and Mrs. Tom Moss are serving six or eight congregations with good results.

### The Church Periodical Club

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



NO NEWS OF THE C.P.C. seems as interesting as stories of the use of the reading matter provided and the need for further supplies. Here is a mission library in South Dakota serving not only the local community but rural schools in the county:

I have been surprised as I have gone out to the schools to see how many of the children, as well as the teachers, make their choice from among the non-fiction. The younger children eagerly look for the new type of story readers, and the set of Bible story readers is in constant demand. There is an excellent opportunity to get such stories and biblical material into the lives of children who have no Church school opportunities. The teachers have welcomed books of a general religious nature, such as Paterson Smyth's *Life of Christ*, and I wish we had one or two books on simple religious subjects. We have books in about twenty-five of the fifty schools in the county at the present time. When I can get out to these schools there is an excellent opportunity for contacts and for teaching. Some of the teachers ask for a story for the children; do you have any book of stories which we could use for this purpose? We also have a story hour at the library each week and I am constantly on the lookout for good stories for these little children. I want to thank the C.P.C. for all they have done for us, for a number of groups have sent scrapbooks which are most welcome for the children of our chapels. In thanking them I have suggested pictures of child life, city life, and have had some lovely returns which I am developing into a reference file of pictures for the library.

There are always places for children's books, any number.

## The Girls' Friendly Society

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



IN THIS YEAR of bank holidays and low funds, G.F.S. is making an especial effort to help branches make their programs worth while, interesting, and entertaining. *What a Penny Will Bring You* is the title of an article in the April and May issues of our magazine, *The Record*, announcing a new plan for free program packets, which may be secured by sending a penny postcard requesting them.

These program packets are entitled: *Personality Packet*; *Money-Saving Ideas*; *Recreation and Hobbies*; and *Summer Conference Suggestions*. They include concrete suggestions on economy menus, health and beauty hints, how to make spring and summer dresses, Can-I-Afford-It Plans, dramatizations on international relations, last-minute refreshments, plans for games and parties, and many other surprises. There is just one string attached to these packets. We ask that the branches send us, in return, a one-page story of how they used any one piece of this material in programs.

Because many dioceses have given up their conferences and because, this year, girls and associates generally cannot afford to go away to a conference, we are saying, "Hold Your Own Conference at Home." Through *The Record* and our packets, we are endeavoring to give program helps that will make their summer activities entirely different from those in the winter. We have also been publishing a series of spare-time ideas for girls at home without jobs.

THE G.F.S. IN PROVINCE VIII will hold a conference to take the place of the G.F.S. National Council which had been planned for Los Angeles, but which was given up for financial reasons. (A two-day business session, only, is to be

held in New York City the latter part of June.) This conference will be held July 3-10 at Occidental College. The program will include many of the special features that had been arranged for National Council.

The morning meditations will be given by the Very Rev. Stephen E. McGinley, Trinity Cathedral, Omaha, Nebraska. The Rt. Rev. W. Bertrand Stevens, Bishop of Los Angeles, will speak on *The Church's Answer to Today's Dilemma*, and Dr. J. Hudson Ballard, Professor of Philosophy and Religion, Occidental College, will speak on *An Adequate Philosophy of Life for Today*. There will be a banquet with the Rt. Rev. L. C. Sanford, Bishop of San Joaquin, and Mrs. A. S. Heineman, Assistant Superintendent of Public Instruction, State of California, as the speakers. A special pageant of the religions of the Pacific will be given—*Dawn in the West*, arranged by Mr. and Mrs. John Steven McGroarty, authors of the world-renowned Mission Play which is given annually under the shadow of the walls of the old Franciscan mission at San Gabriel. There also will be discussions of practical help in branch work.

## The Guild of St. Barnabas

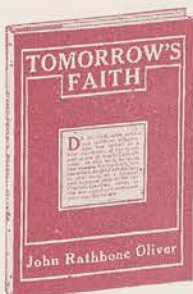
The Rev. C. H. Webb, *Chaplain-General*  
480 Herkimer Street, Brooklyn, N. Y.



THE FORTY-SIXTH annual Council of the Guild of St. Barnabas will be held May 4-5 in Providence, Rhode Island, at the Providence-Biltmore Hotel and Grace Church parish house. At the annual dinner on May 4 the Rt. Rev. G. G. Bennett, acting Bishop of Rhode Island, will make the principal address. The annual corporate Communion will be celebrated the following morning in Grace Church.

The Rev. R. Mortimer-Maddox, rector of St. John's Church, Barrington, is chaplain of the Rhode Island branch of the Guild.

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# Our Heritage

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*Suffragan Bishop of Long Island*  
*Bishop in Charge of Mexico*

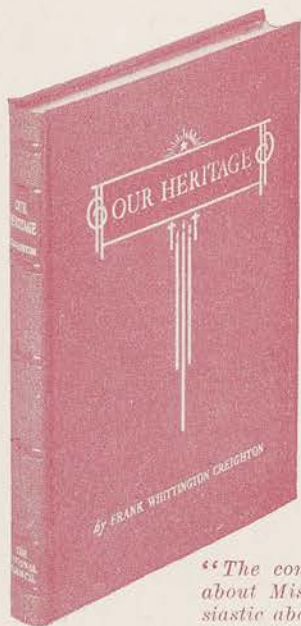
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