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# The Spirit of Missions

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# The Spirit of Missions

## INDEX

VOL. XCVIII

1933

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

### A

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

#### ALASKA:

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

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

#### American Church Institute for Negroes:

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

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

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

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

#### ANKING:

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

Aragon, Francisco, ordained deacon, 403

#### ARIZONA:

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

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

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

Ashikaga, New church consecrated, 294

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

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

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

### B

#### BAGUIO:

(See Philippine Islands)

#### BALBALASANG:

(See Philippine Islands)

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

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

Barter, Frances E., 220

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

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

Beer, Archibald H.—Decoration, 467

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

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

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

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

#### Bishops, House of:

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

Pastoral Letter, 627-30

Resolution on Church's Mission, 636

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

#### Books:

Lenten Reading, 100, 228

Summer Reading, 382-4

(See also Read A Book)

Bray, Kenneth A., 110

#### BRAZIL:

Church goes on in, 235

Reinforcements for, 198-9

Revolution in, *Thomas*, 104

Brazilian Church, Annual Council, 270-1

Brent, Charles Henry, Portrait, 530

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

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

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

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

#### Brotherhood of St. Andrew

(See Coöperating Agencies)

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

Budget, 1933, 175-6, 358

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

#### BUILDERS OF THE KINGDOM:

Lenten Offering Series:

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

Portrait Series:

I. Charles Henry Brent, 530

II. James S. Russell, 599

III. V. S. Azariah, 652

Burgin, Lucy May, 109

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



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

## C

## CALIFORNIA:

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

## CHINA:

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



## COÖPERATING AGENCIES:

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

## D

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

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

## E

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

## F

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



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

## G

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

## H

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

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

## I

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

## J

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



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

## K

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

## L

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

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

## M

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

## N

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



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



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

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

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

## Y

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



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JULY, 1933

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The complete text of Bishop Perry's Message cabled to THE SPIRIT OF MISSIONS from Tokyo is given on page 370



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WILLIAM E. LEIDT  
Associate Editor

THE REV. G. WARFIELD HOBBS  
Editor

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Retired

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## CONTENTS

A Message from Bishop Perry in the Orient.....	370
A Page from the Presiding Bishop's Diary.....	<i>The Rt. Rev. James DeW. Perry</i> 371
The Tohoku Welcomes Bishop Perry.....	<i>The Rt. Rev. Norman S. Binsted</i> 373
Japanese Emperor Receives Bishop Perry.....	374
Social Workers Study New Techniques.....	<i>The Rev. C. Rankin Barnes</i> 376
"Keep Cool With a Book" this Summer.....	<i>Adelaide T. Case</i> 382
Honolulu Nurses Have Cathedral Service.....	<i>Mildred Staley</i> 384
The Caste Movement in South India. II.....	<i>The Rt. Rev. V. S. Azariah</i> 385
Girls' School Begun in Liberian Hinterland.....	388
Eight Pages of Pictures from the Field.....	389
"What Hath God Wrought!".....	<i>Mary Alice Jones</i> 397
Church Has Exhibit in Chicago Hall of Religions.....	399
Satisfactions that Come to a Missionary.....	<i>Claude M. Lee</i> 400
Cornerstone Laid for Church in Gamboa.....	<i>The Rev. John T. Mulcare</i> 402
Jottings from Near and Far.....	403
Sanctuary: The Oxford Movement Centenary.....	404
Read a Book.....	410
Who? What? When?.....	416

### THE NATIONAL COUNCIL

The National Council.....	405	Missionary Education.....	410
DEPARTMENTS		Christian Social Service.....	411
Domestic Missions.....	406	Field.....	412
Foreign Missions.....	407	Publicity.....	413
Across the Secretary's Desk.....	407	AUXILIARIES	
With Our Missionaries.....	408	The Woman's Auxiliary.....	414
Religious Education.....	409	American Church Institute for Negroes.....	415

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*A Message from*

## Bishop Perry in the Orient



FROM AOMORI on the north coast of Japan to Zamboanga in the South Seas, I have surveyed the work of the Church in every District. I have visited mission stations and have met each bishop and his staff in conference. Of our representatives in the foreign field, both men and women, the Church has every reason to be proud. Through their courageous and wise leadership the Church has become a prevailing force.

In the Philippine Islands we find warlike tribes and primitive peoples transformed in thirty years into Christian, peaceful communities. In China Christian leadership is now the acknowledged hope for the future.

In Japan our Church schools and university are building character through Christian education and our hospitals are rendering important medical service. In all departments of their work, our missions are potent agencies for international understanding and peace.

I am particularly impressed with the progress which institutions, parishes, and dioceses are making toward self-support. Every dollar we have given and every effort made have already created organized forces which with our coöperation will acquire permanent strength. The missionary opportunity is now at its height. The field, long prepared, is now open for resolute measures. An unhesitating acceptance of our whole responsibility for loyal and generous support will enable the Church in the next few years to realize the long-cherished hope for independent national Churches in China and Japan.

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# The Spirit of Missions

VOL. XCVIII  
No. 7



JULY  
1933

## A Page from the Presiding Bishop's Diary

Bishop Perry's first journey in China, from Shanghai to Soochow, gives glimpse of vitality of Church's Mission in colorful rural area

*By the Rt. Rev. James DeWolf Perry, D.D.*

*Presiding Bishop and Bishop of Rhode Island*

ON THE MORNING of Wednesday in Holy Week the Rev. Francis A. Cox, who had spent the night with us in Shanghai, drove with me to the morning train for Soochow. It was my first journey in China and it gave me an opportunity for a fascinating view of the farm lands and towns along the banks of the Yangtze. If there is any place or condition which definitely may be called China it would seem to be this rural area, the ground cultivated to the last inch and irrigated by well-cut channels; the fields one-half flooded for miles at a stretch and being plowed at intervals knee-deep by the peasant with his unfailing companion and support, the water buffalo; the countryside spotted by little straw villages and, every few feet, by ancient graves. Wherever at home we should expect to find a billboard here there is a grave.

The contact between the farm and the Church is one solution of the deep lying social problem in this country. Shanghai represents what the Western world has done with China. The rice field shows what China has done physically for itself. The Christian compound stands for what the Church has done to illumine and vitalize the life of a Chinese community as by a dynamo of spiritual power. Much would be lost if Christian organizations were successfully exploited only as agencies for agricultural development. There is danger of this and there is need for the Church to hold strongly to its legitimate and necessary work, permeating the rural as the metropolitan district with religious influence and education.



## THE SPIRIT OF MISSIONS

Between the cultivated farms we could see fields of yellow rape flowers and of clover overlaying the country with a cloth of gold and lavender intersected by the silver threads of canals along which barges floated with ribbed sails spread.

At Soochow station where we landed, just outside the towering city walls, we were met by members of the mission staff and rickshas beautiful with glossy mud-guards, side lights, and French horns. The flock of village rickshas (less pretentious creatures consisting of two wheels and two coolie legs) surrounded us in noisy warlike protest clamoring for our custom. They were beaten back by the clubs of young policemen, a constant warfare which seems to be the chief occupation of Chinese traffic officers. No motor vehicle is allowed within the walls or even on the neighboring roads of Soochow. May the Guardian Angel of China still protect this unspoiled city from the poison of gasoline or from the evil designs of some clever American who might be tempted to capitalize the rickshas by equipping them with taxi meters, or the coolies with pedometers!

There are only forty foreign residents in Soochow, one-fourth of whom composed our caravan of rickshas, driving single file through the narrow paved streets, gay with banners and bright-colored clothing, lined with craftsmen's shops and chow houses. Our way to the compound led us past the justly famous Soochow pagoda, a marvelous structure, eight centuries old, with its seven circled galleries richly carved in indestructible wood.

The mission compound is a miniature city within the protecting walls of Soochow. On one side of the intersecting road are Grace Church and the Academy (first built by the Rev. B. L. Ancell) newly equipped with study halls, playgrounds, and the comfortable stone residences of the teachers. Two of these have just been finished at a total cost of two thousand dollars, provided by undesignated legacies.

On the other side of the road are the girls' school, under Alice B. Jordan, and the training school for women workers under Mrs. A. R. T. Standing. After I had rested a while at the Cox's lovely brick residence there was a reception and feast tendered by the Chinese in the old mission room. Mr. Tsu, who had been present in Shanghai two days earlier for my reception there, made a presentation, an address and pictured scroll. At the luncheon, which we ate with chop sticks, I had an opportunity of talking with Dr. Bell, the woman health officer, and the Rev. K. T. Mau, the Chinese priest associated with Mr. Cox at Grace Church. With these and many others afterwards I had long and thorough conferences. We wandered out on the school grounds to see a large number of the Academy boys playing baseball in their long blue gowns. They were attractive fellows gathered from many parts of China.

At four o'clock there was a joint service for both the schools and the parish, also for members of the Chapel of the Transfiguration. The American and Chinese clergy officiated. The congregation responded with a volume of voices and intensity of devotion which were inspiring in their effect. I preached, interpreted by Mr. Mau.

After service Dr. Claude M. Lee appeared, having come from Wusih to conduct me thither. The rickshas were waiting at the church door. Hasty farewells to the staff. "Coolies, station, quick"—"Can do" say the coolies. Away we go.



# The Tohoku Welcomes Bishop Perry

In week among missions of northern Japan,  
Presiding Bishop attends Synod and visits Sen-  
dai, Morioka, Aomori, Hirosaki, and Yamagata

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

*Missionary Bishop of the Tohoku, 1928-*

*AS THE SPIRIT OF MISSIONS goes to press the Presiding Bishop and Mrs. Perry have returned to the United States from their four months' visitation of the Church's missions in the Far East. The last month of their sojourn in the Orient was spent in Japan. The story of their week in the Tohoku and their first days in Tokyo are told here as a part of our series on Bishop Perry's visit to the Orient. Bishop Perry's own account of his visit to Soochow, China, is given on pages 371-2. Other aspects of his month in China are shown in the Pictorial Section of the present issue, and the record of his days in Hankow will be told by the Rt. Rev. Alfred A. Gilman in the August SPIRIT OF MISSIONS. That issue also will give the narrative of the remaining days of his stay in Japan, including the dedication of St. Luke's Hospital, Tokyo.*

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**T**HE PRESIDING Bishop and Mrs. Perry were the guests of the Missionary District of Tohoku, May 8-16. Their introduction to the District was in Sendai where Bishop Perry addressed the Synod and annual diocesan Convention of the Woman's Auxiliary. On the evening of May 9, the Presiding Bishop preached at a joint service for the delegates to the Synod and Woman's Auxiliary.

The following day the members of Christ Church, Sendai, gave a reception for Bishop and Mrs. Perry at which the younger members of the congregation presented a pageant, *Christianity Comes to Japan*, arranged by Dorothy Hittle. One scene depicted Commodore Matthew C. Perry, the grand-uncle of the Presiding Bishop, reading Morning Prayer with the sailors at his camp on the shores of Japan. This scene recalled the fact that the Commodore was the first person to conduct a non-Roman Christian service in the Japanese Empire. On the same evening the Presiding Bishop and Mrs. Perry were the guests of the Mayor of Sendai at a banquet given in their honor. The other guests included representatives of the Christian missions in Sendai as well as the heads of the Buddhist and Shinto

sects, higher schools, and Government officials. The Shinto and Buddhist priests made interesting addresses of welcome recalling many anecdotes of Commodore Perry's visit to Japan. An opportunity was given the Presiding Bishop and Mrs. Perry to visit Matsushima, one of the three famous beauty spots in Japan. A reception to which the members of the foreign community were invited closed their visit in Sendai.

At Morioka where the Presiding Bishop



BISHOP AND MRS. PERRY  
Arrive in Sendai. Bishop and Mrs. Bin-  
sted are at the right



## THE SPIRIT OF MISSIONS

accompanied by the Bishop of Tohoku went on May 12, Bishop Perry addressed a thousand students and teachers, attended a banquet given by the Mayor of the city, preached in St. Paul's Church in the evening and was the guest of the congregation at a reception after the service.

That night Bishop Perry had his first experience in a Japanese Inn which he professed to find very comfortable. The next morning after helping to cook his own breakfast he called on the Governor and the Mayor and at noon left for Aomori.

At Aomori, the Mayor put his official car at the disposal of the Bishop, and gave a banquet in his honor which was followed by a service in St. Andrew's Church. And the inevitable reception!

An early start was made the next morning for Hiroasaki, where the Presiding Bishop assisted in the celebration of the

Holy Communion and preached. After the service and a welcome meeting given by the congregation and the city officials, the Bishops, Mrs. Perry, and Mrs. Binsted were the guests of the Rev. and Mrs. S. Nakamura for luncheon. A hurried visit was made to the park and by two o'clock the party was on its way to Akita for the evening service.

In Akita the visitors were the guests of the Rev. E. R. Harrison, priest-in-charge of St. Saviour's Church.

A short visit to St. Peter's Church, Yamagata, completed Bishop and Mrs. Perry's stay in the Tohoku. Their sympathetic understanding of mission problems and their keen appreciation of the spiritual and cultural development of Japan, won for themselves the lasting affection of all whom they met. They left a deep spiritual impression upon the Church in the Tohoku.

## Japanese Emperor Receives Bishop Perry

**As descendant of Commodore Perry, Presiding Bishop's visit to Japan arouses great popular interest. St. Paul's University visited**

**R**ETURNING TO Tokyo on May 16, Bishop Perry officially visited St. Paul's University and Middle School the next afternoon. Heavy rain made it necessary to abandon the outdoor program which had been planned for the inner quadrangle. Consequently only about 350 (all who could crowd in the biggest classroom) of the 1,550 university students, could hear him. This suggests one of the urgent needs of the university. With no auditorium it is impossible to assemble the entire student body except out-of-doors, which, of course, is feasible only in good weather.

After the university assembly, Bishop Perry spoke briefly from the balcony of the middle school to the five hundred middle school boys.

The next morning Bishop Perry was celebrant at the corporate Communion of the university and middle school in the

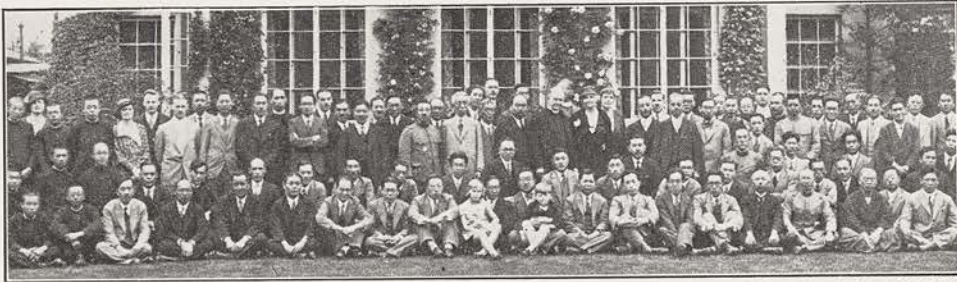
university chapel. The Rt. Rev. John McKim read the Gospel, the Rt. Rev. C. S. Reifsnider, and the Rev. Takaharu Takamatsu assisted in communicating the 250 students and teachers who received. This is believed to be the largest number of men and boys to have ever participated in a communion service in Japan.

Immediately afterwards Bishop Perry was rushed away to the American Embassy to prepare for his presentation to the Emperor at the Imperial Palace. Of this audience *Yomiuri Shimbun* (a Tokyo newspaper) for May 18, said:

The Rt. Rev. James DeWolf Perry, Presiding Bishop of the American Seikokwai and the grand-nephew of Commodore Perry who rendered great services in starting the friendship between Japan and the United States of America arrived in Japan on May seventh. This morning Bishop Perry accompanied by the American Ambassador, the Hon. Joseph Clark



## JAPANESE EMPEROR RECEIVES BISHOP PERRY



FACULTY, ST. PAUL'S UNIVERSITY AND MIDDLE SCHOOL GREET BISHOP AND MRS. PERRY

At the garden party given at the home of the Rt. Rev. C. S. Reifsnider, President of the University, the Rev. Shigeo Kojima, and the Rev. Takaharu Takamatsu made the welcoming addresses

Grew, went to the Imperial Palace. At ten o'clock, His Imperial Majesty received the Bishop in audience in Hoo Hall. Bishop Perry presented his compliments to the Imperial family, which were translated by Court Attendant, Mr. Mitani.

Perhaps the event which attracted the greatest popular interest was Bishop Perry's meeting with Mrs. Tsuruyo Toda Jyuji, the grand-niece of Toda Izunokami, reputed to be the first person to greet Commodore Perry on landing at Uraga. Of this event the Tokyo *Asahi* for May 17 said:

One of the opportunities Bishop Perry had hoped for in coming to Japan was to be able to meet and talk with the grand-niece of Toda Izunokami. The Hon. Eikichi Hitta, M.P., for Gifu Prefecture was the go-between in arranging for an opportunity for these two descendants of the first two representatives of America and Japan in that historical incident to meet each other. The date and place of meeting has been arranged for June first at Uraga, Kurihama, two days after the Bishop returns from his Kwansai inspection tour. This spot is the exact place where their two famous ancestors met eighty years ago next month. Mr. Edwin L. Neville, Counsellor of the American Embassy and a representative of the Foreign Office will accompany Bishop and Mrs. Perry to Uraga for this pilgrimage,

where he will see the memorial to Commodore Perry as well.

Tsuruyo Toda, who married with Mr. Jyuji, a barber in Koishikawa Ward (of Tokyo) and who works very hard each day assisting her husband in his barber shop, spoke of the coming interview and meeting with famous Bishop Perry as follows:

"I should like to see Bishop Perry very much. Even a glance at him if I could. All my family have talked much about Bishop Perry, and the members of my family have taken from our treasure storehouse a very old woodblock made in 1853 of Commodore Perry and other treasures handed down since that time to talk about and show our friends since we heard of the visit of Bishop Perry to Japan. I can hardly wait for the day we can meet down in Kurihama, though I am much afraid of meeting him in my present poor situation. I am going

to report this good news to the spirits of my ancestors at the grave of the Toda Family in Renkoji in Hon-go (Tokyo)."

Bishop Perry when interviewed on the Campus of St. Paul's University, said:

"It will be a very great privilege for me to meet the grand-niece of Toda Izunokami who welcomed my own ancestor to Japan and that is the reason why I have decided to meet her in Kurihama. Both the officials of the American Embassy and of the Foreign Office have recommended that I include a visit to Uraga in my itinerary. I have long waited for this opportunity to see the spot where Commodore Perry landed in Japan."

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### Next Month

**T**HE SPIRIT OF MISSIONS  
*for August will present in picture and story the impressive dedication ceremonies of St. Luke's International Medical Center, Tokyo, in which, on June 4-5, the Presiding Bishop participated, and other features of his month in Japan. Do not miss this issue!*



# Social Workers Study New Techniques

Annual gathering in Detroit, June 11-17, emphasizes need for individualized pastoral ministry and effective parochial organization

By the Rev. C. Rankin Barnes

*Executive Secretary, Department of Christian Social Service*

FOR THE FIRST time in its eventful thirteen years the Episcopal Social Work Conference met this year in Detroit. It was marked by a strong note of international coöperation due to the fact that one of its most important sessions was held at All Saints' Church, Windsor, Ontario. This excursion to Canadian soil was made possible through the cordial coöperation of the Rev. C. W. Vernon, General Secretary of the Council for Social Service of the Church of England in Canada. Presiding at the Windsor meeting was the Most Rev. John C. Roper, Archbishop of Ottawa and Metropolitan of Ontario, personally known to many American clergy for his years of service on the faculty of General Theological Seminary.

The conference gathered as usual as one of the associate groups of the National Conference of Social Work, which met June 11-17. The Church's conference was attended by delegates from twenty-four American and three Canadian dioceses. Many of these were official representatives of their diocesan social service departments or of social service committees of diocesan branches of the Woman's Auxiliary.

The most persistent note in the conference was the emphasis upon individualized treatment by the Church in her pastoral ministry. One speaker after another stressed the enormous importance of an adequate understanding of human behavior before personal problems could be met or life situations adjusted. The Approach to Normal Youth, was discussed by Mrs. Helen Gibson Hogge, Mental Hygiene Counselor to the Board

of Education of Highland Park, Michigan, and known for her articles on similar themes in *The Girls' Friendly Society Record*. She emphasized the fact that the old authority is gone and that there must be something constructive to take its place. Young people have a right to expect from the older more experienced generation genuine help rather than the empty pose of authority. As with adults, most of their problems are those of the adjustment of personality to environment.

One type of parent believes that if unquestioned obedience to parental commands is secured by whatever means, punishment or sentimental appeal, the child will, in later life, continue the habit of "being good." At the other extreme are parents who themselves have rebelled against the old régime, and therefore make their children the center of all activity and attention. Science is showing us that persons brought up under either of these régimes are unfit to work out the tremendous problems that face society. Every resource of human thinking and experience is needed to bring us out of the darkness of unjust economic conditions, inadequate educational opportunity, political chicanery, crime and gangster rule, racial problems, war.

Parents, teachers, and lay leaders need to learn much more about the laws governing emotional growth if the younger generation is to be mentally healthy and emotionally mature. We can all learn to look at serious personality difficulties as illness rather than as sin, disgrace, or moral degradation. In our approach to normal youth, we should have a rather thorough understanding of how emotions



## SOCIAL WORKERS STUDY NEW TECHNIQUES

may take us and pick us out of the "normal." Emotional tangles are methods by which people escape from meeting life squarely. There are only three possible basic attitudes toward environment: to shrink from it, to fight it, or to cooperate with it. The attempt to escape it, whether through day dreaming, showing off, self-pity, conceit, or sarcasm, is invariably futile.

We come into the world small egos, neither good nor evil, but the process of our becoming social needs the guidance of adults who understand the laws of love. We have talked two thousand years about love, but we have learned too little about how it is built in or about its development. In our approach to normal, or to any other, youth, we should meet him with as much knowledge as we may gain of the motivating forces of personality, with a deep respect for him as an individual and with a directing philosophy of life that integrates our own living.

Charlotte Whitton of Ottawa, a devoted Anglican and one of the leading social workers of Canada, presented the Canadian approach to the subject, *What Can the Church Do for the Problem Girl?* She spoke with particular reference to a recent survey of the situation within the widely diversified dioceses of the Ontario Province, adding that the survey would seem to indicate that the Canadian Church need be neither seriously alarmed nor concerned over the great body of her girl life.

There was a comparative absence of any large incidence of serious problems of this nature in the old established parishes in the rural, village, and small town areas. Within the more primitive life of the new or remote communities, however, many serious problems were reported,

crudity and vulgarity in outlook, and dishearteningly low standards of life and conduct. Urban parishes repeatedly recorded the great difficulty of effectively ministering to girls employed in the cities. Poor working and housing conditions, the loneliness of city life in boarding houses, lack of opportunity to develop wholesome friendships, reliance on commercialized recreation, and lack of effort on the part of the large city parish to seek out and serve these hundreds of young girls, all contribute to the endangering of churchmanship and moral standards.

The Church, with her tradition of dignity and restraint, has possibly under-assessed the spiritual hunger within the shy and unexpressive adolescent and would enlarge both her own and the girl's life by a stronger evangel among this group. The Church, however, must speak to the great mass of casual, carefree, highly worldly girlhood in the language which it understands and speaks.

One of the peculiar problems of the Canadian Church in this field, found particularly in the urban centers of its eastern dioceses, is the large number of British girls from eighteen to twenty-five years of age entering the country to undertake housework, a large percentage of whom are Anglicans.

Social workers in Canada state that the aggregate number of girl delinquents of the Anglican faith, not mentally defective, is very slight and not sufficient to justify special institutional facilities for the Church of England group as such. It would be wise, however, to seek to have special provision made within training schools, that Anglican girls might be housed in one cottage under their own housemother, trained in the Anglican tradition.

*IF GOD is our Father, and all men are brethren, is not man our chief concern as Christians? As we look out upon a suffering world is it not our duty to lead mankind into a more abundant life? We feel that our social work is simply the logical expression of the sacramental life of the Catholic Church. We receive the Incarnate Christ at the altar that we may take Him into the streets and slums and factories. I am afraid we do not always consider this aspect of the Holy Eucharist. In the rapture of our communion with God we sometimes forget that it is also a communion with our fellow men.*—LESLIE F. CHARD, Chairman, Social Service Department, Western New York.



## THE SPIRIT OF MISSIONS

Dorothy Clark, Executive Secretary of the Maryland Church Mission of Help, discussed the same theme from the American viewpoint. She stated that we recognize that the purpose of the life of this "problem girl" is the

development of her personality in a continuously more perfect harmony with God. As it is, we find her in actual disharmony not only with God, but with her fellow human beings.

In an unordered, chaotic, unbalanced environment where opportunity for the development of Christ-like personality is almost non-existent, the struggle for individual liberty goes on. Small wonder that our girls have broken and are breaking.

An analysis of failures in work with "problem girls" indicates that workers have not always made the effort to develop spiritual life in a truly vital way. We are afraid of a direct religious approach or we have not been able to bring the girl into contact with people who themselves really love God's ways. We know that God does not bind Himself by the Sacraments, but since we know that He does bind Himself to them, it is only logical that the Sacraments should be the privilege of the least of His children.

To the lay men and women of our Church there rings a challenge to be friendly to those who come within our gates. Not effusive, for who among us does not resent being singled out for effusive display of someone's Christian charity? Can we realize that the "problem girl" is striving after the very same thing that the girl who is adjusted is working towards, and that she needs the same stimulus, the friendliness of people, the chance to express herself, and that she will find joy in the expression of her best self if her environment affords the neces-

sary stimulation and opportunity for it?

When the community has regulated the girl's employment, the living arrangements, when individuals have given her friendliness and have truly allowed her to

become a child of the Church, then we must remember that her recreation plays a large part in the building and strengthening of morale. We Churchmen are to see to it that the leisure of the future holds stimulation of the sort that means real progress of character and not be satisfied with the merely mechanistic control of our activities. When we have acknowledged why we are

here in God's universe and have balanced our values, when we have looked first to God's glory and then to man's needs, we shall be able to carry on the aim of the Church's plus in social work.

Emphasis upon the ministry as a clinical task, demanding deep insight and rare skills, was challengingly presented by Mary S. Brisley, Executive Secretary, National Council Church Mission of Help, in a paper entitled The Case Work Method and Spiritual Development. Miss Brisley reiterated the point made at previous meetings of the conference that so far as the social worker has been able to discover, while the Church does provide help, strength, and comfort for her members and those who are conscious of needing her ministrations, she has developed no articulate and conscious method for treatment of spiritual problems in those who are not conscious of that need.

When the social worker speaks of the Church, what she is really thinking of usually is the clergyman and the clergyman in the particular function of helping individual people to solve their spiritual and religious problems and to develop spiritual personalities. The social work-

**A** CHILD who builds up a sense of security in his own home, who knows beyond a shadow of a doubt that he is loved, who experiences the joy of expressing his own love by making his contribution, will carry over this attitude to his larger world, and then, as inevitably as the flowers bloom, when at adolescence he begins to wonder about the larger universe, about the cohesive force that holds this universe in order, he transfers his active, outgoing love to that larger love that we call God and gathers his strength from it—while he actively serves it and strives to cooperate with its laws.—HELEN GIBSON HOGGE, Mental Hygiene Counselor, Board of Education, Highland Park, Michigan



## SOCIAL WORKERS STUDY NEW TECHNIQUES

er's phrasing of such service would be to help them to develop a satisfying philosophy of life which gives them a sense of security in a world of shifting values or to help to develop mature personalities.

While the ministry is marked by earnestness, consecration, and an honest desire to help and an occasional brilliantly successful piece of pastoral work, there is a seeming inability to raise that skill from the level of the unconscious and fortuitous to the point where it can be carried into play in widely varying situations. Part of the trouble at least is that the clergy as a profession fail to study their own skill in such manner that it can be articulated.

The existence of this conference, however, proves that there are certain fundamental principles, methods, and techniques, which can be adapted to individual needs, the common knowledge of which makes united professional development possible. It is the lack of these common bases which the case worker feels in her relationship with many of the clergy and the lack of which gives her a sense of unsureness in her working with the clergy.

There are three main reasons for this uncertainty: a failure to agree upon the function of the clergy in dealing with human problems; the clerical approach to human problems from the deductive method based upon certain authoritative principles rather than from the inductive and experimental point of view; and the theory that the clergyman's relationship with his parishioners is not comparable to the relationships sustained by any other professional person.

The experience of other professions has proven that all sound professional knowl-

edge, all development of a profession as contrasted to a personal methodology and skill, all really sound teaching of the oncoming members has been based on the careful and detailed recording of individual contacts with individual people. More important still, this record included a description of what was found in that particular case, and of what was done, and the results.

Critical analysis of one's own performance in the light of further experience, a knowledge of what treatment is effective in certain situations, a growingly articulate method and skill—all these—as distinguished from opinion and trial and error, are impossible to achieve throughout a profession without a careful recording of experience and observation at the time.

The need of individualization of treatment in pastoral work again emerged in the paper, *Religious Implications of Personality Adjustment*, presented by Dr. William S. Keller, Chairman, Southern Ohio diocesan Social Service Department. He emphasized the importance of recognizing two distinct features in religion. There is the central thing, the religious

*THE social work of the Churches is a subject that calls for more careful study than it has received in the past. Many observers have assumed rather glibly that professional social agencies should take over the work heretofore conducted by Church bodies, but Sydnor H. Walker who wrote the section of the Hoover Study on Privately Supported Social Work shows that private social agencies should continue to have an important place in American life. In experimenting, in promoting and maintaining standards, in using imagination and a flexible approach to social problems, the private agency has great advantage.—C. LUTHER FRY, Director, Bureau of Standards, Institute of Social and Religious Research*

ideal — the goal toward which people seeking satisfaction for personal and group relationship, for a satisfied life, are driven and directed. That is one thing. It is very precious and sacred. It deserves reverence and should never be spoken against. It is the Spirit of Religion. The other thing is the cult, a thing as natural as the spirit and called for immediately as the encasement of the spirit. It

is the body in which religion breathes and sets up its rhythm and self-propagation, but it is open to criticism. Hence, religion may find itself in need of adjustment. With the psychiatrist's technical, and the



## THE SPIRIT OF MISSIONS

layman's popular knowledge of mental health, we must ask the question: to what is the personality to be adjusted? When is the adjustment complete? Do we know what we mean when we say we are seeking to adjust people? Is personality adjustment the end result of our struggle and conflict with each other? Does it mean simply living a good life?

When we speak of personality adjustment, we must of necessity value some activities more than others. It suggests that we balance the claims of different values rationally and with effective control.

From a former age, inspired with the philosophy of sacrifice and privation, we have moved into an age of bargain counter "specials." Personality popularly understood does not often regard man as a child of God, of infinite worth, with potential power of development, an ethical human being. In the opinion of the business world, man is of value as an "economic man," an "efficient producer," but better still, a "perfect consumer." Personality is conceived not from the finer ethical standards, but as a means for bigger and better business.

That organized religious groups have failed to integrate religion into life and life problems is a commonplace. The absence of this synthesis has resulted in a type of sterility which has taken religion out of the lives of men and limited its sphere largely to a highly aristocratic group of theological intellectuals. The attitude of the Church to personality for the common man does not seem to be conscious of the necessity for a progressive intellectual basis. It over-simplifies the problem of Christian experience and leaves religion in a sphere analogous to the magic of primitive religions.

One of the basic difficulties in this comparative failure of religion is that of leadership. Too little attention is given in our seminaries to training in religious education, or in serving the philanthropic or the basic individual needs of parishioners.

The second thread which ran through the conference was the recurrent stress

upon effective organization of the individual parish for service to its own community. In speaking on The Coöperative Parish in the Depression, the Rev. George W. Dawson, Executive Secretary of the Newark diocesan Board of Social Service, described the coöperative parish as one which enters into a degree of partnership with some organization or organizations other than itself for the purpose of meeting a recognized need. This might involve work with another parish or group of parishes, with the community as a whole, or with some organization or organizations within or without its local community. A clergyman ought to know accurately what organizations there are in his community doing welfare work and administering relief. It is wise that he should personally know the heads of these organizations.

The depression would appear to be accomplishing something heretofore existing merely in the realm of academic theory, namely the bringing about of coöperation in good works of local churches. A second result is that parishes are facing the needs of their communities as never before.

Particular attention was given to discussion of Social Service in the Ordinary Parish. This was presented from the Canadian viewpoint by Frances C. Kingstone, Social Service Organizing Secretary, Woman's Auxiliary, Toronto. She felt that the initials "W.A." might well be interpreted as including "worship" and "activity." The needs of people everywhere are the same, but the application of the remedy differs with environment. The first necessity of a Church social worker is to learn to know her parish thoroughly. A parish map is essential.

In one Canadian diocese a trained deaconess, equipped with motor car and lantern, was sent into a northern deanery. She located in a small village devoid of social resources. Here she developed an active social center in an empty store building and her work from this center, within two years, accomplished a real transformation of the village.

The paper by the Rev. Leslie F. Chard,



## SOCIAL WORKERS STUDY NEW TECHNIQUES

presenting the American viewpoint, was devoted largely to a case study of how one ordinary parish developed an effective program of service to its community. The ordinary parish is probably one of between three and five hundred communicants in a community of from fifteen to twenty thousand which will have a majority of the influential citizens of the community among its active members. Founded about seventy-five years ago it is proud of its fine tradition of influence. Its people are philanthropic, intelligent, and devoted to their Church. The parish is rather an exclusive social unit and does not reach or appeal to the foreign born or to the working people generally. It does little, as a parish, to cope with community problems. The parishioners believe that calling on the sick, the poor, and the sorrowful, and the work of conversion is the peculiar duty of the official ministry. Therefore, they leave these things solely to the rector.

Sentimental ladies with lots of leisure and no experience take a poor family under their wing and having pauperized its members, destroyed their self-reliance, and made them absolutely dependent, proudly boast of the "social work" they are doing. Christian social service might better be defined as "the manifesting of a God of Love in our relations with our fellowmen, an effort to establish supremacy of Christ's principles in all human relationships, political, family, industrial, personal, community."

**W**HAT THE HOOVER Study of Recent Social Trends Found Out About Religion, was presented by C. Luther Fry. He recognized that religion is a hard substance to weigh or measure. It is so easy to make entirely reliable facts give a totally erroneous impression. Government figures show for example, that in terms of purchasing power, members have been making increasing contributions to their churches. Does this mean that people are more interested in their churches than was formerly the case, or does it mean that churches must be maintained

on a more costly basis in order to attract adherents?

Fundamentally the Mission of the Church is a spiritual one. Among its chief functions should be the creation of an attitude toward life, the spreading of brotherhood among mankind, and the development of human personality. Naturally, the Hoover study could not actually weigh these spiritual factors, for as yet, no yardsticks have been evolved for measuring such intangibles.

The available information shows that until the recent depression at least, organized religious agencies of the United States have experienced, since 1900, decided material expansion both at home and abroad, even though in ideals and beliefs the period had been one of distinct unrest. During the first quarter of the present century, the growth of Church membership and of population proceeded at almost exactly the same rate.

If, as some people allege, money is the acid test of religious interest, then Church bodies have weathered the stormy change of the last generation remarkably well. Prior to the present depression, the contribution of the average Church member has steadily increased, not only in terms of dollars but also in purchasing power.

Contrary to a widely held belief, the social work of the Churches has been increasing. In 1929, the American Medical Association reported that the number of recognized hospitals under Church auspices amounted to 1,024, with a total bed capacity of 113,555, which is one-eighth of the entire number of hospital beds in the country. Moreover, during recent years Church hospitals were increasing in number more rapidly than any others.

The recent decline of strict orthodoxy has been accompanied by a decided increase of emphasis upon the social implications of Christianity. Pronouncements have been formulated by Church bodies on a wide variety of topics touching almost every conceivable aspect of the life of the individual and society. To the Episcopal Church belongs the distinction of having formulated the first important social pronouncement in this country.



## “Keep Cool With A Book” this Summer

Recent books offer anyone interested in the Church's Mission a good program for summer reading and a fine preparation for winter

By **Adelaide T. Case, Ph.D.**

*Professor of Religious Education, Teachers' College, New York*

SUMMER IS THE ideal time for reading. It is the season for “catching up” with the books that we have been wanting to read through all the busy winter months. “Keep cool with a book” is a fine prescription for midsummer, whether we are in the city, in the mountains, or at the seashore. Some sustained reading embellishes any holiday, and may indeed give a holiday atmosphere to the most everyday surroundings.

To anyone interested in the Church's Mission there is a splendid collection of recent books from which to choose.\*

*The House of Exile* by Nora Wain (Boston, Little, Brown, \$3) is a best seller among non-fiction books. In it Mrs. Wain tells of her experiences in China, first as a young Quaker visitor in an old Chinese homestead where six generations of the Family of Lin lived together with ceremonial dignity and charm, and later as the wife of a British official through the anxious years that have not yet passed. Many of us know Kagawa, the Japanese mystic and social reformer, from his own writings which have been

\*The regular books published in connection with next year's mission study on *Christ and the Modern World* will not be discussed here; nor Bishop Creighton's study of domestic missions, *Our Heritage*, which was reviewed in the May SPIRIT OF MISSIONS.

translated into English. Here is a biography, *Kagawa* by William Axling (New York, Harper, \$2) written in popular and readable style and containing short and very stimulating extracts from Kagawa's *Meditations*. Perhaps the most interesting missionary in the world today is Albert Schweitzer, the German philosopher, musician, Biblical scholar, and doctor, who gave up his professorship to study medicine and work as a missionary among Negro tribes in Equatorial Africa. His autobiography, *Out of My Life and Work* (New York, Holt, \$2.50) has been received with the enthusiasm it deserves.

The outstanding book on the Bible which has come out during the year is Ernest Findlay Scott's authoritative and clearly written volume,

*The Literature of the New Testament* (New York, Columbia University Press, \$3), somewhat similar in treatment to Julius Bewer's *Literature of the Old Testament*. Another book which has come out during the year has a certain pioneer quality. It is *The Rebel Prophet: Studies in the Personality of Jeremiah*, by a Scotchman, T. Crouther Gordon (New York, Harper, \$2). It describes the prophet as statesman, rebel, optimist, poet, and mystic, and includes a chapter on the psychology of prophecy and a final chapter on Jeremiah and Jesus.



ADELAIDE T. CASE  
Well-known Churchwoman who regularly gives of her time to W. A. educational work



"KEEP COOL WITH A BOOK" THIS SUMMER

The relation of religion to mental and physical health has always been of deep concern to the Church. Dr. Elwood Worcester's latest book, *Making Life Better* (New York, Scribner, \$2) is full of practical suggestions out of a long experience with suffering and needy people. In his collection of short sermons, *You and Yourself* (New York, Harper, \$1) Albert George Butzer speaks with simple directness to men and women who want the help of religion in their struggle for self-realization and self-mastery. A frank statement of the problems of women in modern society and some suggestions, along the lines of Jung's theory of psychology are found in M. Esther Harding's important and significant book, *The Way of All Women: a Psychological Interpretation* (New York, Longmans, \$3). One of the best brief treatments of mental hygiene for normal people is Robert Woodworth's *Adjustment and Mastery* (Baltimore, Williams & Wilkins Co., \$1).

To follow the march of events is not easy in these rapid and perplexing days. The first fortnight of President Roosevelt's administration has been reported, with the President's speeches and other important documents, in a paper-covered booklet, *Ten Days: a Crisis in American History* by George Grey (New York, Duffield & Green, 50c). Many important events of national and international interest are described and discussed in the recent volume prepared by Walter Lippmann and the research staff of the Council of Foreign Relations. Its title is *The United States in World Affairs: An Account of American Foreign Relations, 1932* (New York, Harper, \$3). Among the topics treated are the American Crisis, War Debts, Lausanne, Tariff, Latin America, Shanghai and Manchuria, and Unemployment. The book is well furnished with documents, maps, a chronology for the year, and a detailed index. R. G. Tugwell, one of the economic advisers for the present administration, is optimistic about the possibilities of an intelligent direction and control of our machine civilization. His new book, *The Industrial Discipline and the Govern-*

*mental Arts* (New York, Columbia University Press, \$2.50) is well worth careful reading. In his critical study of the psychological aspects of the Russian system, *In Place of Profit: Social Incentives in the Soviet Union* (New York, Scribner, \$2.50), Harry F. Ward has done a great service for all who desire to see obedience to our Lord and His commands take the place of self-seeking and greed. That progressive education is looking in the direction of ethical change in our whole social fabric is clearly indicated in a recent book, *The Educational Frontier* (New York, Century, \$2.50) in which there are chapters on the Social-Economic Situation, the New Adult Education, and An Underlying Philosophy. This book is the product of the combined thinking of seven leaders in education; it is published under all their names, William Kilpatrick's leading the list.

During the last year the tone of the definitely religious books has been more positive and constructive than it has been for some years. Most of the recent publications are not cries of bewilderment and denial but affirmations of faith. A book which will influence many people, young and old, is Henry Van Dusen's *The Plain Man Seeks for God* (New York, Scribner, \$2). Here we have a fine treatment of "high religion" consistent with the witness of the Christian tradition. Many different conceptions of religion, Protestant, Roman Catholic, and Jewish, are presented with great ability and pertinence in the symposium edited by Arthur Swift, *Religion Today, a Challenging Enigma* (New York, McGraw-Hill, \$2.50). One may feel, however, that among the many varying points of view described the sane orthodoxy of Anglicanism should have had a defender. Evelyn Underhill's latest book, *The Golden Sequence*, (New York, Dutton, \$2) shows the same insight into the relation between spiritual and practical affairs that we have learned to expect from her writings. Taking as its theme the beautiful hymn to the Holy Ghost, *Veni Sancte Spiritus* (196 in the new Hymnal) it may well serve as a guide to medita-



## THE SPIRIT OF MISSIONS

tions through the summer months following the feast of Pentecost. Not for easy reading but for careful study and thought one may turn to Eugene W. Lyman's great new book, *The Meaning and Truth of Religion* (New York, Scribner, \$3), probably the most important contribution to religious philosophy which has appeared in America in the last decade. At least a whole summer is needed to read and assimilate it.

These then are a few of the recent books dealing with various aspects of the

Church's Mission. They cover, as does the Church, the whole range of life. They present different and sometimes antagonistic points of view. The summer reader who takes them up will be stirred, refreshed, and offended by turns. He will never be bored. Choosing all those mentioned in one category, one book on each of several topics, or absorbing and studying one book alone: any of these methods will be sure to provide a good program for summer reading and a fine preparation for the coming winter.

### Honolulu Nurses Have Cathedral Service

By Mildred Staley, M. D.

Daughter, First Anglican Bishop of Honolulu

A SERVICE, UNIQUE in the history of our Church in Hawaii, was held on the eve of Florence Nightingale's birthday (May 15), in St. Andrew's Cathedral, Honolulu, in commemoration of her life's work begun just eighty years ago.

The invitation of the Very Rev. William Ault extended to all the nurses of the City and County of Honolulu met with a ready response. The result was that over three hundred graduate and student nurses of many races, all in uniform, representatives of Army, Navy, and Red Cross nurses; of public health services, of institutions, and of private duty, were in the procession entering the cathedral behind the choir, the clergy, the Dean, and the Bishop of the Diocese, the Rt. Rev. S. Harrington Littell.

The whole scene was one of singular purity and beauty. The white-clad nurses crowded the nave, and the girls of St. Andrew's Priory filled the choir stalls. The service, shortened Evensong, included special prayers from the Manual of St. Barnabas Guild for Nurses, a "Roll Call", and after one minute of silence, all kneeling, "Taps" was sounded by the buglers. Thereafter the two minutes' silence seemed charged with the vital message of that consecrated life, "Worship the Lord in the Beauty of Holiness, and of Active Love."

In his address Bishop Littell spoke of the inspiring life and example of Florence Nightingale who gave her all, gladly and unremittingly, sustained by the Power of God which supported her throughout her life. He also pointed out that it is peculiarly appropriate to hold such a service in Hawaii, as two of Florence Nightingale's fellow workers (1854-56) when nursing the sick and wounded in the Crimean War, came out later as mission workers to Hawaii. These two women became members of the first Sisterhood of the English Church to nurse and to tend the sick and poor, and to train women in the wise methods laid down by Florence Nightingale. At the urgent request of the Rt. Rev. Thomas N. Staley (first Bishop of Honolulu, 1861-70) three of these Sisters ventured the difficult journey to Hawaii and on arrival, in 1864, took charge of the Church boarding school for girls, which is now St. Andrew's Priory. Other Sisters of this Community of the Holy Trinity followed, and remained at work in Honolulu until 1902, when the diocese was transferred to the Church in America.

The last Alleluia of the recessional, *For all the saints, who from their labors rest*, echoing back from afar, closed this service, which we hope will be repeated yearly.



# The Caste Movement in South India

An opportunity, long prayed for, now faces the Church in Dornakal where resources, physical and material, are inadequate to the challenge

By the Rt. Rev. V. S. Azariah

Bishop of Dornakal, India

## PART TWO

*LAST month (June, pages 335-8) Bishop Azariah described the unprecedented movement of middle caste peoples Christward taking place in South India. He now concludes his paper (which THE SPIRIT OF MISSIONS publishes through the courtesy of The International Review of Missions) with certain observations on the significance of this movement for missionary policies and methods.*

*For the pictures from the Diocese of Dornakal used on page 386 and in recent Pictorial Sections of the magazine, the Editors are indebted to Mrs. E. S. Tanner, wife of the Archdeacon of Bez-wada, South India.*

A CLOSE OBSERVATION and study of this movement forces upon one certain reflections, which I wish to set down here in a few words. They touch missionary policy and methods of work.

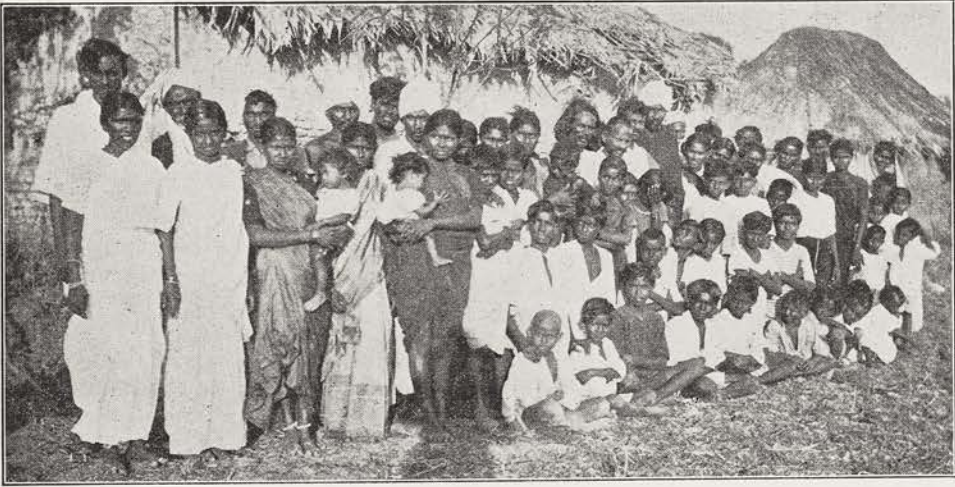
In the first place, the important place that testimony of life holds in Gospel propaganda comes with a tremendous emphasis from these facts. Where the Church has made rapid advance among outcastes in recent years, and where the transformation of life is most self-evident, there the caste movement has been powerfully active. Where the Church has stood still, there has been no movement. A revival of religion in the older Christian community seems to be an all-important prerequisite for the Gospel to reach the higher strata. The first Japanese convert of St. Francis Xavier is said to have formulated this truth four centuries ago. When there is no convert,

the Gospel stands on its own merits; but once a convert is made, the influence of the Gospel is proportionate to the extent to which the convert embodies it in conduct. What is required, humanly speaking, to set in motion the forces of the Spirit in an onward movement among all castes at the present time is intensive spiritual work among our older Christians and Christian workers. Worship worthy of the majesty and greatness of our God, and conduct worthy of a Christian, personal and communal devotion to Christ and His service on the part of those who bear the name of Christ are the mightiest factors that God uses in the extension of His Kingdom. Towards this end missions and churches are called to apply themselves with fresh prayer, effort, and consecration.

Secondly, a new recognition must be given to the well-known truth that the Church is normally Christ's instrument in the conversion of the world. It is the Church to which the commission was given to proclaim in the Name of Jesus repentance and forgiveness, and it is the Church in all ages that has been honored with the Gospel triumphs. Until a Church is gathered, individual missionaries have to proclaim the message; when, however, a Church has come into existence, it is that Church to which the task of proclamation must be entrusted, and it is under the auspices of the Church, under its authority, its direction, its knowledge, and its coöperation that that task should henceforth be carried out. Evangelistic missionaries who are not related to Church organizations, evangelis-



## THE SPIRIT OF MISSIONS



A VILLAGE CONGREGATION IN THE DIOCESE OF DORNAKAL, INDIA

In five weeks, February 12 to March 19, Bishop Azariah confirmed thirteen classes totaling 843 people. "Five years ago," says the Bishop, "One confirmation a year satisfied the requirements of a pastorate; now three or four have to be held"

tic activities responsible to societies in distant lands, and evangelistic institutions independent of Churches are far less effective than the Churches, and as factors in bringing India to Christ the former are sadly ineffectual.

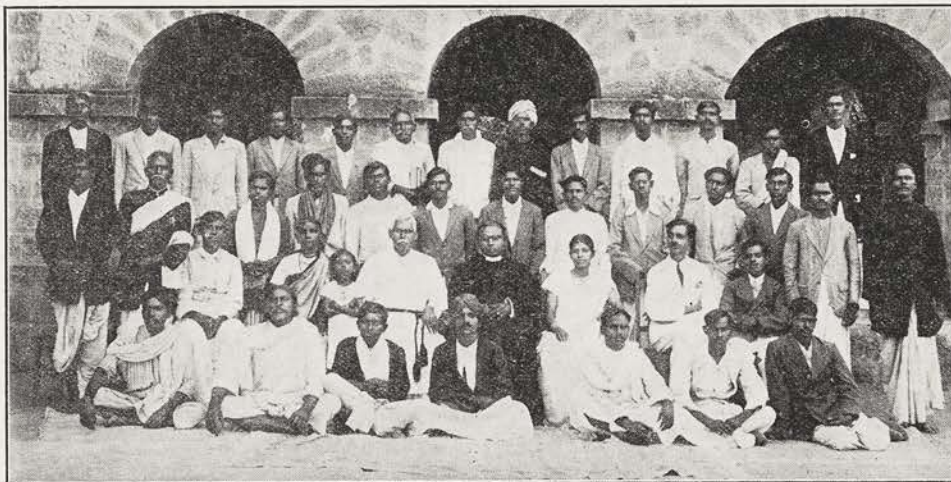
Missions have tried many means of reaching the upper-class Hindus. Itinerating bands composed of caste converts, evangelistic missionaries for caste people, special educational institutions called caste schools, zenana workers solely visiting caste women day in and day out—all are being tried and probably have some value of their own. It is, however, growing on one's conviction that that is not God's method for establishing His Church in India. It is a patent fact that somehow He has not used these activities for this purpose. In the providence of God other necessary purposes are served by institutional and other activities undertaken by the Church through its individual members. The Church, however, even of the outcastes, the pastors and lay workers even of depressed class origin, the testimony of word and life of these who are of no account in the eyes of the world—these are the humble means He deigns to use to accomplish His purpose of establishing and building up His

Church. The Church, whatever its origin may be, is still a mighty factor in the evangelization of the world.

Again, caste spirit in the Church must be frankly, firmly, and from the outset recognized and taught to be contrary to the religion of Christ. To ignore caste, to refrain from teaching about it, to yield to age-long prejudices and habits which enfeeble the Christian life are sure ways of fostering the continuous hold of caste in the Church. It is certain that in the new era into which India is entering she will have no use for a caste-ridden Church. Modern India will not respect a Church that harbors the age-long evils through which Manu's India was cursed, and from which political leaders seek to set the country free. The Christian witness for a universal brotherhood in Christ can make an appeal which India cannot long resist. This, however, does not mean that we should make inroads into the caste citadel and by ecclesiastical legislation demand interdining and intermarriage as prerequisites of baptism. The Kingdom of God does not consist in eating, drinking, and marrying. We must, however, insist that within the sphere of religion, that is, in worship, in the acceptance of the ministry, and in the use



## THE CASTE MOVEMENT IN SOUTH INDIA



SOME TEACHERS AND CATECHISTS IN THE DIOCESE OF DORNAKAL

On July 1, our first missionaries to India, the Rev. and Mrs. George Van Bibber Shriver, sailed for their post. They will undertake work in the Singareni area of Bishop Azariah's diocese

of the sacraments caste difference should neither be recognized nor respected. Much gentleness, great sympathy, and deep humility will be required of the leaders in dealing with particular difficulties; but conviction, firmness, and loyalty to truth will also be equally needed.

In the fourth place, the necessity for pastors and teachers to be men of superior education and training is another conviction forced upon one dealing with this movement. Devotion, of course, there must be, but the class that is at present coming in is a thoughtful class; at least, it contains in all villages a few thinking leaders. They are men of business experience, they can take interest in home politics and international problems; they are readers of the vernacular dailies. Those to whom they should look up as *gurus* ought also to be men of reading, with knowledge of world events, able to lead and guide the people in religion, politics, and science. The average village teacher who has just scraped through an elementary education was quite adequate to meet the needs of the old communities; he is so no longer for the new convert. Missions and Churches must now recruit men of higher education, and equip them with some general knowledge

of non-Christian faiths and present-day events to enable them really to guide the caste villager.

Fifthly, this leads me to another pressing need: that of a new type of vernacular Christian literature. Thanks to the activities of the Christian Literature Society and the Association Press, we have at present in English a good deal of Christian literature of an evidential character. Is it not time now to cry halt to such productions, which only appeal to English-speaking urban Indians, and to devote our time and resources to literature that will meet the needs of vernacular-speaking rural gentlemen? Books are needed to instruct the convert and not merely to convince the outsider, not so much Christian apologetics as Christian experimental theology. And these must be related to Indian thinking. It is most interesting to hear the new converts speak of their new experiences. In their own minds they have harmonized their old theories with their new knowledge, and often they have discovered language that satisfies and appeals to their fellowmen. Christian leaders must study these men and learn from them how to apply Christian truth acceptably to the mental preoccupation of the higher castes. New



## THE SPIRIT OF MISSIONS

literature produced as the result of such contacts is urgently needed.

Yet again, another conviction that has grown upon us in this field is that Christianity must learn to appeal in much larger measure than before to the mystical and sacramental Indian temperament. The groups with which we are at present dealing understand sacraments and their significance. They are moved by devotion and prayer; worship and adoration are instinctively theirs. They must find these in the Christian religion. In the old days educated men read Christian books, joined in Christian prayers, and admired the Christian religion, but objected to baptism, argued against Holy Communion, and hesitated to be identified with the Church of the outcastes. Christian apologists, too, sympathized with these difficulties and (may I say) often persuaded themselves against the sacraments, the Church, and Church affiliation. Who has not heard or read of missionaries stating their conviction that there was no Indian Church, because only outcastes had become Christians and the Church was not good enough for the caste people to become members? This movement in the Telugu country is proving the error of these positions. The Church as the mystical Body of Christ,

the sacraments as mysteries of Divine Grace, worship, meditation, and prayer as means of mystical communion with the Divine—these are truths that are easily intelligible to the caste Hindu and must find a greater place in the teaching and practice of the Church than most Protestant communities now give them. Dr. Vernon Bartlet said at Lausanne that all the Churches were more and more coming to realize the importance of sacraments in the life of the Christian. Whether that is true or not of all the Churches, there is no doubt that India would demand a large place for sacraments in the Christian religion.

Finally, there must be emphasized the importance of the Churches and missions putting extra men and resources into this work. The Churches dealing with this caste movement have not been equipped to meet the demands of this sudden change. Care of these new communities at this initial stage, the discovery and training of new leaders, raising out of them men and women for the Church's service, the production of new vernacular literature—all these demand additional men and money for the task. Here is the opportunity long prayed for during more than a century; it has now come. The challenge tests our faith and obedience.

### Girls' School Begun in Liberian Hinterland

"IT IS JUST two years today," wrote one of the English Sisters of the Holy Name at the Holy Cross Mission in the Liberia hinterland, on April 23, "since the first five of us arrived here at Bolahun." The writer continues:

We have a tiny school for girls, only seven at present, but we hope for more. Any education for women is an entirely new idea to the natives and not a very pleasing one at that; so we shall probably depend on our school boys to bring their sisters or prospective wives, but it is slow work. We are trying the experiment and are teaching boys and girls together, trying to get the idea of one school; at present it falls to my lot to do the teaching, and I have a perfectly delightful set of twenty-four black imps, full of fun and very keen and interested. I have

never done any teaching of that kind before, so it is a bit difficult, especially as I have to have an interpreter.

Last week a party of girls fresh from their twelve months in the Grigri Bush School were brought here to dance and came to give us an exhibition at the convent. Very primitive and barbaric, the dancing very graceful, and all done with excellent order and discipline. The party will spend some weeks going from town to town and so collecting money to defray the expenses of the bush school.

The letters which the Sisters wrote home during their first year in Liberia have been published in a sixty-eight-page pamphlet entitled *Letters from Liberia*, obtainable from the Holy Cross Press, West Park, New York, for fifty cents.



# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



© *Wide World.*

**BISHOP PERRY AND THE AMERICAN AMBASSADOR CALL UPON THE MIKADO**

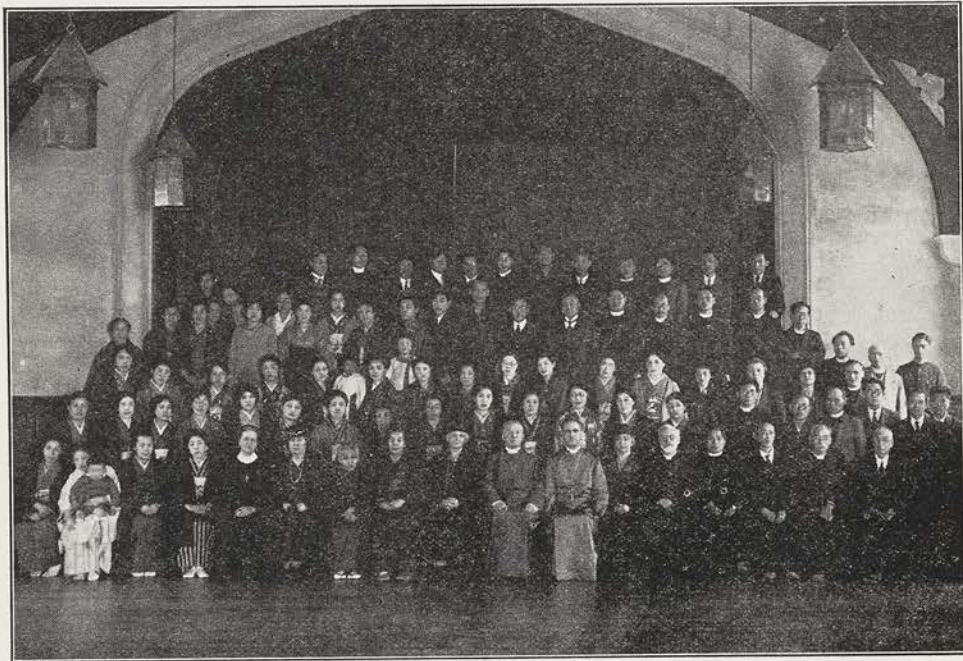
The Presiding Bishop, a grand-nephew of Commodore Matthew C. Perry, who eighty years ago opened Japan to intercourse with the rest of the world, was escorted to the Imperial Palace by the Hon. Joseph C. Grew





**BISHOP PERRY ADDRESSES ST. PAUL'S UNIVERSITY STUDENTS**

Owing to rainfall the outdoor assembly of the entire student body had to be abandoned and the meeting with the Presiding Bishop held in the largest classroom. This cut down the number able to hear him to about 350 (See page 374)



**THE PRESIDING BISHOP ATTENDS THE TOHOKU DIOCESAN SYNOD, SENDAI**

Delegates to the Synod and the annual W.A. convention, heard Bishop Perry at a joint service on May 9. The following day he witnessed a pageant *Christianity Comes to Japan*, presented by the young people of Christ Church, Sendai





**SAN PEDRO MARTIR (MEXICO) CONGREGATION BEFORE THEIR NEW PARISH HOUSE**

This building stands as a symbol of the devotion and loyalty of these Indian villagers to the Church, and through its manifold uses will be a real instrument for the upbuilding of the Kingdom of God



**SECOND CONFIRMATION CLASS WITHIN A YEAR, ST. AGNES' CHURCH, MIAMI, FLORIDA**

On May 7, the Rt. Rev. John D. Wing confirmed these 111 candidates, bringing the total confirmed within the year to 202. The Rev. J. E. Culmer is vicar of this flourishing Negro congregation which numbers well over one thousand communicants



# Chinese Churchmen Honor the Presiding Bishop at Shanghai Reception



中華聖公會

中華聖公會



On Monday, April 10, representatives of all our Shanghai congregations and several of the clergy from other stations gathered in St. Peter's Parish House to greet Bishop Perry. After an address of welcome, the Rev. P. N. Tsu presented the Presiding Bishop with a silver tablet inscribed with a motto in four Chinese characters (meaning "Defender of Faith"), suggested by the first chapter

of the Book of Odes, one of the thirteen classics of the Confucian School. The Women's Missionary Service League presented a silver cup to Mrs. Perry. In the upper panel seated (reading fifth from the right) are the Rev. Francis L. Hawks-Pott, President, St. John's University; the Rt. Rev. Frederick R. Graves, Bishop of Shanghai; and Bishop Perry.

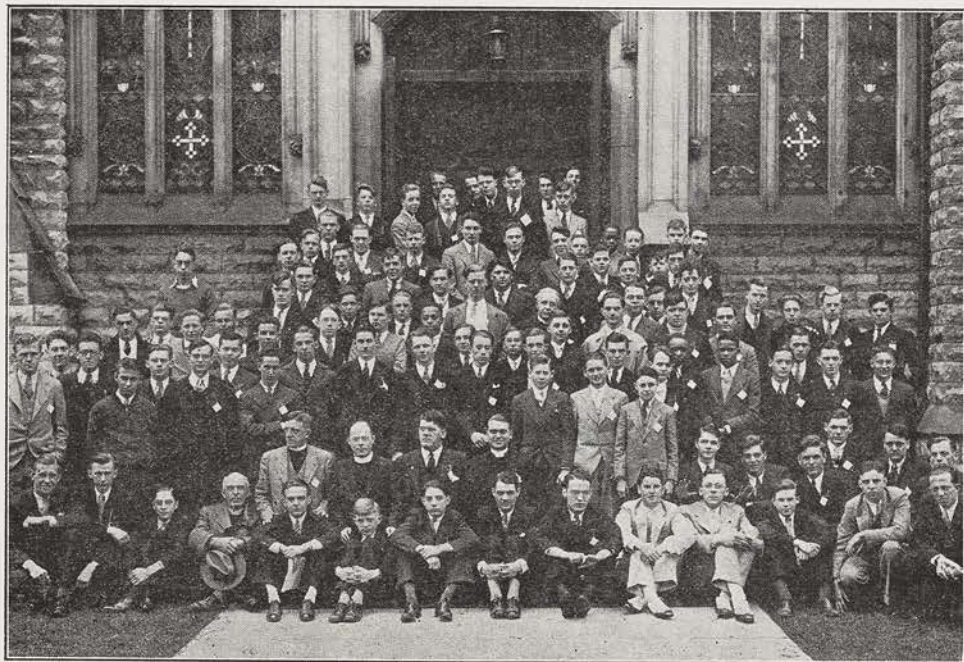




**ADVANCED TO THE PRIESTHOOD**  
 The Bishop of Honolulu recently ordained the Rev. E. W. Henshaw (left), and the Rev. K. D. Perkins (right)



**BONTOC KINDERGARTNERS**  
 Two of the little Igorot folk who have begun their Christian education in All Saints' School, Bontoc, P. I.



**MICHIGAN HOLDS BROTHERHOOD CONVENTION FOR OLDER BOYS**  
 Delegates from forty parishes and missions met May 5-7 at Trinity Church, Bay City, Michigan. *Rediscovery—The Call to Share* was the theme stressed by the leaders who included the Ven L. F. Hagger, the Rev. Robert Lambert, and the Rev. I. C. Johnson

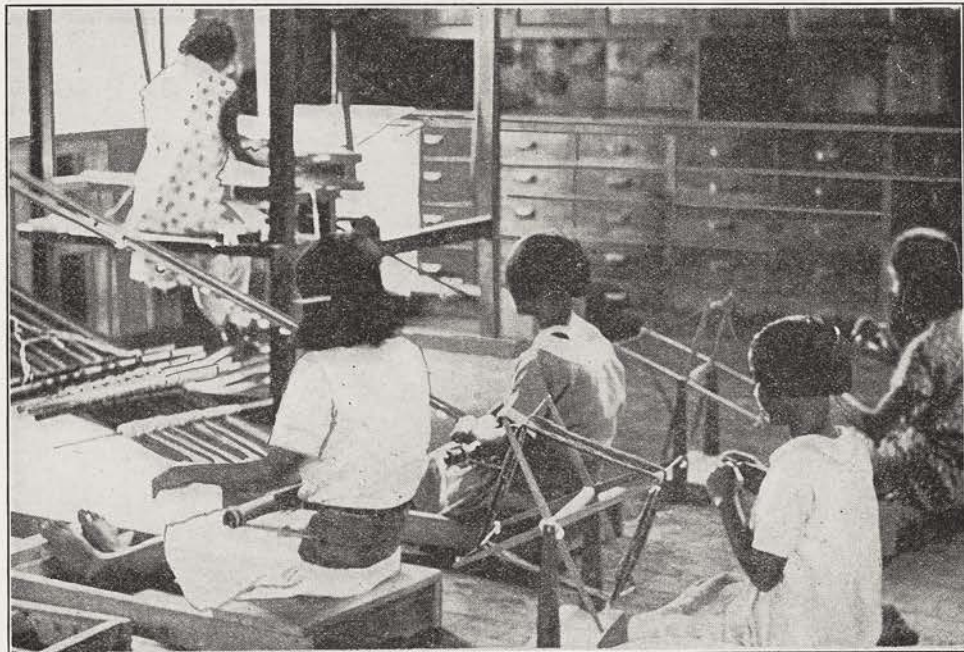




**FREEMONT COUNTY CHAMPIONS**  
 Indian girls of St. Michael's Mission for the  
 Arapahoe, Ethete, Wyoming, win athletic cup  
 for season's efforts



**A MOUNTAINEER IS VACCINATED**  
 Mrs. Edward Hodgkinson at St. George's-in-the  
 Smoke Hole, W. Va., includes typhoid inocula-  
 tion in her first-aid activities



**IN THE WEAVING ROOM AT ALL SAINTS' SCHOOL, BONTOC, P. I.**  
 The industrial work of the girls' school was long hampered through lack of suitable  
 space. Last year a floor was added to the original school (now used by the kinder-  
 garten) providing ample new quarters which are light and airy





Through the coöperation of Mr. Hobart Upjohn, this map (together with its companion reproduced on page 398) was painted for the Church's exhibit in the Hall of Religions at the Chicago exposition by Mr. J. F. Wilson. Each map is in full color and measures five by seven feet



# "What Hath God Wrought!"

Invocation of Bishop of Chicago at opening of  
A Century of Progress sounds religious note for  
Fair. Church exhibit in Hall of Religions

By Mary Alice Jones

Editorial Correspondent, THE SPIRIT OF MISSIONS

**B**EFORE a crowd of approximately 125,000 people the opening ceremonies of Chicago's world fair, *A Century of Progress*, were held May 27 in the Soldier's Stadium, Chicago. The Church and organized religion in general were in the forefront with the Bishop of Chicago delivering the Invocation (see *The Living Church*, June 10, p. 175 for full text). The Church's exhibit in the Hall of Religions was formally opened on June 23 by the Presiding Bishop.

**I**F THERE ARE yet those who harbor a lingering fear that science is the enemy of religion and that the acceptance of the discoveries of man regarding the physical nature of the universe will destroy faith in the power of God, the opening ceremonies of A Century of Progress Exposition should have gone a long way to dispel that fear.

"Thou shalt love thy neighbor as thyself." One found it easy in the midst of the thrilling pageant of the nations which formed so colorful a part of the opening parade. Marching together, singing together, sharing in a common enterprise, they felt a sense of comradeship, of mutual interest and respect, which a later examination on the grounds of their respective national exhibits strengthened.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." This great exposition is emphasizing the last two phases of this aspect of man's worship: the privilege of glorifying God through discovering the wonders of His creation. Hear the words of the opening prayer, delivered by the Rt.

Rev. George Craig Stewart in the presence of a great throng of men who stood silent and reverent:

To thee we give hearty thanks for all those prophets and pioneers of the past, who, scornful of loneliness and the contempt of men, have been the choice vessels of thy grace and the lights of the world in their several generations and into whose rich heritage we their sons and daughters have entered.

Then the unison repetition of the Lord's Prayer, during which at the words *For thine is the kingdom, and the power, and the glory* a whisper of music growing stronger to a triumphant crescendo came from the chimes in the exposition's towers.

The climax of the day's program came in the evening. In the plaza of the Hall of Science a multitude had gathered. Edwin B. Frost, director emeritus of Yerkes Observatory, told the waiting throng something about the daring plan for lighting the exposition with the rays from the star Arcturus:

The light rays reaching our telescopes tonight and actuating our photo-electric cells left Arcturus at the time when the civilized world was gathered at this central city of our continent at the great Columbian exposition in 1893. . . . Impelled by an insatiable curiosity to understand the mysterious workings of nature, scientists have steadily continued their research during the two score years that the light has been coming toward us. And inventors have been ever ready to make use of the discoveries of pure science. . . . Hence science and invention have prepared the proper apparatus to receive tonight the light from Arcturus and convert it into an electric current . . . which starts the illumination of this exposition.

Then in growing quiet until there was almost silence in the great gathering, the miracle was awaited. The four observa-





This map together with its companion (reproduced on page 396) forms an impressive spot in the Church's exhibit in the Hall of Religions at A Century of Progress Exposition now in progress in Chicago. Other features of our part in the fair are described on page 399



## CHURCH HAS EXHIBIT IN HALL OF RELIGIONS

tories coöperating in the ceremony were called; the signal which called light from the vast spaces beyond the earth and brought it to touch with glory this planet was completed. Instantly the dark tower of the Hall of Science became light. The brilliance spread from pavilion to waterway; from temple walls to Government building.

"What hath God wrought!" murmured Bishop Stewart, and the phrase was echoed and reëchoed among the crowd. One of the most thrilling of the victories of science had been achieved; one of the most glorious moments of a lifetime had been lived.

*For thine is the power and the glory, for ever and ever.*

### Church Has Exhibit in Chicago Hall of Religions

THE RELIGIOUS activities of A Century of Progress center largely in the Hall of Religions, which is modernistic in design but distinctly ecclesiastical in its effect. A dignified tower rises above the shore of the central lagoon. In this a pipe organ is installed and from the tower churchly programs are broadcast throughout the exposition at specified times. A broadcasting system installed by the exposition permits the amplification of the music to every corner of the fair grounds so that even the casual attendant will hear them.

The building is four hundred feet long and faces east with a beautiful terrace overlooking the lagoon. It is one of the strategic locations in the entire grounds, affording a view of other buildings which is unsurpassed, unless it be from one of the modernistic towers or the now famous Sky Ride.

The Church's space is perhaps the most strategic in the entire building. Entering from the main driveway on the west, one steps into an octagonal rotunda. Directly ahead to the left, between two supporting pillars, one sees a Church altar, set against a background of stained glass windows. This semicircular bay with the adjoining space is ours. No one coming into the building can miss observing the exhibit.

Various phases of the Church's life during the past one hundred years will be shown: missionary, liturgical, religious, educational, musical. To demonstrate the missionary work, it is expected that Indians will be on hand at certain times to tell of the Church's activity among Indians; likewise, the colored and the moun-

tain work in the South. A series of lectures on symbolism and vestments is planned. Musical programs, including choir and organ concerts, will depict the musical history of the Church. Charts and maps, prepared under the direction of the Rev. G. Warfield Hobbs, give other glimpses of the Church's world-wide endeavors.

A copy of the Standard Book of Common Prayer and the golden alms basin used by the Woman's Auxiliary for the U.T.O. are on display in cases to the front of the space. The whole gives the effect of a small chapel.

Responsibility for the execution of the working program of the Church's part in the fair has been delegated by Bishop Stewart to the Church Club. A diocesan council composed of representatives of all diocesan organizations is coöperating. Col. Robert G. Peck is chairman of this council. The Woman's Auxiliary, represented by Mrs. Charles Spencer Williamson, president, and Mrs. Edwin J. Randall, has assumed the responsibility for providing hostesses who will be on duty at the exhibit throughout the fair. Coöperating in this phase of the work is the Girls' Friendly Society and the Brotherhood of St. Andrew. The diocesan Altar Guild is charged with the duty of maintaining the altar.

Architectural features of the Church exhibit are in charge of William Jones Smith and Carl Heimbrodt, two Chicago architects who are Churchmen.

All visitors to the exhibit are asked to register. A registry also is maintained by the Church Club at diocesan headquarters, 65 E. Huron Street, Chicago.



# Satisfactions that Come to a Missionary

St. Andrew's Hospital, Wusih, begun a quarter century ago, is tangible result of adventures of two persistent folk, eager to do God's work

By *Claude M. Lee, M.D.*

*St. Andrew's Hospital, Wusih, China*

**S**INCE March 16, 1908, St. Andrew's Hospital, Wusih, China, has treated over 500,000 patients in its dispensary and over 30,000 in-patients in its wards. Behind these bare figures are years of colorful ventures by Dr. Lee and his associates in the name of our Lord. The essence of these experiences and their motivating conviction is told in this article: fuller details are given by Dr. Lee in two recent pamphlets "Leaves from a Doctor's Notebook" (20 cents), and "St. Andrew's Hospital, Wusih, 1908-1933" (10 cents), which may be ordered from the Book Store, 281 Fourth Avenue, New York.

The hospital celebrated the anniversary of its founding on April 18.

**T**O BE A MEDICAL missionary one must like adventure in colorful surroundings, with strange cases to unravel and strange customs to learn. He must be a bit of a crank for his going to a far country will bring jovial criticism from some of his friends; solemn counsel as to the uselessness of it all from others; and cheerful assurances of an early demise for himself and his wife (if he has one).

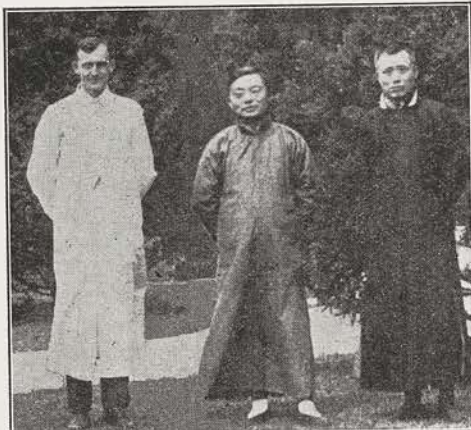
It was to such a tune that in January, 1906, Mrs. Lee and I set out for China. We were cranks, or if you prefer, persistent people, for we went

on our way and have stayed twenty-seven years.

How did we make the grade? How did we get as far as we have in establishing a modern hospital in the city of Wusih? That is the story of St. Andrew's Hospital. And the success it has achieved has been due to true and loyal friends at home, to the natural generosity of the Chinese people in admitting strangers to the intimacy which must obtain in medical work, to the considerate collaboration of many colleagues in China, both Chinese and American, and above all to the blessing of God's most Holy Spirit.

The story of St. Andrew's is a fascinating one. It has been adventure from the start. One afternoon during the first year (when 27,500 visits were paid to the clinic) I was sitting peacefully seeing patients and slowly learning what they meant when they described their symp-

toms, there arose at the gate such a turmoil that I literally sprang from my seat to see what was the matter. Rushing into the crowd with all my force I was horrified to see our ancient gatekeeper, a man well over sixty years of age, grasping a husky youngster by the queue and in turn having his small and straggling plait of hair pulled vigor-



DR. CLAUDE M. LEE AND THE TWO CHINESE COLLEAGUES WITH WHOM, IN 1908, HE STARTED ST. ANDREW'S HOSPITAL



## SATISFACTIONS THAT COME TO A MISSIONARY

ously by his opponent. The old man's hair had been pulled so hard his nose had begun to bleed, yet he held on manfully, shouting the while. With a swift rush, I took charge of the situation and the man. He was hauled inside and was found to be the ne'er-do-well son of a barber nearby, who had forced his way into the women's waiting room to flirt with the patients.

Upon finding out what the trouble was I sent for the boy's father and told him we would have to turn his son over to the police, a serious thing in those days for a foreigner's charge meant at least a good beating. In response to the old man's plea I told him that we would not press the charge if he would promise that there would be no further trouble of this kind, to which he joyfully assented. Out they went, but the gateman was not so easily placated. My next view of the offender was seeing him on his knees bumping his head thrice in token of apology to the hospital and its representative, the gateman, ere he left.

After five years' work which brought an increasing knowledge of the language and the acquisition of a residence and a building to house twenty in-patients, things began to take shape.

One day a woman was brought in whose scalp had been torn off by the point of a hanging anchor as her small boat was passing a big one, with its anchor hanging at the bow. Chinese anchors have sharp flukes and the scalp was completely severed from the skull. All this happened before we had even one bed for in-patients and Deaconess Henderson, who was on our staff as nurse for two years, took a picture of the boat on which the woman lived and upon which she stayed after the scalp was sewn into place again. It was called *A Floating Hospital* (*THE SPIRIT OF MISSIONS*, December, 1909, page 1045).

This picture brought generous response from interested people at home and in 1912 our present main hospital was built.

During these years the out-patient work had averaged over 20,000 visits a year while our few beds were always crowded. Accordingly we built an eighty-

bed hospital, then very modern in style and organization, as we took both men and women into the same building. Twenty years ago this was a great innovation in China but is now the common practice and done almost everywhere.

Later an artesian well was dug. Next came the operating pavilion, the chapel, another doctor and his residence, the Kellogg Nurses' Home and Hoxie House for foreign nurses, new kitchen and laundry, a motor-boat for out-calls, and finally, in 1932, a new private wing of twenty rooms with a suite of classrooms and educational director's office on the third floor.

This may not all sound adventurous or colorful, but it has been.

There was the anti-Manchu revolution in 1911, when the Rev. G. F. Mosher (now Bishop of the Philippine Islands) and I patrolled the streets every night for a week seeking information as to when and how peacefully Wusih would go over to the Republic.

There have been three cholera epidemics which have taxed our skill and strength to the utmost. In such times the staff knows but little of rest. And in them all but one person on the staff has had the disease, and she, a servant, lived in her own home and came daily to work. She recovered.

Meningitis, a disease unknown to the inhabitants of Wusih before the Hong-kong epidemic, long before the World War, visited us and did so again and again.

The treatment of cholera and meningitis is spectacular in the extreme. In the former it is a common experience to have a patient brought in unconscious, completely dehydrated, with cold breath (really cold when it faintly blows on one's hot hand) and the blue, shrunken corpse-like look which makes the cholera picture, sit up half an hour later and ask for a cigarette. But your patient is not cured by any means and must have his blood pressure and fluid output carefully watched or off he goes again.

In meningitis a child is brought in bent backward and with legs drawn up, in acute pain, or breathing stertorously and



## THE SPIRIT OF MISSIONS

unconscious. The pus-like spinal fluid is drawn off and serum injected and the next day even the child may seem well; though such spectacular results are rare, more cases recover with the early use of serum than die.

This is medical color and there is, in my opinion, no place in the world where one gets more color in his life, more excitement, and more genuine satisfaction than on the mission field.

The "hazard of new fortune" is here too. To see an old, old country change from its age-long despotic government to the most modern governmental type in the world (a change not yet finished and lagging pitifully most of the time) is thrilling. To see old, old beliefs in medical theory and practice change to modern ones is thrilling, too! Yet that, too, is not finished and progress though very real is slow. When twenty-five years ago a man was the only Western-trained physician in a city of 200,000 people, he

knows things have changed when he sees more than twenty Chinese colleagues of the same school in the city. Ancient religions are giving way before the onward march of the Church of Christ. Whether they merge into it or disappear, the Cross must prevail. I know this most surely.

Personal hazards there have been and will be. We have been shut in these city walls for two weeks, with the sound of gun-fire day and night around us. Our compounds have been filled with refugees fleeing from the violence of soldiers. Anxiety there was, too, for helpless loved ones; yet we have come safely through it all through God's mercy.

And so I say, to be a missionary one must like adventure in colorful surroundings. One must be a crank (especially in these days of reappraising values) to be a missionary. If you want to have the happiest and most exciting life a man can have, be a crank, be a missionary! It is God's work!

### Cornerstone Laid for Church in Gamboa

*By the Rev. John T. Mulcare*

*Priest-in-charge, St. Simon's Mission, Gamboa, P. C. Z.*

**N**EAR WHERE THE Chagres silently flows into the Panama Canal, a neat little church is being erected at the colored settlement of Gamboa, Canal Zone. Nine years ago I began work among our people at this settlement. In course of time we obtained permission to use the small Government community hall, where we carried on until the end of September, 1931, when the hall was needed for other purposes. Since then the Secretary of the Bureau of Playgrounds and Clubhouses of the Panama Canal, has allowed us to use an adjacent clubhouse.

Soon after the Rt. Rev. Harry Roberts Carson assumed charge of the District, he applied to the Governor of the Panama Canal for a church building site near the Government quarters occupied by our people. The desired lot was readily given, and the last week in February the work of constructing the first church in Gam-

boa was started, to the joy of our faithful and loyal people.

On Sunday, April 9, the combined choirs of St. Peter's, LaBoca, and St. Simon's, Gamboa, headed by a small band, marched from the clubhouse to the church site, where about three hundred people from various points in the Canal Zone and the City of Panama, had assembled to witness the cornerstone laying.

The service was conducted by the priest-in-charge, while the Very Rev. Samuel Ashton Wragg, Dean of St. Luke's Cathedral, Ancon, preached and laid the chief and second stones. Another stone was laid by an official of the Panama Canal West Indian Silver Employees' Association, an influential community organization. We hope that before the end of the year this much needed building will be ready for consecration, and our long cherished wish fully realized.





## Jottings from Near and Far



A NEWSPAPER EDITOR writes:

I had intended to drop my subscription for THE SPIRIT OF MISSIONS, since the needs of our parish as well as a small chapel I help out, are so great now. But after second consideration, I thought I might shut down my smoking for a month or so and make up the dollar. As an Episcopalian, and a news-writer, I enjoy the magazine, and I regret that more in our Church do not know more about what is going on out on the frontiers.

A considerable number of parish and diocesan papers recently have carried commendations of THE SPIRIT OF MISSIONS. The list is too long to permit individual mention, but that fine coöperation is appreciated by the Editors.

THE RECTORY and *bodega* (warehouse) of our Mission of St. Francis of Assisi, Upi, Cotabato, were completely destroyed by fire on April 7. A spark from the chimney fell on the *cogon* grass roof of the rectory. A high wind fanned this spark into a blaze which spread rapidly, while the thickness of the *cogon* roof made it impossible to reach the fire with extinguishers from the outside.

The Rev. and Mrs. Leo G. McAfee lost all their household effects and clothing including a large supply of groceries which Mrs. McAfee had laid in in anticipation of the rainy season. A large quantity of rice that was being stored for the use of fifteen Tirurai families was also lost. This rice had been donated by our native congregations in the Islands after the destruction by locusts of the local rice harvest at Upi, and was being given out daily to the families in exchange for labor—the Tirurai men having refused to accept it on any other basis.

"The Mission," writes Bishop Mosher, "jumped into the breach and sent some clothing and food, and a little furniture, on the first boat out of Manila. Of course we cannot hope to replace all that the McAfee's have lost, the accumulation of ten years of married life being quite be-

yond our resources."

Mr. McAfee's later reports stated that mission funds, books of accounts, and registry had been saved.—  
EDITH B. STEWART.

THE REV. FRANCISCO ARAGON is a recent addition to the Church's Mexican clergy. Coming to the United States three years ago, he has graduated with honors from the Philadelphia Divinity School, receiving the degree of Bachelor of Divinity. On Trinity Sunday, June 11, he was ordained deacon by the Rt. Rev. Frank W. Creighton in the Cathedral of the Incarnation, Garden City, Long Island. The Very Rev. A. B. Kinsolving, II, presented Mr. Aragon in Spanish and Bishop Creighton used Spanish for the ordination sentence. Mr. Aragon left for Mexico on June 14.

Among the five candidates ordained at the same service by the Rt. Rev. Ernest M. Stires, was Raymond Eugene Fuessle who, later in the summer, expects to go to Brazil. The Rev. Martin Samuel Firth who also expects to join the Brazil mission staff was ordained on June 2 by the Bishop of Western Massachusetts.

A RECENT VISITOR in the office of the Commission on Ecclesiastical Relations, at Church Missions House, New York, was the Rev. Kegham Kassimian, just arrived from Jerusalem where he received his theological training at the Armenian Seminary and Monastery (where the Rev. C. T. Bridgeman teaches). A young and most engaging priest, he is on his way to Fresno, California, to take charge of the congregation of the Armenian Apostolic Church there. Thus America is receiving direct benefit from the work in Jerusalem which is supported by part of the Good Friday Offering. This offering in 1933 (for which reports are not yet complete) amounted early in June to \$11,778.78.



# SANCTUARY

## The Oxford Movement Centenary

### A THANKSGIVING

*In will and deed, by heart and tongue,  
With all our powers, thy praise be sung.*

—NEWMAN.

*And help us, this and every day, to live more nearly as we pray.*

—KEBLE.

WE DO RENDER unto thee, O Lord, most high praise and hearty thanks for thy grace and virtue declared in all thy saints; for the life and work of those who from time to time have given new vitality to ancient truth.

Hear, O Lord God of our fathers, and help us, that we may praise thee for the heritage of our race in the communion of saints;

That we may keep continually in mind thy noble works in the generations of old;

That by thy grace we may renew in this our day their faith and love, their lowliness and might.

—CAMBRIDGE OFFICES AND ORISONS (ADAPTED).

*He to the lowly soul doth still himself impart;  
And for his dwelling and his throne chooseth the pure in heart.*

—KEBLE.

GRANT, O LORD, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord.

LORD, WE BESEECH thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord.

GRANT, WE BESEECH thee, merciful God, that thy Church, being gathered together in unity by thy Holy Spirit, may manifest thy power among all peoples, to the glory of thy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, world without end. Amen.

*Praise to the Holiest in the height,  
And in the depth be praise;  
In all his words most wonderful,  
Most sure in all his ways.*

—NEWMAN.



# The National Council

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

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

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

LEWIS B. FRANKLIN, D.C.L.

*First Vice-President*

*Second Vice-President and Treasurer*

Foreign Missions, Domestic Missions,

Finance

Religious Education

Publicity

Christian Social Service

Field

THE REV. FRANKLIN J. CLARK, *Secretary*

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AS THE SPIRIT OF MISSIONS goes to press the Presiding Bishop, safely returned from the Orient, was on his way homeward via Chicago, where on June 23, he dedicated the Church's exhibit in the Hall of Religions at A Century of Progress. From Chicago Bishop Perry hastened to New York to utter the first formal word following his missionary journey, from the pulpit of the Cathedral of St. John the Divine by invitation of the Dean and the Bishop of New York. Busy days are ahead during which studies and impressions must crystalize into the report which will be presented to the National Council, and beyond doubt be awaited with keenest interest by the whole Church.

A telegram from the Presiding Bishop upon arrival in the homeland to his official family at Church Missions House said, among other things: "Arrived comfortable after completely successful trip. Love to all." . . .

A SPECIAL SERVICE of thanksgiving for the achievement of the Church's Mission in Japan in the dedication of two units of St. Luke's International Medical Center, Tokyo, was held simultaneously with the dedication in the chapel of the Church Missions House. Bishop BurlerSON conducted the service and spoke feelingly of the triumph of international fellowship which Christian zeal in America has made possible, in the development of this great institution.

## Congratulations

THIS MONTH TWO bishops are observing the anniversaries of their consecrations. July 2 marks the thirty-first anniversary of the Rt. Rev. Henry Bond Restarick, first American Bishop of Honolulu, who has been retired since 1920. On St. James' Day (July 25), the Rt. Rev. Thomas Frank Gailor, Bishop of Tennessee, who was the first president of the National Council (1920-25), completes forty years in the episcopate.

In August there is only one episcopal anniversary, that of the Rt. Rev. Edwin W. Saphore, who was consecrated Suffragan Bishop of Arkansas, St. Bartholomew's Day (August 24), 1917.

To these bishops, THE SPIRIT OF MISSIONS, on behalf of its many readers, offers hearty felicitations.

ELSEWHERE IN THIS issue (pages 396-9) reference is made to the Church's exhibit at the Chicago exposition—A Century of Progress. Rigorous economy demanded a very simple presentation of the Church's message. Generous greeting by Chicago's Church people will atone for enforced limitation in physical adornment.

The Chicago fair will be open until November 1.



# Domestic Missions

THE RT. REV. HUGH L. BURLESON, D.D., *Vice-President*

AN UNUSUAL opportunity for rendering service to the young men of America is presented by the establishment of the Reforestation Camps throughout the country. According to the plans of President Roosevelt, there will be thirteen hundred camps keeping some 275,000 men at work. The administration of the camps is under the United States Army and its Chief of Chaplains will have the responsibility of providing for the religious needs of the men.

It is recognized, however, that the project has been so quickly organized and must be so rapidly put forward that systematic provision for the social and religious welfare of the camps is a difficult matter. Yet we are sure that the bishops, the local clergy, and the congregations in those dioceses where camps are situated will be keenly interested in the welfare of these men and desirous of giving every possible help. Doubtless some services can be arranged and certainly groups and individuals in the localities will have opportunity of manifesting Christian fellowship with these young men who are living in new surroundings under altogether strange conditions.

About two hundred camps are to be for young men of the Indian race. They will be at a special disadvantage in their new environment, and perhaps subject to more exploitation than are the white boys. If you hear of such groups, either white or Indian, in your neighborhood, or if you know of young men from your neighborhood going to these camps, do what you can to bring them into contact with Christian influences. The bishop of the diocese where the camp is located, or some clergyman in the vicinity should be informed.

This is a remarkable experiment. For the sake of the young men themselves and the welfare of the country in general it should receive every possible aid from the Christian forces of our country.

If any reader knows of service books or manuals such as were used in the Army and Navy during the World War which might be made available for use in these Reforestation Camps, this Department will be glad to receive such information.

WITH THE DEATH ON May 18 of the Rev. Aaron Baker Clark, in San Diego, California, another of those pioneers who coöperated with William Hobart Hare in his work among the Dakota Indians, was called to his rest.

Mr. Clark was a missionary in the Diocese of Albany when, in 1889, Bishop Hare persuaded him to join his forces in South Dakota. There he became, and remained for twenty-eight years, chief presbyter on the Rosebud Reservation. The remarkable development achieved there was largely due to Mr. Clark's industry, pioneering ability, and intimate knowledge of the Indian life and language. He was a builder of chapels—but even more a builder of character.

When in 1917 he retired from this position (to be succeeded by his eldest son) he did not cease his activities. At Hot Springs and Sisseton, South Dakota, and later as a volunteer missionary in the Hawaiian Islands, he continued the active exercise of his ministry until 1931, when he retired to live in Southern California.

A teacher in the days before he entered the ministry, Mr. Clark was always keenly interested in education. He made himself an authority in the Dakota language, and was a translator of different editions of the Prayer Book, Hymnal, and other lesser publications. Mr. Clark's excellent equipment, his sterling character, and sound judgment, made him a most effective missionary.

Besides his widow, he leaves three sons, of whom two—the Rev. John B. Clark and the Rev. David W. Clark—are carrying on their father's traditions as missionaries among the Dakotas.



# Foreign Missions

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

## Across the Secretary's Desk

**D**R. ANSON PHELPS STOKES, Canon of the Cathedral of St. Peter and St. Paul, Washington, D. C., has recently completed a journey of ten thousand miles in Africa.

We have been privileged to meet [he says] all types and kinds of interesting people, including all the governors of the various colonies, missionary leaders, business men, and representative natives. The higher British officials and the leading missionaries have made a very marked impress on us for the efficiency of their work and their high idealism. I am returning impressed more than ever with the vitally important work of Christian missions. Uganda has been extraordinarily interesting from the standpoint of Christian missions. Here the Church of England is now doing a model work. From the Cathedral Hill in Kampala, as a center, a great missionary enterprise has been conducted including schools, churches, hospitals, and a virtually self-supporting and self-governing Anglican Church, under inspiring leadership and with nearly one hundred native clergy. It has been my privilege to preach scores of times, including seven Anglican cathedrals from Cape Town to Kampala. The latter is one of the most inspiring places of worship in connection with the world-wide missionary movement.

**H**OW IS THIS for a day's work? It is a time-table of one of our American teachers at St. John's School, Cape Mount:

7-10 a.m. In academic school supervising or helping (or whatever you wish to call it).

10-11 a.m. Teaching a Vai teacher-training class.

11-1 p.m. Help teachers plan work, talk over work observed that day; teach them how to use books and materials.

1-2:30 p.m. Luncheon; my own preparation for classes, correcting papers, studying Vai.

2:30-4 p.m. Teacher-training class in English.

4-5 p.m. If no teachers want special help, work on Vai, usually with the help of a native.

7-8 p.m. Reading class for older boys.

Over the week-end, evenings, or any time that I am not teaching I plan my own work for the demonstration and teacher-training classes, correct the fourteen plan books, study Vai, and help any teacher who comes for special help. It is surprising how many times they come.

**B**ISHOP BINSTED, commenting upon the heavy reductions made in the Tohoku schedule of appropriations for 1933, expresses his regret for the ten per cent reductions in the salaries of Japanese workers for, as he says:

It is perfectly true that the yen cost of living for the Japanese has greatly increased during the past few months. I do not see how they are able to live on the salaries they now receive. As a matter of fact, there has been very much more sickness than ever before. Whether or not this is due to undernourishment because of lack of sufficient funds, I cannot say definitely, but I suspect it is. They have all been most courageous and have made no complaints, but, as I go around the district, I can see that they are hard put to it to make ends meet.

Incidentally, in order to save money Bishop Binsted proposes to travel third-class instead of second-class on Japanese trains. That means a saving, he estimates, of \$100 a year. No American Churchman would be willing to have any of his representatives in Japan travel third-class if he could once experience third-class accommodations himself.

**F**OLLOWING THE EXAMPLE of London, New York, and some other great cities, Tokyo has become Greater Tokyo by including within the city limits, some of the surrounding communities. It thus becomes, from the point of population, the second city of the world, with about five and a half million people and an area of some 270 square miles or about nine-tenths as large as Greater New York.



## THE SPIRIT OF MISSIONS

A CANDIDATE FOR admission to the Nurses' Training School at St. Elizabeth's Hospital, Shanghai, proudly produced the following medical certificate, signed by the physician of a country town, as evidence of her physical fitness for training:

HEIGHT: London meter 155  
WEIGHT: 101 lbs.  
EYES: Beautiful  
HEARING: To be quick of hearing  
THROAT: Clear  
TEETH: Teetotal  
HEART: Heartiness  
LUNGS: Good lungs  
SKIN: Thick skin  
DEFORMITIES: Have no bodily deformity

Who could say "no" to a candidate with all these qualifications? True, one of the hospital authorities remarked sententiously: "Heartiness and a thick skin ought to be a valuable equipment for the struggle of life."

THINGS ARE CERTAINLY changing in Central China. One of my friends in the Province of Kiangsi where bandit and Communist operations have been rife during many years, tells me that the road building program of the Province is beginning to show results. Some seven hundred miles of roads have been completed, with hourly bus service. Five years ago, there was not a mile of roadway in the Province over which it would be possible to operate a four-wheel vehicle, with one exception. That was approximately ten miles of road between the post of Kiukiang and the foot of Kuling Mountain. It was called a road but I can say from having ridden over it, that it would not be recognized as such in self-respecting, present-day American communities.

Roads anywhere in China have a very direct bearing upon the question of rural Church extension, and eighty-five per cent of China's population is still rural! Roads mean opening access to many millions of people who would otherwise remain largely segregated from the main currents of community and religious life.

In Kiangsi, good roads have a direct

relation to the efforts of the Government to control bandit and Communist activities. My friend in Kiangsi writes:

It has been demonstrated already that where the Government can move its troops freely by motor truck it can suppress the bandits in that area. When we went home in 1930 only about one-fourth of this Province was under Government control. At the present time, sixty-four out of the eighty-one districts of the Province are being administered by the Government. The Red armies in the other sections are now surrounded by Government forces and it is expected that when General Chiang Kai-Shek comes here in the near future a strenuous effort will be made to break up these armies entirely. This does not mean that there are not cases of robbery here and there but the large organized opposition in those areas has been broken up.

### *With Our Missionaries*

#### ALASKA

The Rev. and Mrs. H. H. Chapman and their two children, returning to Alaska after furlough in this country, sailed June 30 from Seattle.

#### CHINA—SHANGHAI

Mrs. Cameron McRae and her three children returning to China after furlough in this country, sailed June 30 on the *Santa Ana* from New York for San Francisco, whence on July 28, they will sail on the *President McKinley* for Shanghai.

#### HONOLULU

Edward Littell (son of the Bishop of Honolulu) sailed June 28 from San Francisco, on the *Monterey* to take up work at Iolani School.

#### LIBERIA

The Rt. Rev. Robert E. Campbell sailed June 7 from New York on the *Washington*, en route to Liberia, via England.

The Rev. and Mrs. R. T. Dickerson sailed June 9 from New York on the *Bremen* to England, whence on June 18 they sailed on the *Wadai* for Cape Mount, Liberia. Mr. Dickerson has been on furlough in the United States.

H. van Nes Allen, going to do volunteer service in Liberia also sailed on the *Bremen* and the *Wadai*.

Pearl Keller, returning after furlough, Ethel Louisa Byerly and Alfred W. Joseph, volunteer workers, sailed June 8 from New York on the *Deutschland* for England, whence on June 18 they sailed for Liberia on the *Wadai*.

#### THE PHILIPPINE ISLANDS

The Rev. and Mrs. Hobart E. Studley arrived in New York on furlough, June 1.

The Rev. and Mrs. Robert F. Wilner and family returning to Baguio after furlough, sailed June 29 from New York for the Philippines on the *Tai Yang*.



# Religious Education

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

## New Courses for the Church School

IT IS A GROWING practice, on the part of many rectors, before the close of the Church school year to select curriculum materials for the following year, and place these in the hands of teachers. This year the minister, or Church school superintendent, who studies the notices of available courses will see that one new course is to be published under the auspices of the Curriculum Committee of the Department, and two courses are to be released for use in mimeograph form.\*

"How will this material differ from other published lesson courses? What are its characteristics? What results may we expect from those who use it?" These and many other questions arise, to be answered by the committee.

The Curriculum Committee has for its own guidance, and the guidance of others, a tentative statement of purpose, which is stated here, to help answer the questions of those who are asking, "Shall we order this new material for our school?"

### PURPOSE

It is our purpose to help all men to grow toward God in the likeness of Jesus Christ through the power of the Holy Spirit.

We therefore aim to help pupils and teachers grow

- in knowledge of God
- in love of Him
- in commitment to His purposes
- in communing with Him
- by participating in the Church's life
- by practicing Christian relationships in all social living.

To summarize, the Curriculum Committee earnestly hopes that all material

produced under its direction will help boys and girls to find Jesus, and finding Him, to work with Him for the Kingdom of God. It is from this point of view that the committee judges all outlines submitted by authors, all stories, all methods. The objectives of every course are expected to harmonize with and contribute to this process of growth.

This purpose has to do with eternal values and goals, equally applicable in any setting. But the activities, materials, procedures must be appropriate to the pupils for whom they are planned, if they are to be effective for Christian education. Age makes a difference, as do social and economic backgrounds. There are problems that face boys and girls that are a part of our American civilization. What opportunities to participate in the work of the Church in the world can we provide for the children of the Church in terms that have meaning for them at their level of social experience and religious development? Only by making this provision, in accord with the accepted laws of learning, dare we hope "that they may daily increase in God's Holy Spirit more and more and do all such good works as have been prepared for them to walk in."

Three essential factors enter into the determination or direction of Christian education, as the religious educational process is conceived by the committee:

1. Experience in living and working together on the part of pupils, and teacher — *A new commandment I give unto you, That ye love one another.*
2. Coöperative search for truth through all the experiences of life, and practice in directing experience in accord with that truth.—*I am the way, the truth, and the life.*
3. Active participation in "God's unfinished business." *I have given you an example, that ye should do as I have done to you.*

These are to be the keynotes of the new material, and to all authors is sent the

\**Adventures in Church Worship (Junior)* by The Rev. Maurice Clarke. Teacher's Book \$1.15; Pupil's Book, Cloth, 70c; Paper, 50c.

*An Activity Program for the First Grade* by Katherine Smith Adams. (Ready in mimeographed form in September).

*Following Jesus in Everyday Living (Junior)* by Mildred Fish Jaynes. (Ready in mimeographed form in September).

These courses may be ordered from the Morehouse Publishing Co., 1801-17 W. Fond du Lac Ave., Milwaukee, Wis.



**Read a Book**

**The Finality of Jesus Christ** by Robert E. Speer. (New York, Revell, 1933), \$3.00.

In a period when missionary motives and practices are under earnest study, this book from a prominent missionary statesman-administrator who has spent forty years in this field of Christian activity will prove a welcome contribution. "It is not enough," says the author "to say that the central thing in Christianity is Christ. Christ is not only the center. He is also the beginning and the end. He is all in all." This thesis, declaring unflinchingly for the absolute paramountcy of the Saviour of mankind, will strike a responsive chord in many hearts at this moment of doubt and criticism in many quarters.—G. W. H.

**RELIGIOUS BEST SELLERS**

*As Reported by Morehouse Publishing Co.*

*The Episcopal Church* by George Atwater. \$1.

*Outline of Christian Symbolism* by Frank E. Wilson. 18c.

*A Child's Story of Jesus* by Marian Ryan. \$1.

*Daily Bible Studies* by Floyd W. Tomkins. \$1.50.

*Everyman's Story of the Oxford Movement* by T. Dilworth-Harrison. 95c, paper.

following statement, to be the guide by which they select content and method:

**EDUCATIONAL MATERIALS AND PROCESSES**

In judging of testing materials, activities, experiences, procedures, our criterion is the character and purpose of God.

We, therefore, aim to stimulate the production of materials and the adoption of procedures that will be distinguished by the following characteristics:

1. The pupils participate, leaders and pupils cooperating at every step. The experiences into which we take the learner will involve purposeful and democratic activity.

2. Actual life-experiences are interpreted, widened, enriched, so that the pupil learns to think of his religion in terms of the reconstruction of the world toward Christ's goal of the abundant life for all men. Living purposefully, under conscious guidance, the pupil will develop skill in determining what is Christ-like conduct, and faithfulness in practicing the same.

3. Leaders and pupils progressively undertake the work of the Church in the world and thus contribute consciously to the building up of a more and more Christian social order. Engaged in furthering "God's unfinished business"

pupils and leaders have a sense of mission, and work with a zest that comes from living in a real situation where the outcome hangs in the balance, and the issue for the individual as for the world, depends upon their own effort.

With this as its platform the Curriculum Committee has been vigorously prosecuting its task of producing materials for Church schools. Two courses, one for the first and the one for the sixth grade, have been tried out in some thirty centers during the current school year, under the supervision of Mildred Hewitt. Next year it is expected that six courses and several senior-high units will be tried out, to be available for general use in mimeographed form in the fall of 1934.—FRANCES ROSE EDWARDS.

**Missionary Education**

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

THE CHURCH OF the Holy Communion, South Orange, New Jersey, studied the American Indians during Lent. For members of the Woman's Auxiliary who were unable, because of illness or other circumstances, to share in the study group, the parochial director of religious education sent out a series of weekly letters summarizing the discussion and citing the essential points. It was admirably done. I believe it would be a valuable addition to the program of missionary education in any parish.

Another method which proved very successful was tried at St. Paul's Cathedral, Detroit, Michigan. For years a mission study class had been held during Lent but the attendance had been very small. A regular feature of the parish was an all-day meeting on Wednesdays for Red Cross work, box work, and classes in psychology and religion. The program chairman for the cathedral women arranged to use the luncheon hour for mission study presenting two talks on Indian Americans and one on China, closing the series with Indian songs. After the talks there was time for questions. One hundred twenty-five women were present each time, of whom at least one hundred were at all four programs.



# Christian Social Service

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

THE MINNESOTA diocesan Department of Christian Social Service has long accepted as one of its major responsibilities the provision of pastoral ministrations to patients at the medical center clustering about the Mayo Clinic, Rochester, Minnesota (see *THE SPIRIT OF MISSIONS*, August 1931, page 355). This service includes not only ministrations to patients in the hospital, but also to convalescents who have left the hospital to stay on in hotels and rooming houses.

For more than twenty years this Church has served thousands of patients passing through the hospitals of Rochester. The work was carried on by the rector of Calvary Church until 1931 when it reached such proportions that it seriously hampered the performance of his normal parochial duties. Hence the Rev. George L. Brown, rector of the smaller neighboring parish of St. Matthew's, Chatfield, was appointed as non-resident chaplain.

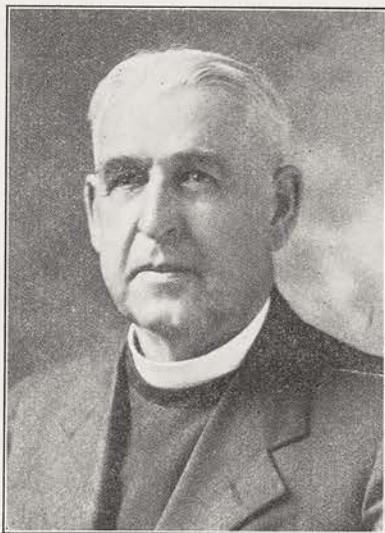
With responsibility for the work thus localized it expanded rapidly until, in January, 1932, Mr. Brown was placed in residence at Rochester itself, continuing, however, the care of three missions in the vicinity. During 1932 Mr. Brown made 4,786 calls upon Episcopal Church patients together with 3,678 calls upon persons registering no Church affiliation of any kind. A considerable number of patients visiting the Mayo Clinic hail from Canada and a large proportion of these are Churchmen.

This pastoral serv-

ice, addressed not only to those who are ill, but to the lonely, the distressed, and the perplexed, has grown to the point where the full time of the chaplain is absolutely essential. Accordingly the Diocese of Minnesota has recently organized The Rochester Hospital Association, to maintain and extend this work. It is expected that former Rochester hospital patients and Churchmen generally will wish to become associates of this important work which reaches far beyond diocesan and even national lines in its spiritual effects.

THIS SEEMS TO be a Rochester month! Just prior to the opening in May of the convention of the youthful Diocese of Rochester, the diocesan social service department held a conference. It invited two men to present prepared papers to be analyzed by previously appointed discussants. I was asked to present *The New Marriage Canon and the Whole Question of Preparation for Marriage*. My discussant was Eugene C. Denton, chancellor of the diocese. Don C. Manning, Chief Parole Officer, State Industrial and Agricultural School, read a paper on *The Religious Background of the Delinquent Boy*, which was discussed by the Rev. Charles W. Walker, rector of St. Mark's Church, Newark, N. Y.

As a result of this plan discussion was limited strictly to the matters in question. The conference was so effective that the diocesan convention later requested the social service department to arrange a similar one in 1934.



THE REV. GEORGE L. BROWN  
Episcopal Chaplain in the Rochester  
(Minnesota) Hospitals, who, in 1932,  
made 8,464 calls



# The Field Department

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

IT HAS PROBABLY been natural and inevitable, even with the increased loyalty to the missionary task and the fine spirit of partnership which has been growing in the Church during the past ten or twelve years, that the support of our parishes should be the last department of the Church to feel the blighting effect of economic depression. That it has been so is not to be accounted for wholly on the basis of habits of parochial selfishness and self-preservation.

Nor should it be taken as an admission of a lack of devotion to the missionary imperative of the Church if we now assert that the rehabilitation of our parishes and missions must be the chief emphasis in the first stage of anything like a resumption of religious action. This does not mean, of course, a complete disregard of the needs of the diocese and general Church, and should involve their participation in the progressive recuperation of resources.

The very conception on which our reconstituted parish life rises should guarantee a more adequate support to the Mission of the Church than characterized our parochial aims in all the history of the Church before the depression.

This brings us to the most important fact to be recognized by all our parochial leaders, clerical and lay alike, at this moment, which is this:

The effort which must be made immediately to restore the vigor of parish life must not be in the nature of a salvaging operation. It must be a new start. It must not lean to the past to be framed by things as they were, but must stand to the future in which there should be a new deal, religiously as well as politically and economically.

This is the real opportunity. At no point is the assertion that the depression has brought the Church into the presence of great possibilities more definite. The disorganization of the present moment that permeates every aspect of life, including the parish and the family, has in

it all the elements of a new beginning of things. Old standards failed us. We are in a mood to consider new ones. Parishes as well as men may be reborn. Every parish has given to it the makings of a fresh point of departure; fraught with a vigor, a hope, and a joy that would never appear in a movement conceived as a mere salvaging operation.

In a way which is truly remarkable we have been prepared for just such a situation and its opportunities. The decade comprised by the years 1921 to 1931 has greatly enriched our knowledge of the parish, our understanding of its environment and our technique for controlling it. Let us briefly note these gains:

1. There is the effect upon parish life of the movement begun in 1919 as the Nation-Wide Campaign. It led literally to the rediscovery of the Kingdom of God within the parish and the parish's responsibility for the Kingdom at large was defined and accepted. Parishes were brought for the first time to face something like a capacity load of Christian work and giving, and those that accepted it have grown in the strength and joy of service to become the patterns of parish life in the new epoch which we now enter.

2. This same span of years has seen the coming to maturity of the science of social work and the enrichment therefrom of our pastoral insight and skill.

3. Beside it has arisen in these years a great interest and research in urban and rural sociology providing us with a knowledge of population and community life without which the planting and growing of parishes was a matter of chance.

4. Closely related to the above is the city planning or zoning which has been adopted by an increasing number of communities and has made the locating of churches and the investment in church buildings much less of a gamble.

5. In this same period we come upon the studies in institutional management



## THE NATIONAL COUNCIL

made by the great foundations which yield much that is valid in the affairs of the parish as a religious institution. To much the same extent the experience and methods developed in the community chest organization has served as a control on what we do in the parish.

6. Of great and immediate usefulness have been the studies made and published by the Institute of Social and Religious Research (30 Rockefeller Plaza, New York, N. Y.)

7. During this period a new generation has pushed up into the positions of lay responsibility in our parishes and this new generation possesses a definitely increased capacity to understand and respond to the Church's leadership.

8. Along with all these developments there has appeared, particularly during the present triennium, a reviving confidence in and appreciation of the parish in its historical and canonical design. This was not true ten years ago. Then there was an inclination to regard the parish as so antiquated in design, so encumbered with tradition, and so intrenched in the control of conservative leadership, that it was practically impossible to employ it in dealing with present needs and opportunities. This expressed itself in proposals and attempts to create organizations that were coextensive with and really substitutes for the parish.

In no particular is this change more apparent than in the case of the vestry. Here we find ourselves with a new generation of Churchmen who are willing to think of their job not merely in terms of administration of the parish finances but to accept in the larger terms of its responsibility for religious education, social service, and the missionary work of the diocese and general Church.

All these circumstances justify the conviction that a new parish life in our Church is not only possible but that it is actually emerging. If so, it comes at a moment when it is most needed; when we are looking to an annual Every Member Canvass (autumn of 1933) in which the reconstitution of our parish life will be the major concern.

### Department of Publicity

THE REV. G. WARFIELD HOBBS  
*Executive Secretary*

AT A TIME WHEN diocesan papers are being reduced, or in some cases discontinued, it is an adventure to find that one paper closed its fiscal year with books balanced, all bills paid, and a surplus with which to begin the next year.

This winner of some reward-of-merit that the Department of Publicity wishes it were privileged to award, is the *Erie Churchman*. In the Diocese of Erie the paper is considered indispensable. The editor, in his too-modest statement of this very real achievement, says:

Other dioceses have been forced to suspend publication of their papers. Our Bishop has worked hard to keep the *Erie Churchman*, for it is the only means he has of speaking directly to his scattered flock.

When it is remembered that in a fine spirit of loyalty, the Diocese of Erie voluntarily surrendered all aid from the National Council, the analyst may see a connecting link between this manifestation of missionary spirit, and the use of sound publicity methods in promoting the Church's work.

1 1 1

THE PARTLY PRINTED Parish Paper is no longer a novelty. It is established; it is a service that parishes are using to their own considerable advantage, as well as to the advantage of the whole work of the Church.

Use of the service will spread throughout the Church, if clergy will attempt to do a problem in arithmetic, the solution of which provides that the partly printed paper is a better paper at less cost than the usual type of locally-printed paper.

Where a local printshop prints the parish items on the blank pages of the partly printed parish paper, the printer will probably appreciate the information that the already-printed pages are set in 10-point Kentonian solid, and that when headings are used, they are set in 14-point Metro (also called Vogue and San Serif) medium.



# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

## Rochester's Venture in Understanding

**T**HE women of St. Paul's Church, Rochester, New York, are printing a record of their study during Lent of Re-Thinking Missions, which may be obtained for fifteen cents from Mrs. E. A. Stebbins, 935 East Avenue, Rochester, N. Y., who has compiled it; from Mrs. P. Richard Jameson, the diocesan Educational Secretary of the Woman's Auxiliary; or from the Church Missions House Book Store, 281 Fourth Avenue, New York. It represents a carefully planned and thoughtful consideration of the Laymen's Foreign Missions Inquiry from the point of view of laywomen in a parish which is generously supporting the missionary work of the Church at home and abroad. The Auxiliary staff is glad to refer groups or individuals to this publication, the flavor of which is given in the extract printed here.

ONE AFTERNOON ten of us met over a cup of tea to talk over informally Lenten study plans for the women of St. Paul's, Rochester. So much interest had been aroused in *Re-Thinking Missions* that we decided enthusiastically on this subject. It was obvious that we could not cover it all in six or seven weeks and it was therefore desirable that we discover our chief interest.

*From addresses, from articles in the newspapers and magazines, from your first impression of the report, what interested you most, what would you like to talk over together?*

The various answers to this question could be summed up in a desire for a modern argument for missions. Therefore we decided to concentrate on Part I of the report. Because Chapter V: The Mission and the Church is the most difficult for members of the Episcopal Church, we included this also. Because many of us, under the leadership of

Bishop Brent, became interested in cooperation and organic unity, we closed our study with Chapter XIV: Plan for Administrative Unity.

*What method should we use? Had the moment arrived for intensive study in small groups?*

We believed that it had. If we could work out an outline together, prepare ourselves at weekly meetings during Epiphany, arouse interest generally in advance, we were sure several small groups could be formed. In order not to disappoint many who might not be attracted by this method and who were accustomed to our usual large program meetings, we also planned four general meetings with short addresses.

At a regular luncheon meeting of the women of the parish, we appealed for membership in the small groups to those who were antagonized by what they knew of the report; to those who were interested in this way of approaching missions; to those who objected to missions, and had never been interested; to those who were inclined to reserve judgment until they knew more about it. Each type of person we felt had a contribution to make to the group thought and discussion, and each was represented in this "Venture in Understanding."

Six groups were formed with an enrollment of ninety-six, meeting simultaneously in the parish house after the usual weekly luncheon. They varied in number from eight to twenty-five, the average in a group being fifteen. Thus our plan does not depend on large numbers and may be used by one small group in a parish.

Five separate meetings of the groups were held and two joint meetings, one introductory in character, the other for the purpose of presenting the major findings of the groups and to answer questions.



## THE NATIONAL COUNCIL

Our general outline was made during the preparatory meetings for the leaders, but the united plan did not mean uniformity. Each leader developed the outline in her own way. Questions for thought and discussion were worked out for each chapter chosen and served chiefly as a background for the leaders. No one person or group used them all. The difficulty was not in securing discussion but in closing it.

The report was difficult to read, fascinating to study, easy to discuss, easy to

misunderstand, impossible to ignore.

We discovered honest differences among us and that women like ourselves could use the commission's method of arriving at agreement and understanding. That we have been able to do so would seem to us to indicate similar possibilities for other Church people.

In response to requests for suggestions for studying *Re-Thinking Missions* we are offering a summary of our "Venture in Understanding" in the hope that it will help others.—ELIZABETH STEBBINS.

# American Church Institute for Negroes

*Auxiliary to the National Council*

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

GRADUAL IMPROVEMENT in public schools for Negroes in Georgia and the increasing number of high schools have made it imperative that a few of the better equipped schools give more attention to teacher training. The Fort Valley School, one of the schools of the American Church Institute for Negroes, has for the past five or six years been stressing this kind of work. Accordingly the trustees have now changed the title from Fort Valley High and Industrial School to Fort Valley Normal and Industrial School. The industrial work of course goes on as before.

Last year was one of the hardest in the school's history, and this year is worse. None the less, at the thanksgiving rally, every student and teacher and an unusually large number of friends, white and colored, from the town and country around made special offerings and pledges amounting to \$1,626.34. Little children from the country districts, in many cases underfed and scantily clothed (they have had freezing temperature three times this winter), brought their little gifts of pennies, eggs, potatoes or other vegetables, for the school which stands high in the esteem of its own community. The school has helped in the administration of State and Federal relief.

THE RECENT STATEMENT of the Director to the Institute's Board of Trustees is a mirror of present conditions in our work. The following paragraphs are a few random selections:

A pledge received a few years ago for a gift of \$50,000 to erect a girls' trades building at St. Paul's School, Lawrenceville, Virginia, has now been completed by the giver, and plans are being drawn by the architect, Stanislaus Makielski. As costs are now lower than when the gift was promised, there will be a surplus which the donor agrees may be added to endowment and used for future maintenance. . . .

Contrary to its usual policy of not making gifts for maintenance expense, the General Education Board has promised three conditional gifts totaling \$12,250, for Fort Valley, St. Paul's, and Voorhees, if their budgets are balanced for the current school year and next year's budget is within reasonably estimated income. . . .

Hoffman-St. Mary's, in Tennessee, is one of the smaller Institute schools. The main highway between Nashville and Memphis, a national route, passes through its grounds only about fifty yards from its not creditable buildings. The effort to secure funds for new buildings was undertaken a few years ago when buildings were much needed. Although the effort had to be discontinued the need has not diminished. . . .

Complying with proposals which Bishop Eratton received from the State and County education authorities in Mississippi, Okolona School is preparing to drop its lower grades and offer only the four high school grades and a year of teacher training, leaving the local public schools to provide for the younger children. Ten or twelve counties around are in great need of training for teachers, and no other school but Okolona is available. . . .



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THIS ISSUE FROM COVER TO COVER

1. What goal will be reached by "loyal and generous support" of the Church's Mission now? p. 370.
2. What opportunity faces the Church in rural China? p. 371.
3. Why was the Presiding Bishop's visit to Japan of general popular interest? p. 374.
4. What were the two main emphases at the recent Social Service Conference? p. 376.
5. Identify Adelaide T. Case, Mildred Staley, Francis A. Cox, Claude M. Lee, and John T. Mulcare.
6. What outstanding book on the Bible has been published during the past year? p. 382.
7. What is the distinguishing characteristic of recently published religious books? p. 383.
8. What significance has the caste movement in South India for missionary policies and methods? p. 385.
9. What part has the Church in A Century of Progress? p. 397.
10. What, according to Dr. Claude M. Lee, is the formula for a happy life? p. 400.
11. What mission has recently suffered a loss from fire? p. 403.
12. How can individual Churchmen assist in the work of the reforestation camps? p. 406.
13. What is the purpose of the Curriculum Committee? p. 409.
14. Where can help be secured for group study of *Re-Thinking Missions*? p. 414.



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

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