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# The Spirit of Missions

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# The Spirit of Missions

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NOVEMBER, 1933

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NOVEMBER, 1933

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## "The Days for Going on Have Come"

*A Message from the Presiding Bishop  
on Behalf of the National Council*

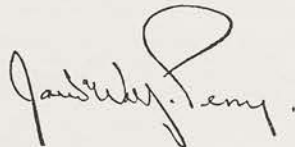
THE MEETING OF the National Council held on October 11 and 12 has been in many ways the most significant in years. I am writing with the desire that the experience may be shared by the dioceses and parishes of the Church. We have been confronted by a twofold situation. On the one hand were many fiscal and administrative problems arising from re-examination and evaluation of our work now in progress. In dealing with this responsibility we have become possessed of new and important detailed information. As a result of my recent visit to the Orient I laid before the Council my recommendations as to future policies, resulting from consultation with the Bishops and others in the mission fields. A Joint Commission of General Convention, after an exhaustive study, had made available through its chairman, the Bishop of Delaware, facts on the progress in every mission station in the United States maintained or assisted through appropriations by the Council from missionary funds.

On the other hand we became aware in the Council meeting of still more important circumstances having to do with conditions in the world at the present moment, and the spirit of the Church in meeting them. No fiscal anxiety can blind us to the qualities of loyalty and steadfastness which our people have shown throughout the years of depression. It is apparent in the courage with which the bishops and the parochial clergy have maintained their leadership when beset by almost unbearable difficulties. It is proved by the solidarity and fellowship within the ranks of the laity. It is to be seen clearly in financial support which shows that voluntary contributions have decreased less than income.

There has been a quiet but substantial turning to the Christian Church for guidance in the midst of political, social, economic, and moral disorganization. Once again religion is making first claim upon men's loyalty and devotion.

Finally, beyond the circle of all domestic circumstances, world-wide movements have lifted the whole question of Christian foreign missions completely out of the atmosphere of the apologetic. The Church has an answer to the failure and the fear of a secular civilization. While a flood of nationalism rises, the Church still holds its conviction of the Great Commission and dares inaugurate an even greater missionary program throughout the world. The days of holding on are over, and the days for going on have come.

CHURCH MISSIONS HOUSE  
OCTOBER 13, 1933.



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# The Spirit of Missions

VOL. XCVIII  
No. 11



NOVEMBER  
1933

## Our Church in the Orient

In statement to National Council, Bishop Perry shares impressions of three months' observation. Suggestions of future policies

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

*Presiding Bishop and Bishop of Rhode Island*

MY VISIT in the Orient\* for the observation of our foreign missions offered far greater opportunities than were expected, both in respect to extent of territory covered and intensive study of each field. This was due chiefly to the painstaking and thorough preparations made by every one of the Bishops in his district and by the members of each mission staff. What otherwise might have been a succession of superficial impressions proved to be an examination at close range of our mission churches and our institutions, close acquaintance with our personnel, investigation in conference of the financial conditions affecting their work, and a personal knowledge of those who have been trained in every national group to serve as priests, deacons, and catechists, academic officials and teachers, physicians and nurses, besides many thousands of men, women, and children of the Church. Only through the experience of these can accurate observations and fair estimates be made of Christian missions.

Impressions left by structural development or by organization, by statistics gathered or incidental benefits derived, serve as no criteria of spiritual values. One must share in the daily life of church and school and hospital in a foreign land to judge of the impact made by a Christian mission upon a non-Christian population. The basis of all true appraisal passed upon such missionary endeavor must be found first in a conviction inspired by Christian teaching, then in the converting power

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\*Two weeks were spent in the Philippines, four in China, and five in Japan.



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which issues from this conviction, resulting at last in loyalty to the organism through which that power is conveyed and the spiritual fellowship which it creates.

### UNIQUE SITUATION IN THE PHILIPPINE ISLANDS

**I**N THE PHILIPPINE ISLANDS we have a situation wholly unique in our mission fields. At Manila is a community of English and American Church people a large majority of whom are permanent residents. The Cathedral which ministers to them is an independent parish, at present not only self-supporting but contributing to the Church work in the neighborhood and to missions elsewhere. The congregation pays the salary of the Dean, the Rev. R. Malcolm Ward. It also pays its share of the quota apportioned to the district. Attendance at the services of the Cathedral is large, the worship is excellently conducted and the pastoral work thoroughly done. The completely and beautifully constructed buildings on the Cathedral grounds provide for the work of the Columbia Club, an organization for American men of the city; elsewhere is the House of the Holy Child.

The two enterprises of the Church in other parts of the city, St. Stephen's Mission Chapel and School for Chinese, and St. Luke's Hospital and Chapel, enable our Church to do a service which in each case has a vital place in the life of the community. St. Stephen's Mission is confined to cramped quarters, every foot of the space kept in orderly condition and put to constant and necessary use. The conduct of the school and of the religious services is excellent.

St. Luke's Hospital, whose present condition and support had been included among the matters referred to me for investigation with a view to possible change of treatment or even more radical measures, occupied my time for a large part of three days spent in attendance at its official boards and at the services and exercises of the School for Nurses, and in a careful inspection of the buildings. The hospital has become an integral part of the life of Manila. Through it more even than through the Cathedral, the Church has become known and its ministrations sought by people of many races and of all conditions. A large number of public officials and citizens most of them non-Church people, made clear to me, verbally and through letters, that to diminish its operations would be a misfortune; to close it, a calamity. The representative of the Rockefeller Foundation stated in his address at the Commencement that the standard set by the hospital for instruction of nurses is unusually high. Applicants for the course in nursing, Filipinos, Igorots, Moros, Chinese, come from all parts of the Islands, and the graduates go as far afield to give the benefit of their skill and Christian influence to institutions, families, and whole communities.

Repairs and improvements have been made recently, rendering the place comfortable and serviceable. The number of in-patients in 1932 was 2,385, and the out-patients 37,121. The total cost of maintenance, including the salaries of our missionary staff, is \$69,238.44, eighty percent of which is raised locally.

At a meeting of the locally organized committee, after a thorough review of the situation, I recommended that it be constituted as a Board of Advisers, prepared to accept increased powers and responsibilities with a view ultimately of taking over the whole administration. I advised also that the receipts from local contributors



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and from the business of the hospital be annually increased, allowing a reduction year by year in the appropriation from the Domestic and Foreign Missionary Society. On the following day I met the Auxiliary Board of Women whose work in the care of the hospital and in raising funds for its support is a strong factor in the success of the institution. Its membership is drawn in large measure from non-Church women and it reflects the devotion and pride which the whole community feels for St. Luke's.

The pastoral energies of the Church in Manila are felt from one extremity to the other of the island continent. One member of the staff, the Rev. B. H. Harvey, is visitor and missionary at the southern ports principally among English-speaking people on the Islands of Iloilo and Cebu, where I found families prepared to form congregations for worship under his leadership. The new steamship service and aviation make frequent visits possible.

On the southernmost Island of Mindanao our Church colony at Zamboanga is doing an intensive and useful but restricted work, and across the waters, our pioneer priests, the Rev. Leo G. McAfee and the Rev. Sydney Waddington are building up an extensive following among the Tirurai people. Since our entrance into this field the Roman Catholic operations have been increased and a resident Bishop has just been appointed to it. Our opportunity and the local responsibility we have assumed for ministrations to a rapidly increasing number are not affected by this fact.

The single reason for our continuance at Zamboanga, the one southern post where we are surrounded by a tropical environment, is the work that we are enabled to do among the Moros, especially with an attractive group of young people. Their parents with many of whom I talked are hospitable to our approaches and enthusiastically sympathetic with our work, but are not subject to conversion. I visited the school just in time to officiate at the Commencement and to give diplomas to nine boys and girls. These Moro youths show remarkable intellectual and spiritual capacity. One by one they are coming to baptism and confirmation.

In the same grounds are the little Church of the Holy Trinity and Brent Hospital. The chaplain, the Rev. Edward G. Mullen, serves all these. The small congregation of the church is made up of officers from the greatly reduced Army Post, a very few other residents, and young Moros. The hospital, by reason of its charming atmosphere and environment and also its skillful staff of one physician and two nurses under the superintendence of Miss Edith Haslem, is preferred by many to other hospitals. The U. S. Government has this year made a contract with Brent Hospital for veteran service which has so greatly increased the income as to make it practically self-supporting.

The missions in the Mountain Province of Luzon show a probably unparalleled instance of the impact of the Christian Church upon barbarian tribes who thirty-two years ago were without the knowledge or influence of religion, and at constant and savage warfare with each other. Their present peaceful habits, their diligence in new-found industries, their intelligent and reverent worship, are not only proof of missionary zeal and skill, but an example also of the power of the Christian faith when given in its fullest content and richest expression to a people whose minds never have been turned aside or confused by detractions from apostolic teaching and practice.



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The genius of Bishop Brent and his first associates as manifested here (as throughout the Philippine Islands) has been matched by the wisdom and the diligence of Bishop Mosher and his present staff of missionaries. On the foundations which they laid then have been built, consistently and securely, material and spiritual superstructures which are impressive and convincing.

The church buildings in Sagada and Bontoc are Christian shrines which focus the loyalty and inspire the devotion of tribes occupying hundreds of square miles. The schools attached to them are bringing up a second generation of Christian boys and girls. Among the graduates of these are young men who give promise, after continued training, of service in the diaconate and priesthood, and young women who are already showing power in the teaching and nursing professions. The hospital at Sagada which we found in process of construction will take the place of a cottage infirmary from which as a base Dr. Hawkins K. Jenkins has already become the physician of a vast population.

The school and chapel at Besao, where the Rev. Vincent H. Gowen, with his wife and infant son, is resident missionary; the outstation at Balbalasang under the charge of the Rev. A. H. Richardson; the little village of Alab, where Miss Eleanor C. T. Moss as superintendent, teacher, and visitor is living and working, the only white person in a whole region; the flourishing Easter School for boys and girls at Baguio, where another large and beautiful church has been built and in large measure is maintained by the contributions of resident Americans; these are all effective factors in the mission, and necessary to the soundness and completion of all. Withdrawal from any part of the field would be deplorable and disastrous to the life of the communities concerned.

These people, as the people in the missions south of them, are the wards of our Church. The agitation of proposed political independence or the consummation of it, now extremely improbable, would not alter the responsibility which we have assumed for their spiritual nurture. Outside of Manila and possibly American congregations in two minor ports there are no financial resources for local contributions to the work. It is missionary enterprise without present prospect of local autonomy and self-support, but it is intrinsically permanent, vital to the life of the people whose following we sought, necessary no less to the integrity of the purpose to which we are committed.

### THE CHURCH IS ESTABLISHED IN CHINESE LIFE

**D**IRECTLY OPPOSITE in this respect to the situation in the Philippines is that which confronted me in China and Japan. One who goes to either of these countries expecting to find a mission struggling for security of foothold sees to his surprise a Church no longer foreign but already appropriated and established in the life of the people.

There is in China as in the Philippines the same impact of a Christian upon a non-Christian civilization. There is the well defined line between the Christian believer and the unbeliever. There is in the Chinese Christian community the feeling of dependence upon the initiative and guidance of a foreign mission, but there is the



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conscious emergence of a national Church which is already indigenous and is on its way to independence. I became aware of this first as I visited the parish churches and congregations in Shanghai and found them organized and operating under their own leaders, most of them bent upon the goal of self-support; some of them already having reached that objective. I became still more conscious of it as I talked with the Chinese clergy individually or in groups. I was officially assured of it when Bishop Graves gave me on behalf of the Synod a statement that the Diocese expected to be independent and self-supporting at the end of twenty-five years or less. This is not a step deferred until the time when it may be possible. The independent Church is already in process of development.

The Church in China, the *Chung Hua Sheng Kung Hui*, is already autonomous and is to be treated not as a child under our direction, but as a sister Church in our Communion whose policies we should take into full account in all our missionary plans, whose legislation we must respect as of equal standing with our own, and whose intellectual and spiritual leadership in the person of gifted and highly educated priests and laymen we shall do well to consider when we appoint new missionaries. The clergy of the Church in all three of our districts in China are quite able to take full responsibility for the charge of the parishes and the work of evangelism. We have thirteen missionary priests in the District of Shanghai as against twenty-seven Chinese; ten in the District of Hankow, where there are forty-seven Chinese; and one in the District of Anking, where thirty-one Chinese priests are at work.

We have required a high standard of our missionary personnel, clerical and lay, in every one of our foreign fields. With very few individual exceptions, we have maintained it. In view of the rare quality of Chinese priests who are taking positions as deans of cathedrals, ministers in charge of congregations, and missionaries at out-stations; in view also of Chinese principals and teachers filling with intellectual power academic positions in our schools and universities, greater care than ever should be taken in sending and sifting the men and women whom we send to take places of leadership among these well chosen and highly trained nationals. Our missionary bishops should be asked to regard as a period of probation not more and in some cases less than five years before the first furlough of a missionary, and no missionary should be expected to return after the first furlough except upon the Bishop's explicit request. As the missionary staff becomes a small but potent minority in contrast to the large majority of Chinese workers, ordained and unordained, utmost vigilance should be exercised by the National Council, which is the Church's commissioning agency, in selecting and sending men and women of the highest qualifications.

Feeling charged with the same questions concerning our institutions in China as in the Philippines, I spent much of my time during the visit in Shanghai at St. Luke's and St. Elizabeth's Hospitals, and a morning at St. Andrew's Hospital, Wusih, half of the time in Anking at St. James' Hospital, and most of one day at the Church General Hospital in Wuchang. The conditions under which they work are very different. The hospital in Wusih is less ambitiously designed and constructed than the others. It has been recently provided with new buildings, well equipped and presents no problem in this respect. The expense of maintenance is \$17,123, of which



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sixty-three per cent is provided from local receipts. St. James' in Anking, under Dr. Harry Taylor's courageous management, is still recovering from the devastating attacks of the Communists and occupation by the army in 1926 and '27. I saw the last steps taken in reconstruction, but I found an almost complete lack of equipment and sore need of assistance for Dr. Taylor himself. The hospital is now caring for about 1,386 in-patients a year at a cost of \$16,349. About fifty-three per cent of this expense is provided locally.

St. Luke's and St. Elizabeth's in Shanghai and the Church General Hospital in Wuchang are veteran institutions, solidly built, but battered by long and hard usage, surrounded by neighborhoods where they can minister to surging tides of suffering. The work done at St. Luke's by Dr. A. W. Tucker and Dr. Harold F. Morris is incessant. They are greatly in need of assistance by younger hands, as they are of a repaired or a new building. A sum of over \$200,000 has been raised through appropriations and contributions for construction, possibly on a new site. In my opinion the healing ministry of the Church has its best physical and spiritual effect in just such sections as those which are served by our two hospitals in Shanghai.

The organization of the Chinese staff of physicians under Dr. Mary L. James in the Church General Hospital, Wuchang, is excellent. The need for additional foreign assistance is soon to be met by the recent appointment of Dr. Logan H. Roots, jr.

The ultimate devolution of our hospitals in China (as of St. Luke's, Manila) can best be achieved, in my judgment, by the creation in the near future of an advisory board consisting of Chinese Christians, to be vested with increasing executive and financial responsibilities. Throughout the missionary period of the Church's development in China, as in our other fields, the hospital has a necessary religious function to perform. For thousands whom the spoken message fails to reach or to convince, it is declaring in silent language understood of the people the Gospel of Divine Love. The time has not come to separate educational and philanthropic aspects of mission work from organized responsibility to the work of conscious and direct evangelism. During the year 1932 our hospitals in the Orient treated a total of 22,383 in-patients, and 447,297 out-patients.

The preparation of the Church in China, as in Japan, for independence and autonomy rests upon Christian education and particularly upon training for the Christian ministry. I found in all the Districts of Shanghai, Hankow, and Anking, that from the youngest grades in primary schools to the upper classes in the university the soundness of religious instruction and the insistence upon Christian purpose result not from systems or regulations under which the schools operate, but from the spirit and intent of the bishop or priest, the president or principal by whom the work of the body is actually directed. Registration or non-registration has had to do chiefly with conditions of administration, not much with the intellectual and spiritual life of the students. In the District of Shanghai where our Church schools and colleges have not been registered, their work at places suffered a temporary setback, but now goes steadily forward with the religious program still in operation and without official disfavor. In the District of Hankow where registration is universal, there are colleges, boarding schools, and parish schools filled with Christian atmosphere and led in



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daily Christian worship, all observed by the educational authorities without disapproval.

The important point for us to protect is that in every university, especially *Hua Chung*, where Protestant Churches have joint responsibility there shall be a sufficient representation of Church teachers on the faculty and that every school shall have such Christian leadership in positions of authority, as will secure to the pupils Christian worship, Christian instruction, and the inculcation of Christian ideals.

Before turning from China, I would impress upon the minds of those who have at heart the welfare of our missionaries there, that the suffering which they have undergone through the violence of Communists, through internal warfare and through flood, they have faced with indomitable courage and without complaint. The reduction in their salaries announced last February was the subject of much conference in April with the bishops and clergy and with the members of each mission staff. The blow fell upon the heads of those who had already undergone severe hardship. They understood the financial necessity for it and unanimously they expressed themselves ready to accept any sacrifice required.

### THE CHURCH HAS ABUNDANT OPPORTUNITY IN JAPAN

**I**N JAPAN THE background of a compact population and orderly, well-disciplined and united national life, has given abundant opportunity to the Church for unhampered service in public worship and pastoral ministry, as in universities, schools, and hospitals.

The Christian religion has now become recognized officially as one of three accredited religions of the Empire. More particularly, the sympathetic relation between the Nation as a whole and the branch of the Church, which for lack of a better word we call "Anglican", is complete. This is due chiefly to the wisdom and Christian diplomacy with which Bishop McKim and his junior associates in the episcopate, American, English, Canadian, and recently the Japanese bishops, have developed in the midst of a civilization tenacious of its own tradition but open to western influence, a Church which is national in spirit yet expressive of historic Christianity in its completeness. The *Nippon Sei Kokwai* is recognized and welcomed by the Nation.

Unusual opportunities were offered me to learn at first hand and in intimate ways the attitude of the Imperial Household, the members of the Cabinet, the municipal governments in many cities, the public press, the Buddhist and Shinto priests, the medical profession, the Departments of Education in several prefectures, and what I valued most, the people by hundreds in the towns and villages, from Aomori at the extreme north of the country to Moji at the south. Universally I found an attitude of cordial hospitality to a representative of the Church which they understood and honored, but still more definitely to the ministrations and teachings as the Church offers them. Not only our bishops but the excellent missionary staff working under them, and the Japanese clergy, men of finest intellectual and spiritual quality, have in their several communities made their mission stations and parish churches radiating centers of wholesome religious influence. There has been resistance at certain places due to sheer conservatism, but this has been overcome in unaggressive ways by con-



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tinued contact and by the language of patience and humility, so well understood by the people of that land.

There are departments of our work, pastoral and educational, which appeal so readily to the racial temperament and capacity, that they should soon be committed to hands which can safely and wisely administer them. The Japanese women have a genius for kindergarten teaching quite as well developed as in this country. It will not be necessary any longer, I believe, to incur expense by providing teachers or teacher trainers for this work. Specialization in other forms of service also by both men and women may be left to the growing generation of Japanese Christians who are remarkably equipped to assume such responsibility.

Two matters of major importance occupied much of my time and thought in prolonged visits and conference while in Japan: one, the plans for the development of St. Paul's University in Tokyo; the other, the place in our missionary program of St. Barnabas' Hospital, Osaka.

St. Paul's is unmistakably a Christian institution in conscious purpose in the atmosphere of Church life which pervades the place, and in the expression which is found in orderly reverent worship. The beautiful chapel, one morning at a celebration of the Eucharist, was filled with nearly four hundred communicants, most of them members of the faculty and student body. The university has waited patiently for the completion of its plant, the units now specially needed being an assembly hall and a classroom building for which one story frame buildings were temporarily substituted a few years ago. The quadrangle can be thus completed at a cost of \$200,000. In conferences on the subject with the alumni committee a request was made that the Church in America support a campaign for \$75,000 of this amount. I explained that such an effort at the present time would be impossible, and I suggested that the money would be more appropriately and successfully raised in Japan. It was urged that the National Council should be asked to approve the project which will be carried forward among the alumni and friends of the institution in Japan.

St. Barnabas' Hospital was long ago organized and built on the initiative of one man who shortly thereafter left it for others to bring to a successful conclusion. A twofold question has attended the consideration of it by this body, whether there is need for it in the hospitalization of Osaka, and whether it is a proper charge upon the missionary resources of the Church in America. The answer to the first of these questions was left in no doubt after my inspection of the building and observation of the work. Conference also with public officials and representative citizens proved to me that the institution has filled an important and necessary place in the community, specializing as no other hospital does in obstetrics, pediatrics, and gynecology. The new building is beautifully designed and constructed, taking a worthy place in the heart of this progressive modern city. In 1932 the current expenses of the Osaka hospital were \$28,170, sixty per cent of which were provided locally.

The transfer of responsibility for our missionary institutions, as for the administration of our parish churches and schools both in Japan and China should be a gradual but a continuous process of devolution. We who are charged with the policy of foreign missions are not yet conscious of the maturity that they have reached in



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these two countries. Our thoughts linger too easily in the pioneer period where individual bishops and mission priests sustained and directed by the home base constituted the Church on a distant frontier. That time has passed, as has the paternal period when every motion of the Church which we had fostered needed to be watched and controlled. It is now full grown. The bishops and others who are guiding its course and shaping its destinies still require our support; but in the application of resources to constantly changing conditions, they require also a full measure of discretion. They claim our partnership and our trust in one of the greatest religious enterprises which the world has known, bringing East and West together in organizing two new branches of the historic Church.

### SUGGESTIONS TO GUIDE FUTURE POLICIES

**T**O GIVE EFFECT to some of the principles that I have stated, I make the following recommendations, not for immediate decision or enactment, but for possible guidance in our policies:

1. The recognition of gradual reduction in the number of evangelistic workers due to removals from year to year, and the removal of items in the budget providing appropriations for such positions now vacant.

2. The retirement of missionaries occupying evangelistic positions who have reached the retiring age, their places to be taken by Chinese or Japanese appointees.

3. The designation of ordained missionaries now in the field as supervisors and administrators in the field to which they shall be assigned by the Bishop.

4. The limitation of the number of missionaries to be appointed as teachers in every educational institution, the appointments to be made by the head of such institution upon nomination by the Bishop; the total sum of appropriation for salaries of such appointees to be fixed by agreement between the Bishops and the National Council upon recommendation by the Department of Foreign Missions.

5. The annual diminution of appropriations for maintenance of Church boarding schools of secondary grade, the decrease to be covered by corresponding increase in charges for tuition, with an allowance in the budget for scholarships.

6. The withdrawal of appropriations for maintenance of any day school which in the judgment of the Bishop and Council of Advice has ceased to function adequately as a source of Christian teaching and center of Christian worship.

7. The maintenance of mission hospitals on at least their present scale, added appropriations to be made to certain hospitals for appointment of medical missionaries; appropriations for maintenance to be diminished annually at a ratio determined by the Bishop, Superintendent, and administrative board of the several hospitals in consultation with the National Council.

8. The payment monthly of appropriations for each missionary district to the Bishop and Council of Advice for distribution by them in conference with all the American bishops of the Chinese or Japanese Church on the basis of a budget annually submitted by them and approved by the National Council, the distribution to be subject to such alterations in salary items and in maintenance and other expenses as in their judgment shall be from time to time required.



# The Tinguian People Welcome Christ

In eight years, *ilis* about Balbalasang, our most northerly Philippine mission, are released from superstitious shackles of paganism

By Dorothy L. Richardson

Wife of Missionary, St. Paul's Mission, Balbalasang, Philippine Islands

IN A VALLEY of terraced rice fields, green as jade from the irrigation of a rushing mountain river, is the *barrio* of Balbalasang, our most northerly mission in the Philippine Islands. Here, shut away from the civilization of Spain and America and even from the life of nearby tribes by high surrounding mountains, the Tinguian people have lived and labored and propitiated their strange gods for hundreds of years. They have forged their own bolos and headaxes, built their thatched-roofed, stilt-legged houses, plowed their fields with water buffalo, cooked their rice in home-baked clay jars, drunk their strong sugar-cane *basi* from coconut shells, and carried their tiny brown babies on their backs every hour of every day for fear of evil spirits.

Oh, the multitudinous dangers from which a Tinguian mother must guard her *abit* and which an American mother never knows! Innumerable forms of bad luck attending the presence of certain birds or strangers, various kinds of witchcraft, *ngilin* which causes sickness to a baby, demon possessions such as we read of in the New Testament, fabulous giant eels or caterpillars (there is a terrifying story of a young mother who left her baby in a field house while she was harvesting only to return shortly to find no baby but a monstrous green *atatadju*—monstrous because her precious son was inside!), and evil spirits, evil spirits of all varieties. There is the ghoulish *ibua* who feeds on the dead. There are the *sa-uds* who take the form of queer horses or carabao or, most often, of huge black dogs with jagged teeth and

bristling tails curling way down over their heads. There are the *liawans*, immense black demons with shaggy matted hair, deep-sunk fiery eyes, long claw-like finger and toe nails, and muscles so strong that they can lift up the biggest man in town and sweep the ground with him!

In response to invitations to start a mission in Kalinga, Bishop Mosher and the Rev. Edward A. Sibley made the difficult trip in the summer of 1925, to this valley of beauty and superstition. They were much impressed with both the loveliness of its surroundings and the opportunity presented. A few months later a far-flung outstation of Bontoc was established here under the Rev. Leonard Wolcott, who had been a few months at Sagada, and Deaconess Charlotte G. Massey, who had worked for four years among the Igorots of Alab near Bontoc. Unfortunately Mr. Wolcott was forced to leave after a month on account of ill health; Balbalasang not being a very convenient place in which to be sick. Nevertheless Deaconess Massey stayed on and, single-handed, did what she could to get the mission started.

I wonder how many realize the near-miracle stated in that last sentence. A single highly-civilized white woman came to this primitive tribe, whose language she could not speak, and settled herself in a native hut among other such huts containing naked brown men, formerly head-hunters and still reputed, among the Bontoc people from whom she came, to be wild and desperate customers. For a little over a year she worked here, alone save for the guiding and sustaining Holy



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Spirit, who can perform today no less miraculous things than occurred at Pentecost.

Balbalasang is about eighty-five miles beyond Bontoc, at that time four or five days' journey by horseback, so that the priest in charge of Bontoc was able to pay her only two visits of a few days each during the entire year. On one of these visits the Bishop accompanied him. During this year she continued missionary activities, established and conducted single-handed a dispensary, succeeded in getting a house built for herself and lumber collected for the simple but lovely little church which is made almost entirely, from beams to candle brackets, of mountain pine. Now, after the mission has been here for eight years, I often notice how timid the old people are about coming to the dispensary, how dependent they are on charms, and how suspicious of witchcraft. Only the other day I observed some stiff white deer hairs twined in the soft black fuzz of the baby of one of our more educated girls who had not only been through grade school but had had seven months' training in a Manila hospital. The deer hairs were to make the baby grow strong! I wonder how the Deaconess had the courage to

urge her medicines on her first sick patients. Supposing the wives or children of these head-hunters had died!

In February, 1927, the Rev. A. H. Richardson came to take over the work and allow Deaconess Massey to go on her long overdue furlough. He had been in the Islands only a few months, all the time in such civilized places as Manila and Zamboanga and had had no experience of the language, customs, or temperament of mountain people. He had, moreover, no expert knowledge of medicine; yet, after a few weeks' work with the Deaconess he was left here alone, not only with a church (both material and spiritual) to build, but with a dispensary which ministered to five towns. And shortly after Deaconess Massey's departure typhoid fever broke out!

I hear someone say, "There should have been a doctor." Of course there should have been a doctor; ideally, there should be a doctor in a hundred stations where there is none. Unfortunately there are not enough to go round, and it would be wasteful to put one of the few in such a far-distant, slightly equipped place as this. So this young priest, with what knowledge he had of medicine plus common sense and sanitary sense, not to men-



TINGUIAN NEIGHBORS OF OUR BALBALASANG MISSION

Typical of the people among whom our missionaries have labored so successfully for eight years, are this Tinguian boy, girl, woman carrying jars, and old man



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DEACONESS CHARLOTTE G. MASSEY  
Receives a group of Tinguian callers in her  
Balbalasang home

tion tact and patience in persuading sick and terrified people to follow his comparatively untried drugs and opinion as against the beliefs and customs of centuries, tended the sick, and notified the distant, slow-moving Government authorities to send serum. So the spread of the fever was stopped and probably many lives were saved.

All this was nearly seven years ago. Today both Deaconess Massey and Mr. Richardson are a beloved and generally trusted background in the lives of this simple, lovable people. To the two thatched mission houses standing on opposite hills above the *ili* many small brown persons travel many times a day to seek innumerable kinds of help, material, physical, mental, and spiritual: advice regarding a difficult or contemplated marriage, mercurochrome for a baby with itch, soap to prevent another baby from developing itch, rice to help a poor family through famine time. Sometimes just a friendly feeling or a hope to hear the phonograph played is the occasion of the visit. And every evening after vespers Mr. Richardson (whom his people call the *Padji*) takes his lantern and goes from house to house in the *ili*, passing a

friendly word, picking up new scraps of this unknown Tinguian language of which he is slowly and laboriously compiling a dictionary, inquiring for the sick, always looking for any need and the opportunity to fill it. Deaconess Massey accompanies him on week-end nights when her dormitory girls have gone home and do not require her presence near them.

It is a strange and beautiful world that surrounds them on these visits (if it is not the typhoon season). Above them burn the high, bright tropic stars, sometimes obscured by tall palm trees or small coffee groves through which they must pass. Past them pad lithe brown men with pungent pine torches streaming fire from their hands, or lovely, simply-clad girls with sleeping babies blanketed to their backs and two or three heavy clay jars of water marvelously balanced on their heads. Everywhere the *Padji* and the *Diakonissa* go, bony, barking dogs herald their approach and sometimes the startled grunts of a litter of black pigs they have stumbled over in the dark. But above the barking and grunting can always be heard the rhythmical "thud thud" of the women pounding their rice. After a long day's work in the fields the rice must be pounded for the next day's meals, pounded first on carabao hide and then in a mortar, with a pestle so heavy I can barely lift it; pounded and then dexterously winnowed by the firelight streaming from house doors left ajar and giving glimpses of old, shrunken women, decked in beads and little else, squatting on the floor, or of babies one or two years old playing with villainous-looking bolos or crawling round the unprotected fire in the center of the room.

It is astounding how few accidents occur from these open fires burning on a small clay space on dry wood or bamboo floors, although occasionally a child does fall into the fire and burn itself. A few days ago a sad tragedy by fire occurred to an old woman. She had had a horrible disease suspiciously like leprosy for many years, and had lived alone in a hut



## THE TINGUIAN PEOPLE WELCOME CHRIST

in the woods to which her devoted son traveled every day with food and water and firewood. Some men working not far off noticed smoke rising from the direction of the hut, but by the time they reached it it had burned to the ground, and the charred body of the poor old woman was found inside. They buried her quickly, without much of the usual ceremony, though I have no doubt that, in spite of Christian teaching and Christian burial, plenty of stones were thrown at her house in order that so dreaded a spirit might not return to haunt her people. One cannot overcome the superstition of generations entirely in eight years.

Another tragic death occurred to one of the old people when he was stung to death by swarming wild bees gathering firewood on the mountain. He was not molesting their hives for honey as the boys sometimes do; for the people here live, like John the Baptist, on locusts and wild honey, though not on these things alone. Locusts, along with certain beetles, snails, and the like, are considered quite a delicacy.

Frogs' legs also are a delicacy to all in this country of almost no fresh meat, but none of the Tinguian girls dare eat them. They believe that if they do they will become old, haggard, and cold, and that their babies will be born with webbed feet. There are innumerable other interesting *tabus*. A marriage cannot take place without a chicken or pig being slaughtered and the liver found unspotted. Not long ago one important marriage had to be cancelled merely because the dog sneezed while the boy's mother was bringing the beads to the girl's mother to beg her daughter's hand. No one can enter a house where there is a new-born baby for ten days, not even the father if he happens to be away hunting at the time of the birth. If, during the early part of a journey a small wild pig, snake, or certain kind of bird crosses the path from the left, the entire party must return home immediately or great tragedy will occur. To avoid the possibility of this occurrence, very im-



BISHOP MOSHER  
With Deaconess Massey in the doorway of  
her house

portant missions will sometimes start off at midnight!

Today St. Paul's Mission ministers to five towns strung along the banks of the Saltan River: Balbalasang and Paswal right beside each other where the central station is located, Inalangan, a little over a mile above them, Talalang, four and a half miles down the river, and Sesec-an about four miles below that. Practically all the inhabitants of Balbalasang, Paswal, and Inalangan are baptized. Talalang and Sesec-an are considered outstations, and there is a chapel under construction in Talalang. Mr. Richardson holds services in one of these towns each Sunday, and rides over at any other time he may be useful. For the past year we have had a catechist, one of our own boys, working in these two outstations where practically all the children and most of the adults are baptized. To be statistical: of a total population of approximately 610 people in the five towns, 587 have been baptized, and 128 (practically all who have been confirmed) are active communicants.

As there is a Government school here the mission does not conduct a school, but gives religious instruction to all the pupils after school hours. We also have



## THE SPIRIT OF MISSIONS

a girls' dormitory where the pupils from Inalangan, Talalang, Sese-an, and a few from even more distant *ilis*, live during the school week and know Deaconess Massey's discipline, instruction, and high influence.

The patients who come to the dispensary also receive far more from Deaconess Massey than mere medication or bandages, as do likewise the many people whom she treats in the houses of the various *ilis*. There were 9,238 treatments given in the dispensary alone during the past year.

The mission's reputation extends somewhat beyond the five towns to which it directly ministers, so that occasionally a runner will come over the mountains for some kind of help (usually medical)

and the *Padji* may have to start out at dusk to ride all night over a dangerous untried trail.

Deaconess Massey and Mr. Richardson (now with a wife and child) still compose the entire staff of this isolated station, shut away by mountains from such commonly accepted necessities as a store, a doctor, or comrades of their own race. But they have their compensations. For what is more deeply satisfying than to try to help a fine people whom one loves, and to be loved and trusted in return? To try to help them in every way, but especially to free them from the shackles of superstitious terror, that they may have more abundant life in the knowledge of a loving Father through their Lord Jesus Christ.

### Episcopal Anniversaries in November

**D**URING NOVEMBER twenty-one bishops will observe the anniversaries of their consecration to the episcopate. To them THE SPIRIT OF MISSIONS family offers heartiest congratulations. They are:

#### NOVEMBER

1. *All Saints' Day*—Henry J. Mikell, Bishop of Atlanta, 1917.  
Robert E. L. Strider, Bishop Coadjutor of West Virginia, 1923.
2. Frederick F. Johnson, Bishop of Missouri, 1905.
4. Edward C. Acheson, Bishop of Connecticut, 1915.
5. Edward L. Parsons, Bishop of California, 1919.  
Benjamin T. Kemerer, Bishop Coadjutor of Duluth, 1930.
8. Reginald H. Weller, Bishop of Fond du Lac, 1900.
9. Frank W. Sterrett, Bishop of Bethlehem, 1923.
10. William L. Gravatt, Bishop of West Virginia, 1899.  
William F. Faber, Bishop of Montana, 1914.  
Herbert H. H. Fox, Bishop Coadjutor of Montana, 1920.
11. Ralph E. Urban, Suffragan Bishop of New Jersey, 1932.

14. Logan H. Roots, Missionary Bishop of Hankow, 1904.
17. G. G. Bennett, Bishop of Duluth, 1920.
24. Ernest M. Stires, Bishop of Long Island, 1925.
25. Frank A. Juhan, Bishop of Florida, 1924.
30. *St. Andrew's Day*—Peter T. Rowe, Missionary Bishop of Alaska, 1895.  
George A. Beecher, Missionary Bishop of Western Nebraska, 1910.  
Robert E. Campbell, Missionary Bishop of Liberia, 1925.  
Albert S. Thomas, Bishop of South Carolina, 1928.  
Harwood Sturtevant, Bishop Coadjutor of Fond du Lac, 1929.

† † †

We regret that an inadvertent error appeared in the list of October episcopal anniversaries (October issue, page 565). The numeral "28", the Festival of St. Simon and St. Jude is omitted before the name of Bishop Rhinelander. The error applies to Bishops Wise, Gilbert, and Spencer, who were all consecrated on October 28, and not the twenty-seventh as the table makes it appear.

# “When Men Have Faith--Missions Follow”

Bishop Fiske in *Atlantic Monthly* gives convincing argument based on abiding belief that “Jesus Christ is the only hope of world today”

By the Rt. Rev. Charles Fiske, D. D.

*Bishop of Central New York*

THE MISSIONARY MOTIVE is very definite—obedience to the command of Christ to “go into all the world.” Its compulsive call is heard by those whose desire is to make known everywhere the Lord and Master who means so much to themselves. When missions lose that call and cease to regard as binding the command of Christ, missions will die. They cannot live in a faith that is but a morning mist. They will not be supported by Christians who have only a “vague, dreamy, diffused sense of duty.” . . .

I have never volunteered for foreign service because I have been everlastingly busy trying to make a little dent here and there on the consciences of some beneficiaries of a supposed Christian civilization in America. I could not go on were I not sure that I have found the light of the knowledge of the glory of God in the face of Jesus Christ. I understand and sympathize with those who have not found what I possess. There was a time when I was not any too sure of myself. There were times, indeed, when I could not possibly have said, “I believe.” There have been times, since, when I say it tremblingly. I was born with a skeptical mind.

But every time I read the Gospels—putting aside, for the moment, all critical

questions, all doubts about miracles, all prejudices and preconceptions—every time I read I find there “the shining mystery of Jesus,” as Douglas Edwards calls it. I cannot understand how anyone who has found that can keep it to himself. I am frank to say that there would not be much temptation for me to do any prophesying, preaching, or plain straight talking if this faith were not mine. It is a dogmatic faith—a faith expressed in doctrine. The doctrines of Christianity seem to me to be but the logical exponents of its facts. The prejudice

against dogma dates back to the time when men framed “articles of religion” or “confessions of faith” which dealt meticulously with careful definitions of many minor doctrines. One can heartily dispense with all such “creeds”; acceptance of a creed which deals only with a dozen foundation facts and truths is quite a different matter. I believe—and in believing find that belief influences life.

And I believe Jesus Christ is the only hope of the world today. There are many things in His teaching which now have new meaning for us. We are discovering what have been called the “unappropriated treasures” of Christ. We are discovering, for example, out of the long depression, that individuals must learn the

**T**HE SPIRIT OF MISSIONS is indebted to the *Atlantic Monthly* through its publisher, Donald B. Snyder, and to Bishop Fiske for permission to publish these extracts from an article by the Bishop in the September issue of that magazine which presents an emphatic missionary credo at a time when this world enterprise of Christianity is receiving marked attention and appraisal. THE SPIRIT OF MISSIONS gladly brings this message to its readers in the hope that their faith may be quickened into action on behalf of a more determined presentation of Jesus Christ as indeed “the only hope of the world.”



## THE SPIRIT OF MISSIONS

law of service, or society will perish. "No man liveth to himself, and no man dieth to himself." We are beginning to learn that nations also exist for service, not for self aggrandizement. We live in a world so interdependent that there is a practical compulsion to cooperate for the common good. In statecraft (and even in everyday politics) we have been discovering that the conception of society as made up of individuals each free to serve his own ends, while the devil takes the hindmost, is as faulty from the point of view of economic realism as Christianity has always told us that it is from the point of view of spiritual idealism.

All this supplies the incentive for missions. Some such convictions linger in the minds of those who have lost the ancient faith. To me the creeds are compelling, because the teaching of Jesus rests back upon my belief that, when He speaks, He speaks with divine authority. If I believe that, then I believe I have more than man's "best thoughts" about God; I have a revelation about God, a wonderful message for all of His children. I cannot keep it to myself. The Commission which has been "rethinking missions" falls back upon motives far less compelling. I doubt whether their enthusiasm for propagating a sort of Christian *Kultur* will inspire to gifts of money or of self. With all due respect, their report is a signpost pointing toward a road of retreat.

When men have faith, missions necessarily follow. The point of this paper is that, if the faith goes, missions will go, too. Will the men who have been "rethinking" please dispel suspicions by telling us what their faith is? What least common multiple their research has left uninjured and secure? It is important that we should know, for in substance the report would seem to say: "We have been exporting a Gospel which we no longer accept at home. We must begin to ex-

port the same Gospel we are offering for home consumption. There is weakening faith at home; no matter, let's try it."

The real questions are: Is the new Gospel worth so much of pains, care, and cost? Are the Eastern races likely to be enamoured of it? Do the common people hear it gladly? Are the people back home likely to be so vitally concerned about its propagation as to give generously for the cause? Is the new Gospel a triumphant progress toward a larger faith, or is it a halfway house on the road to agnosticism? Are the objects of our zealous attention apt to respond to a message which says that they need Western enlightenment, Western progress, Western efficiency, and a diluted belief which is all that the West can offer? Or do they need the message which says, "I know that my Redeemer liveth"? And is it not our present task to use every ounce of heart and brain in the effort to gain a new grip on the faith of Christianity, a new appreciation of its real significance, while yet conserving the values of all honest endeavor to give fresh interpretation of it and a more liberal and more sweetly charitable presentation of it? . . .

The question of missions truly presses home questions as to whether we are building a constructive faith in America. How many of the Church members at home are really convinced Christian believers? Do they think of the life of Jesus as an unveiling of the heart of Deity? Do they see His cross as a great light streaming backward and forward to show the cost at which human redemption is won? Do they see in His resurrection a certain pledge of immortality? Do they regard His plan of life as practical and realizable?

It is not a question of missions only. If this were a sermon, my text would be: "When the Son of Man cometh, shall He find faith on the earth?"

*THE EDITORS regret that in this issue space limitations have made it necessary to defer the publication of several notable articles, to reduce to four pages the PICTORIAL SECTION, and to omit the regular monthly features, WHO? WHAT? WHEN? and READ A BOOK.*



# Arizona Cares for Its Mexican Neighbors

Three-year-old missions at Alhambra and Golden Gate are effectively reaching unchurched Mexicans in settlements near Phoenix

By the Ven. J. Rockwood Jenkins

*Archdeacon of Arizona*

THREE AND A half years have passed since we began our work among Mexicans in Arizona at Alhambra, four miles north of Phoenix.\* With only a Sunday school, in a small shack of a building and the simplest kind of equipment, we went forward on faith, eager and expectant. Since then the work has grown most remarkably.

Both our stations, Alhambra and Golden Gate, are beyond the city limits in settlements of Mexicans hitherto practically unchurched, without direct religious influences or organizations. Our purpose is to serve where we are needed most. It is never our policy to go where other religious bodies are operating in any regular or active way, but to hold out helping hands to those who need what our Church has to give. The people seem to understand and to appreciate this attitude, and are coming to us more and more for all kinds of service and from every direction, far beyond the bounds of our original locations. Regardless of their previous training many attend our services and Sunday schools with commendable regularity, as well as the meetings of our various organizations.

Our Sunday program is the heart and soul of all our endeavors. Each Sunday morning begins (9:15 at Golden Gate and 11 at Alhambra) with regular, though somewhat shortened form of Morning Prayer from the revised Spanish edition of our Prayer Book, with plenty of singing. Everyone who can read or who can remember what they have heard, takes a hearty part in the service. In

both places we have recently organized choirs of girls, but they are not as yet vested. At each place we have a monthly celebration of the Holy Communion, and when the Rev. José H. Pagán has become a priest, we shall have regular celebrations more frequently.

After the service, which usually lasts less than half an hour, we have Sunday school to which everyone, young and old, stays. At Alhambra we have five classes, and at Golden Gate four, with an attendance in each place of from sixty to eighty.

While, as I have said, we are not out for numbers, and simply will not "prose-lytize", yet the inevitable has happened, we have already had three confirmations at Golden Gate (which is the larger field), and two at Alhambra. I say "confirmations" although the Bishop has actually confirmed very few, nearly all the people having been confirmed as children in the Roman Church. The majority have come to us by way of some Protestant body, which they or their parents had joined. Now in our Church they have found what they long have unconsciously desired. Those whom the Bishop does not confirm, he "receives" into our "Branch of the Church," by the Laying on of Hands. We urge nobody to be confirmed, but when confirmation classes are formed many express the wish to attend the instruction. The preparation, mostly in Spanish, takes three months. After a while we sift the class membership and keep only those who are to be confirmed or received. We are very particular to make everyone know and understand what our Church stands for, and when children say that they want to

\*Archdeacon Jenkins described the inauguration of this work in *THE SPIRIT OF MISSIONS* for May, 1931, pages 341-5.



## THE SPIRIT OF MISSIONS

join us, we admit them only on express permission of their parents.

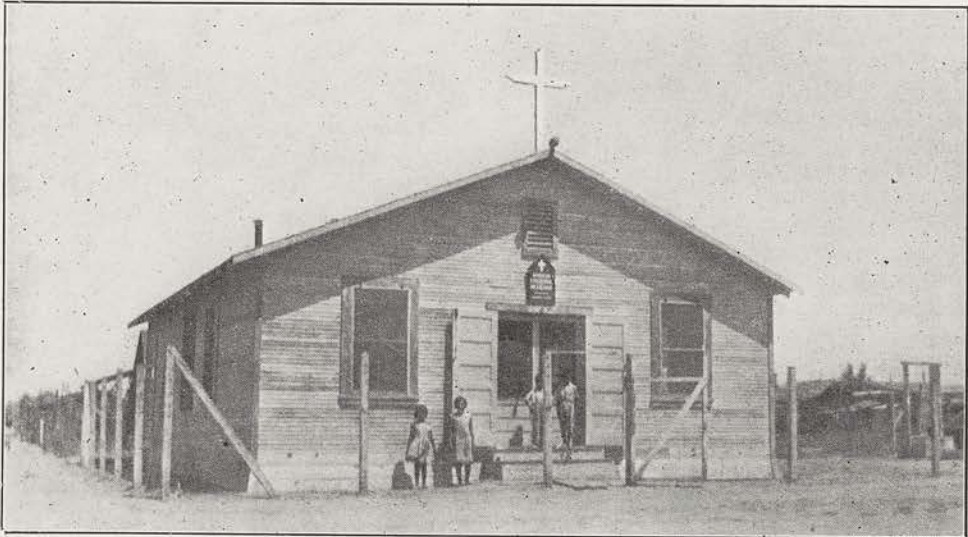
And now for the social work we are doing. Although the purely religious and spiritual purpose is uppermost, and underlies everything we do, yet this social and material contact is important. We work along two lines especially, relief and medical care. Our people are seasonal workers. In some respects they are more fortunate than other people, for they are sure of employment at certain seasons, although at almost starvation wages. Even the most thrifty of them cannot make enough at any time to lay by anything for the slack seasons. The gaps between the various crops are always times of great need, especially that between cotton and lettuce. This year conditions in general have been particularly bad because of unusually short and unsatisfactory crops of lettuce and melons. If the cotton season this fall is not a favorable one, there will be great distress.

Let me illustrate their frequent emergent needs by a story: A year ago the little folks of one of our kindergartens received pretty bean-bags from some friends. Our teacher allowed the children to take these home. A few weeks after-

wards, in visiting among the families of these children, she found that every one of these pretty bags had been opened and the beans used for food!

Then there is the medical and clinical work. In this we work in coöperation with, and largely as agents of, our two excellent clinics, the County Health Department and the Social Service Center of Phoenix. We have been spared the evils of epidemics to a large extent, and really do not have many cases where a doctor must be called from town. Many of our cases are among undernourished children, whom we are constantly taking to the clinics for the excellent, skillful, and kindly care of doctors and specialists. While some of these cases are simple, many of them require following up and demand considerable care on our part.

Now this whole matter of social service responsibility gives us a wonderful opportunity for direct service and also brings us into close touch with all the people, even those who do not attend our services or organizations. Now and then we see direct results, as in the case of an old woman who had opposed our work for a long time, but after her own illness



OUR MEXICAN MISSION AT GOLDEN GATE NEAR PHOENIX, ARIZONA

Under the direction of Miss Isabel Beauchamp a successful kindergarten, girls' groups, and clubs for women are carried on. A shortened form of Morning Prayer in Spanish is said each Sunday



## ARIZONA CARES FOR ITS MEXICAN NEIGHBORS



MEXICANS SHEPHERDED BY THE ALHAMBRA MISSION

The Ven. J. R. Jenkins who inaugurated this work and has directed it for over three years is at the left. The Rev. J. H. Pagan is at the right

and the care we gave her, her heart was touched and her point of view changed. Now, very friendly and grateful, she comes often to our services, bringing her little orphan grandchild (to whom we gave shoes) with her.

People at some distance in the country, hearing about us, come to us or send for us in their needs, and we minister to them as best we can. Our own people, too, are often good missionaries. Very soon after our beginning, families living a mile away, towards Phoenix, began to come to us. As it would have been almost impossible for them to come with their little children, we have taken pains to bring them along with us in our cars, not only to services but to meetings and entertainments. Three of our first communicants at Alhambra came to us in this way. Some of our families have moved away from our neighborhoods, but continue to come, and bring others with them. Our Boy Scouts too have brought other boys.

The success of our work so far is very largely due to the efforts and the personality of our principal staff members. Not only because of their familiarity with the Spanish language, both being Puerto Ricans, and their understanding of the Latin-American people, but by their own

excellent qualities and abilities, they are invaluable as missionaries. The Rev. José H. Pagán, a former Presbyterian minister in Phoenix, is now a deacon in our Church and expects to be ready to be advanced to the priesthood this fall. He is preëminently a teacher and preacher but is quite active, also, in visiting small settlements of Mexicans in outlying districts, especially the seasonal cotton camps, and in holding services there.

Miss Isabel Beauchamp, who came to us in 1930, when our work was six months old, has by her energy and ability accomplished wonders through her kindergarten at Golden Gate and her girls' groups and clubs for women. When she first came, our building at Alhambra was entirely unsuited to the kind of activities she wished to carry out, while the buildings at Golden Gate, where we had just begun our second endeavor, were better adapted to her needs. Accordingly she began to concentrate her efforts there, giving only a portion of her time to our Alhambra station. We now have much better and more commodious buildings at both places, with more effective work all along the line, especially since Mrs. Swisher came last summer to work at Alhambra. She has a very successful kindergarten and girls' club. She also



## THE SPIRIT OF MISSIONS

plays the organ and teaches in the Sunday school, prepares confirmation classes, and is most effective in her contacts.

Without mentioning by name our various volunteer workers, the personnel of our "unofficial staff" having changed considerably during the past three years, it is a pleasure and a gratification to acknowledge the very efficient and devoted services of these faithful friends, as well as of others who have given occasional help.

This suggests the important fact that we would have been powerless from the very beginning to accomplish what we have done so far, if it had not been for the generous and cheerful financial backing given by many friends. It is impossible to express adequately our appreciation of their ready support, and their hearty goodwill. Of course, our Mexican people have been able to contribute almost nothing to our expenses, and yet we always have the offertory at every regular service, and the few pennies and occasional nickels are entered weekly in our accounts. Even the special missionary offerings, as in Advent for our Navajo Indian Mission, and in Lent for the Church's work in the world, have been made in a thankful spirit. Our people are always glad to help others, as they help each other on many occasions.

This spirit of helping one another is very characteristic of our people. There is hardly a family so poor that they cannot give shelter to a wayfarer even in their crowded quarters, or even adopt an orphan child with all they have of their own. The idea of sharing comes out pathetically among the children whenever they are on a picnic or at an entertainment where refreshments are served. Many a child will not eat a thing until he has put aside a portion "for mama." We have to take this into consideration when we prepare our food, by having an extra supply on hand so that we can fill the hungry little tummies of the kiddies and yet assure them of more to take home.

What are our opportunities for the future? When the financial skies finally clear, and we are able once more to meet our normal expenses and make reasonable advances all along the line, then the possibilities of wider usefulness will loom gloriously before us. The larger cotton camps of Chandler, Litchfield, Scottsdale, stretch out their hands to us. Then there are dozens of small, but more permanent settlements of shacks and rude tent houses all along the irrigation canals and ditches in every direction, challenging us to meet their crying needs, material, moral, and spiritual. Looking further afield there are distant places in various parts of our State, especially along the Mexican border, where in time we may find opportunities of serving. We are being talked about by friends and relatives of our own people, living in distant parts of Arizona, and with a little more capital invested in our project and a little more man-power available, we could surely "lengthen our cords." Meantime we have to "strengthen our stakes" at home, but, like our Boy Scouts, we want to Be Prepared.

One way by which we are already trying to be prepared is by selecting from the young people of our two missions certain of our most promising girls and boys, to imbue with the missionary spirit and to train gradually as workers in the days to come. It is along this line that there has recently come to us the thought of an even greater service. We are aware that in Mexico itself our Church is seriously handicapped by the Government regulation forbidding any but native Mexicans from engaging in religious work. Now many of the children and young people of our two missions here were born in Mexico. Why should we not therefore be training some of them for ultimate service in their native land. We have already heard from authoritative sources that such workers would come within the regulation. If they would, what a splendid objective for us to have!

**Observe The Quiet Day for Prayer—November 11**



# The Spirit of Missions

PICTORIAL SECTION

Four Pages of Pictures from the Field



**BUILDERS OF THE KINGDOM, II: THE VEN. JAMES S. RUSSELL, D.D.**

Founder and Principal Emeritus of St. Paul's School, Lawrenceville, Virginia. Dr. Russell is one of the Churchmen about whom the forthcoming Lenten Offering stories tell. (This is the second in a series of six portraits which we are publishing to illustrate the 1934 Lenten Offering theme. The third picture will appear in our December issue)



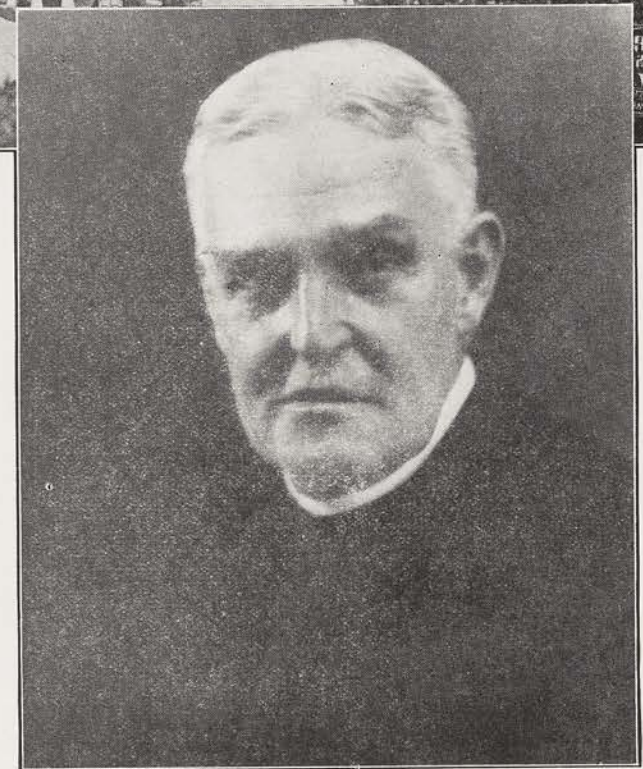
# All Saints' Church Becomes Fourth Self-Supporting Parish in Shanghai



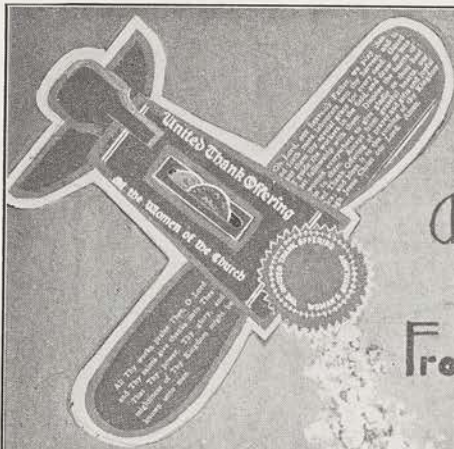
## Chinese Congregation Reaches Goal

ON SUNDAY, June 25, the people of All Saints' Church, Shanghai, (*above*) came together for the last time as a congregation receiving outside aid in meeting parish expenses. It was a notable occasion with the Bishop of Shanghai, the Rt. Rev. Frederick R. Graves (*right*), present for Confirmation. The Chinese pastor, the Rev. S. H. Wei preached a stirring sermon.

Begun about twenty years ago in humble surroundings and quarters, the congregation was first shepherded by the Rev. Cameron F. McRae, D.D. When the congregation was able to call its own Chinese pastor, Dr. McRae continued in the background always ready to lend a hand. In 1918 the congregation secured a permanent site on Avenue Jofre where a good church (*left*), school buildings, and a house for the Chinese clergyman were erected. The congregation became self-supporting on July 1, 1933.







The BLUE BOX  
 travels round the world  
 And scatters largess o'er  
 her lands  
 From vast cathedral, temple tall,  
 To where the humblest  
 mission stands.



Rejoice!  
 ye thankful hearts, when ye  
 Achieve your mighty goal  
 And take the Gospel of our Lord  
 To many a hungry  
 waiting soul.

A PRIZE WINNING U.T.O. POSTER IN OREGON W.A. CONTEST

Poster contests always have been among the most popular means to stimulate interest in this triennial thank offering of our women. The offering of the present triennium will be presented October 11, 1934, in Atlantic City, New Jersey. Let every woman have a part in this expression of thanksgiving



# The Church and the Recovery Program

Churchmen have a fourfold responsibility  
in the war on depression which is altering  
profoundly industrial relations in America

By Spencer Miller, jr.

*Consultant on Industrial Relations, Department of Christian Social Service*

THE APPEAL OF President Roosevelt to the citizens of this country to join in the war against the depression will not fail to evoke a hearty response from all men of goodwill throughout the nation. From Churchmen it should bring forth an instant response, not only because of their loyal support of the President of the United States, but because of their special concern for the serious human consequences of the past four years of the depression on their fellow men. No one with eyes to see can fail to realize how heavy a toll of human suffering the economic crisis and the resulting unemployment have visited upon countless men, women, and children in these long dolorous days. Like modern warfare, none are spared, whether combatants or non-combatants. But, unlike war, the heaviest burden is frequently borne by the wives and children of the wage-earners after prolonged months of idleness. Disease, undernourishment, and general demoralization are the by-products of such business paralysis. The economic cost of the four years of the depression to the United States alone has already exceeded the cost of waging the World War, but the human cost in broken homes, undernourished children, disease, both mental and physical, and delinquency are hard to estimate. It is a distressing story. With it all, American wage-earners have under

great provocation given unmistakable evidence of heroic self-sacrifice and patient self-denial, which is one of the outstanding facts of these difficult days and our foremost spiritual gain . . . .

**THE EPISCOPAL Church of the Air** broadcast its second service of the current season on Sunday morning, October 22, at ten o'clock, E. S. T., over the Columbia network. Space limitations permit us here to publish only a part of Mr. Miller's significant address which was the feature of that service.

*The next service will be broadcast on Sunday, November 26, at the same time, and will include an address by Mr. George W. Wickersham.*

In the face of such far-reaching changes in our national economy, the question of the responsibility of the Church under the Recovery Act ceases to be an academic question. We are in the midst of a process which bids fair not only to alter the course of our political and economic life,

but to condition the behavior of our citizens. It is clear, then, that the Church has a responsibility at once definite and explicit with reference to so far-reaching a program as is contemplated in the Recovery Act. It is a task far more fundamental than those who would use the Church as an instrument of political propaganda or for ballyhoo. The Church must boldly assert that it is not a department of the State; it is most certainly not a judge or divider among men. It is the moral conscience of the community. It speaks with authority in the realm of ethical standards. Its concern is with spiritual principles upon which any great program of social reconstruction is built. It cannot be diverted by any lesser compromises. By the very law of its being the Christian Church must witness to Christ and His Kingdom—to assert the dominion of the moral law over the whole



## THE SPIRIT OF MISSIONS

of life; to proclaim that Christianity is not only a way of life but a way of living together. Nor must it be forgotten for a single moment that the function of the Church in the world is, in essence, a revolutionary function. It exists not to enable men to adjust to the world and its standards, but to transform the world by holding up before men higher moral standards.

The responsibility of the Church, then, under the Recovery Program, is fourfold. In the first place, there is the explicit responsibility on the part of the Church and its leaders to understand the implications of the Recovery Program. One of the first moral obligations of the Christian is to be intelligent. The Churchman must not give his uncritical support to any program whatever the character of the national emergency. This whole program of the Recovery Act, however, would be an appropriate subject for systematic study among Church groups. Churchmen cannot hope to take an intelligent part in any program of social reconstruction unless they understand its true nature. And what is more, religion will not suffer by being brought into living relationship with the economic problems of our day; it will gain a new sanction among men by being made an indivisible part of every phase of our life. Indeed, the representatives of the religious community must continually insist that no plan can be economically right which is ethically unsound.

The task of the Church, in the second place, is to interpret the spiritual implications of the Recovery Program: to keep continually before Churchmen the high aims that the program seeks to serve. Thus it can keep men's faith enlivened during the days of discouragement. For years the Church in her concern for the souls of men has pointed out the damage to the child life of America due to the employment in the mines, mills, and factories of children of tender years. By the Recovery Act, child labor is abolished in America for the next two years; it is a great moral triumph. Child labor must never return. The Church must so insist.

The Church has proclaimed down through the ages that "we are all members one of another." The Recovery Act has now laid it down as a principle in law that it cannot be well with America when it is not well with her workers; that the economic well-being of all is conditioned by the well-being of all the workers. The Church must reaffirm its sanction for the living wage.

From the beginning, the Church has recognized that man lives in society; that association is one of the laws of his being. It has, accordingly, in more recent years given its approval to the principle of collective bargaining for labor, not as a legal but as a moral claim. The Recovery Act makes this an indivisible part of its program.

The moral right of men to an adequate income, to leisure and to security in work are principles which are a part of the program. They should be the focus of the Church's effort.

What, in effect, has taken place under the Recovery Act is that our economic practices have at last implemented our ethical ideals. The Church's task is continually to call her members back to the underlying spiritual aims which have been incorporated into this Act. But in doing so, the Church must never lose sight of its God-given function of heading the spiritual advance. It may not surrender this to secular agencies. As Bishop Westcott, over a half-century ago proclaimed, "The State and its laws are always behind public opinion, but the Church must always be ahead of public opinion." That seems to be peculiarly the role of the Church in these days, to be ahead of public opinion, giving to men a sense of the goal and the high objective that lies ahead.

The responsibility of the Church, in the third place, is a teaching function; to teach members of the religious community the importance of developing an open mind, of a willingness to face new situations fearlessly without reference to deep-seated prejudices and overshadowing fears. It is a most needed work for adult religious education. Then, too,



## THE CHURCH AND THE RECOVERY PROGRAM

there is the indispensable necessity which rests upon the Church of teaching men and women the practices of cooperative action. In the past, the Church has stood for the doctrines of individualism and competition. It has practiced competitive Christianity through the many divisions and sects. As we move into a new era of collectivism, where a new emphasis is placed on cooperation instead of competition, it is the clear responsibility of the Church to teach men the art of cooperating one with another. This principle of cooperation has had the highest spiritual sanction, so far as the Anglican Communion is concerned. Thirteen years ago the Lambeth Conference stated their conviction by resolution in clear and unmistakable terms:

An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of cooperation in service for the common good, in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords.

The General Convention has with equal emphasis appropriated this phrase as its own as exemplifying the new spirit which

must prevail. In this teaching task the Church can instruct both by precept and example. Church unity thus becomes indispensable to reinforce the spirit of cooperation. An integrated religious life is as needed as an integrated economic life.

The fourth responsibility that rests squarely upon the Church is to remind men that it is not possible to reconstruct our society from without unless it is first reconstructed from within. For it is only as we reconstruct our attitudes and outlooks toward a new way of living that the reconstruction can be made permanent. This task of reconditioning men to a new way of life, which is implicit in the function of the Church, must be made explicit in our day. This means, furthermore, nothing less than the bold assertion by the Church that only as the foundations of the Recovery Program are built upon spiritual principles can it endure. "Unless the Lord build the house, they labor in vain who build it," saith the Psalmist. It is only as the Recovery Program is built upon a recognition of the sanctity of human personality; of love as the compelling motive for human fellowship in all our life, and the dominance of human values over pecuniary values, that it can survive. The Church should seek to make it endure by its support of those spiritual principles.

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*CHRISTMAS will be blessed, indeed, for those friends to whom you send THE SPIRIT OF MISSIONS. In these times a subscription should prove an especially popular gift: it is inexpensive; appropriate for any Church family. List the names and addresses of your friends to whom you wish to give THE SPIRIT OF MISSIONS this Christmas on the enclosed order form and mail it to us with one dollar for each subscription. And, why not include an extra dollar for some one who cannot subscribe? We have many such requests on file. The Editors believe that there is no better way to remind friends of this yearly remembrance of our Lord's Nativity than through a gift subscription to THE SPIRIT OF MISSIONS. Use the enclosed special gift subscription blank today!*

*Bishop Graves Appeals for*

## Young Men to Serve in China

**B**ISHOP GRAVES has several times recently called attention to the fact that the youngest member of the Shanghai staff of American clergy in point of service, arrived in the field in 1922. That means that there has been no permanent reinforcement for eleven years. From the background of his fifty-two years of service in China, Bishop Graves says:

There was never a time when able clergy were more needed. In the evangelistic work they supply the initiative which is essential. In the work of training and advising Chinese workers they are indispensable and will be so for a long time. We ought to have three or more men learning the language and preparing to take the place of our older missionaries.

I have been reading the pamphlet containing the view of Japanese Christian leaders concerning the report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. It is interesting to see how strongly they emphasize the need for recruiting the missionary staff. For instance, Dr. Ibuka, a distinguished Presbyterian, says, "For sixty years I have been associated with missionaries and worked with them. . . . As a whole they are the best friends Japan has and her most efficient workers in evangelism, social welfare, education, and other fields."

A Methodist Bishop says, "We do not want money from abroad as much as we want men—men of outstanding qualities. They must be selected by the home boards. There is no limit to the number needed. No limit to their opportunities for service."

What is true of the need for men in Japan is ten times more true in China. The Chinese are excellent in keeping a work going. Of course it goes without saying that the men sent should be of the very best. Men who can teach and will be and set an example.

The Rev. Artley B. Parson, Associate Secretary of the Department of Foreign Missions, 281 Fourth Avenue, New York, N. Y., will be glad to supply particulars to any young men in orders or looking forward to service in the ministry of this Church.

*(Please post this page on parish bulletin boards)*



# Chinese Girls Observe All Saints' Day

Annual Cross-led procession of St. Hilda's (Wuchang) students to nearby Christian graves is witness to faith in eternal life

By Frances B. Roots

Teacher, St. Hilda's School, Wuchang, China

I COULD NOT HELP but wonder what lay behind the curious stare of our blue-clad farmer friends. Drawn away from their fields by the strange sound of girls' voices singing on the hillside, they had gathered around us, sprawled here and there over the brown gravemounds. Most of them said nothing, impressed perhaps by the white vestments of our serious-faced choir girls, a bit awed perhaps by the tall, wooden cross held high over their heads. But the others talked right out to each other, as was their custom, commenting on our clothes, on our western hymn singing, on the queer looking "foreign teachers" with the girls.

This was indeed a curious picture: blue-clad school girls singing foreign music in their own tongue, blue-clad farmer folk chatting wonderingly over the ancient graves, and the whole bound together by a tall, wooden cross.

The Rev. N. E. P. Liu pronounced the benediction. The girls lifted their heads, broke rank, and started down the hillside. They were looking over the graves, searching for some former schoolmate of theirs, for some Christian aunt or father buried out here in the country. I stopped suddenly on my way, struck with a strange sense of incongruity. I was standing between some native gravemounds; my thoughts

swept away into the great centuries of the Past. And now, before me, clean-cut and bold against the brilliant sky, stood a rough stone cross, a mere speck of Christianity on top of thousands of years of yellow, coffin-ridden earth.

We formed again on the wide country road and started on to the next hillside.

They had told me that there were several girls in the group who had close relatives or friends buried out here. I was sorry for them from the first, but I was really disturbed for them when we turned off the big road onto another narrow path through more graves. For I had heard the heartrending wails of an old woman weeping, and I knew what lay around the corner. For me, one of the most glorious things in Christianity lies in the joyous conviction that "After life is—Life." I knew that with this poor woman's natural sorrow over death, there

was also the superstitious desire to appease further the gods. I was wondering how she would affect the girls. Then I looked ahead, and saw the triumphant cross mounting up to the sky at the head of the long procession . . . The wailing gradually ceased.

And so we continue our observance of All Saints' Day. Every year a little group of students goes out into the countryside to show their faith in the life eternal.



"TO SHOW THEIR FAITH"

# SANCTUARY

## CHURCH FINANCE\*

**W**E DO NOT think that the tendency to secularize finance can be corrected without some special prominence being given to financial needs in prayer at regular intervals of time.—F. M. DOWNTON.

*Our Father who art in heaven, Hallowed be thy Name,*

By the consecration of all that we possess to thy service, and by the avoidance of unworthy methods of raising money for the Church.

*Thy kingdom come.*

We pray for the efficiency of thy Church in this parish, diocese and country, and for the means to carry on its work; that thy kingdom may come in the hearts of those who possess these means.

*Thy will be done,*

By energetic service, by courage and patience in facing difficulties, and by the distribution of our substance according to thy will.

*On earth as it is in heaven.*

Especially in . . .

*Give us this day our daily bread.*

Move the hearts and stir the wills of the stewards of thy treasures of silver and gold that they may give according to thy will to the service of the Church, to provide the people of this land, especially those living in isolated places, with the ministry of thy holy word and sacraments.

*Forgive us our trespasses, As we forgive those who trespass against us,*

Especially the social sins of greed and covetousness, and the lack of a sense of trusteeship in acquiring and using wealth.

*And lead us not into temptation,*

Especially the temptation to use our possessions selfishly, forgetting our responsibilities, and failing to seek first the kingdom of God and his righteousness.

*But deliver us from evil.*

From all meanness and selfishness, and from surrendering the Christian principle of giving to the worldly principle of getting.

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

Thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created.

\* From *Church Finance* by the Ven. G. H. Cameron, London.



# 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,

Finance

Religious Education

Publicity

Christian Social Service

Field

THE REV. FRANKLIN J. CLARK, *Secretary*

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## Meeting of the National Council, Oct. 11-12

MISSIONARY INTERESTS in the broader sense and the program of national leadership for recovery superseded all other interests in the meeting of the National Council held October 11-12 in the Church Missions House, New York. Two circumstances gave this tone to the proceedings. The first was a cheering (though, in part, critical) statement by the Presiding Bishop concerning his visit to the Orient. (See page 579.) The other was a ringing challenge to a forward-looking program, by the Rev. B. H. Reinheimer, Executive Secretary of the Field Department. Dr. Reinheimer appealed to the Council, and through the Council to the whole Church, to make immediate recovery the goal in every mission, parish, and diocese, and in the world missionary enterprise.

The Presiding Bishop was requested by the Council to issue a message to the Church embodying these two major impressions. (See page 578.)

### PERSONNEL

TWENTY-ONE COUNCIL members were present out of a possible twenty-five. The Presiding Bishop at the opening of the meeting spoke of the death of Bishop Burleson (see September SPIRIT OF MISSIONS, page 487), and the Council with a

rising vote requested that a committee prepare a memorial statement recording this great loss. Bishop Burleson's office of vice-president of the Council has not been filled. He was also in charge of the Department of Domestic Missions. Dr. Franklin has been assigned the temporary oversight of this office as well as the continuance of the work of evaluation which Bishop Burleson had undertaken.

The vacancy in the membership of the National Council caused by the resignation of Louis F. Monteagle of San Francisco, was filled by the election of Thomas Fleming, jr., of Pasadena, California. Mr. Fleming is senior warden of St. George's Church, South Pasadena, and a trustee of the Los Angeles Seamen's Church Institute.

The Rev. Theodore Otto Wedel, Ph.D., was elected Secretary for College Work in the Religious Education Department, to take office February 1, 1934. Since the resignation as college secretary of the Rev. W. Brooke Stabler, the Rev. Thomas H. Wright has been most commendably taking temporary charge of the work. Dr. Wedel is a native of Kansas, a graduate of Oberlin, with a master's degree from Harvard, and a Ph.D. from Yale. Since 1922 he has been Professor of Biography at Carleton College, Northfield, Minne-



## THE SPIRIT OF MISSIONS

sota, (one of the few such professorships in the country). He was ordained deacon in 1929 and priest in 1931, by the Bishop of Minnesota.

New missionaries were appointed only to meet urgent needs, caused in most instances by long-standing vacancies. Among the newly appointed are: a physician for St. Luke's Hospital, Shanghai, and one for St. Luke's, Tokyo; a man to be ordained for work among native tribes in Liberia; a teacher for Hua Chung (Central China) College, and one for St. Hilda's School, both in Wuchang, China; two nurses for Alaska, one at Fort Yukon, one at Anvik.

### DR. MCGREGOR'S PLANS

**T**HE REV. D. A. MCGREGOR reported to the Council for the first time as Executive Secretary of the Department of Religious Education. In outlining his plans for the Department he, in part, said:

The first task of the Department is to be of immediate and practical help to parishes and dioceses in their work of religious education, especially to those that are weak. We must recognize that the great majority of our Church schools are small and their teachers untrained, and that the majority of our clergy need assistance in dealing with problems of curriculum and administration. This is our first task.

In order to give our major emphasis to this work it will be necessary in these times of financial stringency to cut down on such of the work that has been done in child study and research, and the budget submitted by the Department recognizes this . . . .

The most important spot in the educational work of the Church is not 281 Fourth Avenue, it is the place where Miss Jones is teaching six little boys and trying to train them in the ways of the Christian life. And our task is to help her. In the final analysis we succeed or we fail as we help or do not help Miss Jones in the work that she is trying to do.

We must help her to a better knowledge of the Christian faith; we must encourage her so that she will approach her work with greater joy and vigor; we must provide her with materials in the form of courses and studies which she can handle most profitably for her boys; we must help her to understand what kind of beings these boys are so that she can better win their confidence. We must tell her in ways that she can understand how others have met the same problems that she faces and how they have dealt with them . . . Our success as a De-

partment may be judged by the number of times Miss Jones thanks God that we exist. And I pledge my Department to the task of keeping her in the center of its interest and humbly serving her.

Another part of our work is the supervision of Church work among college students. There is no more important missionary field in the world today than the students in our colleges and universities. In these institutions our students are learning many things, but there is one thing that they will not learn unless the Church teaches them, and that is the Christian religion. And we believe that an education which does not include such training is partial, incomplete, and even dangerous . . . .

The time is almost ripe for a vigorous evangelistic and educational movement among students. Our college pastors are earnest men, but they need support from one another, from the best thinking of our day, and from the life of the whole Church if they are to reap the harvest that is white at their hands.

The college work of the National Council must be the coordinator of our advance as we seek to Christianize the students of America. We have been interested in conserving the Christian life which has gone up to the colleges from our parishes. Techniques and methods for doing this have been developed by the Department and the student chaplains. We must now start from this base and we must have leadership to carry on a vigorous campaign among students and faculties to make Christ known.

At present the Department is asking for no extra funds for this work, but we have plans for a much more direct attack on the whole problem.

A third part of the work of this Department is the supervision of and assistance to the young people's work in the Church . . . . The Department has no desire to standardize or control the Young People's Movement, but it has a duty to advise and serve this movement. Even those leading spirits who urge most strongly that young people should direct their own affairs are continually requesting help from the Department. We wish to answer these appeals and to give to the young people of the Church the assistance which they ask from us.

### CHINA SALARIES

**A**T ITS FEBRUARY meeting the Council adopted a plan for the payment of salaries of American missionaries in China in Chinese currency instead of United States currency. This action was taken for the twofold purpose of minimizing for the missionaries violent fluctuations in the amount of Chinese currency received as salaries and at the same time making a considerable reduction in the



## THE NATIONAL COUNCIL

actual salaries paid, with a consequent saving of expense to the Council. Definite opposition to this plan was registered by the Bishops and others in China who asked for a restoration of payment in United States currency. This complicated problem was thoroughly studied by the Finance Department at its meetings in April and September.

The Department advised that in its judgment the plan for payment in Chinese currency must prevail for the balance of 1933 but recommended that a return to the old plan of United States currency be made effective as of January 1, 1934.

In presenting their opposition to the plan, the Bishops in China stated that they and the other missionaries were willing to take any further cut in salaries which might be necessary, and the Council has now asked the Bishops in China if the American missionaries there would agree that a cut of ten per cent in addition to the ten per cent already effective would be equitable in view of present rates of exchange.

### FINANCIAL

**I**N VIEW OF the taking over of all the companies through whom the Domestic and Foreign Missionary Society has purchased guaranteed mortgages by the New York State Insurance Department with a view to liquidation of such companies, Richard P. Kent, formerly manager of the Mount Vernon (N. Y.) branch of the Lawyers Mortgage Company, has been engaged to take charge of the society's investments in real estate mortgages. Mr. Kent is a life-long Churchman; members of his family are well known for valiant missionary service both at home and in the China field.

In accordance with Canon 59, section VIII, there was sent last May to the President of each Province a statement of appropriations in effect for the dioceses and districts of his Province, requesting comments and suggestions. The Secretary reported that replies from Provinces VI and VIII approved all appropriations; no other comments were received.

The Council gave preliminary approval to the operating budget for 1934 subject to modification as to detail which will be made in consultation with bishops in the field. It is expected that the total will be slightly below the amount of appropriations now in effect for 1933, but the statement was made to the Council that because of the exhaustion of reserves from old balances and undesignated legacies, and the prospect of reduced income from investments, the amount needed to meet this slightly reduced budget for 1934 will be twenty-five per cent in excess of what the dioceses are giving now.

### LEGACY PROVIDES NEW BUILDINGS

**A** MOST USEFUL designated legacy of \$80,000 has recently been received, left by Ella Elizabeth Russell of New York, to be used mostly for buildings in specified fields: China, Japan, Alaska, South Dakota, and Honolulu.

The Japan Building Committee, charged with appropriating the funds raised for Church reconstruction in Japan after the earthquake of 1923, reported the appropriation of the last amount of money in its hands, about \$7,000, to-



THE REV. THEODORE OTTO WEDEL  
Carleton College Professor of Biography elected  
Secretary for College Work



## THE SPIRIT OF MISSIONS

ward a total cost of about \$22,000 for Grace Church, Bancho, North Tokyo, the last of the churches awaiting reconstruction. The remainder needed for this church is raised in Japan.

### INSTITUTE BALANCES BUDGETS

**A** PPLAUSE GREETED AN announcement by the Rev. Robert W. Patton that despite the difficulties of the current year the American Church Institute for Negroes and the nine schools it conducts will have balanced budgets. Dr. Patton reported, in part:

After fifteen years of moving forward, the recent repeated retrenchments and retreats have been hard lessons for our schools to learn. The endeavor to sustain morale, courage, and good cheer in the managing staffs and in the teachers and students has been perhaps the most difficult and at the same time the most blessed of our duties. Our Negro principals and business managers have cooperated with a splendid spirit. Their grit, intelligence, and cheerful carrying through with the many sacrifices and painful readjustments, are a chapter which I wish we could depict in language worthy of their fine spirit.

To do them full justice, one should bear constantly in mind that nearly or quite all the men referred to are the sons of slaves, and that all were subjected, during thirty years or more of the post Civil War period, to influences in some respects more demoralizing than slavery. With our several thousand years of racial enlightenment, discipline, and inheritance behind us, we have the right to expect that white men will meet trial with enduring fortitude. But when a race, deprived of such inheritances, develops such fine types it is a phenomenon which merits our admiration and is, at the same time, evidence of Divine blessing on this work; for, such men and women are not the products of nature or of civilization, but of Grace.

We have, with the help of the General Education Board through an appropriation by them of \$12,500, closed our school year with all the budgets in our nine schools balanced.

It was evident to us last January that unless about \$40,000 more could somehow be squeezed out of our authorized school budgets and about an equal amount secured in money, not then in prospect, our school deficits would, by July 1, total about \$80,000. This was almost appalling after having faced and eliminated, during the previous year, prospective deficits totalling around \$100,000. But the thing has been done! I scarcely know how, except to say that by keeping unflinching at it, here a little and there a little, it came, and that we are probably in a better position than any other school system, public or private, in the entire country.

### CENTURY OF PROGRESS

**B**ISHOP STEWART as chairman of the commission in charge gave a gratifying account of the Church's exhibit at A Century of Progress. The Council adopted resolutions of appreciation for the work of the commission and of various groups in Chicago in their cooperation with the Publicity Department. This work was completed at a cost to the Council considerably less than was anticipated. Bishop Stewart congratulated the American Church Institute for Negroes for its display and activities.

**I**N THE CLOSING moments of the session, the Presiding Bishop, in part, said:

I am glad that the session of the Council is closing with the note that opened it. I believe that the Council has not only laid very solid foundations for its fiscal and other policies, but has also sounded a note that will bring both cheer and stimulation to the Church as a whole . . .

### *With Our Missionaries*

#### BRAZIL

The Rev. and Mrs. C. H. C. Sergel sailed from England, where they were spending their furlough, October 7 on the *Holbein*, for Livramento.

#### CHINA—HANKOW

Olive Tomlin returning to China after furlough in this country, sailed October 20 on the *President Taft*.

#### CUBA

The Ven. J. H. Townsend, jr., sailed September 30 on the *Coamo*, after spending the summer in this country.

#### JAPAN—KYOTO

Mrs. J. J. Chapman sailed October 27 from Seattle on the *Heian Maru*.

#### JAPAN—TOKYO

Dr. and Mrs. W. C. Thompson sailed October 2 on the *Asama Maru* from Los Angeles for Tokyo, where Dr. Thompson will be stationed at St. Luke's Hospital.

#### LIBERIA

The Rev. Harvey Albert Simmonds of St. John's Industrial School, Cape Mount, arrived on September 8 in New York, on sick leave.

#### THE PHILIPPINE ISLANDS

Deaconess Margaret Routledge retiring after twenty-five years' service in the Philippine Mission, sailed on the *Tai Yin* on September 28, from Yokohama, Japan.



# Foreign Missions

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

## Across the Secretary's Desk

THE AIRPLANE BIDS fair to revolutionize life in Alaska. Fort Yukon at present is without a resident priest. The members of our Indian congregation and our staff at the hospital have been without the Holy Communion for some months. Bishop Rowe requested the Rev. Michael Kippenbrock to fly from Fairbanks and hold a communion service. This he did on September 3. He had his own communion service at St. Matthew's, Fairbanks, at six o'clock in the morning. On September 23, he wrote:

I left by plane at 8:30 and arrived at Fort Yukon at 10, in ample time for the communion service for the Indian congregation at 11. I returned to Fairbanks on Monday afternoon. My visit was a very busy one, but I enjoyed every minute of it. It was my first experience in preaching through an interpreter, but David Wallis seemed to have no difficulty in telling them at least something of what I said if one can judge by sound. Transportation by air is a constant marvel in the matter of saving time and money. The same trip, one way, by dog team on the winter trail would have taken at least two weeks and has been known to take even longer. I made the trip cheaper than one person could have made it by boat. If I had gone by boat, I would have missed two Sundays here; as it was I missed only part of the one Sunday.

THE REV. KONG CHAI WONG was the first Chinese ordained as a priest of our Church in China. The ordination occurred in 1863. One of his daughters, Miss A. M. Wong, studied medicine and became one of Shanghai's best known Chinese physicians. She was a graduate of our St. Mary's Hall, and after studying medicine, she became an assistant in St. Luke's Hospital, Shanghai. Later she took post-graduate work in the University of Toronto, Canada, and upon her return to China was appointed to organize and take charge of a foreign style hospital for women under Chinese auspices in Nanking. For the past

twenty years or more she has been in private practice in Shanghai. She was a devoted communicant of St. Peter's Church, and gave much time to the care of the sick and poor Chinese to whom the parish is trying to minister. A few weeks ago she died. Under her will, \$200,000 Chinese currency goes to our St. Elizabeth's Hospital, in Shanghai, as an endowment fund. The income is to be used for the care of maternity cases.

ON AUGUST 27, St. Peter's Church, Shanghai, commemorated twenty years as a self-supporting parish. The offering was for the endowment fund for the extension of the work of St. Peter's in the western district of Shanghai. It amounted to \$10,000 Chinese currency.

This seems to be a case where "foreign missions are done for." It is only one of numerous instances where work begun and nurtured in its early years, by means of missionary aid and missionary money, has grown to strength and to financial independence. It is for such an end as this that the foreign missionary work of the Church is carried on. The foreign missionary is one of those rare persons who works earnestly to make himself unnecessary. St. Peter's has had, for many years, its own Chinese rector, vestry, choir, branch of the Woman's Auxiliary, Sunday school, day school, and all the other activities of a forward-looking parish in a great city.

INVESTIGATIONS BY OUR State Department show that the five most expensive cities in the world on the basis of living costs are Tokyo, Buenos Aires, Singapore, Montevideo, and Montreal. The State Department has arranged to provide larger allowances for diplomatic and consular officials in these cities than for their colleagues in other cities.



# Domestic Missions

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

THIS EDITORIAL FROM the *New York Times* entitled *Lo, the Poor Indian* makes us feel very proud of our Indian brethren, and should be an inspiration to our missionaries in the Indian field:

Indians of the Menominee tribe, in Wisconsin, after a tribal council, turned down an allotment of \$30,000 from the United States Government for building roads on their reservation. They were grateful but felt they could handle the job themselves without help, and that, under the circumstances, they ought to try to do so. Government officials who got this word in the midst of a land office rush of applications from all directions for some of Uncle Sam's money were distinctly shocked. They were, in fact, flabbergasted. This tribal council puts to utter shame the average City Council of America, which is not only out to get every cent that it can from Washington, but is probably looking around to devise still more adequate ways and means to make the "take" larger.

THOSE INTERESTED in the Southern Highlands are watching the development of the Tennessee Valley Project. This is a Federal plan to utilize the power of the Muscle Shoals Dam. The plan may involve, also, the building of another large dam to control the floods and supply supplementary power. This proposed dam (the Cove Creek Dam) will be on the Clinch River, near Knoxville. The development of this project, and the building of the Cove Creek Dam may change very materially the character of work now being conducted by various mission boards in the Southern Appalachian Mountain region.

The Tennessee Valley Authority, consisting of Arthur E. Morgan, President of Antioch College; Harcourt A. Morgan, President of the University of Tennessee, and David E. Lilienthal, of Wisconsin, may do certain definite things with the approval of the President of the United States. They may complete the power installation at the Wilson Dam, and sell or distribute over their own transmission lines the resulting electricity. They may put into operation one of the nitrate

plants, and sell the product, or they may lease the plant. They will have supervision of all works for power or navigation on the river.

The 1933 Conference of Southern Mountain Workers gave considerable thought to this Tennessee Valley Project, and its effect upon mountain work. A committee has been appointed to keep in touch with the Tennessee Valley Authority, and to keep posted on the progress of the work. Our own bishops, who have work in the mountains, are watching developments so as to be ready to take advantage of any new opportunity, or be prepared for any change in the character of their work that the project may develop.

STATISTICS OF OUR work among the Negroes in the Province of the Southwest show the fine work that is being done and how much more there is to do:

The Province embraces six States (Texas, New Mexico, Oklahoma, Missouri, Arkansas and Kansas) covering 660,000 square miles with a population of 12,500,000 divided as follows:

|  |            |
|--|------------|
| Whites .....                                       | 10,000,000 |
| Negroes .....                                      | 2,150,000  |
| Indians, Mexicans and<br>other foreign groups..... | 350,000    |

In the Province there are eight Negro priests, seven lay readers, and two women workers; twenty-two churches and four preaching stations; one junior college and one parochial school with seven teachers and more than two hundred students. There are more than 1,150 confirmed and 1,700 baptized members; more than four hundred in the Church schools and equally as many in the Young People's Society. The Rt. Rev. Edward T. Demby states that the clergy are truly missionaries, making every sacrifice for the extension of the Church among their people.



# Religious Education

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

WHY DO WE have *religious* education? Why do we trouble children to learn so much about the Christian religion? If the objective of all religious education is the creation of Christian character, would it not be better to turn the attention of the pupils directly to moral development? Should we not have lessons on honesty, unselfishness, and obedience instead of on the Fatherhood of God, the life of Christ, and the work of the Church?

These are questions that are being asked by a great many people today. A new subject has appeared in many of our public schools called character education. In this subject the attempt is made to deal with moral problems directly without any reference to religion. The introduction of this subject is due to the earnest desire of public school teachers to help in the creation of character in their pupils. All honor is due to the earnest school teachers who are willing to add another and most difficult subject to their already heavy schedule.

Not all educators are in favor of this movement. Some of our leading authorities are pointing out that character cannot be taught in this way, and that to attempt to do so is for the school to intrude into the province of the home and the Church.

Of course the Christian position on this matter is very clear: Christian character is developed only in connection with faith in God, and can stand only on a basis of faith.

The only motives that can ensure the stability of morality are the motives of obedience and love to God. Other motives cannot be depended on to stand in the hour of temptation. It is not enough to teach children that they ought to be good because their elders tell them so, for times will come when it is hard to be good and when the elders are not present. But it is effective to teach children

by word and example that they should be good from motives of obedience and love to God. Such motives meet every situation and are strong enough to overcome the appeals of the world, the flesh, and the devil.

And if the motives of morality depend on belief in God, the content of morality also depends on faith. People may differ about what is good and right, and teachers need guidance. The Christian Church has a definite belief about the content of morality. In Jesus Christ we have a concrete figure who embodies all that is good. Here then is neither vagueness nor uncertainty. And this moral ideal is not abstract or theoretical, it is incarnate in a Person. Love to Jesus Christ is a truer guide in questions of morals than any list of virtues.

Church school teachers are using the one method that can succeed in creating Christian character when they make God and Jesus Christ real to their pupils. The Church has given to them the greatest powers for their task, it is for the teacher to see that the pupils are led to a living faith in God and to a wholehearted allegiance to Jesus Christ.

## College Work

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

"HER BROTHER went to pieces at college. Her father died last year. Her grandmother is sending her to college. She is very young and her home life, in the past year, has been anything but pleasant. Her mother is losing her hold upon life. We want Margaret to go to college, but we are fearful of the outcome. We know she will be adequately prepared in the Arts and Sciences, but spiritually . . . that is another question! When Margaret goes to college, she leaves the ministry of our parish. There and then she becomes your charge. We can



only look to you!" This is an excerpt from a letter received last month by one of our clergy who is working with college students. Similar letters have come to many of our college pastors and workers during the past two months. It recalls the tremendous responsibility that rests with those who work with college men and women.

MISS MARGARET WILLIAMS who for the past two years has been in training at St. Margaret's House, Berkeley, California, has become student worker at St. Mary's House, situated near North Carolina College for Women, Greensboro, North Carolina. Miss Williams has had several years' teaching experience and is admirably suited to fill this place in one of our strategic student centers in the South.

Miss Kathleen Platt of Jacksonville, Florida, has succeeded Mrs. John Davis (the former Miss Hope E. Baskette) as student worker at Ruge Hall situated near Florida State College for Women at Tallahassee, Florida.

MANY WARM letters of appreciation are being received by student groups from recipients of the Student Lenten Offering. The Rt. Rev. D. T. Huntington, Bishop of Anking, China, writes that the offering has enabled them to continue the clinic work at Hai K'ou Chou (See January SPIRIT OF MISSIONS, page 15) while Dr. Hawkins K. Jenkins writes from Sagada, Philippine Islands:

You have no idea how much it will mean to us to have this gift. . . . We are very much interested at present, over the thought that within a few weeks we shall be able to move into the new hospital building which is nearing completion. When we do finally move into it we shall be able to do away with many of the conditions which have been a source of constant anxiety to us while we were using the present inadequate little shack. It will be a great joy to have done with the necessity of putting sick people on the floors so as to economize in space, to mention only one of the present difficulties!!

A P.S. to this letter casually mentions that he cared for 3,304 patients last month.

## Missionary Education

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

MANY PARISHES have told us of the very real stimulus which a parochial missionary education committee gives to their life and interest. Such a committee appointed, of course, by the rector, usually includes representatives from the vestry, the Woman's Auxiliary, Young People's Fellowship, Church school, and Every Member Canvass Committee, and has as its major duty the planning and execution of a parish-wide program of missionary education.

In connection with the current study, *Christ and the Modern World*, the missionary education committee could do much to make the whole parish conscious of the subject:

1. Advertise the course through posters showing pictures of prominent people today such as Hitler, Mussolini, Stalin, or striking news items dealing with some aspect of Communism, the Disarmament Conference, internationalism, and industrial problems. An appeal may be made in this way to interest in present-day affairs, or an appeal may be made to join the discussion group because of our responsibility to the coming generation and the teaching of children in the Church school or in the home. Church school teachers especially should be brought into the study.

2. Provide a shelf of books in the parish library, plainly labeled, on *Christ and the Modern World*.

3. Call attention to timely articles appearing in the Church papers and *THE SPIRIT OF MISSIONS*.

4. Provide a series of addresses by competent speakers on the topic of the course.

5. Promote the use of appropriate reading courses. (Announcement will be made later of a special course now in preparation.)

6. Promote the use of *Christ and the Modern World—An Intercession* (two cents each; \$1.50 a hundred).



# Christian Social Service

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

“WHAT SHALL I give a young couple who come to me to be married to supplement my pre-marital instruction? Something they can read afterwards. You know, reverent, scientific, and—not too expensive!” This inquiry frequently comes from busy rectors.

Last year the White Cross League, a society of the Church of England, produced an excellent pamphlet entitled *The Threshold of Marriage*. It fills just this need. Copies may be obtained from The Church Missions House Book Store for twenty cents, including postage.

AN INTERESTING example of advancing standards of the Church's care for children appears in the Children's Home of the Episcopal Church in New Orleans. Originated in 1859 when a layman donated a warehouse for the lodging of a group of orphaned children, it was first a parochial organization. Later it was a joint parochial institution, until placed under the care of the Sisters of St. Philip and St. James, organized in 1871 by Bishop Wilmer.

Of course the home did not stay long in the warehouse and was moved several times before the present building was erected in 1883. Later the Rt. Rev. David Sessums changed the name of the order in charge to the Sisters of Bethany. In 1929 the Sisters felt they were too old to carry the responsibility and transferred the property to the Diocese.

The home is now under a board of trustees, of which the Bishop of Louisiana is chairman. This board secured as superintendent a devoted Churchwoman, Mary Clifton Wharton, a recent graduate of Tulane University School of Social Work. Availing herself of the counsel of the Department and the Child Welfare League of America, she has already brought the home to a more effective level of individualized service to its fifty-two girls.

The following clear statement of the needs of dependent children, quoted from Miss Wharton's first annual report, is commended to the numerous Churchmen who serve as members of boards of child-caring institutions:

The name which was given to this institution many years ago by its managers indicates their broad interpretation of what was needed by the children dependent upon them. No child needs simply an “asylum.” Every child needs a “home” and the things that home stands for. Service based on understanding and care according to individual needs is the highest service we can render to children. Since the first and greatest need of every child is to live in his own home with his own parents, a case worker keeps children in their own homes whenever advice or aid can make these homes adequate. When the home must be broken, she works steadily towards its rebuilding or saves for the child whatever ties can be salvaged. Children who, for a time at least, must receive foster care apart from their own homes have varying needs. For some the institution with its give-and-take life and its sheltering safety is good. Others need motherly love, individual attention, and the quiet of a home. All children need health and all children need to be understood: especially children who come from homes where illness, ignorance, and inadequacy have played such major roles. It is up to us to study each case individually and carefully and to make the best provision that we can according to its special needs.

CITY MISSION SOCIETIES from Boston to San Diego and from Cleveland to New Orleans are these days facing increased demands for pastoral care and personal service. Their chaplains have a greater responsibility than ever before for upholding the spirits of the folk to whom they minister. Their services, desirable before, are now invaluable.

Some of the boards of our city mission societies are facing the impossible situation of being asked for greater results with fewer resources. This is no time to “let them down.” Their chaplains truly minister to the neediest of God's poor, the inmates of our public institutions, and the Church must sustain their hands!



# The Field Department

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

THERE IS NO better index to reviving confidence and courage within the Church this autumn than the alacrity with which parish leaders have seized upon the symbolism and slogan of the N.R.A. poster and the average citizen's interest in "codes." Counterparts for these devices have been invented by many rectors to arouse their parishioners.

This development opens up two lines of reflection. On the one hand it is an inducement to call attention to the counterparts within the Church to those things which the Government codes are intended to eliminate from our industrial and commercial life. The practice that has arisen in certain parishes of passing the responsibility for the support of the Church's Program in diocese and general Church along to the children who raise the Lenten Mite-box Offering, is a temptation to appeal for the termination of "child labor" within the Church.

There are some aspects of parochialism that furnish a striking analogy with "cut-throat competition"; and in the breakdown of the partnership principle it is easy to see a counterpart to "unfair trade practices."

But there is another line of reflection that is prompted by the N.R.A. slogan, "We do our part." As Christian citizens we must recognize that this slogan is inadequate at least for us. It is not pitched high enough. Frankly, it is reminiscent of the phrase that has frequently appeared on parish pledge cards which runs like this, "In consideration of like pledges made by others, I pledge the amount specified below."

Such phrases are hardly the measure of a Christian's responsibility to either his country or his Church. We have been given the Cross for a symbol and it is an everlasting reminder that mankind has advanced because there have always been men and women who have made it their watchword, *We do our utmost.*

The Government's recovery program and the restoration of the parochial and missionary work of the Church will be achieved largely because of the people who will do their utmost irrespective of whether anyone else does his part or not.

Edward Shillito, in his grand book, *Craftsmen All* (New York, Friendship Press, \$1.), accredits the following parable to the Sadhu Sundar Singh:

The traveler of North India keeps warm through taking a small vessel into which he puts burning coal and afterwards covers it up; he weaves strings around it, and wrapping it up with cloth, carries it under his arms. Three men were traveling towards Amarnath. One of them saw several others suffering with cold, and taking the fire out of his vessel, lit a fire, so that every one could get warm. So every one left the place alive.

The second man took out the fire in his vessel and lit a torch with it and helped the whole company to walk along in safety.

The third man mocked them and said, "You are fools. You have wasted your fire for the sake of others."

"Show us your fire," they said to him. When he had broken open his vessel there was no fire, but only ashes and coal.

## A Correction

THE SECRETARY of the Diocese of Central New York, the Rev. F. C. Smith, calls attention to an error in the October SPIRIT OF MISSIONS. He writes:

In the interest of accuracy, may I call your attention to an error in the chart on page 550 of the October issue. Central New York was not set off from the Diocese of New York. Western New York was set off in 1838 and Central New York was set off from the Diocese of Western New York in 1868. All the usual legislation for the organization of a new diocese took place in the Convention of the Diocese of Western New York and the Diocese of New York was not concerned in any way.

Both the Editors and the compiler of the charts regret this error and have assured the Secretary of Central New York that the correction will be made in the chart before any further use is made of it.



# American Church Institute for Negroes

*Auxiliary to the National Council*

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

THE FIELD DEPARTMENT of the National Council has announced through its Executive Secretary that this coming year it intends to present a course on the Church's Program at the Bishop Payne Divinity School, Petersburg, Virginia. The school welcomes this coöperation from the National Council from which great benefit will accrue to the Church through the wider knowledge of the Church's Program on the part of our colored clergy.

THE NEW William H. Scott Memorial Administration Building was dedicated at St. Paul's School, Lawrenceville, Virginia, on September 13. The Ven. James S. Russell, Founder and Principal-Emeritus, and his son, the Rev. J. Alvin Russell, the present principal of the school, entered the building together. Prayers were said by the Archdeacon after which a brief address was made by the Principal in tribute to the Rev. John G. Scott and his sister, Mrs. Emma Scott Taylor, of Richmond, Virginia, who gave the building in memory of their father.

This building fills a long felt need at St. Paul's. A fine, brick structure, complete and modern in every detail, it was erected by the students of the school under the direction of J. T. Thornton, Director of Industries. It is interesting to note that the first administration building used by Archdeacon Russell was a one-room affair, being a part of the vestry room of St. Andrew's Church, Lawrenceville.

In 1889, a year after the school was founded, this congregation saw the need of some place for Archdeacon Russell to work so this small building was moved to the campus of the school where the Principal used one-half of it as his office and the other half as his printing department.

Ground has been broken at St. Paul's for a trades building and the students now are at work raising its walls. The funds for these buildings were raised before the depression and their erection at this time is helping students to ply their trades and earn part of the cost of their schooling as well.

WE HAVE ALL been saddened by the recent death of the Rev. A. B. Hunter while visiting in the North. Dr. Hunter did splendid work as President of St. Augustine's College, Raleigh, North Carolina, and although he retired from active service some years ago, he continued to reside in Raleigh and to take a keen interest in all the affairs of the college.



THE INSTITUTE QUINTET, 1933-4  
Left to right: J. E. Blanton, Sherman Sanders, Arthur L. Bostic, G. C. Usher, and A. D. Watson

IN RECOGNITION of the thirty-three years' service of M. A. Menafee to the Voorhees School, Denmark, South Carolina, the faculty of the school presented a silver loving cup to Mr. and Mrs. Menafee on commencement day. Mr. Menafee retired on June 1.

The old frame girls' dormitory at Voorhees was torn down during the summer. The new building erected by students was opened this fall.



# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

## Meeting of the Executive Board

**N**EW OFFICERS for the coming year were elected by the Executive Board at its meeting, October 6-9:

**CHAIRMAN**—Miss Rebekah Hibbard, Pasadena, California.

**VICE-CHAIRMAN**—Mrs. James R. Cain, Columbia, South Carolina.

**SECRETARY**—Mrs. J. F. Morrison, Indianapolis, Indiana.

The Quiet Day for Prayer, November 11, is the focus of immediate interest to all Churchwomen. Through Miss Marguerite Ogden, chairman of the committee, reports were received from every part of the country, showing deep interest and careful planning on the part of diocesan officers to make this day a great spiritual reality in every parish and mission. The prayer leaflet was sent abroad to every diocesan president of women's work in the foreign missionary districts, in time for translation into the various languages necessary to unite the women of all our missions in prayer on this day. It was sent also to the women in the seven Episcopal churches in Europe. Isolated women unable to go to a parish church are also included; in Colorado, for example, the worker in charge of the isolated has suggested an hour at which they might all be united in prayer though widely separated in their several homes.

Renewed emphasis on the spiritual value of the United Thank Offering was brought out in the Board's discussion. In spite of the grave hardships which thousands of Churchwomen have suffered and are suffering, it is more than ever necessary to remember that thanksgiving is an essential part of worship. A new understanding of the nature of thanksgiving may be developed out of present difficulties. Mrs. Henry Hill Pierce of New York City, as chairman of a subcommittee, reported various methods of increasing interest in the offering during this last

year of the triennium. Posters are used by a number of dioceses; poster contests stimulate interest and spread information (see page 602). Several parishes have committees each of whose members is captain of a team to enlist new participants.

Word was sent to the office in Geneva which has been collecting endorsements of a disarmament program, for use at the great mass meeting to be held there on the eve of reconvening the Disarmament Conference. (The six-point program calls for a substantial immediate reduction of armaments, no re-armament, abolition of aggressive weapons especially for air fighting and gas, limitation of expenditures of armaments, supervision of the manufacture of arms, and a permanent organization to make the program effective.)

The interracial relations committee of the Board, while deeply distressed by recent increase in the number of lynchings, reported that this was undoubtedly a reflection of the difficult economic conditions prevailing in the areas affected and that race relations must certainly have been worse but for the activity of groups working for their improvement.

All committees of the Board and all the staff secretaries made reports of activity since the last meetings. Appointments of U.T.O. workers to fill vacancies were approved.

On Saturday, Sunday, and Monday the Board met in Summit, New Jersey. Sister Elspeth, C.A.S., led a meditation Sunday afternoon and a discussion on prayer Sunday evening, which were most helpful.

Plans for the Triennial Meeting next October occupied much of the final session. The Executive Board makes a nomination for a presiding officer for this meeting, and named Miss Elizabeth Matthews. The Triennial elects.



# The Coöperating Agencies

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

## The Church Army

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



"WHEN I TRY TO summarize the service which C.A. has rendered to the Diocese of Erie," writes the Rt. Rev. John C. Ward, Bishop of Erie, "I find myself thinking of a number of devoted and hard-working young men, full of zeal for the Master's cause, ready to conduct preaching missions and street services, to survey a neighborhood, to scour the country for lapsed and churchless people, and to carry on the work in a parish or mission in the absence of a priest. I think of them all as sincere, tireless, cheerful, and always ready to endure hardness as good soldiers of Christ Jesus. The Church Army means much to the people of our diocese. I hope we can do our part in recruits and financial support, to carry on this splendid missionary venture."

Of the work in West Virginia, the Rt. Rev. Robert E. L. Strider says:

All who know of C.A.'s five years' labors in West Virginia are enthusiastic in their appraisal of its good results in the life and the growth of the diocese. Into almost every nook and cranny of our coal fields, rural districts, and remote mountain regions these devoted and usually effective Church Army men as lay evangelists have gone, preaching, teaching, visiting, ministering to scattered communicants and groups of isolated Church people, in most cases working with and under the clergy, but in others, under the direct supervision of the Archdeacon or the Bishops, in full charge of vast territories in which hitherto the Gospel as our Church has received it, has never been heard. We remember with gratitude the day Church Army entered West Virginia and became an integral part of our active mission staff, and we believe that the missionary interest and zeal of all our people are greater for their coming.

## Brotherhood of St. Andrew

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

**X** A STEP toward simplifying and correlating the organizational machinery of the Church has been taken by the Brotherhood in a new plan for chapter organization in the Boys' and Young Men's Divisions. For some time past many rectors have been confronted by two problems:

1. The tendency of boys of high school age and beyond to drop out of the Church school, and
2. The difficulty of enlisting these boys in a Brotherhood chapter.

Where these conditions obtain or for any other reason a closer correlation of educational and service agencies for boys in the parish is desired, the Brotherhood proposes that existing Church school classes, so far as they are willing to accept the Brotherhood objective and rules, organize themselves as Brotherhood chapters, continuing to meet at the Church school hour but devoting part of the hour to Brotherhood work and part to the Church school lesson.

A monthly business and social meeting may be added as well as a breakfast following the Corporate Communion on the third Sunday morning, if thought desirable. The present Church school lessons may be continued or (if the group desires and the rector approves) they may take up a study of the topics in the Brotherhood *Program Guide*. This is published in two series, one for boys ten to fifteen years old and one for young men of sixteen to twenty-four years. If any individual members of the class do not feel ready to accept the Brotherhood obligations, they may be designated as associates or probationers.



## The Church Periodical Club

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



ALTHOUGH THE C.P.C. was unable to have a permanent exhibit at A Century of Progress, it was not entirely without representation. At the request of the Bishop of Chicago, Mrs. Columbus Norman, Diocesan Director, presented the work of the Club one day each month.

READERS OF THE SPIRIT OF MISSIONS are asked to remember Children's Book Week, November 12-18. It is hoped that many will observe it by providing one or more books for children's libraries, new books if possible, but if not, something that stands on the shelves waiting to be passed on.

THERE IS A special request for a copy of Westcott's *Catholic Principles*. Though published a number of years ago, this book is still used by some priests in preparing adults for confirmation. It is now out of print and may not be republished. The C.P.C. will receive thankfully any copies not now in use and will pass them on to Church workers.

## Church Mission of Help

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

SOMETIMES Church people think of this National Council CMH (and even more seriously of the National Council of the Church) as composed of the secretaries who are engaged to carry on the work of the Council in the office and out in the dioceses. The secretaries, of course, are the hands which do much of the actual work, but the real Council, which decides upon the policies and directs the work in general, is composed of representatives elected by the diocesan CMHs, just as the National Council of the Church is representative of the Church as a whole. In other words, the

national CMH is not the secretaries, but CMH as a whole.

To the Council meeting are put questions involving general policy, and as to which particular phase of the work should take precedence over others. The secretaries, with the help of the Executive Committee, then find the most practical way of carrying out these decisions.

Last January, for example, the National Council CMH decided that the emphasis should be laid on visits to the diocesan societies for the purpose of helping them with the specific problems which each was meeting. Following this local societies began to ask for visits, ranging all the way from a month's study of a whole community situation as it affects girls, to a day's visit to discuss staff relationships.

Since January 15 one or more visits have been made to nine CMH societies.

## The Daughters of the King

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



THE NATIONAL COUNCIL of the Daughters of the King held its regular semi-annual meeting at national headquarters, the first week in October.

Significant of the spirit of the Order is the comparatively small decrease in membership during this year of many sacrifices. Our annual report, compiled from the eight provincial reports, furnished a basis for future plans.

Among decisions of the Council were:

That the spring meeting be omitted;

That coöperation be given the National Commission on Evangelism and the Brotherhood of St. Andrew in their educational program;

That the three recommendations presented by the Committee on Bishops' Chapters and Rural Work, be adopted;

That the salary of our Bible woman be paid for the year;

That the offer of St. James' Church, Atlantic City, New Jersey, for meetings of the Triennial Convention be accepted.



## The Girls' Friendly Society

Helen C. C. Brent, *President*  
386 Fourth Avenue, New York, N. Y.



AFTER COMPLETING our two thousand dollar pledge toward a new convalescent home for women and children at the House of the Merciful Saviour, Wuchang, China, we are now working for our new mission object—a home for the untainted children of lepers at St. Barnabas' Mission, Kusatsu, Japan, for which we have pledged another two thousand dollars. Here among the lepers, the G.F.S. has one of its most interesting branches, composed of the women and children who have already contracted leprosy and, in a separate group, the well children of lepers. This is the first time in a number of years that we have had the opportunity to work for one of our own branches in the mission field.

The December issue of our magazine, *The Record*, will be the special world-friendship mission study number (instead of the January issue, as in former years). Japan Today will be the subject with special emphasis on modern Japanese women. It will contain program material of all types: articles, discussion questions, dramatics, trips, games, menus. Woman's Auxiliaries and other Church groups, we believe, will find this Japanese program number useful in connection with this year's mission study, Christ and the Modern World.

A moving picture film showing the work at St. Barnabas' Mission, Kusatsu, may be borrowed at the small fee of one dollar by groups outside the Girls' Friendly Society (although free to our own members).

AGAIN WE CALL attention to our imported Christmas cards. It may not be generally known that many G.F.S. cards cost as little as those which may be bought at the five-and-ten-cent store. At the same time Church people have the satisfaction of sending religious cards that are artistic. Arrangements may be made to sell these cards for profit.

## Seamen's Church Institute of America

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



ONE OF THE great needs of our seamen (possibly the greatest after the need of food and shelter) is for shoes. To meet this real emergency the Institutes affiliated with the national society made every effort and employed every means. The Seamen's Church Institute of Philadelphia has opened its own shoe repair department where old shoes are renovated and made fit for wear, while some of the smaller Institutes not able to maintain such an extensive activity are having shoes repaired by agreement with local cobblers. This service costs approximately six dollars a week and a few interested friends have already provided funds to cover the expense of a week or a month. Should any SPIRIT OF MISSIONS readers desire to send shoes, old shoes, to any of the Institutes, the name and address of the superintendent and nearest Institute may be obtained from the General Secretary.



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# The Average Distribution of the Church Dollar

In the most recent year for which full reports are available the total of contributions for all purposes in the Episcopal Church was approximately \$40,000,000.00. On the basis of averages each dollar was disbursed as indicated in the chart given below.



In the aggregate, of the dollar which any of us pledged in the Annual Every Member Canvass and paid—

Only 13½ cents were expended outside the parish in which we lived.

Only 6 cents were expended outside the diocese in which we lived.

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