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THE SPIRIT *of* MISSIONS

OCTOBER, 1933

Hot Baths . . Clean Clothes . . Love

MARY G. REIFSNIDER

The Growth of the Episcopate

TOLD IN EIGHT NEW CHARTS

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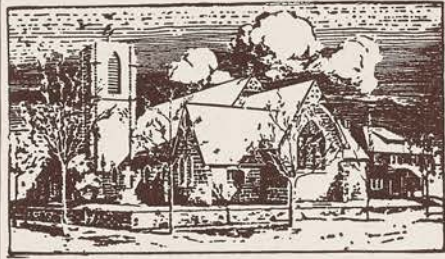
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WILLIAM E. LEIDT
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Retired

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OCTOBER, 1933

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THE LENTEN Offering Stories for 1934 will tell of Builders of the Kingdom. One of these was Charles Henry Brent, first Missionary Bishop of the Philippine Islands. See *page 533*.

The Spirit of Missions

VOL. XCVIII
No. 10



OCTOBER
1933

It Is Time to Rethink Missions!

Third season of the Episcopal Church of the Air begins with stirring challenge to Churchmen courageously to be shepherds—not sheep

By Lewis B. Franklin, D.C.L.

Vice-President and Treasurer, National Council

THE LAYMEN'S FOREIGN Missions Inquiry by the publication of its report *Re-Thinking Missions* has made a real contribution to the welfare of the Christian Church.

Whether or not we agree with its theology or with its specific recommendations as to the conduct of missionary work, the report has forced many of us to re-think missions. But the report stops far short of *all* that is needed in the way of rethinking the inherent purpose of the Church, its Mission. Most of us have accepted all too easily our membership in the Church, the Body of Christ. We have been content with a Church which has devoted the major part of its effort to its own maintenance, and with a membership which has been satisfied to accept the benefits without much thought as to the responsibilities. As a result of such an attitude the world has

come to question whether or not the Church is as necessary to the welfare of mankind as it claims to be, whether it is worth the effort and money invested in it,

not only by direct contribution of the individual but by the exemption from taxation of hundreds of millions of dollars of property.

Never has the Church been free from criticism and never has she failed to deserve it. Side by side one may read a record of glorious achievement and a record of unfaithfulness, sloth, and crime. The Church which established the first hospitals and ever since has healed the sick, cleansed the

lepers, and opened the eyes of the blind, has tortured and murdered men and women in the name of the Christ. The Church which in the Dark Ages kept the lamp of knowledge burning has often sought to halt the search for Truth and

THE first of the present season's radio Church services was broadcast Sunday morning, September 10, at ten o'clock from WABC, New York, over a nearly nation-wide hookup, and included an address by Dr. Franklin which is published here. The Episcopal Church of the Air which has now begun its third year through the generous coöperation of the Columbia Broadcasting System, is on the air at about monthly intervals from September through May. The next service which will be broadcast on Sunday, October 22, at ten o'clock, E. S. T., will include an address, *The Significance of the Recovery Act*, by Spencer Miller, jr.

THE SPIRIT OF MISSIONS

has decried the discoveries of science. The Church which has carried to the uttermost parts of the earth the message of "Peace on earth, goodwill to men," has waged cruel war and sponsored ignoble conquest.

So has it been throughout the centuries; so it is today, good and evil together. Of divine origin yet of human fibre, and the human, with its selfishness and weakness often nearly obliterating the divine.

Most, if not all of the Church's sins and failures have been and are due to a forgetfulness of, or a stubborn refusal to understand and to pursue, her true mission. No deep thought is needed to determine what this mission is and upon what authority it rests. While great importance is rightly attached to the Great Commission, "Go ye into all the world and preach the Gospel," we do not need to base our conception of the Church's Mission only on this command of our Lord, although this ought to be enough. Behind this command stands the very character of God. "God is love," and the very essence of love is giving. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Our Lord Christ gave His Life for us upon the Cross, and dying, left behind His Church, to the members of which He said, "As my Father hath sent me, even so send I you." Christ the first missionary, sent by His Father, to save a sinning world, passing on the work to those He left behind, to His Church, to you and to me.

What are we doing with the task? What is our conception of it? Have we ever thought it through? Do we from time to time rethink our own personal mission?

The pastoral life of the Jews lent itself to stories of shepherds and their sheep, and the Bible is full of such stories as illustrations of the Father's love and care for His children. "The Lord is my shepherd; I shall not want" sang the Psalmist. "I am the good shepherd," said our Lord. Many of our familiar

hymns dwell on the same theme, and it has been easy for us to adopt the comfortable attitude of timid and unintelligent sheep, looking to a strong and kindly Shepherd for salvation. What a failure to read the real meaning of the parables! "As my Father hath sent me, even so send I you." Not to be helpless sheep but to be shepherds, keepers of our brothers, leaders of the blind, guides to the wanderers, valiant in warfare against the wild beasts of lust and greed.

What a failure we have made and are making of the job of being shepherds! How ready we are to criticize those who are trying to be leaders and how loath we are to take our stand among them or even to support them by our prayers and gifts. Every member of the Church by virtue of his baptism is enlisted in God's army, sworn to obedience to His command, "Go ye into all the world." Yet the more than five hundred million people reckoned as Christians are represented in the mission fields of the Church by a few paltry thousands, and this little band of faithful men and women is being diminished rapidly for lack of financial support. It is estimated that in the United States less than one per cent of our total incomes is spent in the support of religion and most of that goes to minister to our own spiritual comfort.

It is indeed time to rethink missions, not only in the Orient but in the United States, in our congregations, in our homes, in our personal lives, and in our personal expenditures. It does not cost much in time and effort and money to be a sheep, especially if we let the shepherd get along on half rations or surrender his job.

If the missionary work in the Orient or in any other part of the world is weak, the weakness is due, not so much to a lack of wisdom on the part of missionary leaders as to indifference and neglect at home. No business house makes more careful selection of its personnel than do missionary boards, and if this personnel leaves anything to be desired in the way of fitness for the task, it is because most of us have preferred to lie down in green

IT IS TIME TO RETHINK MISSIONS!

pastures rather than to take up the shepherd's staff and journey into the wilderness to seek the lost. The missionaries are not perfect but they need not fear comparison with the rest of us. At least they are not sheep.

Who of us would be willing to follow Adoniram Judson, who, one hundred years ago took his young bride into almost inconceivable conditions of filth and disease on their mission to Burma, endured frightful persecution, a prisoner for two years, sleeping each night in a foul hut with his feet chained to a bar which was raised high above the ground, whose sacrificial life led to one of the great triumphs of modern missions? A shepherd, not a sheep!

Who of us would emulate Father Allen of the Order of the Holy Cross who at seventy years of age went to Bishop Overs and said, "Bishop, the Lord has called me to Liberia."

"Nonsense," replied the Bishop, "how can you, an old man, even think of going to a land known as the 'White Man's Graveyard'?"

Seven times Allen returned to the Bishop with the same request. On the seventh visit he said, "Bishop Overs, when I die I hope to go to heaven. If I do the Lord will say to me, 'Allen, did I not call you to go to Liberia?' I will reply, 'Yes, Lord', and the Lord will say, 'Why then did you not go?' and I will reply, 'Ask Bishop Overs'."

This was too much for the Bishop and Father Allen went, stopping in London for a six months' course in tropical medicine and proving himself a brilliant student, then on to the hinterland of Liberia where for eight years he tramped the jungles, ministering to his black brothers. A shepherd, not a sheep!

Who of the glib critics of missionary effort would today walk in the footsteps

of that noble Japanese Christian, the Rev. Yoshimichi Sugiura, a convert of the pioneer American missionary, Bishop Williams. Educated in St. Paul's School, Tokyo, Sugiura decided to enter the ministry and upon his ordination went as pastor to the True Light Church in the very slums of Tokyo. There, surrounded by misery, filth, and vice he spent his life, ministering to thousands of the poor, the diseased, and the criminal. At his funeral, in 1930, the church was crowded to the doors by those who came to do him honor.

What of Kagawa, the Christian Apostle of Peace, today lifting his voice against war, denouncing the powerful Government of his nation for its policy of conquest, and apologizing to China for the wrongs done to her; Kagawa, witnessing the rapid rise of industrialism in Japan and insisting that business shall be carried on in accord with the teachings of the Christ and organizing the forces of Christian business to that end. Truly a valiant shepherd, not a sheep!

Blazoned upon the pages of history are the names of those who refused to be sheep, choosing rather to follow in the footsteps of the Master Shepherd even though that way was the way of the Cross.

To us as to them comes the call to be shepherds. Mingling with the sound of that still, small voice are the raucous cries of the world, urging us to devote our time, our talents, and our money to the pursuit of pleasure. Which will we hear? Have we the courage to leave the flock and grasp the lonely place of leadership? That is what is needed today, courage to be different, courage to think and to re-think the great Mission of the Church, not only in the Orient but everywhere, courage to support that Mission by our prayers, our money, our personal service.

OUR frontispiece this month is the first in a special series of six portraits to illustrate the 1934 Lenten Offering theme, Builders of the Kingdom. All Church school workers are urged to save these pictures for use with the stories during Lent. The next portrait will be published in November.

With Church Army in the Hawaiian Islands

Typical week of C. A. Captain is ample evidence of the great place that these workers are filling on Hawaiian sugar plantations

By the Ven. James Walker

Archdeacon of Hawaii, T.H.

IT IS LITTLE KNOWN that Hawaii first entertained the Church Army long before our Church commenced its work there under the direction of the Rt. Rev. Henry Bond Restarick.

In 1886 Edward Clifford of the Church Army arrived in Honolulu. Mr. Clifford was an artist, but he was also among those pioneers who had stood behind the Rev. Wilson Carlile, and played no small part in the formation and development of the Church Army. He was one of Wilson Carlile's right hand men and he remained a loyal worker of the Church Army until his death.

Before leaving England many of Mr. Clifford's friends brought various gifts to be delivered to various people living abroad at places which he would visit. News had reached England of Father Damien and his work among the lepers, and not a few of the gifts were for them.

When Mr. Clifford arrived at the Island of Molokai with his gifts for Father Damien and the lepers, the cases were too large and heavy to carry up the steep heights leading to the settlement. They had to be unpacked on the shore. Among the gifts were a number of pictures sent by famous artists, a music machine worked by a handle, and a magic lantern. How like the Church Army to have a magic lantern!

When in my 'teens it was my privilege to meet Mr. Clifford and to hear from his own lips the stories of his visit to the "Sandwich Islands". Little did I think in those days that it would fall to my lot to labor in that part of God's vineyard, or that years later I would interview the Board of Directors of the Church Army

in London, on behalf of the Bishop of Honolulu, to request the loan of a number of Church Army officers for work in these Islands. Five are working here now: two on the Island of Kauai and three on the Island of Hawaii.

Ever since I arrived in the Hawaiian Islands, knowing of the type of work done by the Church Army officers, I realized that if any real work were to be done among the plantation workers and their children, it must be by men trained along Church Army lines. For many years, I had looked forward to the coming of Church Army men to Hawaii, but it was not until the Rt. Rev. S. Harrington Littell became Bishop and saw the need of such work that it was decided to try to secure some of these officers. Though their work is very difficult, they are proving themselves equal to the task and thus a type of important and much-needed work, which in the past was somewhat neglected, is now being done.

Their training and experience in England has fitted them in a remarkable way for a work among the various races found on the plantations in these Islands. The Church Army officers are trained to go into the highways, fields, and camps, and to be a real help both socially and spiritually to all with whom they come into contact. Clubs of various kinds have been organized, and services in cottages, movie and plantation halls, and in mission churches are conducted by them, not forgetting their open-air work.

The Hawaii Church Army workers in 1932 held 1,270 services which were attended by 23,475 adults and 9,755 children, an evidence that much work has

WITH CHURCH ARMY IN THE HAWAIIAN ISLANDS

been done in the plantation camps. There were attendances of about ten thousand children at religious instruction held in the schools. Nearly three hundred open-air services were held with estimated attendances of 3,777 adults and 1,239 children.

Visits to 4,849 homes resulted in sixteen baptisms and four Filipino men being confirmed. Early this year (1933) fifteen others were confirmed, all Filipinos, eleven young men and four girls. Over 170 hospital visits were made, while 2,084 hours were spent in travelling.

But let us follow a Church Army officer for a week; it will help us to understand why they do this and why they do that, and why they go here and why they go there, when we remember that C.A. stands for three C's: Conversion, Churchmanship, Consecration.

Our Church Army officer lives in a district surrounded by sugar plantations. Most of the plantations have in their employ about one thousand workers, chiefly Filipinos, but with the Japanese a close second in numbers, and then with a sprinkling of nearly another dozen races the list is completed. It is among these people that the Church Army of-

ficer finds unlimited scope, many problems, difficult tasks, but with the three C's always in mind he cheerfully tackles his man-sized job.

On Monday morning, seven o'clock finds him on the road, in his old second-hand car, driving five miles to conduct a religious instruction class in one of the local Government schools. This class, attended by about sixty children, is held once a week half-an-hour before the regular school work commences, and the children come earlier to school on Monday in order to attend this special class. From this school he goes to one of our parish halls, two miles further on, where he prepares for the coming of about thirty boys who are members of the parish pack of Wolf Cubs. Most of these Cubs, when they are old enough, will join the parish troop of Boy Scouts.

The Cub meeting lasts about half-an-hour. Then back home for lunch which the Captain prepares himself, for he lives rent free in a wee house on one of the plantations. In the afternoon he visits homes and sick cases in the plantation camps. That same evening finds him back at the parish hall to be with his Boy Scouts, numbering about thirty.



WORKERS IN THE CANE FIELDS

The Japanese constitute the second largest racial group among whom C.A. works on the sugar plantations



HAWAIIAN PLANTATION WORKERS

Among these people of many races the Church Army captain finds unlimited scope for his ministry

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Tuesday finds him at another school at the same early hour for a religious instruction class for another group of sixty children. The remainder of the morning is spent in visiting, which sometimes takes him to the workers while engaged in the fields. The workers take their meals with them to the fields, and during their lunch hour an open-air service is conducted occasionally.

On Tuesday evening our Captain has a meeting with a group of young men. These men go under the name of the So-and-So or Such-and-Such Young Men's Club, and in every community where the Church Army has an organized men's club there is also a young women's club. These two affiliated organizations work together in social and community affairs, but meet separately.

Wednesday is rest day. This day our Captain prepares his addresses. He has been known to attend the talkies that evening.

The morning and the early part of the afternoon of Thursday is free for visiting. At four-thirty a short service for children is held in a movie house in one of the camps. After an early dinner our officer is again at the parish hall for a short service at seven o'clock, followed by the weekly meeting of the Young Women and Girls' Club of that district. It will be ten p. m. before he gets home.

Friday morning is spent in visiting. Soon after lunch he journeys eleven miles to the sea coast where at a small camp he visits and makes arrangements for the evening service. Dinner is nearly always provided at this particular spot for the Church Army Captain (and the Bishop and Archdeacon, whenever they happen to visit this mission). The service is held in one of the railway company's warehouses. Here there is also a social club connected with the mission. He is home by nine-thirty.

Saturday morning he is back again at the parish hall ready to meet the Hawaiian women at ten o'clock for mat weaving. While the women are busy making mats the Church Army officer is getting the church and hall in order for

Sunday, unless there is to be a concert or dance in the hall that evening. On very few Saturday evenings, especially during the winter months, is the hall free. The Saturday afternoons of our Captain are nearly always taken up with a beach picnic for one or another of the many young people's groups.

On Sunday, the Holy Communion is celebrated at a church some six miles away from our Captain's home. The celebration is held at seventy-thirty a. m. and after it is concluded the Church Army officer remains to conduct the Sunday school at nine, followed by Morning Prayer at ten. In the afternoon two services are held in two different camps and at night an evening service together with an open-air service is held at a third camp.

This is the regular routine for one officer, and each of the five Church Army men do a similar kind of work. As in any parish, there are the usual unexpected cases cropping up which also demand the officers' time. This particular officer a week ago was called to a case where one of his young men had gone insane. After seeing the boy he came to report the case to the Rector who then visited the boy and who was not long in arranging with the plantation office for a visit of the doctor.

Later in the day the Church Army officer drove the boy to the local hospital. A few days later the boy was back home, a little better, but it is doubtful if he will regain his proper mental balance. This case took up much of the officer's time for several days. It is in such ways that the Church Army officers work their way into the hearts and lives of the various races among whom they are working.

The Hawaii Church Army Officers close their annual report for 1932 with these words:

Let us express with earnestness and deep thankfulness to Almighty God for the manifest evidence of His Presence with Church Army in Hawaii and offer to Him our year's work begun, continued, and ended in Him, along with ourselves, praying that He will sanctify all that we are and all that the Church Army shall do in the days to come.

Hot Baths..Clean Clothes..Love..For All

W. A. of Holy Trinity Church, Tokyo, discovers Yamaguchi Settlement: in two years real changes are wrought in many children's lives

By Mary G. Reifsnider

Wife of the Suffragan Bishop of North Tokyo

THE WOMAN'S AUXILIARY of Holy Trinity Church, Tokyo, had for years, ground out sixty yen a month for the support of a teacher and a half in the Yamaguchi Settlement Kindergarten at Minami Senju, one of the Tokyo slums (see *THE SPIRIT OF MISSIONS*, May 1932, page 299). In addition to this, we gave twenty-five yen for a Christmas party there, and ten yen as a Christmas special to the Rev. and Mrs. Yakabu Yamaguchi. A yearly subscription to the *Japan Advertiser* (thirty-six yen) for Mary Cornwall-Legh of Kusatsu was about the only other expense we could manage. It was very hard to keep this up, because our group is always small and ever changing. Most of the members are missionaries who belong to Japanese Auxiliaries and have countless calls on their slim purses from that side too. Few ever went out to see the Settlement. Our meetings, to some, were stupid and uninteresting. The end of the month came around far too quickly.

In October, 1931, Mrs. C. H. Evans, Christine M. Nuno, and I went to investigate the Settlement. It was the one bright spot we saw in that huge district of want, sickness, and filth.

But what could be done?

At the November meeting Miss Nuno spoke. I, as President,

quavered out a request for a toy, gloves, stockings, or something, for each member to bring to the December meeting as a personal gift to each of the 125 Settlement Kindergarten children. By Christmas, eight hundred toys, mittens, mufflers, *et cetera* were in hand. Five hundred went to the Yamaguchi Kindergarten and Sunday School children, three hundred to St. Luke's Medical Center Well Baby Clinic.

Sewing for St. Luke's was started and kept us alive until summer. But Minami Senju with its "tunnels", dark, airless, and filthy apartments. . . the Laborers Boarding House with its three hundred families, five, seven, or nine people living in a three mat room (six by nine) never left my mind or heart.

When the November meeting came around again, I had made up my mind to

boldly ask for toys, or money for toys, not only for the Yamaguchi Settlement and for St. Luke's Well Baby Clinic, but for the leper and well children of lepers in Kusatsu. The children were going to be made happy anyway, until something could be done.

The next month was a busy one. I went to Bretts Pharmacy and asked for soap; to the Olympic Cafe for the promise of day old food near Christmas. I



THE PRESIDING BISHOP AT THE YAMAGUCHI SETTLEMENT

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asked the Morinaga Company to give us some small boxes of caramels or biscuits. Wonderful answers came to the personal notes I sent out, and we had 385 yen in cash for toys and other gifts. In acknowledging the money, I asked if we might use it for special cases of destitution, if we had our quota of presents. Only fifteen yen was needed for them. The remaining 370 yen was used, five yen here, or ten there to relieve acute suffering and need. For example, Kanda Kenji, forty-two years old, had had no work for months; his wife, very weak, works in a tailor's shop and earns about eleven yen a month, and five children, all tubercular, one dying of T.B. of the kidneys. Think what a little money did there!

I asked Mrs. Joseph C. Grew to join the Auxiliary even if official duties prevented her from coming to the meetings. Her dues and subscription would be such a help. She said she would and asked me to tell her about the slums, the conditions, and what could be done. I did and she promised a check.

Early in December the Grews gave us a check for one thousand yen to be used "immediately, while it's so cold, for food and clothing or anything you think will do the greatest possible good. Use it right away to make those poor people comfortable." It seemed too good to be true. Now something could be done.

Food seemed the greatest need, so on December 16, with Mrs. Yamaguchi's aid we served the first meal for fifty dirty, little, sad-faced children in the game room of the settlement kindergarten. A very nice-looking and capable man helped serve.

After three hectic days we decided that a separate house was necessary. We found one near by, for ten yen a month. A plank led to it over a foul drain. When I asked if it could not be cleaned, the landlord said, "Oh! It has been, just today." It was full of papers, orange peel, rotten bits of vegetables, and a dead kitten.

The entrance to the house is six by nine feet. Here we wipe noses and wash

faces and hands. Then off goes the footwear and the children step up into the nine by fifteen foot room where the meals are served. Each child has all the rice and whole wheat he can eat. This is cooked with vegetables. A bowl of hot soup, and then a Japanese orange or half an apple to top off with. All for five and a half sen each. The kitchen in the back is only six by nine too. We had to buy kitchen utensils and dishes but the outlay was small. Tables, we borrowed.

For cook, we engaged the "nice-looking and capable man." He has spent forty of his fifty-two years in jail. His family was well-to-do until an earthquake and tidal wave killed the father and left his mother, himself, five years old, and two little brothers destitute. He began to steal food here and there to feed the family. He taught his brothers to do the same. Both brothers died in jail some years ago. When out of jail this man is a good worker, but his fingers "soon begin to itch" and off he goes. A year ago the Court sent word to Mr. Yamaguchi that the man would be released on February 11 if he would be responsible for him. He went to the prison to get the man, but the warden did not want to release him. "It's hopeless, he will soon be back." . . .

"Cut off my hands, for this time I will not steal," he declared.

"You would soon learn to pick pockets with your toes!"

But he was released that night and Mr. Yamaguchi found odd jobs for him to do. No one trusted him. Not even his wife, who had the job of cleaning a police station!!! Many times the man would beg to have his hands tied, the urge was so strong. "They itch to get busy." Last summer his sick, old mother wanted to see him and wrote asking him to come. She asked the Yamaguchis to "put medicine in his eyes so he could not see, or blind him like a horse, because otherwise he'll pick pockets on the way."

We took him on as cook, December 16, for twenty sen a day and he was a great success. Always so kind to the children: so grateful for the steady employment, and our faith in him. The end of Janu-

HOT BATHS . . CLEAN CLOTHES . . LOVE . . FOR ALL

ary, he and his wife opened a tiny hardware shop and began life anew together again. "If I can keep from picking pockets for one whole year, I'll never pick them again."

On February 5, in the post box at the Settlement was a card saying, "Early in the morning I crave your help." In one corner was a thumb print made in blood. The next morning there was another and the next another. Mr. Yamaguchi watched the next and was surprised to find our ex-cook. He was kneeling on the steps. "I find strength to resist temptation when I come here. It lasts all day. But every morning early my hands begin to itch, so I get up and write the card and walk four miles here. I knew you would pray for me. If I kneel here, perhaps words will be given me to pray to God myself." It is a year and two months, now that he has been absolutely on the square.

A day or two after we opened, a woman fainted on the street right in front of our emergency kitchen. A bit of food, a bit of love, and a job with us, literally put

her on her feet. We needed her help and she needed twenty sen a day to keep soul and body together. One bitterly cold night Mrs. Yamaguchi found a young girl starting out as a street walker. Her father and mother were both dead after long illnesses and she was alone and destitute. She joined our forces and is invaluable. These three worked splendidly together.

A good many mothers come with the children and it is pitiful to see how they pounce and fairly "wolf" any food that falls from their plates. To these children we give extra large portions.

The filth and lice on the children was appalling. How to get them clean without their catching colds was a question. The house was too small to have even a wash tub. Three waters at least would be needed to get each child clean. At last we hit on the plan of offering each mother a free meal and bath tickets, of course, for every group of five children she would take to the public bath house and bring to us clean. It worked.



THE FIRST MEAL

"Food seemed the greatest need so with Mrs. Yamaguchi's aid we served fifty dirty little sad faced children in the game room of the settlement kindergarten"

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A GROUP OF CHILDREN AFTER TWO MONTHS FEEDING
Mrs. C. S. Reifsnider and Mrs. C. H. Evans who first visited the Yamaguchi Settlement
in October 1932, are at the rear left. Mrs. Yamaguchi is at the right

Then came the question of clothes. We bought cloth wholesale. Then I asked Gertrude Heywood of St. Margaret's School, if her girls could help. If so, I could pay the girls more than they were making by pasting paper bags which they sold, using the money to help support a poor family near the school. The girls were delighted to help, and so was I to have them. An English missionary told me of some people who had been well-to-do but had lost everything and were quite desperate. "Could and would they sew?" They could and would. We helped any number of such families and so helped ourselves. Cotton flannel *kimono* were most useful. We could wash the children, put on these *kimono* and then their own outer garments, unless too full of lice or holes. They were less conspicuous and there was less jealousy. We took care of only the hungriest and most destitute but it was so hard to discriminate when the whole section was teeming with dirty, hungry, and cold kiddies.

In one of the boarding houses we found a screaming baby. Its father had had pneumonia and that meant no work and no money. The baby had thirty-seven

boils, as well as skin trouble. He was filthy beyond words. I went to see Dr. Mabel Elliott at St. Luke's about getting him in the hospital. She said, "If I can find a place to put him, of course we'll take him." By taking out two bedside tables, a bed could be squeezed in. So down went my baby. His clothes had to be burned. I was to give new clothes when he was discharged. But he improved so fast with the good care, and there were so many babies waiting for that bed, that he was discharged sooner than I expected. I was out of town. The nurses bought him a cunning outfit including a tiny cap. When the boarding house keeper saw the baby's elegant ensemble, he was furious, and kicked the whole family out. "You must have money. You pretended you couldn't pay the rent." The neighbors, too, treated them badly and the mother ran away. This is our one sad result so far. The father has steady work now and the "well baby" spends his days in the Settlement crèche. The father is most grateful for all that has been done and often comes and helps with the cleaning.

Another day while investigating homes,

HOT BATHS . . CLEAN CLOTHES . . LOVE . . FOR ALL

we heard crying. Opening a door into a room like a closet, we found three little children: eight, six, and three. Their mother had run away with a Korean—they are the most fascinating of sheiks in this section. New Year's Eve, the father desperate, had been caught stealing food and jailed for twenty days. We took the trio to the emergency kitchen where they were cared for by day. At night an old woman was found to sleep with them. The oldest child had a towel around her head. I wanted her to take it off. "Oh! No, the lice will fall in my plate!" It was true. We finally cleaned her up and deloused her. She is one of the sweetest children we have and so helpful.

At first many of the children were too listless to eat. Others gorged themselves. All sat at the table with dull little faces and eyes. Every day Mrs. Yamaguchi or one of the kindergarten teachers would try to make them smile with a story or song. Soon one and then another would join in the singing. Now you should hear the roar.

February was a very cold and bitter month and we found the kindergarten children in very poor condition. Some of them brought only a bit of cold rice and

a pickle for lunch. Many nothing at all. Their little faces were pinched and they all had bad colds and coughs. So a bowl of vegetable soup was given them every day, and what a change it made!

The Canadian minister and Mrs. Marler took the whole financial responsibility for one month. Other friends furnished milk and cod liver oil for the skinny little babies. Others helped the old people. One of the National City Bank men heard me say that it cost only five and one-half sen for a good meal for a child. He sent me eleven yen the next day and asked me to have a party for two hundred. I asked if I could not feed twenty children a day for ten days instead. There was a group of school children in a pitiful condition that we could not care for otherwise. He said I could. So we started feeding this group at four every day. Another man from the same bank heard of it and sent me eleven more yen. Then another and another and another. They certainly started something! So, for two months these men fed these twenty school children who should have been in school, but had dropped out because from lack of food, were "stupid and undeveloped." Three were con-



READY TO GO BACK TO SCHOOL

Part of the group who had dropped out of school because from lack of food they were "stupid and undeveloped." After proper feeding at the Settlement they passed the physical and mental tests for school

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sidered fools. The twenty grew to twenty-seven. Food, even the one meal a day, made such a difference that on March 20 we took twenty of the group to school and asked to have them taken back. Fourteen passed the physical and mental tests and on April first began going regularly to school once more, the Government furnishing all supplies and giving free tuition, which, while microscopic, would have been an impossible barrier.

On April 16, the noon group had their last meal together. Thirty-five of the fifty, or fifty-seven that it usually was, are well and their parents, now good weather has come, have work. We combined the children who still needed care, with the afternoon children for another month or so. If possible we want to do some extra feeding during the rainy season. There is little or no work then, and this district is low and easily flooded. The suffering is acute.

Just after the earthquake and tidal wave in Northern Japan, in March, the afternoon group were asked if they could not do something to help the homeless and hungry children there. They knew what that meant!!! Bear in mind that the only sure meal our children have is what we give them at four o'clock each day. If their parents have work, they

are given a sen or two to buy some watery soup or sticky cookies to keep them going through the long, cold day.

The next day one child said, "My father had work yesterday and gave me this sen for food. Please send it to the Tohoku."

"My mother had work and gave me this. Please send it to the hungry children."

And so it went for ten days, when there were twenty-seven sen from the twenty-seven children to send to Bishop Binsted for some starving child in his district. A hundred per cent gift . . . meaning real self-sacrifice.

We were all thrilled at this response. Mrs. Grew said every child "really" must have a large piece of ginger-bread as a reward for casting their bread on the waters. I "misspent" her special gift by buying each child a pair of stockings, a pair of clogs, and a huge piece of poisonous bean paste so dear to the heart of every Japanese child.

Figures mean little usually, but these for four months' work mean everything to us:

911 hot meals for stray grown-ups.

4,375 bowls of vegetable soup for ill nourished kindergartners.

8,922 hot meals for gnawing, little tummies.

Hot baths . . . clean clothes . . . love . . . for all.

Iolani School Shows Progress

"AS WARDEN of Iolani School," writes the Rt. Rev. S. Harrington Littell, "I cannot but be thankful for its obvious development and progress in many directions. I see the scholastic requirements and attainments rising in a marked degree. I see the four lowest grades added to the curriculum, so that now the school teaches with thorough English standard requirements, from the first year to the twelfth. I see a new spirit in school athletics, and I am proud of the efforts of both football and basketball teams.

I see a greatly enlarged vested choir leading worship daily in the chapel. I

see increased interest in religious studies, and in school discipline and behavior.

I see the boarding department developing as it should into the outstanding feature of the school. Not to mention ways in which there has been distinct improvement, such as in editing and printing of the *Inlook*, the debates, the newly-formed boxing club, and other things, I can include all that I have observed as Warden in the statement that there is a new spirit in the school, and that the past year has seen rapid progress towards the New Iolani for which we hope and pray. And I thank God!"

South Florida Resumes Seminole Mission

Deaconess Bedell, after long Alaskan service takes first steps in work among Indians neglected by the Church for two decades

By Deaconess Harriet M. Bedell

Missionary to South Florida Indians

THE revival of the Church's ministry to the Seminole Indians in South Florida by Deaconess Harriet M. Bedell, recalls the Church's initial effort among these people begun thirty years ago. In 1903 the gift by the Woman's National Indian Association of a large tract of land and a small dwelling house southeast of Fort Myers enabled the then Bishop of South Florida, William Crane Gray, to begin our mission. The work progressed slowly: the Church's support of this work was very meager and when, in 1913, the late Cameron Mann became Bishop of South Florida, it seemed wise to discontinue the mission. Thenceforth the Seminoles were left without the Church's ministrations except for occasional visits from the Bishop. Now a worker of experience being available, and support being assured, the Church will once again minister to this neglected fringe of Indian people.

Deaconess Bedell, who began her work among the Seminoles early this summer, was for sixteen years a missionary in Alaska. After her return to the United States in 1932, she served for a time at All Saints' Church, New York.

AFTER A conference with Bishop Wing he wrote me that with the assurance of help from the Church Service League, "the time

seems propitious for you to begin this enterprise in South Florida. I would suggest that you time your arrival so that you can be in Miami for the Diocesan Convention and the annual meeting of the Church Service League, May 9-11."

While I was sad in leaving my former work, the call for service among the Seminoles in Florida was an impelling one. After a hurried visit to Buffalo to see my mother and back to New York, May 6, at ten-thirty p. m., found me on the train for Miami.

At the diocesan meetings I was welcomed heartily. Much interest was shown in the venture of again starting work among the Seminole Indians but behind the interest were clouds: "The Seminoles are hopeless." "No use. Attempts have been made to Christianize them. All failed." But the Church Service League was not frightened by the clouds and voted unanimously to help the work by their prayers and twenty-five dollars a month; this with my United Thank Offering stipend enabled me to take the first step, a venture of human contacts, without buildings or equipment, future steps to be taken only as God opens the way and leads people to support the work.

The first step was a long one. J. L. Glenn, Special Government



DEACONESS BEDELL WITH TWO NEW SEMINOLE FRIENDS

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Commissioner, and his wife, invited me to be their guest and to go with Mr. Glenn on his visitations among the Indians to see the field. Several of the clergy offered their services for any time that I might need them, and individuals gave their names to be called upon to help.

After a week spent at the Agency, plans were made to visit the Indian villages in the Everglades. We drove along the coast to Fort Pierce. It was interesting to note the different soils: hummock, muck, and pine-land. The hummock soil is sand mixed with humus; muck is peat reduced to soil; and pine-land where the pine trees grow.

From Fort Pierce we went to Okeechobee and turned south a few miles west. Several Indian villages were visited. While the Seminole Indians are fairly healthy, there was some medical work to be done in almost every place: a sliver removed, a cut bandaged, a sore throat swabbed, sores dressed. All this helped to make them know that I was their friend and in time will open the way for spiritual teaching.

On we went: along Lake Okeechobee to Moore Haven, then west to LaBelle where we spent the night. Early the next morning found us on our way again. Near Immokalee we called on Mrs. W. H. Brown. She knew all about the work that the Church had done under Bishop Gray and showed us the site where the mission buildings stood but were wrecked by a storm. Charlie Oceola and Billy Fewell, the last baptized members of the Church have died, so the work must start again, though the splendid labors of the Rev. Irenaeus Trout, Dr. W. J. Godden, Dr. and Mrs. J. E. Breckt, the Rev. and Mrs. Henry Gibbs, and the Rev. and Mrs. L. A. Spencer are not lost. As I went into the villages and Mr. Glenn told the Indians who I was, and mentioned any of the above names there was always a smile of recognition. I found a little Indian

primer and have started to learn a little of the language.

We continued our way south to the Tamiami Trail, then east to Miami, and in a half hour we were back to Dania, having driven over four hundred miles and visited twelve Indian villages.

I feel that the only way to help these splendid people is to live with them. This will be possible with the second-hand automobile that has been given to me. I have made Everglades in Collier County my headquarters, whence I can go out to the Indian villages in the Cypress swamps of South Florida. I shall stay a week or more in each one, living in a palm dwelling consisting of a platform about three feet high and ten feet square with a roof of palm branches so well woven together that it is waterproof. Mine will also have a mattress, bed linen, and a curtain around the sides. I shall cook on an open fire, showing the Indians how to prepare their food better and be more cleanly. During the rainy season I will be obliged to stay at my headquarters; then I will have two girls live with me for two weeks at a time as I did in Oklahoma and Alaska. This will help to make contacts in the homes.

I feel that the work is important. There are over five hundred Indians here; only one little Government school at Dania with not more than eight pupils and these very irregular; only two have accepted Christianity through the influence of an Indian Baptist missionary from Oklahoma, who has his headquarters in Dania. He and I are the only ones working among all these people. As he speaks the Creek language he will work among the Creek tribes about 150 in all. I will center my activities among the Cypress tribes.

I do not know when the next step will be taken. We do not need to hurry, but let us be ready for the opportunities when God opens them to us.

**In an early issue—The Old-Small Goes to the Country,
a new Wusih Sketch by Mary W. Lee**

The Church's Ministrations in the Forest

CCC, a social experiment of the first magnitude, is part of Nation's effort to return to the stalwart muscularity of an earlier day

By the Rev. Ross R. Calvin, Ph.D.

Secretary, Missionary District of New Mexico

A BRONZED ENGINEER with four lead pencils in his khaki shirt pocket sat under a juniper tree. Watching his men "woodpeckers" of the Civilian Conservation Corps, install a culvert on a mountain road in the far Southwest, he remarked, "The output per man at a dollar a day here is about the same as it was five years ago for the same type of labor at three dollars a day."

It was his answer to my question, "What is the Government getting out of all this expenditure?"

Back a little in the forest, another detail of a hundred men was thinning trees and otherwise improving the stand of timber. At another camp beyond an intervening range, two hundred men were busy at erosion control (gully-plugging) to conserve the precious water that would presently fall in rainy season.

"The Government will not lose any money on work of this kind at a dollar a day," concluded the engineer.

But my interest was less in what the Government is getting than in what the men are getting out of the Civilian Conservation experiment—besides relief employment. It is much more important to discover the permanent effect of this large-scale social adventure in which a quarter million young Americans are sojourning in the forest close to the Earth

Mother. My duties in three camps have afforded a fair chance to observe six hundred of them, and to form a notion of the kind of men who make up the rank and

file, the type of work they are doing and their mode of life.

The men are all poor, for the CCC is primarily a relief measure, and poverty motivates the whole immense project. The Federal Government has undertaken to make work for its needy citizens, but with wisdom transcending that of the politicians, the President has had the vision to administer aid in a place and by a

method calculated to produce results beyond mere subsistence.

While taken, in part, from the boxcars and highways, and in part from the hobo jungles, they come in the greatest numbers, doubtless, from ordinary American homes. A small percentage has known the interior of a steel cell, and another small minority has had a year or two at college. Most of them, near their twentieth milestone, have had little experience in finding and keeping an ordinary job, for when the tragic four years began, they were yet schoolboys, untrained and without much knowledge of life's discipline. Like youth in the colleges and elsewhere, they are in a general ferment, vaguely conscious of great and treacherous chicanery which corrupts the national

ONE OF the last major interests of the late Vice-President of the National Council, Bishop Bursleson, was the service which the Church could render to the young men of America in the reforestation camps established throughout the country. (See July SPIRIT OF MISSIONS, page 406). That the opportunity afforded by these camps is indeed great is evidenced by Dr. Calvin's article of the work in New Mexico.

Dr. Calvin needs no introduction to our readers who undoubtedly recall his article Meeting Human Need in New Mexico which appeared in our May 1930 issue.

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life, resentful at highly-placed tricksters who attempt to evade every obligation, and who while exalting the law and order which makes them safe, use every means to thwart that law. In some of them a skillful propagandist might fan the hostility readily into a Red corrosive flame. At first, for instance, a feeling that an advantage had been taken of their poverty fomented among some a rebelliousness against their "six months' sentence to the sticks, where they were buried alive," and a trace of sabotage resulted.

Among the men, a few are frankly animal in their pleasures and instincts, and some possess manners that are quite unacceptable. A sensitive minority resents sordidness in their companions. But while obviously not a Congregation of the Spotless, the majority here is average, just average.

With freshly-issued blue denim work-pants and undershirts for camp wear and brown flannel shirts and trousers and overcoats for other use, they are not badly clothed—except for their funny hats. And as to food, they fare extremely well, for the cool dug-out cellars furnish in addition to the staples an abundance of fresh vegetables and other perishables. Their drinking water is scrutinized with scientific care. Heavy brown tents protect them at night while asleep on pine-needle mattresses and wrapped in four army blankets. At seven thousand feet, among what I used to picture quaintly as the "burning deserts" near the Mexican border, summer nights are always chilly, and there was a serious outbreak of pneumonia before the camps were a month old.

Commanded by two or three smartly-tailored Army officers in each camp, the men are bossed by civilian engineers and foresters, for Army and forest service cooperate in the conservation work. Called together by the sergeant's whistle, they are set to work with very non-military axes, shovels, and picks, thinning out young pines, pruning undesirable branches, felling diseased trees, constructing forest roads, building little dams and plugging gullies to check erosion on the mountain

slopes. . . . Such the men, such their background, such their mode of life and their tasks.

For these six hundred men scattered in three camps over the south end of the great Gila Forest (an area at present about the size of Massachusetts), what can a chaplain do? To one who knows forest and mountain and loves them well, an introductory step is obvious: to try to disseminate the same feeling in the Corps, and to see that here the contact of the earth, through pines and sun and soil, achieves its accustomed beneficent results. The whole CCC movement is a back-to-earth movement in a nation that has swollen into a degenerate, dropsical state, and is now striving for a return, not to the dropsy, but to the stalwart muscularity of earlier decades.

Never do I visit a camp without recalling the ancient myth of Antæus and marveling at its timeless wisdom. Antæus was matched to wrestle with the bone-breaker Hercules, who dashed him to the ground in a series of terrible airplane spins. But at each fall, Antæus sprang up, *mirabile dictu*, stronger than before. Finally, it dawned upon the sluggish brain of the giant that since Antæus was the son of Terra, the earth, her mother touch gave him fresh stamina and energy. So he held him high in air, away from the earth until he died. And here as always, contact with Mother Earth bestows upon men fresh stamina. Inquiry among them reveals, for instance, a striking weight gain under the new regimen.

Specifically I began by pointing out to the Corps that each year thousands of well-to-do men from all over the nation come to the national forests of the Southwest to hunt, to fish, and to camp, and that here the elemental attractiveness of the wild lies all about them if they can but perceive it. Then I gathered together a small staff of experts in mountain lore and began organizing a program of talks or lectures. One speaks on the bird life in the vicinity of the camps, another on the plant life; another takes with him specimens of prehistoric pottery and gives a fascinating picture of the van-

THE CHURCH'S MINISTRATIONS IN THE FOREST

ished inhabitants of the region; another lectures on the rocks, and another on the big game of the Gila National Forest. The rather remarkable interest created by these talks is shown by the number of listeners who invariably stay to ask questions and tell their own experiences.

Preceding the lecturer and sharing the hour with him, a minister of the Gospel conducts a service of devotion. The religious set-up is simple. There are no vestments, no songs, no musical instrument, and since the majority of the Protestant boys are Baptists from Texas, no Prayer Books. (On inquiry at the first camp, I found in a group of about one hundred and fifty men, not a Presbyterian and just one Churchman—besides the commanding officer.) It is a ministry mainly of preaching. I was assigned to the task by a Roman Catholic divisional chaplain at Fort Bliss, and I am assisted by the loyal and friendly cooperation of the Protestant ministers in town. Naturally, the plan works.

Going in rotation to the camps on Monday evenings, we try to present a Christ so winsome that He must appeal to all. We stress the bedrock virtues of

self-control, honesty, and fairness, challenging the men not to be ashamed of their Faith, nor of the prayers which they learned at their mother's knee. And that's about all. Once in a while I give out a Prayer Book. When the men fall ill (and there has been considerable illness, as there usually is when human beings live close together) and are removed to the Government hospital at Fort Bayard, I go to visit them. When they are locked up, I go to visit them; and when, as has happened, they get into trouble and look down the lonesome road that leads to the penitentiary door, I try to be a friend. Occasionally one comes to see me at the rectory, and on the street they all speak.

The whole thing looks like a social experiment of the first magnitude. By combining something of army discipline with civilian labor, it may prove to be what William James sought as "a moral equivalent for war", a peacetime equivalent which is neither pacifism nor bolshevism. Into these two strands which are supposed never to blend, I am trying to blend by a planned coordination, elemental faith and a love of the good earth.



ONE OF THE CONSERVATION CORP CAMPS FOR YOUNG MEN

Some 250,000 youths are receiving employment in thirteen hundred of these camps scattered throughout America. Dr. Calvin tells of a chaplain's work among them in the accompanying article

The Growth of the American Episcopate *

Told by new charts, helpful to students and teachers of Church History, but of especial interest on eve of meeting of House of Bishops

By the Rev. Bartel H. Reinheimer, D.D.

Executive Secretary, Field Department

THE NAMES OF many bishops and dioceses will appear shortly in the Church press and daily newspapers in connection with the meeting of the House of Bishops, at Davenport, Iowa, November 7-10. The accompanying charts may add to the interest and understanding of the names and places. Beyond that the charts should constitute an entirely new set of helps to teachers and students of missions and Church history.

Actually the facts of American Church history preclude any degree of simplicity in charting. The eighty-nine dioceses and missionary districts within the United States today did not arise by a simple process of subdivision of a primitive and parental see. The association of the churches in the Colonies with the See of London prior to the Revolution represents an interesting but unrealized possibility to the cartographer as well as the historian.

Dioceses in our Church have arisen in three ways:

(1) The older ones originated through independent action at the close of the Revolutionary War and for sometime afterwards. This ceased to be a possibility when all the territory within the United States not included in the dioceses became fully organized into missionary districts. *Indicated on charts—(I)*

(2) With the election in 1835 of Jackson Kemper for Missouri and Indiana as the first domestic missionary bishop, a new process for the expansion of the episco-

pate was instituted, in which action by the General Convention was the first step. *Indicated on charts—(G)*

(3) With the growth of population in the older dioceses, multiplication by subdivision arose in which the first step was legislative action by the parent diocese. *Indicated on charts—(D)*

A problem was encountered in the fact that the creation of episcopal jurisdictions has not always been accompanied with the inauguration of the episcopate itself. In the Province of New England, for example, the Diocese of Rhode Island was organized in 1790, but did not elect a bishop for exclusive jurisdiction until 1843. There were other situations of a like nature and later on it frequently happened that missionary districts were created in the West and remained for years under the oversight of bishops of neighboring sees. Therefore the formation of our episcopal jurisdiction rather than the inauguration of the episcopate has been utilized in the charts.

A break-up into Provincial charts has been employed in the interest of present history and of simplicity. To accomplish this some lines of development have been interrupted but in each instance a notation appears.

It should also be noted that certain foreign missionary districts and others in the overseas possessions of the United States that are included in the Provinces by action of the General Convention are not incorporated in the charts.

The historical information employed in the preparation of the charts has been drawn from the Chronological Table and An Historical Table, pages 345-439, *A Century of Endeavor* by Julia C. Emery.

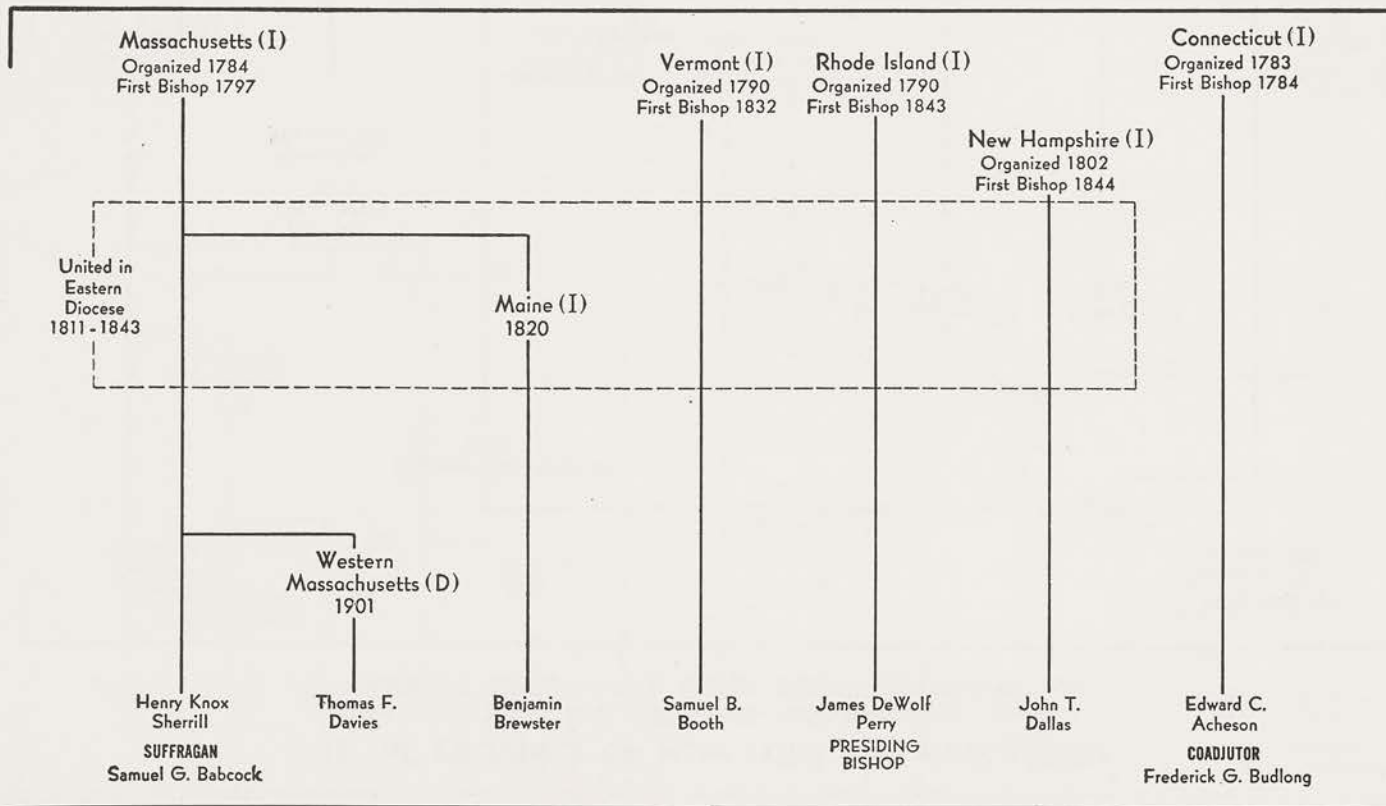
*Simultaneously with their appearance in THE SPIRIT OF MISSIONS, these charts are being published in the official *Year Book of the Church of England*, where through the interest of the Rev. F. Partridge, Secretary of the Church Assembly, they are included with a set of similar charts depicting the growth of the episcopate throughout the Anglican Communion.

I THE PROVINCE OF NEW ENGLAND

FIRST BISHOP, SAMUEL SEABURY, CONNECTICUT, 1784, (*Aberdeen*).

PRESIDENT 1933, BENJAMIN BREWSTER, *BISHOP OF MAINE*.

549

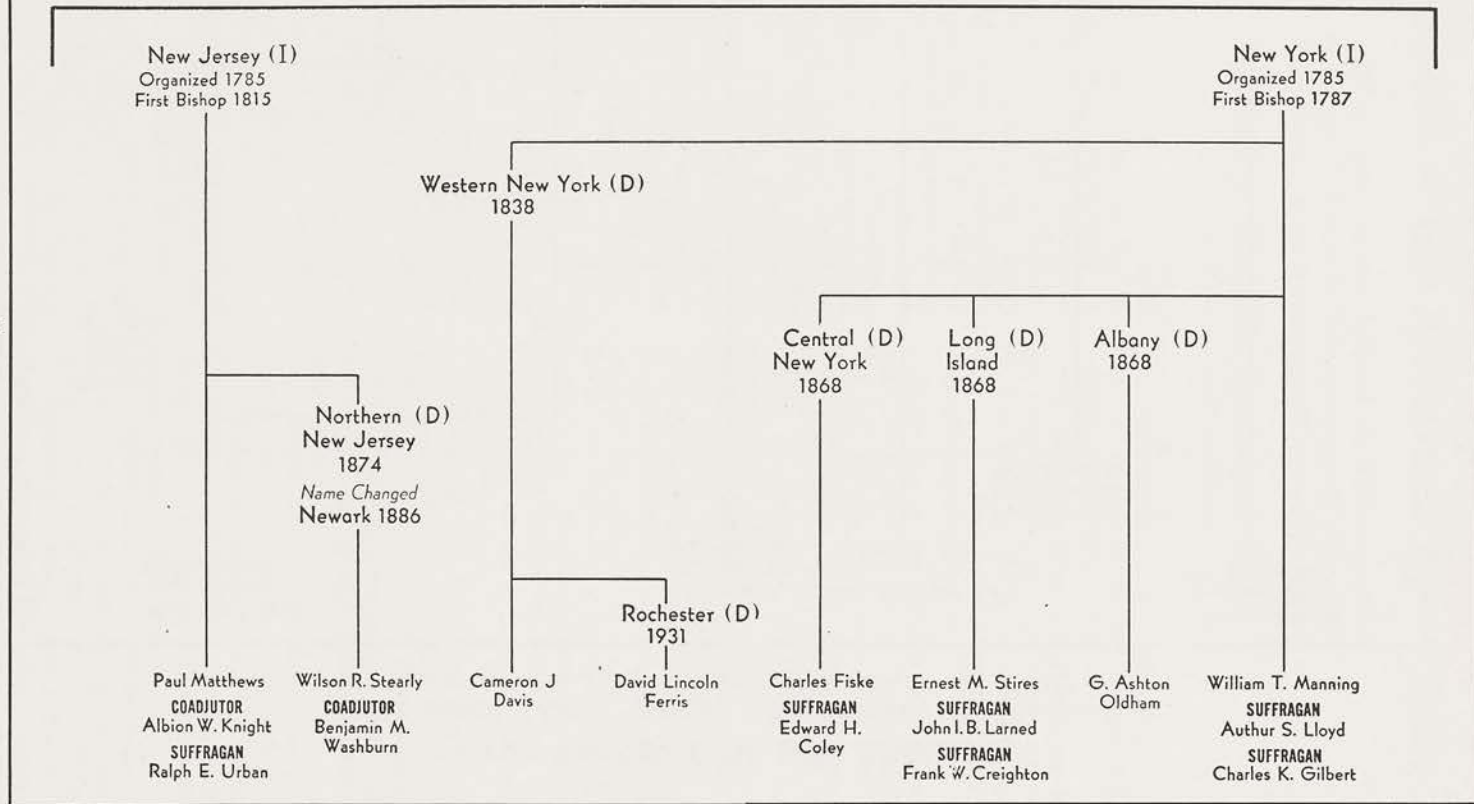


II THE PROVINCE OF NEW YORK AND NEW JERSEY

FIRST BISHOP, SAMUEL PROVOOST, NEW YORK, 1787, (*Lambeth*).

PRESIDENT 1933, ERNEST M. STIRES, *BISHOP OF LONG ISLAND*

550

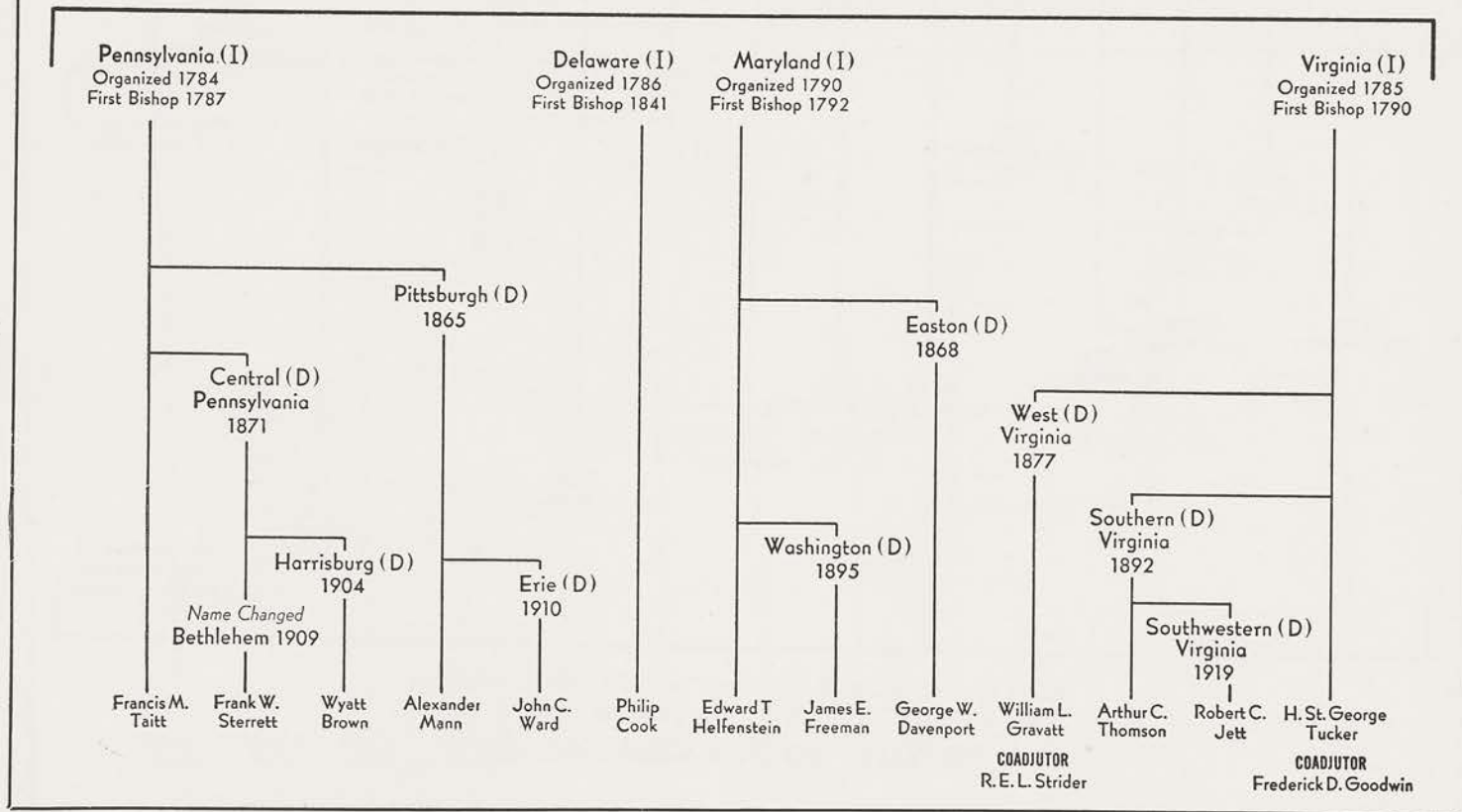


III THE PROVINCE OF WASHINGTON

FIRST BISHOP, WILLIAM WHITE, PENNSYLVANIA, 1787, (*Lambeth*)

PRESIDENT 1933, PHILIP COOK, *BISHOP OF DELAWARE*

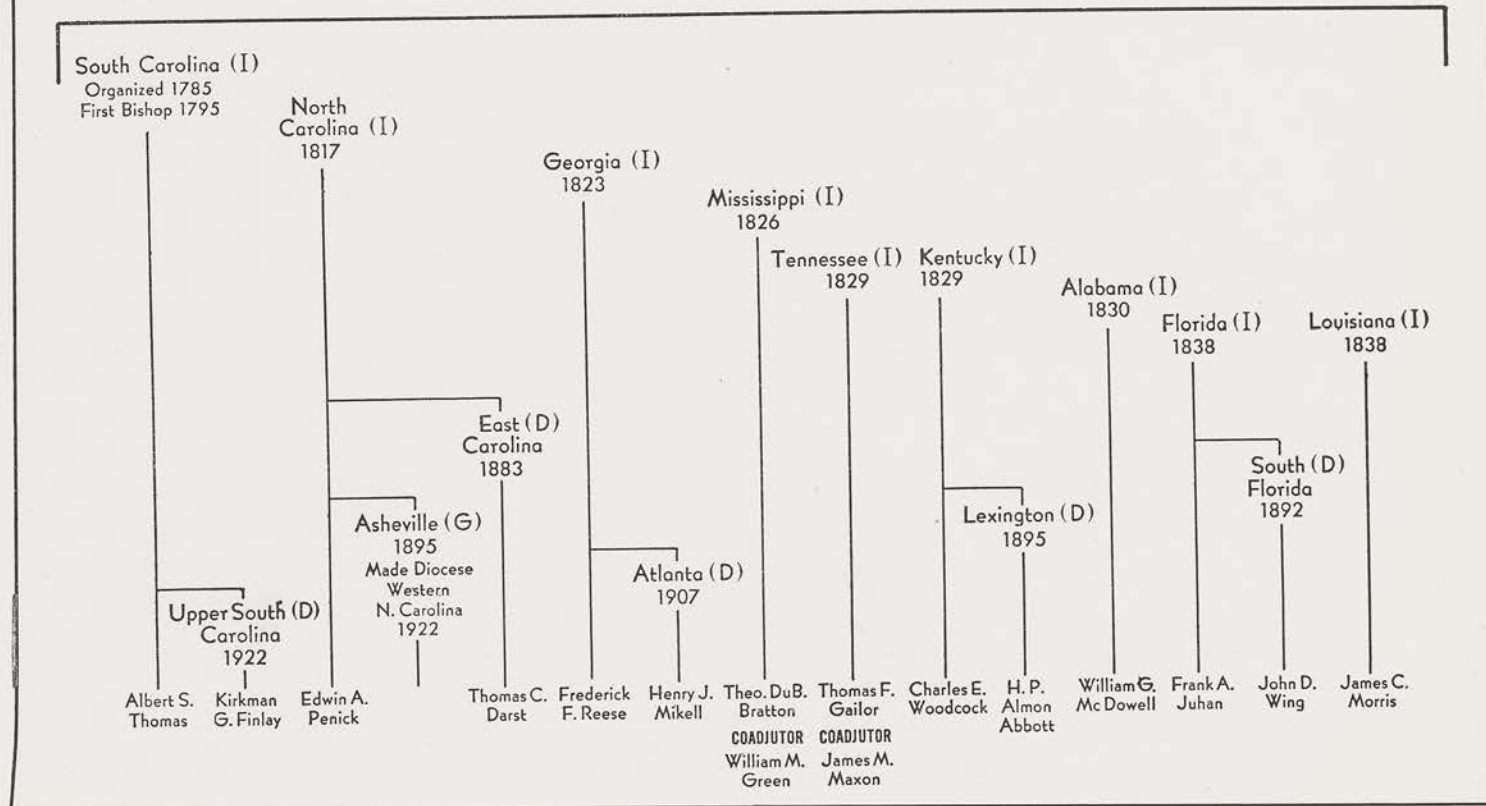
551



IV THE PROVINCE OF SEWANEE

FIRST BISHOP, ROBERT SMITH, SOUTH CAROLINA, 1795.
PRESIDENT 1933, HENRY J. MIKELL, *BISHOP OF ATLANTA*.

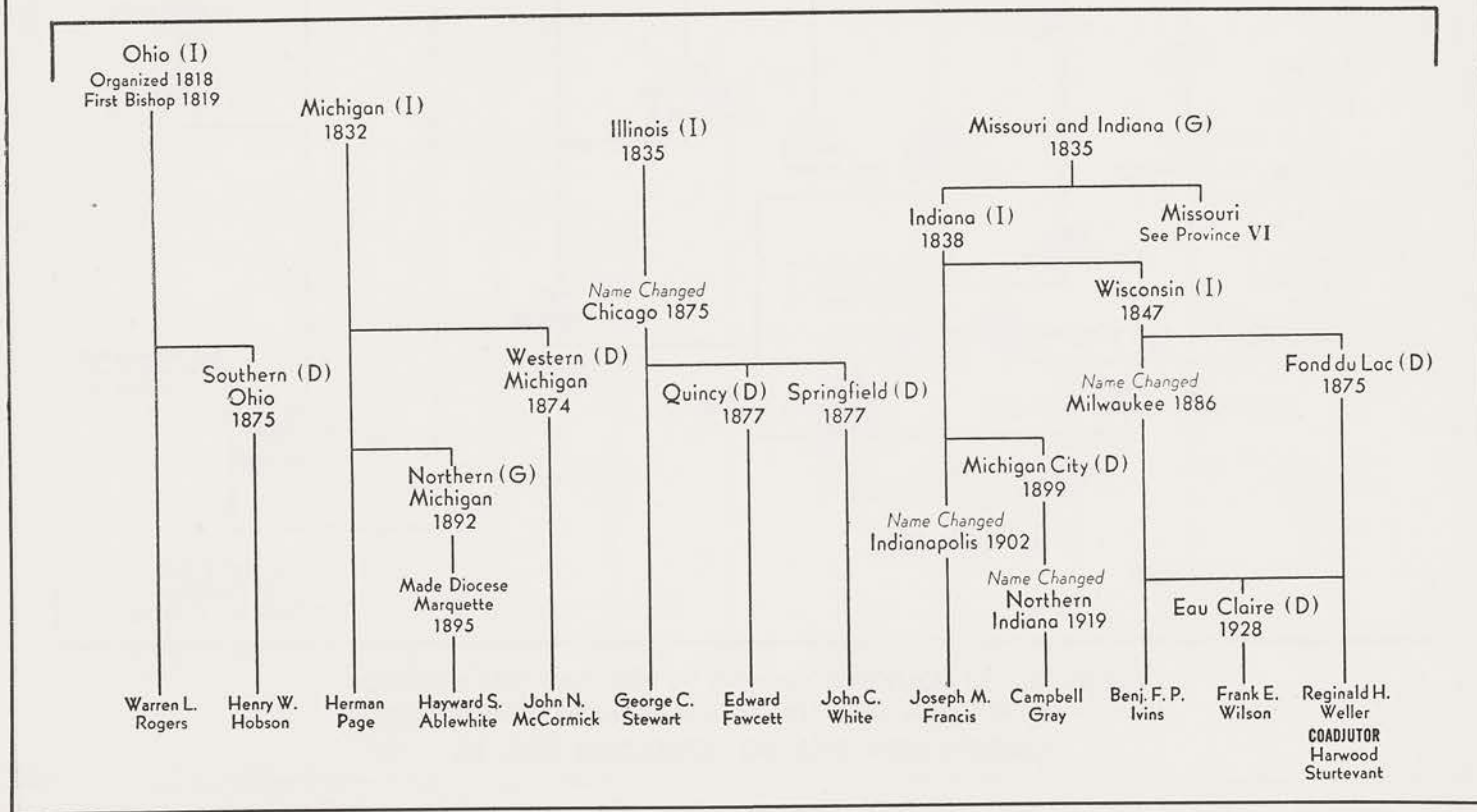
352



V THE PROVINCE OF THE MIDWEST

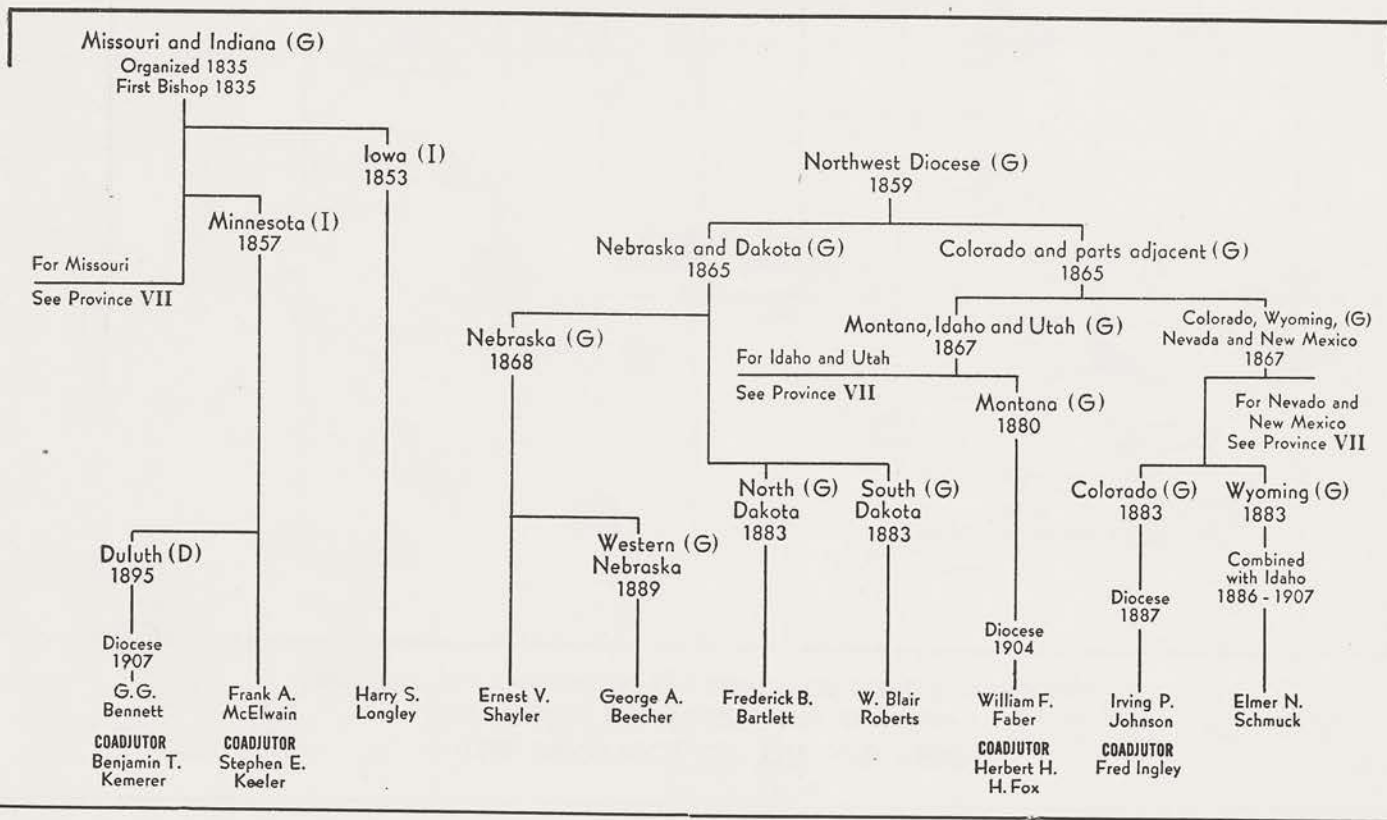
FIRST BISHOP, PHILANDER CHASE, OHIO, 1819
 PRESIDENT 1933, CAMPBELL GRAY, BISHOP OF NORTHERN INDIANA

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VI THE PROVINCE OF THE NORTHWEST

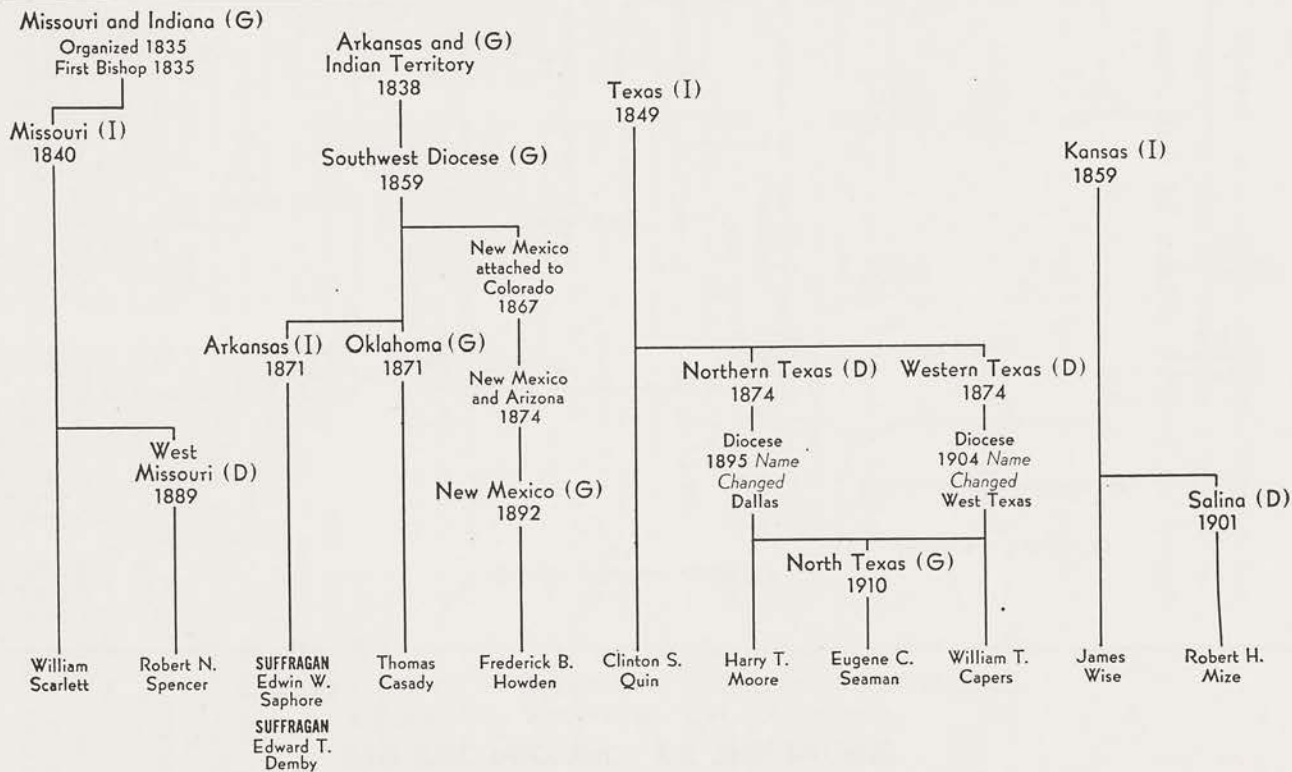
FIRST BISHOP, JACKSON KEMPER, MISSOURI AND INDIANA, 1835.
 PRESIDENT 1933, FRED INGLEY, BISHOP COADJUTOR OF COLORADO.



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VII THE PROVINCE OF THE SOUTHWEST

FIRST BISHOP, JACKSON KEMPER, MISSOURI AND INDIANA, 1835
 PRESIDENT 1933, WILLIAM THEODOTUS CAPERS, *BISHOP OF WEST TEXAS.*



VIII THE PROVINCE OF THE PACIFIC

FIRST BISHOP, WILLIAM KIP, CALIFORNIA, 1853

PRESIDENT 1933, LOUIS C. SANFORD, *BISHOP OF SAN JOAQUIN.*

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California (I)
Organized 1850
First Bishop 1853

Admitted a
Diocese in
1856

Oregon and Washington (G)
1853

Northwest Diocese (G)
1859

Colorado and parts adjacent
1865

Montana, Idaho and Utah
1867

Northern (D)
California
1874

Washington (G)
1880

Oregon (G)
1880

Idaho and Utah
1880

Arizona with
New Mexico
1874

Los Angeles (D)
1895

Name
Changed
Sacramento
1898

Name
Changed
Olympia
1894

Spokane (D)
1892

Diocese
1889

Idaho with
Wyoming
1886

Utah and
Nevada
1886

Salt Lake
1898

Arizona (G)
1892

San Joaquin (G)
1910

Diocese
1910

Diocese
1910

Eastern (G)
Oregon
1907

Idaho (G)
1907

Utah (G)
1907

Nevada (G)
1907

Edward L.
Parsons

Louis C.
Sanford

W. Bertrand
Stevens

SUFFRAGAN
Robert B.
Gooden

William H.
Moreland

COADIUTOR
A. W. Noel
Porter

S. Arthur
Huston

Edward M.
Cross

William P.
Remington

Walter T.
Sumner

Middleton S.
Barnwell

Arthur W.
Moulton

Thomas
Jenkins

Walter
Mitchell

Case Work and Spiritual Development

Church social worker urges the clergy to keep records of pastoral work as a means to a surer skill in helping individual people

By Mary S. Brisley

Executive Secretary, National Council, Church Mission of Help

MY WARRANT FOR this paper lies in two things: the great need for a better working relationship between social workers and clergymen for the benefit of people in trouble, and, even more fundamental, the need which I, as a person in touch with young people, see for the development of a surer skill on the part of the clergy in helping individual people to meet the increasingly complicated problems of living, particularly for meeting the loss of a sense of worthwhileness and of being needed which is robbing many people today of any sense of security. It is dangerous ground; dangerous just in proportion to its great importance. But the serious thing is that the danger is not to us but to the people who need either the social worker or the clergyman, or both; because, while we are irritated or inconvenienced by misunderstanding or lack of coordinated professional helpfulness, they suffer. This paper, then, is neither an argument nor a defense, but an attempt at an honest examination and exploration.

The problem which I propose to attack was stated some few years ago by Frank J. Bruno, present President of the National Conference of Social Work, at a meeting of the Episcopal Conference. It

was repeated last year in different language by Bertha Reynolds of the Smith College School of Social Work. Briefly it is this:

MISS BRISLEY'S article is the first of a series of papers selected and abridged from addresses made at the recent Episcopal Social Work Conference. The second article, which will appear in an early issue, is by Helen Gibson Hogge on *The Approach to Normal Youth*.

Next year the Episcopal Social Work Conference will have its first meeting in the Province of the Southwest in Kansas City, Missouri. As usual, the National Conference of Social Work will meet there at the same time (May, 1934).

The officers for the coming year are: President, the Rev. C. Rankin Barnes; First Vice-President, the Rev. Carl Reed Taylor; Second Vice-President, Eunice Robinson; and Secretary, the Rev. Claude W. Sprouse.

So far as the social worker has been able to discover, while the Church does provide help, strength, and comfort for its members and those who are conscious of needing its ministrations, it has developed no articulate and conscious method for the treatment of spiritual problems in those who are not conscious of that need.

This challenge has not yet been answered. It will remain unanswered at the end of this paper, but I hope that some possible leads toward an answer will have been discovered.

When the social worker speaks of the Church, she is thinking usually of the clergyman and the clergyman in his pastoral relationship. She recognizes the Church as a body influencing attitudes and public opinion for social reform, and as a fellowship which is mutually strengthening. Mr. Bruno and Miss Reynolds, speaking for social workers in general, however, were asking from the Church a service which seems to them the clergyman's fundamental function: that of helping individual people to solve their spiritual and religious problems, and to develop spiritual personalities, and (to use William James' phrase) to help them

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"to feel at home in the universe". The social worker's phrasing of that 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. Such a mature personality is, from the viewpoint of the psychiatric social worker as well as the Church, impossible without "a religious adjustment in some form".

Throughout this paper that is the skill of which I shall be talking, and it is in this latter field of the clergyman's work that the social worker feels he has failed to make his skill sufficiently conscious and expert so that it is available for his use under varying circumstances, and so that it can be passed on to other members of his profession.

Such a situation requires examination. On the one hand there is a felt need and desire to obtain a service which only the clergy can give for clients desperately in need of that service though sometimes not conscious of it; this desire fortified by the observation of an occasional family or individual who has been able to secure just that skill, sometimes in a high degree, from a particular clergyman. On the other hand, there is earnestness and consecration and an honest desire to help, and some brilliantly successful pieces of pastoral work, yet at the same time 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.

Social workers agree that this hiatus is a serious thing for them and for the people with whom they are working. From the vantage point of a case work agency with religious aspects, I should guess that it is quite as serious for the clergy, considering the Church's commission, and this is said with full and deep respect for pastoral skill. The fact that social work is asking, almost demanding, more of this service for its clients is proof of that respect. Part of the trouble may be that we do not know how to ask, but certainly also, part of it, at least, is because the clergy, as a profession, have

not articulated their skill in terms which the social worker can understand. You will not need to be told that a case worker is not talking in terms of anything cut and dried when she uses the words "method" and "technique". Any skill which deals with human beings can never be that and be effective. There are, however, certain fundamental principles, methods, and techniques, which can be adapted to individual needs, the common knowledge of which makes united professional development possible.

From the social worker's viewpoint there seem to be at least three main reasons why social work as a profession finds itself a bit baffled in establishing relationship with the clergy as a profession, in spite of the fact that individual clergy and individual social workers have frequently established very happy and very constructive relationships.

The first is a seeming failure to agree on just what is the function of the clergy in dealing with human problems. It is still possible within the Episcopal Church to get such widely differing responses to the question as to how the clergyman's skill differs from the social worker's as these: "The clergyman's job is the whole of life. He must deal with every problem," and "There is not a thing which I, as a clergyman, can do which you as a social worker cannot do a whole lot better." Now, granting that both of these statements (as I believe them to be) are excessive, they do leave the case worker a bit bewildered. No one can claim to be an authority in all the fields of human living today. On the other hand, the over humble statement seems to deny all possibility of a professional skill.

Miss Reynolds pointed to the second difference in thinking when she said that coöperation can only come about if the clergy and Church workers can give up all preconceived notions of how people *ought* to think and feel and how they *ought* to be treated and be willing to learn humbly by sympathetic contact with them how they actually *do* think

CASE WORK AND SPIRITUAL DEVELOPMENT

and feel and what they long for. Authority is, of course, crystallized experience but if it be true as the Rev. Angus Dun says, that spiritually we are living on the insights of the men of the Reformation, then the need for reëxamination of our thinking is obvious, to learn which principles are eternal verities (testified to anew by human experience) and which are codes valuable in a simpler civilization, but hardly effective in the present day.

My third suggested point should in reality be the first; because more than any one thing, I believe it lies at the root of our difficulty. I make it knowing full well that it is touching the most sacred ark of the covenant, the tradition that a clergyman's relationship with his parishioner is of a different and more sacred character than that of any other professional person.

Men had a truly desperate need in the days when justice was being born, and life and death and property lay unprotected at the whim of feudal lords and rulers, for one person to whom they might unburden their souls with no slightest fear of retribution. The strength of that need may be judged by the way in which this theory of inviolable confidence so sacred that no slightest record might be made of it, spread from the confessional to all contact between clergy and laymen, and even more by the way in which it has survived the break and carried over into the Protestant Churches of today.

Today, however, probably taught to a very great extent by the experience of the clergy, every other profession now maintains as one of the very bases of its professional status, that the matters of professional intercourse between it and its clients are "privileged communication", and even the youngest of them, social case work, has gone to court to make secure that right.

What the social worker would question is not the sacred character of the relationship, but whether the time has not gone by when the claim of uniqueness in that relationship can be made; and

whether in a more settled society, there is any valid reason for the clergy remaining the only profession which does not keep records of its contacts with and treatment of people.

The experience of other professions has proven that all sound professional knowledge, development of a professional as contrasted to a personal methodology and skill, and all really sound teaching of the on-coming members, has been based on the careful and detailed recording of individual contacts with individual people, and the description of what was found in that particular case, and of what was done, and the results. Modern creative teaching, which is in reality crystallized experience, has kept that experience alive by testing it out with individual findings. Sir William Osler's service to his individual patients was based to a large extent upon the fact that because of his records he could refresh his memory as to the tangible and intangible things which he had at one time noted and which without those notes would have slipped his memory. His skill as a teacher lay to some extent in the fact that from his records he was able to collate his experiences, find out what things were basic and fundamental, and to what extent others happened only in individual instances and through particular combinations. Moreover, his records provided for him both a means of critical examination of his own treatment and method, and an indication of problems which needed further study and examination.

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

There is, however, another fundamental reason for the keeping (and then the careful analysis) of records by clergy, and that is that we know so little of the

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steps in spiritual development of the ordinary human being. So far most of the "clinical" material lies either in the case histories of psychiatrists or in the "lives of the saints".

The records of the psychiatrist are useful largely for two reasons: to point dangers, and to show how closely akin are the roots of those two creative forces in life, religion and the sex impulse.

The lives of the saints are more inspiring, but they suffer from two serious drawbacks. The autobiographies are intangibly and inevitably colored by the very fact that they are subjective records made in most instances when time has blurred and softened some experiences and heightened others; and the biographies because they are written with a purpose in mind. The second fault is that early beginnings are rarely recorded, so that the description of development begins far beyond the stage where most people ever expect to reach. Moreover, frequently the language used is so mystical that one can only stand and admire or try to imitate, one cannot find the underlying universal principles.

In addition many of them give the impression that there is a definite and clear boundary between a state of grace and the lack of it, typified in the doctrine of sudden conversion. The case worker on the other hand knows that nothing is really sudden, it only seems so because of our lack of knowledge of human nature and of the causes leading to the event. She would say therefore that if these records show a true picture and the whole picture then indeed religion is apart from life and is a great mystery and miracle, amazing and beautiful to behold but not to be counted on for aid in every instance; and further that this emphasis on the lives of the great and holy sets up a standard of performance which is too hardly come by to be fair and just and helpful to every day human beings; and that the insistence of this standard makes for intolerance and rigidity. There is a need then for skilled observers of the spiritual life to make records of their

parishioner's experiences so that from them they may learn the successive stages in spiritual development.

I hope that I have not given the idea that I believe that the mere keeping of records of some or any sort is going magically to produce method and a statement of the stages in spiritual development overnight. Nor that I do not realize that the ordinary parish clergyman who must be his own stenographer, publicity man, parish worker, and religious education director, cannot possibly undertake to keep elaborate records as well.

But advance is never made along a whole line. Sir William Osler began to keep records—not every physician. Individual case workers in the early days began to record more than just the names, addresses, and the relief given, and thus gave evidence of the value of real records. Just so the experiment might begin in the field of spiritual and religious development. Individual clergy here and there might experiment with keeping records of selected parishioners.

Probably most profitable from the point of view of study of growth and method would be a plan which I should like to suggest. Many case work agencies have as an integral part of their case records, colored sheets, on which are typed the psychiatrist's report of consultations with the client, dictated by him after the interview; part of the running case record, and yet easily distinguishable from the case worker's dictation, as the contribution of another profession. I should like to suggest as a start, that case work agencies and pastorally-minded clergy try the experiment of adding a distinctively colored sheet on which would be typed the clergymen's contact with the client (with the exception of sacramental confessions) given in as great detail as possible for at least a few selected case records.

The writing of records is at best a difficult process. The case worker, however, has learned some things about it which may help the clergyman over the first inevitably self-conscious period. More-

CASE WORK AND SPIRITUAL DEVELOPMENT

over, the essence of usefulness in this suggested method lies in the clergyman's recording—principally for his own use and that of other members of his profession, not his treatment of social and psychiatric problems (although there can be no clear line drawn) but his knowledge and treatment of spiritual problems. And this is a difficult process.

A few records made with case workers and psychiatrists who have defined somewhat their own fields should make possible the study of the unique skills in which each is authoritative and also the overlapping territory where each has much to discover. When these have been studied for the knowledge they can be made to yield of spiritual qualities and problems, and for method and process of treatment, the next step should be the keeping of records of the people whom the clergyman sees in the ordinary course of his work, with later an analysis of them by a group of like-minded clergy.

A third step might be the discussion of the results of that analysis with social case workers and psychiatrists. What social workers are asking from the clergy, however, is not a certain brand of either social case work or psychiatry, but an articulation and development of their own special contribution. The growth of any professional skill depends in the last analysis on the members of that profession. Social case workers and psychiatrists may help, but the development of the skill of the spiritual physician and leader to a conscious professional level, ready to hand and flexible because it is conscious, depends upon the clergy themselves.

For these beginning steps, however, a companion on the way may be necessary. I should suggest, therefore, that the clergyman wishing to experiment in this line seek out in his own town a spiritually and experimentally-minded case worker in whom he has confidence, and discuss the matter fully with her so that at the outset there will be mutual confidence, understanding, and tolerance; and secondly, that there be some defining of fields or objectives. These latter must be

tentatively held and subject to revision, of course, but some such definition there must be if effort is not to be dissipated in vague dissatisfactions. "If our object can be defined," someone has said, "it can be converted into action. If there is no definite objective there can be no worthwhile action."

The following definition of the functions of these three professions most likely to be interested in the same person was worked out as a basis for coöperation by the case workers, psychiatrist, and chaplain of the New York CMH. It may serve as a basis, at least, for departure. It is intended to be exclusive rather than inclusive: to state not all that each does but the thing which is the essential contribution of each. (And may I give here the small boy's definition of essential: "what you wouldn't be what you are if you didn't have!")

The *psychiatrist's* peculiar function (aside from the diagnosis and treatment of mental disease) is to discover emotional and mental conflicts and undesirable attitudes and their bases; and to help the patient resolve these conflicts and to understand himself.

The *case worker's* essential job lies in the realm of social relationships. It is her duty to obtain as comprehensive and rounded view of the client as possible, both individually and in his social relationships, and help him to solve his problems and develop in personality through change of attitude and "through adjustments skillfully and consciously effected between him and his social environment."

The *clergyman's* fundamental responsibility is to give the client a vision of the whole spiritual universe, and of his own and other's place in it; to make him conscious of the worthwhileness of the whole and of the importance of playing his part in it; to put him into effective and loving contact with God.

Some such definition is essential if conflicting advice to the further confusion of an already sufficiently troubled person is to be avoided. Frequent consultation is

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necessary of course, because obviously problems lying within the other profession's field, are bound to be brought up by the client. But it is always possible if one is relieved of the overwhelming burden of the necessity for being an authority on all subjects, to select those aspects of a problem which lie within one's own professional field for consideration, referring the client to the other professional person for a discussion of the others.

For some years now, Church Mission of Help has been engaged in a careful and critical examination and experimentation of its experience with individual girls, to see whether the religious and spiritual problems and development can be studied; whether there is an orderly progression in growth, different in each case but recognizably similar in principle; and any observable skill in spiritual treatment. From the records of the case workers and the psychiatrist, and from the experience of the girls, but not alas, from the records or even analysis by the clergy of their skill, we have come to know that there is. We have even begun to think we know something of the steps in growth and the methods which bring them about.

My great temptation was to tell you something of them, to trace, for example, the progress of a girl from a prostitute to a highly able professional woman and a communicant of the Church; or that of a girl from so mentally ill a person that the psychiatrist predicted the need of permanent institutional care within a matter of months, to a productive young business woman who is an artist by avocation. Such developments as these have come about through an integration of the skills of the three professions mentioned; but the skill of the clergy is not isolated in the records so I should have been able to tell you only of results accomplished, rather than to indicate the exact methods by which, on the part of

the clergyman, they were accomplished.

From our experience, however, we should suggest these points to which the clergy may well pay attention in his pastoral work and in his recording:

1. What misconceptions of religion and of God are there in the person's mind and how did they come about?
2. What part does relationship with a person play in the spiritual and religious development and by what means is this relationship widened to a sense of belonging to the "Source of All Being." We hazard a guess that the process is a gradual extension of that relationship to include others, not a sudden jump.
3. At what point may escape from an intolerable situation be turned into a constructive orientation to the realities of life?
4. What are the steps by which a person to whom religion has made no constructive appeal comes to a feeling of need? We do not ordinarily think of a cigarette as a step to the Kingdom of Heaven, but in at least one case it was.
5. What is it to which that particular person attaches a sense of guilt? It may be quite different from that which we should suspect.
6. How does one keep the strict balance between a too easy lifting of responsibility and a condemnatory attitude? How does one help the person to face reality in ideal as well as actual relationships?
7. What are the sound steps in the confessional, either formal or informal which actually give a sense of release and dynamic courage?
8. And how does one establish a belief in a planned and beneficent universe?
9. Is fear or curiosity the most constructive spiritual attitude?

We venture to believe that these questions and others which will grow out of them are of exceeding importance, not only to those troubled ones with whom social workers work, but to all pastoral work. And we also believe that the conscious acceptance by even some few clergy of responsibility for noting and studying their skill will make possible the emergence of the profession from the stage of dependency on deductive logic and on authority, to the scientific stage which asks the questions what, how, and why; and which is more definitely in line with our modern thinking; a stage which it must enter if it is to keep the allegiance particularly of the young.

Next month—The Approach to Normal Youth by Helen G. Hogge



THE MISSION COMPOUND AT ZANGZOK, CHINA

Chinese Witches Work for the Church

Missionaries in Zangzok receive unexpected assistance from pagan forces. Family evangelism successfully used in this region described

By the Rev. Hollis S. Smith

Missionary in China since 1922

ZANGZOK IS INFESTED with witches who do a land office business among both the city and country people.

In a little village not far from the city are three brothers living with their families in houses around a court common to all. The two older brothers and families are Christian. The youngest brother and his family were not. For some time both the older brothers have been trying to persuade their brother and his wife to give up their superstitious ways and come to Christ. But they have held out strongly against all persuasion.

Recently their house became possessed of a devil. Strange and unaccountable things happened in the house both to the wife and to one of the children. All were very much upset and unhappy. This went on for some days in spite of all that could be done in a heathen way for peace. Finally a witch was called in to find out exactly what was the matter and the remedy if any. The witch came and did her stuff. When she had finished her seance she reported that there was a devil all right, and to the amazement of all,

said that the only remedy was the Christian God. Her reason for this was that the house was shut in by the houses of Christians hence the only place a devil could work was in their house. For once a witch was right. Peace comes only through Christ. We were sent for, and after the usual careful questioning of both husband and wife, set the service for inducting them as enquirers into the Church for the next day.

At this service the whole Christian community of the village, fourteen families, turned out to help, with great congratulations all around. An enormous amount of superstitious paraphernalia was removed from the house and burned. Christian pictures and texts were put up. One more home in that village is now peaceful and happy and under regular instruction looking forward to the time when they may be made full members of Christ's Body. That this should come about through a witch is one of the strangest things among the many we have seen here in this district. These witches are all usually very much opposed to the

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Church; purely on economic grounds. We are bad for their business, which pays very well.

Some who have heard of our dealing with devils, devil-possession, witches, and superstition generally, as well as faith healing, have expressed some skepticism. It has been intimated that perhaps so large a number of families coming into the Church in the past two or three years have been persuaded to do so by us by something akin to a play on the credulity of these superstitious people, or even threats of visiting them with calamity.

It is true we have had, under God, a most noteworthy advance in Christianity among the people of this district.* Since the autumn of 1931 we have received over eighty-five whole families into the Church, of whom but three or four have lapsed. There is, however, nothing occult or hidden about the matter. In the first place we are working in well-tilled soil. For over twenty years the Rev. R. C. Wilson went up and down the canals of this district preaching and teaching to all and sundry that peace and salvation comes by Jesus Christ and Him only. The seed was well scattered and sown. These families have not come into the Church by the persuasion of the clergy and workers. In every instance each has been brought to us by our Christian people. It is the Christians who are doing the persuading. And for a very good reason. They have received Christ and feel the urge to bring others to Him.

That there is an evil influence abroad, that may be seen and felt, is beyond the shadow of a doubt. This thing may be rationalized in a good many instances up to a certain point, in its physical or mental manifestations. But beyond that point there is no accounting for it at all except on the grounds that it is evil and that it is there. That God the Holy Spirit can overcome this evil is also beyond the shadow of a doubt. In dealing with it we used to be amazed, but no longer are so. Without exception we

*The beginnings of this work were described in THE SPIRIT OF MISSIONS for December 1931, page 841.

can and do guarantee peace and salvation to any family or person who will accept our formula and follow our teaching. We see it work all the time. The formula and teaching are simplicity itself: a complete, immediate, and wholehearted acceptance of Christ as Saviour; a surrender to Jesus Christ as Lord; a faith in Him without any doubt whatsoever; and a giving up at once and henceforth of all superstitious practices. It goes without question, of course, that there is the same faith and trust in God the Holy Spirit on the part of those who are the ministers of the Gospel. There is no hocus pocus about it. It is simple faith and simply faith.

The same is true in dealing with the sick. In the matter of illness we teach and believe that medicine goes with prayer. That cleanliness and sanitation makes for health and conversely the opposite. When our people call on us for sick prayers as they always do we insist that the doctor be called. But on the other hand time and again we see obviously very ill people completely restored to health in a very short time by prayer alone. It most certainly works. But it is a matter of faith. And a faith that is whole and complete on the part of all concerned. If there is any doubt it simply does not work.

In all our services and prayer meetings and family prayers of whatever nature the prayers used are the old familiar ones of the Prayer Book. The hymns used are from the little Too-Bak hymn book familiar to all here. Occasionally extemporaneous prayer is used. In this a slight tendency on the part of one or two of the women workers for long and over fervent prayer is distinctly discouraged. Prayer may be as long as one likes but anything bordering on the Holy Roller type of prayer is not countenanced. The "regalia" used is the regalia of the Church, surplice and stole with candlesticks and cross on an improvised altar. One of the clergy uses the Prayer Book service of Unction of the Sick on occasion. All services are simple and taken part in by all present. A good deal of

CHINESE WITCHES WORK FOR THE CHURCH

preaching is done, but none of the hortatory type. All is straight teaching. There is invariably a very large crowd of neighbors and friends present for country services. Quiet and reverence from all is demanded and accepted by all present. The why and wherefore of everything done is explained in detail. The greatest pains are taken to explain and make clear the position of the Church in regard to ancestors and ancestor worship. The great doctrine of the Communion of the Saints plays a large part in the change from heathen to Christian.

In admitting a family as enquirers there is no hurry about it. All members of the family are present for preliminary questioning and investigation. If there are objections on the part of any member of the family then the whole thing is off until doubts are satisfied. We demand that the whole family shall accept Christ as Saviour. If one single member of the family refuses to do so, or is even skeptical, then that family

must wait. It has been our experience that faith and disbelief, or even faith and skepticism, cannot live together. It is literally true that the devil goes about as a roaring lion seeking whom he may devour. Disbelief, skepticism, hatred of Christ in the same family is an opening wedge for evil. For members of the family to travel different spiritual roads, in our experience, does not work. There are no roots for the Church and the gravest spiritual dangers for the individual Christian. Once a family has been admitted as enquirers, then so far as they are concerned they are Christians and are expected to live and act as Christians in all respects. Actually it takes about three years before they are ready for baptism: three years of constant teaching and nurture. By that time they have learned parts of the Prayer Book and a few hymns and a complete dependence on the Church for their spiritual welfare, without backward glances, at all times.

Episcopal Anniversaries in October

DURING THIS MONTH of October, twenty-six of our bishops will be observing the anniversaries of their consecration to the episcopate. To them **THE SPIRIT OF MISSIONS** family offers heartiest congratulations. They are:

October

2. Thomas Casady, Missionary Bishop of Oklahoma, 1927.
4. Harry T. Moore, Bishop of Dallas, 1917.
Francis M. Taitt, Bishop of Pennsylvania, 1929.
5. William Lawrence. Retired. Bishop of Massachusetts, 1893-1927.
7. Edward H. Coley, Suffragan Bishop of Central New York, 1924.
12. W. Bertrand Stevens, Bishop of Los Angeles, 1920.
13. David L. Ferris, Bishop of Rochester, 1920.
14. Philip Cook, Bishop of Delaware, 1920.
Henry K. Sherrill, Bishop of Massachusetts, 1930.
Benjamin M. Washburn, Bishop Coadjutor of Newark, 1932.
15. Edwin A. Penick, Bishop of North Carolina, 1922.
16. Frederick D. Goodwin, Bishop Coadjutor of Virginia, 1930.
18. *St. Luke the Evangelist*—Thomas F. Davies, Bishop of Western Massachusetts, 1911.
James M. Maxon, Bishop Coadjutor of Tennessee, 1922.
20. Arthur S. Lloyd, Suffragan Bishop of New York, 1909.
William G. McDowell, Bishop of Alabama, 1922.
21. Wilson R. Stearly, Bishop of Newark, 1915.
23. H. S. Longley, Bishop of Iowa, 1912.
24. G. A. Oldham, Bishop of Albany, 1922.
27. Chauncey B. Brewster. Retired. Bishop of Connecticut, 1897-1928.
Philip M. Rhinelander. Retired. Bishop of Pennsylvania, 1911-1923.
James Wise, Bishop of Kansas, 1916.
Charles K. Gilbert, Suffragan Bishop of New York, 1930.
Robert N. Spencer, Bishop of West Missouri, 1930.
30. Frank A. McElwain, Bishop of Minnesota, 1912.
31. Clinton S. Quin, Bishop of Texas, 1918.

SANCTUARY

The Lord's Prayer *

Try to realize God's presence.

Repeat to yourself slowly and thoughtfully several times Psalm 19:1: "The heavens declare the glory of God; and the firmament showeth his handiwork."

Picture.

Repeat the Lord's Prayer slowly and thoughtfully.

Picture the story to yourself: The Disciples ask Jesus to teach them how to pray, and he gives them this prayer, the model prayer. It emphasizes four kinds of prayer: (1) praise and thanksgiving; (2) consecration of one's self to God, to spread his Kingdom and to do his will; (3) intercession, *i.e.*, prayer for others; (4) petition, prayer for our own needs.

The Prayer begins with petitions for God's glory, God's Kingdom, and God's will. Prayer for our own needs comes later and is coupled with consideration for the needs of others.

What does this prayer mean to me?

Do I put the spread of God's Kingdom and the doing of his will first in my prayers? Am I thankful to God for many blessings bestowed upon me, or do I think chiefly of my own wants? Do I pray earnestly for the needs of others?

Exercises.

Name five ways in which you could make your own prayers more like the Lord's Prayer.

What am I going to do?

Examples: I will try to put God's will and Kingdom first in my prayers. I will also try to form the habit of thanking him more earnestly for his many blessings.

Prayer for help.

Sentence prayer: O God, increase in me the desire to do thy will, and help me to think more about thy goodness to me. Amen.

Collect: O God, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

*From *A Manual for Holy Communion*, by the Rt. Rev. Herman Page, Bishop of Michigan (63 East Hancock Avenue, Detroit.)

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*

LEWIS B. FRANKLIN, D.C.L.

First Vice-President

Second Vice-President and Treasurer

Foreign Missions, Domestic Missions,
Religious Education
Christian Social Service

Finance
Publicity
Field

THE REV. FRANKLIN J. CLARK, *Secretary*

NOTABLE ENGAGEMENTS of the Presiding Bishop in the near future, include the Synod of the Sixth Province to be held in Hastings, Nebraska, See City of the Missionary District of Western Nebraska of which the Rt. Rev. George A. Beecher is Bishop, and the Centenary of the Oxford Movement in connection with the Catholic Congress of the Episcopal Church, to be held in Philadelphia, October 22-26.

The Sixth Province, including six dioceses and four missionary districts offers to the Presiding Bishop admirable opportunity to become intimately acquainted with the particular problems of each group in the vast region thus represented. At Philadelphia, Bishop Perry will be celebrant at the Centenary Eucharist to be held in the Municipal Auditorium transformed for the occasion into a vast and beautiful sanctuary. The Rt. Rev. Fred Ingle is president of the Sixth Synod. The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania, is honorary president of the Philadelphia gathering.

WILL THE SPIRIT OF MISSIONS family out of their established loyalty to the missionary cause and the leadership in this cause

FOR THE NATIONAL COUNCIL

ALMIGHTY Father, who dost order all things in heaven and earth; Grant to us the grace and guidance of Thy Holy Spirit. Especially we pray for Thy Church and its National Council, that with wisdom, faith and courage we may go forward in service to a bewildered and distracted world. May the light of Thine eternal purpose shine upon our onward path, directing our steps, controlling our wills, and inspiring all our efforts, to Thy glory and to the upbuilding of Thy Kingdom; through Jesus Christ our Lord. Amen.

which is centered in the National Council, note the prayer which appears upon this page and offer it in utmost earnestness that God may signally bless and the Holy Spirit guide the deliberations of the National Council to be held at the Church Missions House, New York City, on October 11 and 12? Grave problems affecting the work of the Church at home and abroad must be faced and decisions of far reaching importance will be made. More is at stake in these troubled times than fiscal stability. Speaking broadly of our Nation, its very loyalty to religion itself seems in the balance, and it is not too much to assert that faltering in that loyalty upon the part of any of us, in some degree imperils the foundations of our civilization. How needful then that omnipotent aid be sought through prayer, earnest, trusting, sustained. Directing, controlling, inspiring are the gripping pleas.

Foreign Missions

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

Across the Secretary's Desk

ALTHOUGH THE CHURCH is represented in Sitka, Alaska, by the fabric of a cathedral, it has there no ordained representative. It is no exaggeration or slip of the pen to say that its work is "manfully" carried on by Mrs. Elizabeth M. Molineux. She does everything from stoking the furnace, to conducting the Church school, calling upon the sick, conducting Morning and Evening Prayer, arranging for Christmas celebrations not only for the congregation but for the community, and generally trying to share as much of Christian joy as she can with the people of an isolated frontier town. In speaking of last Christmas, Mrs. Molineux says that she endeavored to make the children's Christmas her Christmas and to help many to enter into the meaning of the day. "I have missed the Christmas Communion," she says, "for so many years now, that it will be one of the outside joys to look forward to on my next furlough."

JAPAN AND JIG-SAW puzzles seem a long way apart, but the craze has crossed the Pacific. Cecilia R. Powell, our woman worker at Fukui, Japan, confides in me that "if anyone would like to send out some simple jig-saw puzzles, they would be fine to have for winter." She has in mind a group of some thirty or forty Japanese children, not connected in any way themselves or through their parents, with our Church. They are children of the neighborhood who come into the grounds about the mission residence to play. Fukui is a chilly place in winter with an enormous snowfall. When I was there in July, the temperature was 98° at eleven o'clock at night. It was hard to believe that sixteen feet of snow had fallen in that region between February 1 and April 1 and the last of it did not disappear until after the middle

of April. Under such conditions a playground does not make a great appeal. A house with a kindergarten room is much better. Jig-saw puzzles may help to work off some of the energy that cannot be cared for out of doors. Miss Powell's address is: 10 Hoi Nakamachi, Fukui, Japan.

HERE IS AN instance of the kind of special giving which cheers the hearts of everyone. It comes to me through our treasurer in Manila, who quotes a paragraph in a letter from the Rev. William H. Wolfe, of All Saints' Mission, Bontoc. He says:

I am enclosing a money order for five dollars and this is the explanation for it: The women in this mission pledged that amount toward the apportionment. But when we overpaid so much at Easter they asked if they might not contribute for some special purpose in the United States. Accordingly I suggested the Indian work at Oneida in Wisconsin. They took it up enthusiastically, asking all sorts of questions about it and producing the cash.

There are several things in this incident of special interest. In the first place the women made a pledge on account of the parish quota, but they were not expected, as is so often the case in our American congregations, to take a big share of the total. All Saints', Bontoc, quota is \$120. The women were only expected to give one twenty-fourth of the amount.

In the second place, the congregation overpaid its quota. Instead of being content with giving just \$120 they have given, up to July 15, this year, \$151.58.

In the third place, the women when they found their five dollars was not needed to make up the quota, instead of saying, we will hold it for next year, decided to put it to work immediately to supplement the appropriation for some other mission work. So it went to the

THE NATIONAL COUNCIL

Oneida Indian Mission in the Diocese of Fond du Lac as a "special." I know, from my own long acquaintance with that work, both by correspondence and visitation, that it is deserving of the admiration and support of our Church people everywhere, whether they be in some of our great metropolitan parishes or in a mission station among the Igorots of the Mountain Province in the Island of Luzon.

In the fourth place where can you find a finer example of the oneness of the Church? Here are the Bontocs, to whom the Gospel came only thirty years ago, stretching out their hands across the Pacific Ocean to help the Christian work among the Indian people of our own country.

ST. ANDREW'S HOSPITAL, Wusih, recently celebrated its twenty-fifth anniversary. Bishop Graves conducted a thanksgiving service in the hospital chapel and in the afternoon a reception for gentry, officials, and other guests was held. Nearly two hundred persons attended. They all inspected the hospital and the next day the Chinese newspapers carried long complimentary articles about the occasion. About \$1,800 Chinese currency was contributed by Chinese friends to supply the beds for the new private room wing.

HERE IS A page from the life history of a Korean girl. It is a suggestion of the breadth of influence and usefulness of St. Luke's Hospital, Tokyo, in the Orient.

Just the other day a neat, well-written letter came from Tokyo. It was from Kim Un Suk and pleased I was to hear from her. A few years ago she came to me a downhearted and much disturbed girl. She was a student in the nurses' training school of our Pyeng Yang Christian Hospital. Family reverses had come and, even though the expenses were small, she was compelled to quit her education unless she could secure help. Where it was to come from I did not know, but I gave her ten yen and she went away happy. She graduated and worked in the hospital for a time. Then she was selected for further study on a scholarship at the great St. Luke's Hospital in Tokyo. This is the one great Christian medical center of

Japan. This letter comes from there thanking me for helping her just at the turning time, telling of her successful and happy work and life at St. Luke's, asking for another ten yen in order to secure some special books on public health and child welfare, telling me that St. Luke's has just selected three students for a very special training course in America with all expenses paid by the Rockefeller Foundation . . . two Japanese girls, and herself. She will come and spend one more year in her own Pyeng Yang Hospital in further preparation before going. A Christian first and then growth in Christ's good ground.

With Our Missionaries

CHINA—HANKOW

The Rt. Rev. Logan H. Roots sailed from China August 27 on the *Empress of Asia*, for a short stay in this country.

Miss M. G. Cabot arrived in this country August 1, on regular furlough.

Mary S. Richards and Dorothea Wakeman sailed September 8 from San Francisco on the *President Coolidge*.

CHINA—SHANGHAI

Gladys M. Ross returning to China after furlough in this country, sailed September 8 from San Francisco on the *President Coolidge*.

Stephen Green also sailed on the *President Coolidge*.

CUBA

The Rt. Rev. Hiram R. Hulse has arrived at Hendersonville, North Carolina.

The Ven. J. M. Lopez-Guillen sailed September 6 from Cuba on sick leave.

HONOLULU

Charles L. Riffin and Abbott G. Bucher sailed September 9 from San Francisco on the *Lurline*, to work under Bishop Littell.

JAPAN—TOHOKU

Helen Boyle, returning to Japan after regular furlough in this country, sailed September 8 from San Francisco on the *President Coolidge*.

JAPAN—TOKYO

Christine M. Nuno sailed September 8 on the *Heian Maru* from Seattle, after a short visit in this country.

Grace E. M. Staple and Emma M. Johnson, retiring from the field, sailed August 6 on the *Terukuni Maru*, via England.

PUERTO RICO

The Rt. Rev. and Mrs. C. B. Colmore and Charlotte Colmore, and Deaconess Margaret S. Bechtol, sailed from New York August 23, on the *Caracas*.

Mrs. Philip Locke returned to the field from New York on September 29.

Christian Social Service

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

FEW DIOCESAN social service departments have budgets large enough to permit extensive programs. To some chairmen this lack becomes an excuse for inactivity, to others it is a challenge to ingenuity and resourcefulness.

One of the latter type is the Rev. James E. Foster, chairman of the Department of Christian Social Service of the Diocese of Northern Indiana. At frequent intervals, depending on current needs, he sends a mimeographed bulletin to the clergy and Church social workers of the diocese. These informal bulletins bring to their attention matters of pending social legislation, the latest approach to child welfare work in Indiana, effective means of carrying out General Convention's recommendations in regard to better films, or making appropriate suggestions for the local observance of Labor Sunday. References to significant new books are often included.

“SPECIAL CHURCH SERVICES for Workers September 3. Labor Groups Accept Invitation of Christ Church.”—

Thus read a headline on the front page of the *Union Labor Bulletin* of Little Rock, Arkansas, on August 25. The Central Trades and Labor Council of Greater Little Rock had just accepted a unanimous invitation of the rector and vestry of Christ Church to participate in the Labor Sunday observance of that parish.

The service, the first of its kind in the history of the city, was largely attended, both by union members and other citizens. The Rev. W. P. Witsell, rector of Christ Church, planned a service every element of which emphasized the dignity of work and the ideals of brotherhood and service. Both the social hymns of the New Hymnal and the social prayers of the Book of Common Prayer were used. The lesson was read by the secretary-treasurer of the Arkansas State Federation of Labor.

In his sermon Dr. Witsell emphasized the fact “that the sure and final test of any industrial and economic system is what it does to human beings. For after all, the center of life on this earth, the thing of highest and truest value, is the human personality. God the Laborer who created and sustains this planet has made it so, and has declared it to be so with emphasis and reiterations through the mouths of all His prophets of old and in and through the life and teachings of His Incarnate Son. If we are to be workers together with Him then we must be graded by the same measure of values, and the same purpose and principles must be reflected in our systems of industry and economics.”

This service vividly illustrates the effective observance of Labor Sunday, the day before Labor Day. Requests which came to the Department for extra copies of the Labor Sunday Message of the Federal Council of Churches indicated a wider observance of Labor Sunday in Episcopal churches than in any previous year.

THE SOCIAL SERVICE DEPARTMENT of the Province of Sewanee has developed a speakers' staff of twenty priests and laymen equipped to give addresses on various aspects of the Church's responsibility in social fields. These available speakers range all the way from the professor of sociology at one of the State universities to clergy who have had experience as juvenile probation officers.

One of the units in this Province, the Diocese of Florida, recently named as chairman of its Social Service Department the Hon. Walter S. Criswell of Jacksonville, who since 1915 has been Judge of the Duval County Juvenile Court. He is secretary of the Southern Association of Juvenile Court Judges and is a past-president of the Florida State Conference of Social Work.

Religious Education

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

THE GOAL WHICH we are all seeking in Christian Education is the creation of Christian character in the individual and in society. Never for a moment dare we lose sight of this goal. The methods of teaching must be judged by their value and their efficiency in reaching this goal.

Among the many techniques of education which are offered to us there is one which has had success over a long period far greater than that which any other method has achieved. This method is the complex technique which is found in the life of the Church. It comprises forms of worship and prayer, hymns and creeds, sacraments and rites, doctrines and beliefs. It includes the very complex social life of the Church, her parishes and dioceses, her ministry, her organizations and societies, her guilds and clubs, her many ways of bringing people to act and to live together.

These ways of the Church are a very rich and complex tradition. They are not an unrelated series of beliefs and actions. They are parts of a very definite technique for making people Christian. They affect and they are intended to affect a person's whole life and conduct, his thoughts and imaginings, his emotions and desires, his attitudes and actions. They even reach down into the subconscious and determine one's unconscious responses. And, as was said before, this complex technique, when applied to people, has had more success in creating Christian character than any other method.

This system of the ways of the Church is enshrined in the Prayer Book and is practiced in the Church life of every parish. It is a complex of activities and attitudes which can be learned only in the actual life of the Church. It is a long and holy tradition which bears within itself the richest human values. It is a continuity of experience which has

been pruned and enriched by the struggling lives of people through nineteen hundred years, and it has lived because it was so true and near to the dearest needs of human souls.

It is very commonplace, but it is valuable because it touches the many common places of life. It is commonplace to go to church regularly, to say one's prayers, to sing hymns, and to recite the Creed. But it is in doing these commonplace things that countless men and women have found freedom, light, and peace. It is in these activities that they have been trained to become Christians.

The wise educator will recognize this tradition and its supreme importance. He will realize that he himself needs to be taught and that there is no teacher so rich in saving knowledge and experience as this age-long tradition. He will realize that the greatest gift which he can give his pupils is the gift of making them living factors in this continuity of life which is the Church.

He must deal with this tradition as a living thing. It is not a cold and dead system of beliefs and rites to be clamped on a young life. It is a wonderful life in whose arms protection can be found and from whose breast life can be drawn. The wise teacher will lead his pupils to be so at home with and in this rich tradition that they will grow by the almost unconscious assimilation of its life.

Too many people in the field of religious education during the past generation have been approaching their subject critically, have been telling us where we fail in our methods and have been urging us to study new methods. There is much truth in what they tell us. But it is secondary truth. The primary truth is that the Christian life is nourished in the tradition of the Church in the Church's ways of thought or worship and of action. The secondary truth is that we must develop the best methods of

transmitting this life of the Church to our pupils. First must come the experience of the Christian life in the Church and assimilation into that life; then, and then only, criticism of the life process. The teacher who fails in giving children the content of the Christian life and in bringing those children into living relations with the Christian Church has failed completely, even if the pedagogical method be never so perfect. But the teacher who brings children into living participation in the life of the Church may reduce the value of the work by poor method but can never wholly fail.

College Work

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

HOME RECTORS who have not yet sent the names of their college-going boys and girls to the student pastors concerned may still render a valuable service by doing so as soon as possible. The names of our college pastors are given in *The Living Church Annual*, pp. 178-84.

HOPE BASKETTE, student worker for the past six years at the Florida State College for Women, and for the past two years Associate Secretary of College Work for the Fourth Province, was married on September 17 to John Davis in Nashville, Tenn. and has resigned from student work. Mrs. Davis made a notable contribution to student work both locally and nationally. During her service at Florida State, Ruge Hall, one of the best student centers in the country, was built and equipped. She frequently presented college work at diocesan, provincial, and national Church gatherings and has had an intimate and lasting effect on the lives of countless students.

MANY STUDENT PASTORS are finding Henry P. Van Dusen's new book *The Plain Man Seeks For God*, (New York, Scribner, \$2.00) of great benefit to them in their work. This book may be ordered from The Book Store, 281 Fourth Avenue, New York, N. Y.

Missionary Education

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

ARRANGEMENTS HAVE been made for a unified foreign missions approach to the country September 28-December 15. There will be a series of two-day conventions held under the auspices of the Foreign Missions Conference of North America comprising about seventy mission boards and societies of which our own Department of Foreign Missions is one. These meetings will be held in twenty-nine of the larger cities, beginning in September with Worcester, Massachusetts, and closing in December with Philadelphia. (See page 573 for complete schedule.)

As part of the meetings the Missionary Education Movement is arranging conferences in each city with the various Church leaders on methods and materials for missionary education in the parish. It is well known that large missionary meetings and the popular interest which they excite are of little value unless followed by a program of continuous missionary education. That this program may be the most effective possible these educational conferences are planned. I hope that when they are held in connection with the convention in your city, every Church school and other parish worker interested in the extension of the Kingdom of God, will be present to take part in the discussion and receive the benefit of the experience of others in missionary education.

IT IS GOOD to receive this word from one of the diocesan educational secretaries:

I have enjoyed reading *Living Issues in China*, but I have been thrilled by the accumulated evidence presented in the *Handbook of the Missions of the Episcopal Church in China*; so simply and modestly told, of what our beloved Church has accomplished since the establishment of our mission in China. My aim always in teaching a mission study class is to present the Church and her work, and to show the class how in the mission field (as well as at home) if the Church holds fast to the Faith and keeps her ground, she has a message to give and a way to make.

The Field Department

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

The United Foreign Missionary Conferences

THE NAMES OF E. Stanley Jones and Lillian L. Picken of India; of Harmon Chan-in Liu, Ti-fang Wu, and our own Bishop Roots, representing China; and of Charles R. Watson representing Egypt (who have been brought home for this particular purpose) are a guarantee of the missionary message that will be set before the people of the United States this autumn.

This team of missionary ambassadors will be heard in a series of two-day United Foreign Missionary Conferences that have been arranged in the larger cities of the country extending from Kansas to Maine, and as far south as Louisville, Kentucky. Sixteen similar conferences which were held last spring brought out an attendance of approximately 150,000 people.

As in the case of the spring series, the present schedule extending from the last of September into early December, is being sponsored by the foreign missionary boards associated in the Foreign Missions Conference of North America and the Federation of Women's Boards. The Rev. Arthur M. Sherman, Secretary for Missionary Education, and the Rev. Bartel H. Reinheimer, Executive Secretary of the Field Department, are members of the Central Executive Committee.

Coming, as the conferences do, in the period devoted to the educational preparation for the annual Every Member Canvass in our Church and into thirty cities in which our Church is numerically

strong, these meetings should make a valuable contribution to the interest in and support of the Church's Program.

The Field Department working through the local committees is endeavoring to arrange for a group conference of representatives of our Church in each of the thirty cities.

It is planned that, in addition to Bishop Roots, an officer of the National Council and of the Woman's Auxiliary will be present to consider how the results of the United City-wide Conference can be conserved and made productive in our parishes and missions during the ensuing year.

Further information concerning these plans may be received from the local committees or by writing to the Rev. Charles H. Collett, Corresponding Secretary of the Field Department.

Bishop Roots who has been brought back to America especially for this series of meetings landed September 11 and joined the other members of the team in New York City on September 26 before proceeding to Worcester, Massachusetts, where the first meetings were scheduled. The schedule follows:

Boston, Mass.	Oct. 1-2
Portland, Maine	Oct. 3-4
New Haven, Conn.	Oct. 5-6
Rochester, N. Y.	Oct. 8-9
Cleveland, Ohio	Oct. 10-11
Columbus, Ohio	Oct. 12-13
Detroit, Mich.	Oct. 15-16
Toledo, Ohio	Oct. 17-18
Grand Rapids, Mich.	Oct. 19-20
Cincinnati, Ohio	Oct. 22-23



BISHOP ROOTS

Who has come to America especially for the united missionary conferences

THE SPIRIT OF MISSIONS

Louisville, Ky.	Oct. 24-25
Pittsburgh, Pa.	Oct. 26-27
New York City.....	Oct. 29-Nov. 3
Chicago, Ill.	Nov. 5-10
Milwaukee, Wisc.	Nov. 12-13
Des Moines, Iowa.....	Nov. 14-15
Sioux City, Iowa.....	Nov. 16-17
Omaha, Nebr.	Nov. 19-20
Lincoln, Nebr.	Nov. 21-22
Topeka, Kan.	Nov. 23-24
Kansas City, Mo.....	Nov. 26-27
Wichita, Kan.	Nov. 28-29
Oklahoma City, Okla.....	Nov. 30-Dec. 1
St. Louis, Mo.....	Dec. 3-4
Springfield, Ill.	Dec. 5-6
Indianapolis, Ind.	Dec. 7-8
Washington, D. C.....	Dec. 10-12
Philadelphia, Pa.	Dec. 13-15

/ / /

IT IS SUGGESTED that rectors inform themselves concerning the Partly-Printed Parish Paper now issued by the Department of Publicity.

Bishops and rectors unite in commendation of this service as a useful means of keeping before congregations the world work of the Church. One rector writes: "Helpful in stimulating interest in missions. Parish offerings are increasing."

In most instances, the partly-printed paper costs the parish less than the usual form of parish bulletin. Samples and information will be sent upon application to the Department of Publicity, 281 Fourth Avenue, New York, N. Y.

Speakers Bureau

The Rev. Charles H. Collett, *Secretary*

THE MISSIONARIES listed below will be available for speaking

During October:

- MRS. E. M. CROSS—Spokane.
- THE RT. REV. H. R. HULSE—Cuba.
- DR. CLAUDE M. LEE—Wusih.
- THE REV. AND MRS. HOLLIS S. SMITH—Changshu.
- GERALDINE RENNIE—Shanghai.
- THE REV. M. H. THROOP—Shanghai.

During November:

- MRS. E. P. MILLER, JR.—Wuchang.
- THE REV. AND MRS. HOLLIS S. SMITH—Changshu.
- GERALDINE RENNIE—Shanghai.
- THE REV. M. H. THROOP—Shanghai.
- THE REV. V. H. GOWEN—Philippine Islands.

Department of Publicity

THE REV. G. WARFIELD HOBBS
Executive Secretary

THE REV. ALLEN EVANS, JR., rector of Trinity Church, Hewlett, Long Island, issues a special edition of his parish paper for children in the Church school. The partly-printed parish paper issued by the Department is used, and on front and back pages are mimeographed items of special interest to youthful Churchmen—a fine attempt to supply something in the way of a Church periodical for Church children!

While on the subject of the partly-printed parish paper, a rector writes that the papers are "fine . . . They helped, I am sure, to enable us to pay our quota."

/ / /

IN THE DIOCESE of Sacramento, the young people are working to develop missionary interest. One of the means is to make their multigraphed paper missionary in spirit. Its name is *The Y. P. F. Missioner*, and it is a fine example of the fact that the paper which possesses world vision rather than the vision of a more limited field, is more interesting, more valuable, and more representative of the Church and its Mission.

/ / /

HERE IS A new and ingenious use of the mimeographed publicity *Notes* sent out from the Church Missions House twice a month. At St. Mark's Church, Waupaca, Wisconsin, the rector, the Rev. Albert J. DuBois, uses material from the *Notes* for his parish paper, then clips a number of other articles which he considers interesting, and at the roll call of the W.A., each member reads one.

/ / /

A PARISH THAT uses the partly-printed parish paper has the local pages multigraphed by patients at a State Hospital. The work is paid for, and the hospital commissary adds the money to a fund which is used for the benefit of the patients. It is a good paper, and this plan makes it of value not only to the parish, but to the people in the hospital.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

The Quiet Day for Prayer

IN HER ARTICLE in the September SPIRIT OF MISSIONS (A Call to a Quiet Day for Prayer, pages 483-6) Miss Ogden said that the plan for such a day was the result of a "widespread demand from the women themselves for an exercise of spiritual power by all the women of the Church in the present crisis." She then stressed the importance of details well cared for in preparation for the observance of the day in an effort for "reaching every woman in every diocese." The response to the request for the observance of this Day for Prayer shows that the two points of emphasis, the reason for the observance and the care necessary in preparation for it have met with approval and welcome. If there are, however, any Churchwomen still asking why there should be such a day or how plans for it can be carried out, messages coming from far and near give the answer.

First, that from the president of the Dominion Board of the Canadian W. A.:

I am greatly interested in the thought and can see what an impetus it would give to the work of the Church if we could accomplish such an inspiring bond of unity in prayer. To get the whole womanhood of the Church throughout this continent alone on their knees for a Day of Prayer fires my imagination of what could happen as a result!

Another encouraging word from Canada came from a Presbyterian member of the Inter-Board Committee of The Women's Missionary Societies of Canada:

Will you be good enough to send me whatever you are issuing in connection with your Quiet Day for Prayer. I am greatly interested in the suggestion and think it a most timely one.

Turning to letters from our own diocesan presidents we quote:

Haiti—I am glad to say that we shall enjoy joining on November 11, in a Quiet Day of Prayer for the furtherance of

God's Kingdom. Indeed, in the midst of the world depression we must needs ask divine assistance to show us the way out, remembering the great promise, "Ask and it shall be given you."

Alabama—It is a matter of deep interest and import for all the women of the Church. Since the year of the first Crusade in this diocese it has been the custom of the Woman's Auxiliary to begin our year with a day of intercession conducted much as you are planning the Quiet Day for the whole Church. It will be a tremendous help to have the program, prayers, and preparation all made for us to realize that the whole Auxiliary as well as our own diocese is corporately at prayer with us and we with them.

Los Angeles—I think it a marvelous idea and I do hope all the churches around the world will see that it is carried out.

Missouri—I do hope and trust we shall be able to make this Quiet Day for Prayer one of great help and inspiration not only to our Auxiliary members, but to the community at large.

Ohio—I believe it will be a splendid thing and mean much to the women of the Church.

The Duluth branch plans to have the women in the Indian field take an active part; Iowa hopes to enlist especially the isolated and shut-ins; and South Carolina to interest Y. P. S. L. groups as well as the women.

These quotations are enough to show how the plan is being welcomed and they make us believe that these last weeks of preparation will be used to their fullest possibilities, for it is surely safe to believe that others have felt and have acted as did the diocesan president who wrote sometime ago, "With God's help I am going to make this my chief objective for the next two months or more."

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

THIS ISSUE FROM COVER TO COVER

1. What special use can be made of the frontispiece? p. 533.
2. What does the Church's Mission require of you—to be a sheep or a shepherd? p. 531.
3. How does a Church Army worker in the Hawaiian Islands preach the Gospel to the people among whom he lives? p. 534.
4. What happened when the Woman's Auxiliary of Holy Trinity Church, Tokyo, discovered the Yamaguchi Settlement? p. 537.
5. Identify James Walker, Ross R. Calvin, Hollis S. Smith, Logan H. Roots, and Elizabeth M. Molineux.
6. What neglected people are again receiving the Church's ministrations? p. 543.
7. How is the Church in New Mexico meeting the challenge of the CCC? p. 545.
8. In what ways have dioceses in our Church been formed? p. 548.
9. Why should the clergy keep records of their pastoral work? p. 557.
10. What is the basis for admission as an enquirer in our Zangzok mission? p. 563.
11. How may each reader of THE SPIRIT OF MISSIONS participate in the October meetings of the National Council? p. 567.
12. What are the United Foreign Missionary Conferences? p. 573.
13. What missionaries are available in October for speaking engagements? p. 574.
14. Have you made your plans for the Quiet Day for Prayer? p. 575.

The Canvass of November, 1933

Recommended Dates:

Sunday, November 26 to Sunday, December 10

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No Pledge too small to be Consecrated

THE needs and the opportunities of the coming autumn justify the calling of a special meeting of the Vestry in every parish, and of the Field Department of every diocese. The Field Department of the National Council is prepared for immediate coöperation.

1. The members of the staff of the Field Department and the other officers of the National Council are available for conferences and addresses. Apply to the Corresponding Secretary, Field Department.

2. The Speakers Bureau is prepared to make the widest distribution possible

of the bishops and other missionaries available from the foreign and domestic fields. Apply to the Speakers Bureau, Field Department.

3. The Department of Publicity is prepared to supply to parish and diocesan papers suitable missionary and promotional material. Autumn issues of News Notes and other releases will feature the preparation for the Canvass. Apply to the Department of Publicity.

4. Handbooks and other literature of the Field Department should be ordered early, either through the diocesan headquarters or direct.

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

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

LEWIS B. FRANKLIN, Treasurer
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