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THE SPIRIT OF MISSIONS

General Convention Number

THE DOMINANT note of this Convention has been a determined and enthusiastic support of the world-wide mission of the Church, and once more the unity of the Church has been demonstrated by the subordination of every divisive question to this central and all controlling loyalty. This loyalty is recorded in a voluntary acceptance on the part of Bishops and Deputies of objectives representing a substantial increase over the expected income of 1934. What might have been a retreat, ending in a rout, has been turned into a definite and aggressive resolve to advance.

— ATLANTIC CITY PASTORAL LETTER

NOVEMBER, 1934

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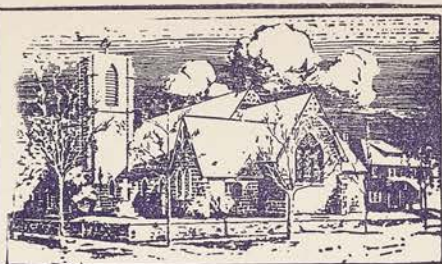
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KATHLEEN HORE
Retired

Vol. XCIX, No. 11



NOVEMBER, 1934

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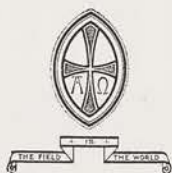


THE FIRST NATIVE Bishop of Mexico, the Rt. Rev. Efrain Salinas y Velasco (right), with his predecessor, the Rt. Rev. Frank W. Creighton, at the time of the former's consecration as Suffragan Bishop (see page 520)

The Spirit of Missions

VOL. XCIX, No. 11

NOVEMBER, 1934



Convention Bravely Faces the Future

Missionary fervor evident throughout triennial meeting. But Emergency Schedule requires curtailment of work, already below minimum needs

A GLOWING LOYALTY to the Mission of our Lord and His Church was strongly evident throughout General Convention which has concluded its fifty-first triennial meeting in Atlantic City, New Jersey, as *THE SPIRIT OF MISSIONS* goes to press. One graphic evidence of this loyalty—this determination to support the Church's world-wide mission, was the spontaneous offering given during the great United Thank Offering mass meeting.

Thousands of Churchmen and Churchwomen gathered in the Assembly Room of Convention Hall on the second night of Convention had just listened to a magnificent missionary address by the Rt. Rev. Frank W. Creighton, Suffragan Bishop of Long Island and Bishop-in-charge of Mexico, and were eagerly awaiting the announcement of the United Thank Offering for the triennium now ending, when unexpectedly a young man arose in the pulpit. He introduced himself simply as "a minister of Jesus Christ" and in a few clear words called upon the great assembled company to give evidence of their devotion to the Church's Mission by an adequate offering. In response to his request crowds of men and women rose from their places and went joyfully to the steps of the altar on which each placed his gift. It was a great occasion as line upon line of radiant men and

women singing Onward, Christian Soldiers and other hymns passed up the aisle and across the broad chancel leaving their offerings at the foot of the altar. The gifts thus presented amounted to \$7,916.

This spontaneous demonstration vividly reiterated the Church's answer to the missionary challenge laid before it in the Presiding Bishop's sermon at the opening service of Convention (see page 521). Bishop Perry's statement that "the mission of the Church can be saved only by the united action of the whole body" and that "it must be seen and acknowledged as the first claim of Christian discipleship, the final object of all Church organization" was emphasized again and again as meeting succeeded meeting through the two crowded weeks of Convention.

Bishop Perry had hardly finished his missionary challenge when in response to the offertory sentences ninety laymen approached the sanctuary to offer the gifts of the men of the Church. For seven months laymen in every part of our land inspired by a small group in Southern Ohio, had worked to raise a fund to save the Church's world-wide program from further curtailment. The results of that effort were now offered to God for His work in the world.

The Everyman's Offering to prevent a deficit in the missionary budget of the Church for 1934 amounted to about

THE SPIRIT OF MISSIONS



DEPUTIES, W.A. DELEGATES, VISITORS GATHER FOR OPENING SERVICE
With its hundreds of vested Bishops and clergy, its choir of 1,000 voices, its sermon by the Presiding Bishop, and the Everyman's Offering presentation, a General Convention dominated by allegiance to the Church's Mission was inaugurated

\$270,000. But the interest and enthusiasm of the laymen did not cease with their offering at the opening service. They are going forward "with an awakened sense of partnership and a greater understanding of the business of the Church.

The women of the Church ever have been loyal enthusiasts for the Church's Mission. And for nearly fifty years they have expressed some small measure of this devotion through the triennial United Thank Offering. For many conventions an eagerly anticipated moment has been the meeting on the second night of Convention when the total of the triennium offering is announced. This year was no exception and the result, a gift of \$788,977.73, was greeted with a heartfelt singing of the Doxology. Smaller than the gift at the preceding General Convention, the United Thank Offering of 1934 ever will be remembered as a most significant one, representing gifts from women of all walks of life, all nations wherein the Church is planted, and all affected by the economic chaos which has left no one untouched during the past three years. More women than ever be-

fore had a part in this offering and through their self-sacrifice other women will be able to carry the glad good tidings of our Master's message to still other women at home and in distant lands during the coming three years.

Another moment during General Convention which is keenly anticipated, is when the children of the Church make their special offerings. This year the offering made through diocesan representatives was presented at the mass meeting on religious education. The Birthday Thank Offering designated each triennium for a special object amounted to \$23,724.44 for a chapel at Iolani School, Honolulu, while the Little Helpers Offering designated for the erection of fonts in the mission field was \$4,047.24. In addition to these two special offerings, the children each year give generously to the Church's Program through their Lenten Offering. The total of these annual offerings for 1932, 1933, and 1934, was also presented symbolically at this time. Thus in this triennium the gifts of our children have reached the amazing total of nearly \$925,000 (see page 551).

CONVENTION BRAVELY. FACES THE FUTURE

Stirring as the presentation of these great offerings from the men, women, and children of the Church are, they are inanimate until translated into the life and work of those faithful people who carry the Gospel into every neglected corner of the world. And some of those people were at General Convention. We saw them at the great mass meetings: at the U.T.O. mass meeting where a goodly company of them were given seats of honor in the chancel and were introduced to the congregation present by the heads of the Departments of Foreign Missions and of Domestic Missions; at the mass meeting in the interests of foreign missions when some few of them—Bishop Bentley of Alaska, Bishop Reifsnider of North Tokyo, Bishop Mosher of the Philippine Islands, and Francis C. M. Wei, President of Hua Chung College, spoke of the work which they are trying to do in the name of our Lord Jesus Christ in their respective fields; and at the mass meeting in the interests of domestic missions when such leaders as George Wharton Pepper (see page 533) Bishop Casady of Oklahoma, and Bishop

Fox of Montana, brought the large congregation face to face with the conditions and problems which are faced in making America Christian.

We saw them again at the missionary luncheons sponsored by the Woman's Auxiliary and the Girls' Friendly Society. These gatherings were largely of women, and on three different occasions some five hundred people gathered around the luncheon table had a unique opportunity to hear intimate accounts of the successes and failures of the joys and tribulations of our missionaries in a wide variety of outposts.

We saw them more personally and informally on the Boardwalk. For two weeks this "street of pleasure" was transformed into a great panorama of the Church's Mission. Here we met Bishop Hulse just released from four weeks in a hospital after his harrowing experiences in the *Morro Castle* fire. Visibly weakened by that accident, he was nevertheless his indomitable self, looking forward to his early return to Cuba. There was Bishop Littell of Honolulu, exuberant and jovial as he thrust a copy of the



CLERGY PROCESSION, OPENING SERVICE, GENERAL CONVENTION, OCTOBER 10

The fifty-first General Convention met in Atlantic City, October 10-23. Sessions of the House of Bishops were in Haddon Hall; House of Deputies in Convention Hall; and Woman's Auxiliary in Chelsea Hotel

THE SPIRIT OF MISSIONS

latest issue of *The Hawaiian Church Chronicle* in our hands. And for the first time in six years we saw, and were able to renew our acquaintance with Bishop Mosher of the Philippines. Then along the Boardwalk came other of our Bishops in the Orient—Reifsnider, Huntington, Roots, and Nichols, all calling to mind pictures of exciting work in their respective areas. Sometimes work nearer home flashed before our eyes as we stopped for a moment to chat with a domestic Missionary Bishop—Cross of Spokane, Roberts of South Dakota, Remington of Eastern Oregon, Jenkins of Nevada, Casady of Oklahoma, and others. We saw, too, their helpers and co-workers, the men and women who work often alone in isolated spots to bring the more abundant life to Negroes and Indians, dwellers in the mountains and on the plains, Japanese and Chinese, Latin Americans, and men of many races under the American flag.

From the Boardwalk and its vivid panorama of the missionary life of the Church, we passed into the Convention Hall and up to the corridors on the second floor where were arranged the exhibits of the various Departments of the National Council, the Coöperating Agencies, and other Church organizations. If addresses, offerings, or even missionaries

themselves failed to make real the essentially missionary character of our Church, here in the exhibit booths was convincing evidence indeed. The foreign missions booth with its cross surmounting the world presented a tremendous picture of what the Church is doing for our brethren overseas. In the adjoining booth devoted to domestic missions a similar tale was told about the work in our own land. And on every side was superb evidence of the Church's concern for the whole man. Here were exhibits of religious education and work for young people and in colleges; there the Church's ministry in and through hospitals, homes for the aged, and children's homes were graphically depicted. The Church Historical Society and the Church Missions Publishing Company told of their contribution to the Church's life as did many other societies too numerous to mention.

In the Convention itself the high point was the consideration of the report of the Committee on Budget and Program. Both the Budget and Program had been carefully studied by the committee of Bishops, presbyters, and laymen, and their report almost as presented reflected the determination of Convention to dedicate itself afresh to the major task of the Church during the coming triennium. *It*



THE HOUSE OF BISHOPS OF GENERAL CONVENTION IN SESSION

In the right foreground are two retired Bishops much beloved throughout the Church—the Rt. Rev. Boyd Vincent of Southern Ohio and the Rt. Rev. William Lawrence of Massachusetts

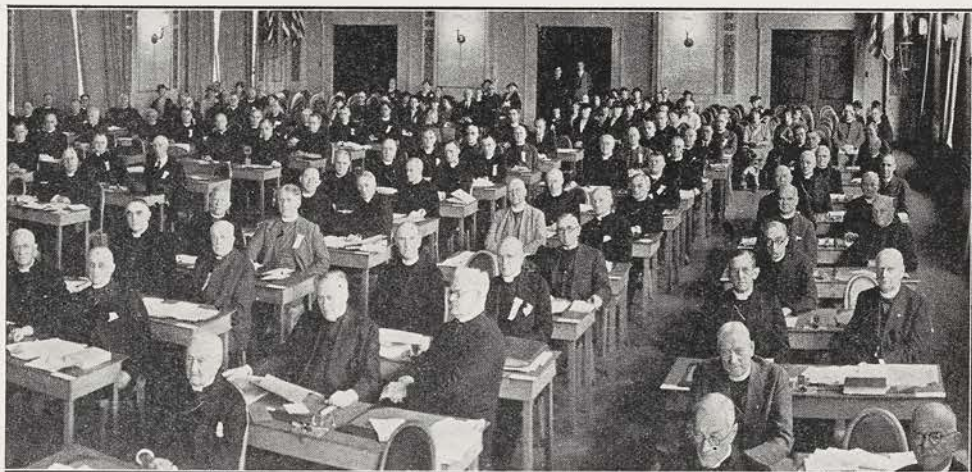
CONVENTION BRAVELY FACES THE FUTURE

should not be overlooked, however, that the Emergency Schedule for 1935 as adopted by General Convention calls for grave retrenchments in all parts of the Church's world-wide mission. This, despite the fact that the \$2,700,000 budget recommended by National Council, was in the mature opinion of the Budget and Program Committee far below the needs of the Church's work. If the retrenchments demanded by the Emergency Schedule are to be avoided, the people of the Church must respond speedily to the challenge of Convention by providing the \$387,000 which represents the difference between the Emergency Schedule of \$2,313,000 and the \$2,700,000 Budget (see page 527).

Let us be content with present achievements, the Convention enthusiastically approved plans for a Forward Movement by the appointment of a joint commission to be composed of five Bishops, five presbyters, and ten laymen. The Bishop of Southern Ohio, the Rt. Rev. Henry Hobson, to whose initiative the Church owes the recent Everyman's Movement, was appointed chairman of this committee. The other members are the Rt. Rev. William T. Manning (New York), the Rt. Rev. C. S. Quin (Texas), the Rt. Rev. Edward M. Cross (Spo-

kane), the Rt. Rev. Benjamin M. Washburn (Coadjutor, Newark), the Rev. Arthur L. Kinsolving (Massachusetts), the Rev. R. Franklin Hart (Olympia), the Rev. Walter F. Tunks (Ohio), the Rev. Karl M. Block (Missouri), the Rev. Wilfred R. H. Hodgkin (California), and Messrs. Ralph Hollenbeck (Southern Ohio), C. P. Morehouse (Milwaukee), L. C. Williams (Virginia), Joseph Rush-ton (Chicago), Howard Seaman (Delaware), John Hartman (Harrisburg), Harvey Firestone, Jr. (Ohio), John Nicholas Brown (Rhode Island), Carl Johnson (Colorado), and Albert Crosby (Minnesota).

Some important steps were taken to reorganize the National Council. Hitherto the Presiding Bishop has combined with the duties of that office full direction of the administrative and financial operations of the Council. By the action of this Convention he will remain as chairman of the Council but the details of administration will be discharged by a president and the Presiding Bishop will be set free for that spiritual leadership which is inherent in his office. He will be the official representative and spokesman for the Episcopal Church in all dealings with other Christian Churches and other religious organizations.



IN VERNON ROOM OF HADDON HALL, ATLANTIC CITY, N. J.

One hundred and sixteen Bishops attended Convention. The House elected the Bishop of Indianapolis as vice-chairman. The Rev. Charles Pardee of New York was reelected secretary.

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On the nomination of a committee of the House of Deputies the Rt. Rev. Philip Cook, Bishop of Delaware and Assessor to the Presiding Bishop, was unanimously elected the new president of the Council. There were no other nominations. The following were elected members of the Council for six years:

BISHOPS—The Rt. Rev. Henry St. George Tucker (Virginia); the Rt. Rev. Warren L. Rogers (Ohio).

PRESBYTERS—The Rev. W. H. Milton (East Carolina); the Rev. Paul Roberts (Colorado).

LAYMEN—Philip S. Parker (Massachusetts), William G. Peterkin (West Virginia), Thomas Fleming, Jr. (Los Angeles), and Ralph W. Hollenbeck (Southern Ohio).

Upon nomination by the Woman's Auxiliary the first women members of the Council were elected: Miss Elizabeth Matthews (Southern Ohio), Miss Eva D. Corey (Massachusetts), Miss Rebekah L. Hibbard (Los Angeles), and Mrs. James R. Cain (Upper South Carolina). The terms of the new Council members begin January 1. The Rev. G. P. T. Sargent was elected to fill the unexpired term of the Rev. H. P. Silver, who resigned at this meeting.

Lewis B. Franklin was reelected treasurer of the Domestic and Foreign Missionary Society.

The House of Bishops elected and the Deputies confirmed the Rev. John W. Nichols as Suffragan Bishop of Shanghai, China, and the Rt. Rev. Efrain Salinas y Velasco, as Missionary Bishop of Mexico. Mr. Nichols, who is a son of the late Bishop of California, has spent his whole ministry in China. Three years ago Bishop Salinas y Velasco was elected Suffragan Bishop of Mexico and now succeeds to the full charge of that District. He is the first native Mexican to be elected to the episcopate. The House of Bishops refused to accept the resignation of the Rt. Rev. John McKim, Bishop of North Tokyo, an office he has filled with distinction for forty-one years.

The invitation of Southern Ohio to hold the General Convention of 1937 in Cincinnati was accepted.

The balance of this issue of *THE SPIRIT OF MISSIONS* is devoted to the story of General Convention particularly in its missionary aspects. The Editors have been compelled to omit a great deal of material which we knew would be of interest to readers but for which there was no space. We regret these omissions but are confident that our readers will supplement the material in this issue with accounts in the Church weeklies and diocesan publications.—W. E. L.



EXHIBIT, DEPARTMENT OF FOREIGN MISSIONS AT GENERAL CONVENTION

Continuity of Christian Life and Purpose*

Presiding Bishop's opening Convention sermon sounds keynote of the glowing missionary fervor which characterized Atlantic City meetings

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

The Presiding Bishop

SHOULD there be asked the reason for this vast assembly, answer might be made that one impulse only, inspired by one Name, could draw together members of one body from every continent. Other auspices of statecraft, science, or religion, may gather men of certain groups or races to take counsel for high purposes. Surpassing these are the streams which bear the hopes and aspirations of mankind on toward a destined spiritual union. They issue from Bethlehem and Calvary. They have their bounds on every frontier. Wherever the councils of the Church are met with one accord in one place, whether in Jerusalem or Rome, Lambeth or where you will in America, they are drawn together in the acknowledgment of this truth proclaimed at the Annunciation, heralded by angels at the birth of Him whose Kingdom shall have no end, and realized upon the Cross where enthroned He draws all men unto Him.

The solemn responsibilities soon to engage General Convention must be traced to this source. They are not of our devising, nor subject to our will. We stood a while ago, to reaffirm our allegiance to Him in whom our commission has its origin, "in Jesus Christ His Son our Lord." We named again in our creed

the terms in which His Church is conceived—"Holy"—as He is holy; "Catholic"—measured only by His eternity. How other than sustained by this conviction would it be possible to contemplate our course at such a time as this?



THE PRESIDING BISHOP

Never has a Christian council met under more critical conditions. Industrial unrest, attended by untold suffering most sorely felt where least deserved, threatens disruption of the social order. Racial hatred fomented war for which nations are preparing, blind to consequences which they could not survive. The lure of gain vitiates relations between labor and the employment of labor. Panic clutches the minds of men driving them individually and collectively to measures of despair. Worst of all is the defiance of fixed moral standards, the only foundations on which a wholesome civilization can endure. These are the signs of a crisis not to be ignored. Neither may it be forgotten, however, that confusion, hostility, fear, and evil-doing are of the world, not of the Church. They may contaminate the channels through which the life-giving currents flow, but so much the more persistently must the stream maintain its course with purifying power. The true apostolic succession is the gift of the Spirit to every age in the words of consecration, "God hath given us the spirit of power, and of love, and of soberness."

*Sermon preached by the Presiding Bishop at the opening service of the fifty-first General Convention on October 10, in the Convention Hall, Atlantic City, New Jersey.

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Crisis, however bewildering it may appear, is not new. Every moment in Christian history has been a time of crisis, since the day when our Lord sent out His little company of disciples, without resources or prestige to encounter single-handed a civilization both resistant and corrupt. It is this discipline under adversity that developed in the Christian Church of the first century its clarity of thought, its intellectual and moral courage. The same experience in the twentieth century may sharpen the mind and strengthen the will of the faithful, called once again to redeem the time because the days are evil. There are some who would make the thought of crisis an excuse for the surrender of well-tried principles and of sure purposes. Any champion of a new order may gain the following of those whose allegiance can be captured by the lure of change. It is an idle fancy that the difficulties and disappointments of a former era find correction, or that fresh aims and aspirations find their satisfaction by a break with tried and sure convictions of the past. These are still our birthright. Has the world grown so obsessed with the thought of revolution as to cast aside its inheritance of faith and devotion? Then let it be remembered that the salvation from every evil which besets mankind has worked for the deliverance of all preceding generations. The long sad story of human experience with suffering and sin shows more and more clearly the continuity of God's unfolding plan. When there is heard the despairing cry, "We have nothing now but the stars to guide us," the answer comes from those who since the beginning have looked up into the same firmament, and have found reflected there an unfailling creative and corrective power. "Ask thy fathers and they shall tell thee . . . that this God is our God for ever and ever. He shall be our guide unto death."

The continuity of witness to this source of truth and life has been preserved by the Church of God since ancient times of Hebrew patriarchs and priests and prophets—all honor to their race. Through the Christian ages the un-

ending stream has made its way since it issued from the Mount of the Ascension, directed by divine command on its mission to the uttermost parts of the earth.

Hold for a moment in retrospect certain names and scenes relating the event of today with the Christian Church from its beginning. There was the early community in Glastonbury maintaining the tradition of apostolic times when the first Christian missionaries planted the Church on British shores. There were Bishops from England at the Council of Arles in 314. We read the triumphant claim of freedom for the Church in England as declared by Magna Charta in the thirteenth century. In the fifteenth came the assertion and exercise of the same liberty by Wycliffe. This year marks four centuries since the restoration of independence from Rome in 1534. Again, this year we enter the fourth half-century since the gift to the United States of the episcopate, through the consecration at Aberdeen, of Samuel Seabury, thus securing unity of fellowship and ministry and worship to the present time. Not for historic reasons only do we trace from one point to another this unbroken stream throughout the ages. More vital than the forms of polity and liturgy has been the spiritual content conveyed through these channels to make our Church today what it has ever been: Catholic in its adherence to apostolic principle; Protestant in unending protest against every interference with the free exercise of this heritage.

The value of a spiritual legacy is measured not by length of lineage but by the weight of responsibility that it imparts. Ecclesiastical systems, like professions of faith, are proved by one test as true today as when first declared by the words of Christ, "Ye shall know them by their fruits." The continuity of Christian life, in the Anglican Communion whether found in the apostolic succession, the Catholic tradition, or the expanding organism of the Church, is communicated through the human instruments to which it is committed. God's reign on earth yields to no opposition,

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His will prevails. Yet is His wisdom, neither to be understood nor questioned, He entrusts the progress of His Kingdom to the uncertain minds and hearts of men; the light of His truth to their faith; the operation of His law to their obedience, and to their loyalty the consummation of His purposes. Follow the course of history for nineteen centuries, westward to the east again. You will find but one test to which every human value must finally submit. The line dividing the true from the false, the temporal from the eternal, is the line between Christian and non-Christian. The distinction may have become so blurred that at times and places it may seem to be obliterated. Civilizations, institutions, individuals have borne and bear the name of Christian, yet manifest in their life no mark of the Lord Jesus. On such, even more than upon those who have rejected Him, the judgment falls. A nominal Christianity is devoid of saving power. It works only to destruction. In an age that cries out for assurance and direction the Church has the authority (pray it may have the courage) to declare that every movement, national, economic, social, religious, having its rise in selfishness and its end in strife shall come to naught, while the purposes inspired by the power and the love of God shall triumph. The efficacy of Christ's Gospel is the sacred trust committed to His Church. Cleanse the springs of Christian thought and practice, rid the channels of the fears that have oppressed and the doubts that have obstructed them, and there shall be released a stream which shall flow forth to purify and heal the world.

We have watched anxiously whole sections of our country stripped of vegetation and impoverished. But the devastation in the soul of a nation left arid by unreplenished channels of spiritual life—who can measure this? And how can restoration come other than by a miracle of grace? Within this year our people have received a Call to learn and to fulfill the divine purpose as revealed in Christ. What has been, what must be

the result of this Church-wide endeavor? The question can allow no answer short of a life in which God's presence shall be known as the beginning and the end of all our seeking: His power, the source of human strength: His will our law.

There are men and women counted now by numbers not to be ignored, for whom the Church acknowledges sponsorship, yet who have failed to find within its fellowship a spiritual home. They are conscious of their need, conscious also that it has remained unsatisfied, whether through ineffective leadership or by reason of their own fault. So they listen and respond to other voices that promise help in unfamiliar and persuasive terms. They grasp the hands stretched forth to guide them in their quest for light along the way of confusion and despair. What they receive may be limited: the position that they take is often separated from the Church's life. In such case a grave responsibility rests upon the Church. She must without suspicion, administer the gift she has to bestow, so carefully and so abundantly that it shall not be lost to any soul. Membership in her communion may be, and in Christ's Name must be, made so rich, so vital as to surpass every fellowship that human hearts may crave. The ministries of teaching and healing, of confession, absolution, and the Sacraments in their full significance have power when faithfully given and received to satisfy the moral and spiritual aspirations of mankind.

Here then is to be found the first obligation in a twofold charge laid upon the Church by the Apostle Paul. Faithfulness to her whole ministry—"Keep that which is committed to thy trust." But this is bound up with a second—solidarity. "Keep the unity of the Spirit in the bond of peace." There could be no value in the first without the second. Unless the Christian mission is made a common cause it must be a lost cause. "I hear that there be divisions among you," Paul wrote to his Corinthians, "and I partly believe it." Were he to resume his observations now, he would be quite convinced of it. More than the structure,

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the very essence of the Christian organism suffers from schism. At the call of General Convention a quarter century ago, the Anglican Communion took the lead in bringing together Christians of all names for the study and the cure of disunion. The work of the World Conference on Faith and Order goes forward year by year with increasing effect and deepened resolve. Results of it at vital points have appeared in recent months. Certain of them will be submitted to this session. The question is heard frequently, "What is the next step toward Christian unity?" I answer without hesitation that it should be the call for singleness of faith and loyal allegiance within the membership of every communion, beginning with our own. On what ground can leadership toward union be offered by a Church until it shall have cured dissension in its own membership? With what hope can men be called from the strife of competition, and nations from armed conflict, until those who call can speak with a united voice? If as we believe, a household of faith is of one heart and one mind, let us prove it by behaving as one body. However eloquently individuals may preach peace on earth only the Church by living in conscious communion with God and at unity with itself has power to give peace.

Beyond these problems of right relations within the membership of Christ's Body there is a call of God so far-reaching and compelling that in response to it all other questions find solution, all other duties their full satisfaction. The stream of Christian life acquires purity and singleness of purpose as it moves on to the fulfillment of its destined mission. Security and peace, gained within the bounds which human hands have set, breed stagnation and decay. When our Lord pointed His Apostles to their distant goals He foresaw more than the conversion of the nations. He saw on every new frontier the spirit of the Church renewed. From age to age that vision has been realized. Every fresh missionary impulse has stirred the depths of Christian faith and has revealed new

resources of power within the Church.

One hundred years ago under the lead of the elder Doane, Bishop of New Jersey, the General Convention accepted as its chief aim the world-wide mission of the Church. It was a task undertaken often by solitary pioneers supported by the voluntary gifts of individuals or congregations whose hearts God had touched. In the century that followed there grew a spirit of corporate responsibility until at General Convention fifteen years ago the Nation-Wide Campaign bound the dioceses and parishes together in a partnership united and dedicated for the commission which they had from Christ. Every mission station, school, and hospital in fields throughout our land and overseas felt the new impetus as the whole Church realized again the promise of her Master, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."

Now after years of hardship, testing every purpose of men's hearts, straining every loyalty that binds them, the Church in pursuit of her mission stands at the crossroads. Decisions on which destinies depend may be prompted first by high resolves, but at the last are proved by the capacity for loyal perseverance. The dark times predicted by our Lord to His disciples would be redeemed by those who should endure to the end. Such a moment is this that we have reached. The issues at stake need hardly be rehearsed. They appear on every horizon. They involve the future of the Church in China and in Japan, both of them ready to be brought to full maturity under the same care that fostered them in the beginning; there are the ministries offered in Christ's Name to the people of our Island possessions in the Atlantic and the Pacific; there are the evidences of the faith that we shall keep or shall break with Negro and Indian populations, and with the new American communities for whose spiritual nurture we are still responsible. Shall these Christian obligations be abandoned in the struggle for self-maintenance at home?

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There could be no doubt of the answer to that question, were we to seek it in the mission fields where our brethren are meeting difficulty and privation with unflinching courage and unwavering faith. The verdict would come no less clearly from a great number of true-hearted men and women in our midst, laboring and giving at the cost of unknown self-sacrifice for the spread of Christ's Kingdom. The issue which until now they have saved can no longer be left to the efforts of a faithful few. The Mission of the Church can be saved only by the united action of the whole Body. It must be seen and acknowledged as the first claim of Christian discipleship, the final object of all Church organization. Naturally in the struggle with desperate conditions parishes and dioceses have been driven to extreme measures for local self-support. For solvency is still part of a Christian economic code. Such efforts come to naught if they work for the disruption rather than the preservation of the whole Body. It is destructive of the Church's very being that the mission which it has from Christ be surrendered and that the several units of the Body be preserved at the expense of their loyalty to Him. There can be no growth in Christian faith, no cultivation of Christian spirit, no power of Christian leadership but that which is measured by the spread of Christ's Gospel through the neighborhood, throughout the nation, and in all the world. Neither can this hope be realized until every congregation and

every baptized member make the support of missions the object of their first care.

The women of the Church have had this aim before them and are giving evidence again of their adherence to it. Laymen of the Church roused by the emergency are lifting their eyes to see the waiting fields and are giving heed to the Master's words, "the labourers are few."

Meanwhile there is ever in our minds although beyond our sight the company of those who through the ages have given themselves to the mission of Christ. Year by year the multitude whom no man can number is increased by gallant souls rejoicing in the burdens that they bore asking no other reward than their share in the sufferings and triumphs of their Lord.

The cause to which they gave themselves is ours. Their labors bear fruit as shared by those who shall come after them. In God's sure purposes the work of every age is carried forward to completion by the next. Every generation, every Convention such as this, may say of its predecessors that "they without us cannot be made perfect." The accumulated flood of faith, of devotion, and of missionary zeal, issues from the past to flow forth again for the enrichment of the future. The source and destiny of that stream are not of men's choice nor subject to their will. It is for those who guard the channels to determine that the current be not diverted nor defiled, but that it flow on with fuller volume to make glad the City of God.

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A subscription to THE SPIRIT OF MISSIONS for its centennial year (1935) will be on many gift lists this year. Will it be on *yours*? The enclosed form is a convenient way to provide this popular gift for your friends. Mail it to us early with one dollar for each subscription and relieve yourself of those last minute shopping annoyances in crowded stores, which detract so much from a really Christian observance of our Lord's nativity.

Use the enclosed subscription blank today!

The Everyman's Offering Carries On

Bishop Perry outlines to Charles P. Taft, Movement's chairman, a continuing challenge to the laymen of the Church

During the General Convention the Presiding Bishop wrote to Mr. Taft as chairman of the Everyman's Offering the accompanying letter.

YOUR LETTER OF October 4, reporting the work of the Everyman Movement, which resulted in the Offering at the opening service of Convention (see page 515), has been gratifying and encouraging. I wish through you to convey to your committee and to all your diocesan and parochial chairmen my heartfelt thanks and the appreciation of the whole Church.

Already the movement which you have inaugurated is stimulating the missionary efforts of the Church and lifting the standard of missionary gifts. Keep on with the good work! The success of the movement will affect each item in the Church's Program. I am glad to learn that Everyman's Offering will keep its books and its office open (223 West Seventh Street, Cincinnati, Ohio), and that the appeal through your chairman will spread until every layman has had his opportunity to give to this fund for the rescue of the Church's missionary work.

As you wrote in *THE SPIRIT OF MISSIONS* for August (page 385), the chief object of Everyman's Offering is to enlist laymen personally in the Church's Mission. Already you have achieved this in large measure. I hope that the work will go forward until our laymen everywhere are awakened to a sense of partnership in God's purpose for His Church.

Your committee suggests this by offering to continue in service. I accept the offer and can foresee the important place in the Church that Everyman's Movement may take as an unofficial group without adding to existing organizations such as the Brotherhood of St. Andrew,

the Laymen's League, or the Federation of Church Clubs. There is a necessary work to be accomplished by an unorganized body free from legislative control:

1. Winning every man to a Church-wide partnership;
2. Providing every man with his part in the work of the Church;
3. Educating every man in the Church's task.

The report of Joint Committee on the Budget and Program of General Convention (see page 527), indicating a vital part in the Church's missionary work which must either be maintained by special effort or lost through lack of support, offers an opportunity to bring "The Challenge" to every man.

As Presiding Bishop I am ready to appoint some forty men from those associated with you to act as a continuation committee. These could meet annually to report and to receive my charge.

This group could decentralize the work through diocesan committees upon the invitation of diocesan Bishops in order to conserve and add to the leadership developed by Everyman's Offering.

You could pass on my charge to such diocesan committee who would meet with their Bishop, seek his advice in order to fulfill the Everyman objective and build it into existing diocesan programs.

I suggest that all membership be by appointment to terminate annually, and be dependent for renewal upon active work.

Your ideal is aptly described by the great word "Everyman." Your effort is to transform the nominal membership of the Church into real and vital membership; to change deadweight into lifting power.

Again with joy and gratitude I send my greeting to all your fellow workers.

Committee on Budget and Program Reports

Convention challenges Church to provide funds to make minimum budget possible. Emergency schedule adopted means tragic reductions

The missionary budget of the Church for the triennium 1935-1936-1937, was adopted by General Convention in outline as part of the report of a Joint Committee on Budget and Program, presided over by the Bishop Coadjutor of Tennessee representing months of the closest study of the whole financial setup of our missionary enterprise at home and abroad. As a matter of missionary history THE SPIRIT OF MISSIONS presents herewith much of that report. It contains many suggestions and numerous legislative proposals now the law of the Church. These provide a budget involving cuts of nearly \$400,000 in the present administrative and missionary fabric. At the same time the report challenges the Church to prevent the disastrous results of this reduction by urging that the total budget of \$2,700,000 be covered in actual missionary giving. The report, a missionary document of vital importance, follows:

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THE JOINT COMMITTEE on Budget and Program is made up of five Bishops, five presbyters, and ten laymen; the Bishops appointed by the Presiding Bishop, and the presbyters and laymen appointed by the President of the House of Clerical and Lay Deputies.

By resolution of General Convention it is provided that this Joint Committee shall be selected as soon after the election of deputies as may be convenient, in order that they may have ample opportunity to examine and study reports, and other data placed at their disposal. There were placed in the hands of the Committee the Report of the National Council, the suggested Program and Budget, and other material necessary to the study of all matters connected with its duties. . .

During the summer, by mutual agree-

ment, various subjects connected with the Budget and Program were assigned to individual members of the Committee for careful preliminary study, in order that they might bring to the whole Committee the results of these investigations, and the judgment of the members making them. . .

The Convener of the Committee devoted practically the entire summer to the work of preliminary studies. Besides personal conferences with numbers of leaders of dioceses in various sections of the country, and with the officials of the National Council, he entered into correspondence with nearly all the Bishops in continental United States, and one or more members in each Order of the deputations elected to General Convention. The purpose of this correspondence was to secure as accurate information as possible along three lines:

1. To learn whether each diocese would be able to meet its acceptance on the quota for 1934;
2. To learn what increases, if any, in diocesan acceptances for 1935, over those of 1934, might be reasonably expected;
3. To learn what suggestions might be offered for guidance of the Committee in the discharge of its onerous responsibility.

It was determined by the Committee, early in its sessions, to provide every facility for conducting hearings. Invitations were extended in each House to all interested to appear before the Committee and present their respective views. . . . The Committee is grateful for the many very helpful suggestions that have been given, not a few of which are incorporated in the Committee's findings.

The decade closing has been, in its earlier portion, a period of rapid change and growth. Shifting population and unprecedented expansion and development in our large industrial centers

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have involved a tremendous effort on the part of many dioceses having such conditions to deal with. Bishops and diocesan authorities have had to meet the challenge of ministering to new areas within their borders. Capital investment in the erection of new churches, parish houses, rectories, and absolutely necessary equipment has involved large borrowings of money.

Whole dioceses, today, in the midst of a suddenly precipitated and long continued depression, find themselves taxed to the utmost to service and amortize huge capital indebtednesses. Shrinking income has added greatly to the perplexities and problems they are called upon to face. Inevitably, these conditions (and they are more widespread than is commonly realized) have materially affected the amount of income available for the prosecution of our general missionary work. The marked reduction in the acceptances of many dioceses does not by any means indicate a lack of missionary interest, as might superficially be assumed by some. Candid and unprejudiced investigation clearly shows in most instances, on the contrary, that it is due to sheer inability.

Our sympathy and interest go out to our brethren as they face honestly and frankly their problems. We would extend the helping hand and seek to share with them their burdens and difficulties, looking forward confidently to the time when these now vexing and pressing problems shall have been solved.

In this connection we would call attention to a notable condition. All investigation we have made clearly points to the fact that there has been a marked increase in the number of those of our people who are giving regularly and consistently to the support of the whole Program of the whole Church. It is true the amounts given are less. This is markedly evident in the case of those heretofore giving large sums. But we should feel every encouragement in knowing that the number of those who give and give sacrificially has so definitely increased. It is one of those clear and

definite signs which indicate that days of perplexity and loss in income have not dimmed, but rather strengthened and enhanced that deep and abiding loyalty of our people to Christ and His Church, and to the Great Commission which has been entrusted to them, which has characterized the onward march of our people through the ages. We thank God and take courage.

WE WOULD REMIND ourselves and the members of the Convention and the Church at large that we are living in most difficult times. No part or portion of our economic, social, political, or religious life remains unaffected. The old landmarks have been to some extent obliterated. Courses of procedure heretofore followed with confidence no longer obtain. The work of our beloved Church in her far-flung missionary program has experienced the full effect of this stress and strain and change in common with all other human interests.

Through the three most difficult years of the triennium closing our National Council has been obliged to conduct the affairs committed to its consideration. It has not been free to make ready and easy adjustments to rapidly changing conditions. Nor could it adapt itself at once to the problems unexpectedly arising. It must conduct its affairs in accordance with canonical restrictions. It is not surprising that in some matters misunderstanding may have arisen.

A careful study of the work of the National Council during the past triennium convinces your Joint Committee that the Church has every reason to feel most grateful for the fidelity, patient courage, and consecration with which our missionary affairs have been conducted. The Joint Committee would express cordial and emphatic confidence in the members and work of the National Council.

The Committee has determined after painstaking and mature consideration that the *needs* of the Church's work are even greater than the \$2,700,000 Budget presented to the Convention by the National Council.

COMMITTEE ON BUDGET AND PROGRAM REPORTS

In estimating the income for the year 1935, we have reason to believe that the acceptances from the dioceses and missionary districts will reach the sum of \$1,585,790. We have arrived at this figure as follows:

The expectancies for 1934 amount to \$1,268,632. Correspondence by the Chairman of the Joint Committee with Bishops and diocesan authorities has given us evidence that the Church can reasonably expect an increase for 1935 of twenty-five per cent or \$317,158 over expectancies for 1934, making a total expectancy from dioceses for 1935 of \$1,585,790.

Added to this, we are counting upon receiving from invested funds, the United Thank Offering of the women of the Church, and various other sources, a total of at least \$727,325, making a grand total of \$2,313,115, exclusive of undesignated legacies.

We therefore set before the whole Church not a budget, but an Emergency Schedule with a *challenge* to meet the difference between these two figures of \$2,313,115 and \$2,700,000, namely, \$386,885.

We offer the following resolution:

1. RESOLVED: That the National Council recall the quotas tentatively submitted to the dioceses and districts, and revise the amounts before the adjournment of General Convention in consultation with the Bishops and representatives of the dioceses and districts attending this Convention. This revision shall be not on a mathematical basis but on a basis of shown capacity to give and of willingness to accept such a generous share of the \$2,700,000 as will meet as much as possible of the amount needed in order more adequately to carry on the work of the Church.*

If, in spite of every effort to realize the entire \$2,700,000, it becomes evident that actual receipts will be less than that sum, we recommend that the National Council be instructed that such shortage shall not be covered in whole or in part by the

*Upon the basis of these self-imposed quotas determined before the close of Convention in consultation between a committee of the Council and the various diocesan deputations, the Emergency Schedule will be the basis of operations in 1935. Detailed schedule of reductions necessary will be published in an early issue.

creation of debt. We recommend that under such circumstances it be made the duty of the National Council to reduce appropriations to bring them within expected income.

We therefore recommend:

2. RESOLVED: That the Emergency Schedule submitted by the Committee on Budget and Program be adopted, subject to revision by the National Council in view of expectancies, provided that any increase or decrease be on a flat percentage basis, the appropriations remaining in the same relative proportions.

3. RESOLVED: That the National Council be instructed to prepare before January first, a budget in a sum not to exceed the total of expectancies plus other anticipated income, including a margin of safety.

4. RESOLVED: That in case it later becomes evident that actual receipts will fall short of the budget total, the National Council shall under no circumstances incur debt to meet the shortage but shall make such reduction in appropriations as may be necessary to bring them within expected receipts reduced by a reasonable factor of safety.

THE COMMITTEE recommends that the stipend and necessary expenses of the Presiding Bishop be transferred from the budget of the National Council to the budget of General Convention. We are moved to make this recommendation because we believe that the office of Presiding Bishop is not rightfully a charge upon the missionary giving of the Church but is by right and by dignity one of the obligations that the organization of the Church necessarily involves.

There has been much criticism of the cost of administration in the budget of the National Council and in part at any rate, that cost has been increased by the confusion in accounts caused by including in the obligations of the National Council an item that belongs properly in the administrative obligations of the Church itself.

To effect this transfer and to provide means for it, certain changes will have to be made in the Canons and your Committee therefore offers the following resolutions* and asks that they be referred

*Space prevents the printing of these resolutions here. They were favorably reported by the Committee on Canons and adopted by Convention. They carry out the change indicated.

THE SPIRIT OF MISSIONS



JOINT COMMITTEE ON BUDGET AND PROGRAM

Seated (left to right): George Wharton Pepper, the Rev. Charles Clingman, Clifford P. Morehouse, the Rev. F. H. Nelson, Bishop Davis, Bishop Maxon, Chairman, R. F. Barnes, Treasurer, Bishop Washburn. Standing: C. P. Overfield, Algernon Blair, C. A. Johnson, Bishop Ward, Vice-Chairman, Dean Beal, Judge Theopold, W. J. Battle, Warren Kearny, the Rev. W. Appleton Lawrence, Secretary.

to the Committee on Canons, with instructions to report upon them at the earliest possible time.

THIS TIME OF trial is insistently calling for the consolidation of the Church's ranks and a deepened consciousness of its essential solidarity. At our peril we become insular and parochial. Our only security lies in coöperation and partnership, and in no field is this more indispensable than in the wide field of the Church's missionary endeavor.

We recognize the need of conserving parochial and diocesan interests, but we hold that to conserve them without a consistent and generous regard for the broader areas of the Church's missionary work is to fail in fulfilling the command of Christ. We steadfastly hold to the conviction that a Church restricted in vision is a Church spiritually impoverished and threatened with ultimate paralysis.

We need to be reminded that with the inauguration of the National Council, the old system of constant and separate appeals for diocesan, domestic and foreign missionary work, together with coöperating agencies, was unified into one all-inclusive program. The giving of the people under this system became more regular and the use of the duplex envelopes educated them to divide their support between the parish and the work of the general Church. Thus the Church

deliberately set up a plan of partnership.

The principle was sound and successful so long as the entire amount needed was raised, but difficulties began to accumulate when gifts fell off, and there arose the quite natural inclination to favor the nearer and better known needs. Slowly but surely, not only the amount but also the proportion given to the work of the general Church has diminished. While, therefore, there is great advantage in this unified effort, the partnership entered into cannot be maintained if all the privileges of that partnership are in the hands of one of the partners.

We believe that the Church has reached a stage in its corporate life where its stability and further development are to be fixed and determined by the consistency with which it maintains its *whole* program—parochial, diocesan, and general. We appeal for the recognition of a diocesan budgetary system devised and planned *before* and not subsequent to the annual Every Member Canvass and strictly adhered to in the proportion assigned to diocesan and general missions. Therefore, we offer these resolutions:

7. RESOLVED: That it is the sense of the Convention that money contributed for the missionary work of a diocese and of the Church at large constitutes a trust fund which should under no circumstances be used for parochial purposes, and that this trust fund, when received by a diocesan treasurer, should be divided in strict accordance with the partnership principle between the treasury of the diocese, and

COMMITTEE ON BUDGET AND PROGRAM REPORTS

the treasury of the National Council, as decided before the Canvass.

8. RESOLVED: Second, that the obligation to respect the integrity of this trust fund, and to divide it between the diocese and the Church at large, be emphatically called to the attention of parochial and diocesan treasurers. This is an obligation which has both moral and legal sanc-

tion, and the General Convention expects every such treasurer to discharge his fiduciary responsibility faithfully.

ONE OF THE difficulties that has been met in the carrying out of the partnership principle is the lack of a uniform

Schedule of Income and Expenditures, 1935

As Submitted by Committee on Budget and Program

INCOME

Expectation from dioceses in 1934.....	\$1,268,632
Increase by 25%.....	317,158
	\$1,585,790
Interest from Trust Funds.....	\$410,000
Estimated Miscellaneous Income.....	65,000
United Thank Offering.....	252,325
	727,325
Emergency Schedule	\$2,313,115
Challenge	386,885
	\$2,700,000

EXPENDITURES

	Budget 1935	Reduction	Emergency Schedule	Per Cent Reduction
Aided Domestic Dioceses.....	\$ 121,916	\$ 24,383	\$ 97,533	20%
Continental Missionary Districts.....	437,940	65,691	372,249	15%
Pensions and Pension Fund.....	59,675		59,675	
All other Appropriations.....	16,812		16,812	
	\$ 636,343	\$ 90,074	\$ 546,269	
Foreign Fields	1,365,533	136,553	1,228,980	10%
	\$2,001,876	\$226,627	\$1,775,249	
Total for Domestic and Foreign Missions.....				
Four Departments and other Overhead Items at the Church Missions House.....	411,023	110,630	300,393	27%
Woman's Auxiliary.....	44,221		44,221	
Advisory Commission on Ecclesiastical Relations	9,820	5,320	4,500	54%
Four Conference and Training Centers.....	16,120	838	15,282	5%
American Church Institute for Negroes.....	154,500	15,450	139,050	10%
Colored Institute Workers.....	3,420		3,420	
Girls' Friendly Society.....	4,500	1,500	3,000	33%
Seamen's Church Institute of America.....	5,000	5,000		100%
Church Mission of Help.....	8,100	3,600	4,500	44%
Church Periodical Club.....	7,000	3,500	3,500	50%
Army and Navy Commission.....	500	500		100%
National Commission on Evangelism.....	4,500	500	4,000	11%
World Conference on Faith and Order.....	2,000	1,000	1,000	50%
American Churches in Europe.....	2,420	2,420		100%
Contingent Fund.....	25,000	10,000		
Reduction of Debt.....			15,000	
	\$2,700,000	\$386,885	\$2,313,115	

THE SPIRIT OF MISSIONS

system of diocesan accounting. In some dioceses, for example, the support of the episcopate is counted as a charge upon the missionary funds of the diocese, following the former example of the national Church, while in others it is reckoned as a part of the diocesan administrative expense, as it properly should be. In order to overcome these difficulties we urge a uniform system of diocesan accounting, and to that end submit the following resolution, and ask that it be referred to the Committee on Canons:

9. RESOLVED: That Section VIII of Canon 59 be amended by adding a new subsection thereto, to be numbered [v.], to read as follows:

[v.] The National Council shall approve a standard form for use in dioceses and missionary districts, for the purpose of showing the distribution of their receipts for all purposes as between administrative expense, diocesan missionary work, missionary work of the general Church, and other purposes. Each diocese and missionary district shall annually report to the National Council the distribution of its receipts on the standard form, and this report shall be the basis for determination of the status of its partnership with the general Church in the promotion of its missionary work.

THE CHURCH, however, must not be content either to allow the present debt to stand, or the present reduced basis of missionary work to continue, and therefore we offer these resolutions:

10. RESOLVED: That undesignated legacies shall be divided and applied as follows: one-half to the payment of debt and one-half to the promotion of a Forward Movement.

11. RESOLVED: That the item of \$15,000 for amortization of debt may be charged by the National Council against the portion of undesignated legacies made applicable to that object by the foregoing resolution.

With respect to the budgets for 1936 and 1937, the Committee submits the following resolution:

12. RESOLVED: That the budget totals for 1936 and for 1937 shall be the same as the budget for 1935, with power to the National Council to increase such budget total of \$2,700,000 not exceeding five per cent in 1936 and not exceeding ten per cent in 1937 if in

their discretion such increases are justifiable under the conditions obtaining in those years respectively.

WE DARE NOT be content with present achievement, though that achievement in these tragic times has been and is a great one. The discouragement of these last three years must be transfigured into a confident attitude toward the future. The work of the Church is of such importance and reality that it deserves the full coöperation of every member of the Church.

Your Committee believes that the Church, its members working confidently together, realizing again its unity and the interdependence of all its parts, is able to meet adequately the tasks that await it.

To this end we believe that a Forward Movement should be inaugurated during the coming year—a movement that should set before every part of the Church the definite objectives the Church should seek to attain and should find a way to bring to each diocese these objectives and to enlist its full coöperation.

The Committee offers the following resolution:

13. RESOLVED: That a Joint Commission on a Forward Movement, of five Bishops, five presbyters, and ten laymen, be appointed immediately* to prepare and carry out definite plans in collaboration with the National Council for an organized effort to reinvigorate the life of the Church and to rehabilitate its general, diocesan, and parochial work; and that suggestions be invited from all those who are members of this General Convention, and others, thus insuring the representative thought of the whole Church.

Finally, we express our sincere gratitude for the loyal, sacrificial and effective services of the workers of our Church in the field of the world.

We thank Almighty God for the fruits of their labors; and we humbly seek to give ourselves with deeper consecration to preparing the way of the Lord.

*This committee was appointed and is named on page 519.

Domestic Missions Makes Americans*

Former Pennsylvania Senator, from a deep conviction, appeals to all Churchmen to make fulfillment of Church's Mission primary concern.

By George Wharton Pepper

Lay Deputy to General Convention from Pennsylvania

FROM TIME to time we hear the slogan, "America for Americans." I propose, as a substitute, to raise the cry, "Americans for America." I want to focus attention upon the question: "How can we insure for this America of ours an adequate supply of people capable of transmitting to new generations the heritage which we have received from the fathers?" When I speak of our heritage, I do not, of course, refer to material possessions. Whether we have any material possessions to transmit is at least an open question. What I have in mind is our distinctive conception of political liberty, permeated by trust in God. This conception involves the recognition by the individual of the truth that the guarantees of political liberty are worthless unless God is the endorser; and the further truth that faith in God is an empty affirmation unless it expresses itself in good citizenship.

I am not here to argue or to plead with those who differ from me but rather to bear witness to my own conviction. My conviction is that the Episcopal Church in its doctrine, discipline, and worth is uniquely equipped to teach the interlocking obligations of the two great

Commandments of the Law—a man's duty to God and his duty toward his neighbor. My concern for the support of the Church in our fifteen domestic missionary districts is due to my deep conviction that if generously and effectively supported, our domestic Missionary Bishops will make Americans for America.

I esteem this conviction of mine to be a wholly reasonable one.

This Church has a structure and organization to which our American constitutional system closely conforms.

This Church in the catholicity of its teachings satisfies a man's yearning for a religious philosophy which offers happiness in this world and a fulfillment of his most sacred aspirations for the world to come.

This Church in its discipline satisfies both of two contrasting longings: the yearning quest for authority and the instinctive passion for freedom.

This Church in its worship satisfies the mystic by a marvelous disclosure of the Presence of our Lord and satisfies the man of less spiritual insight by the sheer beauty and dignity of its liturgy.

A Church of which these things may truly be said—a Church which brings to the weary and heavy-laden the Holy Bible, the Book of Common Prayer, the consolation



GEORGE WHARTON PEPPER
Outstanding Pennsylvania layman addresses
Domestic Missions Mass Meeting

*An address delivered at the mass meeting held in the interest of domestic missions, Sunday, October 21, in Atlantic City, N. J.

THE SPIRIT OF MISSIONS



EXHIBIT OF THE DEPARTMENT OF DOMESTIC MISSIONS AT GENERAL CONVENTION
Practically every continental missionary district and aided diocese contributed graphic material to make this visual exposition of the Church's work in the homeland an outstanding display

of the Holy Communion, and the teaching of the catholic faith—such a Church has a message of refreshment and courage for men who live in a nation conceived in liberty, dedicated to human brotherhood, and overruled by an omnipotent God.

If the conviction which I thus voice is justifiable, the support of our domestic missionary adventure is both a religious privilege and a patriotic duty. The man who strengthens the arm of Bishop Casady, or of any of his fellow Missionary Bishops, is serving his America just as truly as if he were manning a front-line trench in desperate defense of the fatherland. He is, in fact, giving a practical illustration of the way in which a man's duty to God and to his country may interlock. God has given us America. Let us do our utmost to give Americans to God!

Perhaps some of you are thinking within yourselves that it would be better to

limit our missionary activity to diocesan work and the upbuilding of our parishes. These things we must, of course, do—but let us not leave the other undone. These fifteen missionary districts comprehend an American area of approximately 1,200,000 square miles, considerably larger than twenty-five States as big as Pennsylvania. Men and brethren: Abandon this vast territory and at once our Church loses its national character. This is the territory where a great proportion of the country's future population is destined to live. Give it up, and you throw away also your opportunity to help make Americans for America. Were so great a territory thus surrendered by the Church, we could not escape responsibility if in time it came to be filled with people who know not God and to whom the American tradition is no more than a lifeless, historical memory.

If you will reflect upon the facts, you will acquit me of exaggeration.

DOMESTIC MISSIONS MAKES AMERICANS

The area about which we are talking is potentially the heart of America. Within our own coast line there are multitudes of people who must be made worthy of America. More than half of the 350,000 Indians in the United States still cling to the pagan practices of their fathers. We have in our land 300,000 people of Oriental birth. We have a neglected race of fine American stock, the people whom Stephen Benet in his great poem describes as our last frontier. There are masses of unchurched people in growing towns; of unshepherded people in the vast open spaces. Use your imagination. See things as they are and take a look into the future. Can you contemplate all this human material without resolving that it is the stuff out of which Americans must be made? If you take the Great Commission seriously, can you turn away from this God-given opportunity to make disciples for our Lord?

Here we are in General Convention assembled. We have been discussing constitution and canons, the status of the Presiding Bishop, the name of the Church, and a variety of other subjects, including birth control and a revised calendar. We have addressed many resolutions to the Senate of the United States and have declared what we are pleased to call our mind on many sociological, industrial, and economic problems. This, or some of it, is all well enough, but I plead for a sense of perspective. Is it not possible for us to place first things first? And if we do, does anyone doubt that all other obligations are outranked by our duty so to bear witness unto our Lord that we shall make disciples of those who know Him not? Can we not leave this place each with the resolve that the fulfillment of the Church's Mission will henceforth be our primary concern?

Some one perhaps suggests that our work in each of the fifteen fields is so small that the evangelization of the whole is impossible. I answer that results in a case like this are out of all proportion to

the apparent adequacy of the means. The word of God is quick and powerful. Just as it has echoed down the ages, so when spoken today, its echoes roll from soul to soul and grow forever and forever.

It is true, however, that we have reached the seemingly irreducible minimum of our work in these fields. Henceforth it must not be a question of reducing appropriations but how much we can increase them.

Depression? Who is depressed? Not you and I. We know that Church people have the resources necessary for this work. Our problem is only to convince them of their highest use. Let me quote St. Paul, who had more reason to be depressed than any of us; but *he* recognized bad times as the days of opportunity.

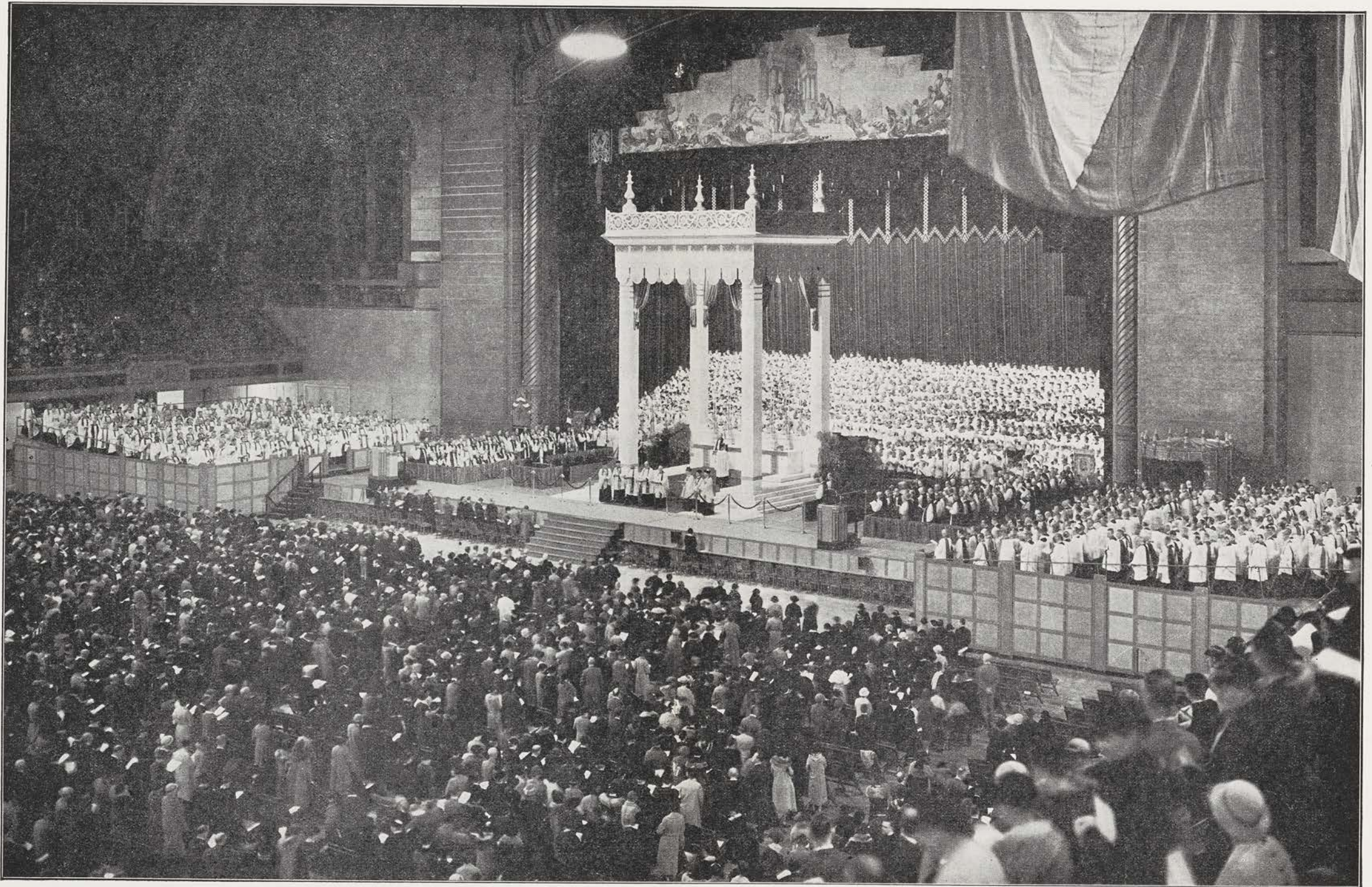
See, then (he said) that ye walk with your eyes open, not blindly as fools who suffer themselves to be depressed but as men wise enough to know that the time to corner the market of opportunity is when opportunity is cheap—and that is when the days are evil.

Our whole missionary problem is merely the problem of being in earnest. If we *will*, we *can*. And we surely will, if we reflect upon what God's love has done for us, and suffer it to constrain us to supremest effort. It is the old, old story; and it never loses its compelling power. There are potential St. Pauls throughout the Church. What we need is to see the vision, to hear the voice, to shake off our inhibitions, and to ask with the great apostle:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."

Next Month—The Nippon Sei Ko Kwai by Bishop Heaslett

Opening Service, General Convention, Atlantic City, New Jersey, October 10



Thirty thousand Churchmen and Churchwomen from all parts of the world gathered in the Convention Hall of Atlantic City's Municipal Auditorium, temporarily transformed into a great church, for "the most impressive religious service ever known in the Episcopal Church." The

sermon was preached by the Presiding Bishop (see page 521). It was also at this service that representatives of the laymen of the Church made the offering of \$274,000 given during the past seven months to prevent the further diminution of the Church's missionary work (see page 515).

Woman's Auxiliary Studies World of Today

Triennial meeting has balanced program of larger problems now confronting Christians and details immediately affecting Church's work

THE TWENTY-FIRST triennial convention of the Woman's Auxiliary meeting in Atlantic City, October 10 to 20, centered about a consideration of life in the world of today in the light of Christian principles, and the means of making those principles more effective in the life of the Church in the coming three years.

The particular subjects under which these matters were considered were: world conditions, the resources of the Church, missions, Christian citizenship, personal religion. The respective speakers were specialists in their fields: Mary Evelyn Townsend, the Rev. Frank Gavin, Francis C. M. Wei, Vida D. Scudder, and the Rev. Howard Chandler Robbins.

Missions and Christian citizenship were discussed in small conference groups and their discussions summarized in recommendations which already are going out from the delegates to the diocesan and parish branches. The consideration of personal religion or "the life of the spirit" took the form of meditations directed by fifteen leaders. Closely related were the noonday meditations led by Miss Grace Lindley and the closing service led by Bishop Spencer.

Around and between these large subjects flowed the more technical business of the Triennial, most of which crystallized into resolutions expressing the mind and intention of the delegates on matters which they believed of most concern to the diocesan and parochial branches. The chief subjects, each handled by its own committee, were the United Thank Offering, missions, Christian citizenship, and a large group to be covered only by the word "miscellaneous" but none the less important.

The United Thank Offering, always a center of interest, was received during the

Corporate Communion of the women of the Church, on Thursday, October 11, attended by ten thousand, a service for which the great altar erected in the auditorium, massed with flowers and lighted by tall candles, provided a fitting background, while twenty or more Missionary Bishops assisted the Presiding Bishop. Members of the Girls' Friendly Society, dressed in white with blue veils, gathered the offering. The total, announced at the mass meeting, was later corrected for a miscalculation of the amount from one diocese. The final report is \$788,977.73.

Among the actions taken in business sessions on the subject of the U.T.O. of 1934 and 1937, were the following:

No part of this 1934 Offering will be appropriated for buildings.

The decision usually made in advance on the use of the next Offering was deferred until the Triennial of 1937.

During the next three years the offering is to be "held before the women of the Church with more zeal than ever before as an ideal expression of their personal gratitude and devotion to the living Christ and as a means of forwarding the missionary work of the Church through well-equipped women."

A recommendation to the National Council expresses the conviction that the amount spent for training of women workers in this triennium should not be less than the amount spent in the last (which was \$21,000 out of \$75,000 appropriated). A further recommendation to the National Council was that Windham House and Tuttle School should receive enough support from the U.T.O. "to enable them to carry on in a reasonable manner during this triennium."

Unprecedented, and eagerly seconded from all parts of the house, was the decision that money from the U.T.O. should

WOMAN'S AUXILIARY STUDIES WORLD OF TODAY

be available for the training and employment of Oriental women, after due consultation with authorities concerned. This applies at once to the 1934 Offering.

Missionaries, the Triennial felt, should be in closer personal touch with the dioceses from which they went to the mission field. Diocesan officers of the Auxiliary are urged to establish and maintain this contact, and also to do everything possible to make the furloughs of foreign missionaries and the vacations of domestic missionaries profitable.

An amount of \$42,000 appropriated for buildings from the 1931 Offering remaining uncalled for, the Triennial approved the Board's reappropriation of it:

- \$ 3,000—Chapel, Indian Mission, Little Eagle, South Dakota.
- \$ 3,000—Combined chapel and guild hall, Walshville, North Dakota.
- \$ 4,000—Mexican mission in Arizona.
- \$10,000—Chapel, Voorhees Industrial School for Negroes, Denmark, South Carolina.
- \$20,000—Girls' Dormitory, All Saints' School, Bontoc, P. I.
- \$ 2,000 plus interest left for future action by the new Executive Board.

ATTITUDES TOWARD war and peace were expressed in the statement that whereas the members of the Triennial believe that Christ stands unequivocally for the way of love as against the way of violence, and that participation in any future war would be a denial of Him and would not be keeping faith with those who fought in the last war to end war, therefore they would urge vigorously the principle that the settlement or solution of all disputes or conflicts of whatever origin shall be sought by peaceful means, and they interpret this as applying to all disputes, not alone international controversies. Other recommendations included:

The delegates in their parochial and diocesan work should make a united effort to lay more emphasis on the national development of the Church as the agency for carrying on its world-wide mission.

More recognition should be given to Churchwomen doing social work and their value to the Church emphasized.

Members of the Auxiliary are asked to make a serious study of existing laws concerning birth control.



THE EXECUTIVE BOARD OF THE WOMAN'S AUXILIARY

Seated (left to right): Miss Johnston, Mrs. Cain, Mrs. Carver, Miss Lindley, Mrs. Lucas, Mrs. Brown, and Mrs. Kinney. *Standing*: Miss Pardee, Mrs. Thomas, Mrs. Pierce, Mrs. W. T. Barbour, Mrs. Morrison, Mrs. Ober, Mrs. Happ, and Mrs. Cross. Members not in the picture are Mrs. Paul Barbour, Miss Deane, Miss Brent, Mrs. Glenn, and Mrs. Keeley

THE SPIRIT OF MISSIONS

Instruction and preparation of young people for marriage is a matter for which the delegates believed Auxiliary members should feel responsible.

The Auxiliary is asked to continue and extend its interest in the Good Friday Offering.

In regard to motion pictures, a hope was expressed that the Episcopal Church in every community will cooperate with all organizations which are working toward their control and improvement.

Regarding the work of younger women, extended debate was concluded when a large majority of the women expressed their conviction that the Auxiliary should "give earnest and sympathetic cooperation to those agencies which are specifically equipped to work with young people and children, namely, the Girls' Friendly Society, the Department of Religious education, the Young People's Fellowship, working with them to unify missionary education throughout the Church." Provision was added, however, that this should not be construed to prevent the formation of a junior auxiliary in parishes where this seems the most effective means to attain the desired end.

Certain minor changes in by-laws were made, details of which may be obtained from the delegates. The change of most general interest was made to place a representative of the Church Periodical Club on the Executive Board. Mrs. James Keeley has been appointed.

Five representative missionaries occupied one session of the Triennial when addresses were made by Bishop Bartlett on work among Indians, the Ven. W. Roy Mason told of life among the Virginia mountain people, Mr. H. A. Hunt spoke of Negroes, the Rev. Charles T. Bridgeman of work in Jerusalem and the Near East, and Miss Anne Lamberton of old and new influences in China.

From China and Japan came sisterly greetings from the Women's Missionary Service League of the Chinese Church and the Woman's Auxiliary of Japan.

A distinguished visitor from England, the Hon. Mrs. Taylor, treasurer of the Central Council for Women's Work, and

one from Canada, Mrs. Gilbert Farrabee, president of the Woman's Auxiliary, were more than ordinarily interesting because they told the convention of the part already played by women in their respective Church councils. The English Church Assembly has men and women members in complete equality, and the Canadian Synod has women delegates in full membership. The Chinese Church has women members in its House of Deputies as well as women in diocesan synods and on vestries.

POPULAR INTEREST in the Triennial centered in the nomination of four women to be elected by General Convention for membership on the National Council (see page 520) and in the election of eight members of the Executive Board. The Executive Secretary, Miss Grace Lindley, was nominated for reappointment by the Presiding Bishop.

Four members of the Executive Board who were eligible were reelected: Mrs. William Tefft Barbour of Bloomfield Hills, Michigan; Mrs. James R. Cain, Columbia, South Carolina; Mrs. Edward M. Cross, Spokane, Washington; Miss Mary E. Johnston, Glendale, Ohio.

Four new members were chosen: Mrs. Paul H. Barbour, Mission, South Dakota; Mrs. Robert G. Happ, South Bend, Indiana; Mrs. H. G. Lucas, Brownwood, Texas; Mrs. Beverly Ober, Baltimore.

The Executive Board includes also eight members elected one each by the eight provinces. Five were reelected from the present Board, and three, representing Provinces I, IV, and VIII, replace members whose terms have expired: I, Miss Mary Louise Pardee, New Haven, Connecticut; IV, Mrs. Fred W. Thomas, Asheville, North Carolina; VIII, Mrs. Charles Carver, Jr., Portland, Oregon.

Registration showed the following maximum figures: delegates, 493, and alternates, 107, which, with six board members who were not delegates, totaled 552, exactly the total registered at the 1931 meeting in Denver. There were 108 dioceses and districts represented, sixty-eight with their full quota of five.

Bishop Hulse Describes Morro Castle Fire

Missionary Bishop leaves hospital to attend General Convention; plans an early return to Cuba for the annual Every Member Canvass

By the Rt. Rev. Hiram R. Hulse, D.D.

Missionary Bishop of Cuba since 1915

The Bishop of Cuba took his seat in the House of Bishops on October 11 amid the thunderous applause of his brother Bishops. He had just come from St. Luke's Hospital in New York City where, with Mrs. Hulse, he had been confined since their rescue at sea after the Morro Castle disaster. It was cause for real thanksgiving that he was able to attend Convention, and the Editors are especially happy to share with our large family of readers the accompanying statement of the events of that terrible September morning.

I WAS AWAKENED about ten minutes to three on the morning of September 14 with a sense that something unusual was happening. I looked out the porthole—our cabin was amidships on C deck—and saw the reflection of a fire. I supposed that work was being done on the boilers, but then there was a commotion outside. I had awakened Mrs. Hulse when a passenger outside the door called us to dress as there was a slight fire. We were not alarmed at first but soon the lights went out. We hastily finished dressing and started to go forward but were stopped by flames sweeping down the hallway of the forward stairs. We turned back. When we passed our cabin door

Mrs. Hulse suggested that we secure our life preservers. But there was no time—we saw fire sweeping down the back stairway and we dashed through the fire to the stern of the boat. We were there two hours. A few of the crew were trying to keep the fire back by playing a hose. Presently a young officer whom I later learned to be the third engineer took charge. He got us down the stairway to D deck, a little farther removed from the fire. The sailors on D deck were also playing the hose.

We stayed there until dawn and as it began to grow light the *Monarch of Bermuda* appeared. Within fifteen or twenty

minutes after we saw her, lifeboats were under our stern. The sailors threw large cables over the side for us to climb down instead of jumping into the water. An officer asked a sailor who could swim to give his life preserver to Mrs. Hulse. We fastened that on her and she went down the rope into the water. Presently I saw her picked up. I waited until the boat was directly under our stern then I went into the water. I took a couple of strokes to the lifeboat and they helped me in. I had seen Mrs. Hulse picked up but did not know in what condition she was or what lifeboat had rescued her. She, of course, knew nothing of



BISHOP HULSE IN ATLANTIC CITY

THE SPIRIT OF MISSIONS

what had happened to me. On the *Monarch of Bermuda* they gave us a cup of coffee, and put something in my eyes. The only distress I was conscious of was in my eyes which were badly affected by the smoke. They removed our wet clothes, wrapped us in blankets, and put us to bed. When shortly the purser came along I told him who I was. He passed on into the hospital, found Mrs. Hulse, and told her I was there. She sent a nurse back to tell me she was there which was naturally a great relief to both of us.

When we reached New York after the others were disembarked, we were placed, still wrapped in blankets, in an ambulance and taken to St. Luke's Hospital.

We were there exactly four weeks. Fortunately for me the immigration officers recovered my clothes, my notebook, and my keys.

A cold rain came on while we were being taken in the *Monarch of Bermuda*, and it weakened Mrs. Hulse so that we feared she would get pneumonia but she did not. Mrs. Hulse's eyes were not affected. My eyes are much better. I can see at a distance fairly well, and I can read. I am happy I did not lose my sight.

I expect to go home the end of November because we have our Every Member Canvass in December and either the dean or myself must be there.

The Prayer

FOR MISSIONARY TEAMS OF NOVEMBER, 1934

Authorized by the Presiding Bishop

MAY thy blessing rest, O God, upon all who go forth throughout the Church at this time to seek to lead thy people into larger and more loving participation in the work of forwarding thy Kingdom in all the earth. Fill their own souls with such love toward thee, such zeal for thy cause, such convincing presentation of the need of the world for the Gospel of our Lord and of our duty to forward the same, that through thy grace they may be used of thee to quicken thy Church to newness of life and more perfect obedience to thy holy will in the salvation of mankind, through Jesus Christ our Lord.

Amen.

Current Trends in Revolutionary Mexico

Our southern neighbor, where a new social and economic order is being created, constitutes a major challenge to our missionary program

By the Rt. Rev. Frank W. Creighton, S.T.D.

Suffragan Bishop of Long Island, Sometime Bishop of Mexico

The missionary address at the United Thank Offering Mass Meeting held October 11, in connection with General Convention was made by Bishop Creighton. In his discussion of the problems confronting missions in the world today he spoke experientially of Mexico. His hope that our Mexican Mission might have native leadership was realized later in General Convention when the House of Bishops elected as Bishop, the Rt. Rev. Efrain Salinas y Velasco, who since 1931 has been the Suffragan Bishop and the actual administrator of the Church's work in Mexico under Bishop Creighton as Diocesan-in-charge. The Mexican portion of the address is therefore of especial interest and is printed here.

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THE new revolutionary Mexico is one of the nations of the world in which a new social and economic order is being created for the benefit of the masses. Every element is being utilized and startling experiments are taking place to discover new ones. Unfortunately in the appraisal of forces available for inclusion into the new body politic, the Church has received scant consideration. In fact, Mexico has relegated religion to a place of comparative unimportance. As your representative in Mexico until the election of Bishop Salinas y Velasco, I have followed events there for many years with mingled feelings of satisfaction and apprehension.

No fair-minded person could do other than recognize and commend the remarkable progress which has been made. After an absence of three years, I was back in the Republic during August and

early September for an inspection of such parts of our work as I could reach in that limited time. That visit gave me opportunity to observe the national social trends and the remarkable progress made which even opponents of the revolutionary Government are forced to concede. Mexico is in better condition today socially and economically than most of the first-class nations of the world. There is a new spirit of release manifest in her masses. Her educational program, however much one may deplore its avowedly secular character, is educating. The terrible cloud of illiteracy which has hung like a pall over that country is being dispelled. The people are learning sanitation. Backward communities are being all too rapidly modernized.

The City of Mexico and the Federal District, under enlightened and progressive government, are rapidly clearing out slum sections and erecting workers' modern homes and schools and markets.

Cultural agencies, under Government auspices, are at work in all parts of the Republic. There is constant propaganda to inculcate recognition of individual capacity and to utilize it sacrificially in the onward march of Mexico into the position of international importance which her resources, her ancient history, and her power of adjustment warrant. These accomplishments and these objectives and trends all constitute a recent phenomenon and are included in the period subsequent to the legislation which relegated religion to a position of relative unimportance. And those of us who are forced to admit these facts do not draw from them the conclusion that religion

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has no part in progress, nor that any nation can achieve her full destiny without the Divine Spirit which is life.

We do, however, recognize that the strident secular State is a direct reaction from a theocracy which makes the Church an end in itself, devoting itself to its own aggrandizement at the expense of humanity which it is divinely commissioned to inspire and to save. The Church has no business to grow rich and powerful while its faithful grovel in unspeakable poverty and abysmal ignorance. It cannot escape from the dictum of its divine Head. It is created to spend and be spent, not to accumulate and grow rich. Either it lives by giving its life, or it dies in withholding it. The Church in its mission to mankind has a direct social obligation. If it does not fulfill it, it deserves its fate if it is eliminated.

Again, we may learn from the condition of the Church in Mexico that the course of expediency is not compatible with the character of the Gospel. That is a single treasure so unique and so valuable that we buy the whole field that we may possess it. And while we recognize with those whose evaluation of certain parts of the mission field has had so large a part in creating the present condition of missionary enterprise, the value of a study of comparative religions and the recognition of spiritual values in pagan religions, yet no people are going to have any respect for any part of the Christian Church when after a long period of time it becomes impossible to distinguish the

point in its doctrine and usage where paganism ends and Christianity begins.

Mexico is not irreligious. She is not anti-Christian. She has found, however, in the social philosophy of the revolution a nearer approach to her own discovered spiritual ideals than in the institutional Christianity which has consistently opposed them.

There is, perhaps, no nation on earth which would more gladly receive the opportunity to worship the God of light and love and liberty than Mexico. No one who knows her or her splendid leaders can doubt that eventually provision will be made for that worship and that the Spirit groped for will be recognized and included. There is no assurance of future stability without it. "Unless the Lord build the house they labor in vain that build it."

Our own Church in Mexico is the outgrowth of the first wave of liberal Christianity which swept Mexico under Benito Juarez. It has had a distinguished part in molding many lives. It has opened eyes and minds. It has worked disinterestedly and with no thought of gain, save the souls of men and women. In it are many humble people and many whose aspirations for Mexico are that the Gospel, as this Church has received it, may guide its destiny. Its work is not easy. It is exceedingly difficult. Soon it must be committed in its entirety to Mexicans by birth. It is a challenging part of our missionary program and may be the norm for the Church's part in a new world order.

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In order to present as complete as possible a picture of the fifty-first General Convention, the Editors, with regret, have omitted from this issue the regular monthly features: Missionary Facts from Many Lands, Read a Book, Youth's Spirit of Missions, and the Pictorial Section. These features will reappear in our December issue and subsequent numbers. In addition the December issue will contain an especially rich assortment of fresh and vital articles from a wide variety of our missionary outposts.

Devastating Typhoon Strikes Japan

Osaka and Kyoto suffer serious loss of life and property in wild storm. Bishop Nichols asks for aid in restoring Church property

By the Rev. J. Kenneth Morris

Church of the Resurrection, Kyoto, Japan

ON THE MORNING of September 21, one of the severest wind and rain storms on record blew up from the Loochoo Islands and struck the main island of Japan, demolishing houses and whipping up high seas that rolled over the lowlands taking a toll in death and general devastation. Many thousands were injured and the number of deaths reached 2,499. Eleven thousand houses including many school buildings were totally destroyed and more than 100,000 houses flooded. Most of the injured and killed were school children.

The Diocese of Osaka suffered the heaviest in damage to Church property and in loss of life. A classroom building of the Poole School for Girls collapsed, killing seventeen girls and injuring thirty-two. The Principal was severely injured and is in a dangerous condition. It seems that he ran out of the building for some purpose, but seeing the building about to collapse ran back in to try to save some of the children. But it was too late. He was horribly injured. Afterwards he begged

that he be allowed to die with the children, so keenly did he feel his responsibility for them. Other buildings were seriously damaged.

WE are indeed thankful that within our own Kyoto Diocese the damage is to property alone. Our hearts go out in sympathy to all the sufferers, particularly the Christians of Osaka where to material damage far greater than ours is added the suffering and loss of loved ones.

Early this year, in making the cut called for by our lessened missionary funds, I reduced further our repair fund. In so doing I expressed the hope that the usual autumn storm would be mild!

The typhoon was extraordinarily violent and there is simply no balance in the repair fund to cover the expenses we must incur if the buildings are to be made weathertight before further deterioration.

The National Council has authorized me to put these pressing needs before the Church. With roofs leaking, windows and doors gone, it is particularly true in this case that "he who gives quickly, gives double." Gifts for this purpose may be sent to the Treasurer of the National Council, 281 Fourth Avenue, New York, N. Y.

SHIRLEY H. NICHOLS,
Bishop of Kyoto

that he be allowed to die with the children, so keenly did he feel his responsibility for them. Other buildings were seriously damaged. At the Widely Loving Society Orphanage the chapel fell, but fortunately no one was in it at the time. The roofs of the other buildings were more or less damaged. But not one of the 250 children was injured. Other churches in this diocese were all slightly damaged. The total loss will probably reach \$30,000.

This new burden is very discouraging to Osaka, one of the two self-supporting dioceses of the Nippon Sei Ko Kwai and already struggling with many problems. Nevertheless Bishop Naide shows that great faith and courage so characteristic

of him and is laying plans for reconstruction believing that God will bless them and that Christian friends will supply the necessary means to carry them out.

The Missionary District of Kyoto was also severely hit. In this district 289 were killed, 137 injured, and 4,484 houses totally destroyed. While no church

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BISHOP NAIDE AT SITE WHERE POOLE SCHOOL CLASSROOM COLLAPSED
Seventeen girls were killed and thirty-two injured when the September typhoon wrecked
a part of this Osaka Church institution

buildings collapsed several were seriously damaged. St. John's Church, Kyoto, suffered most; three very large windows were blown completely out, the roof was damaged, and plaster fell in several places. The slate shingle roof on Christ Church rectory, Kyoto, was blown off. In every church throughout the district roofs were damaged and windows broken. At Marusu, a country station, a large electric light pole fell across the corner of the church, wrecking that part. The kindergarten building in Wakayama City was also badly damaged. The Church of the Resurrection, Kyoto, a very frail and temporary building, almost went down at one time, causing quite a fright as there were about ten kindergarten children in the building. A good part of the roof on the south side was blown off and the fence blown down. But by God's gracious protection no one was injured. The building is slightly out of plumb and will hardly stand another strong wind. It is earnestly hoped that a permanent building may soon be built, lest there come a tragedy like that experienced by others using frail buildings.

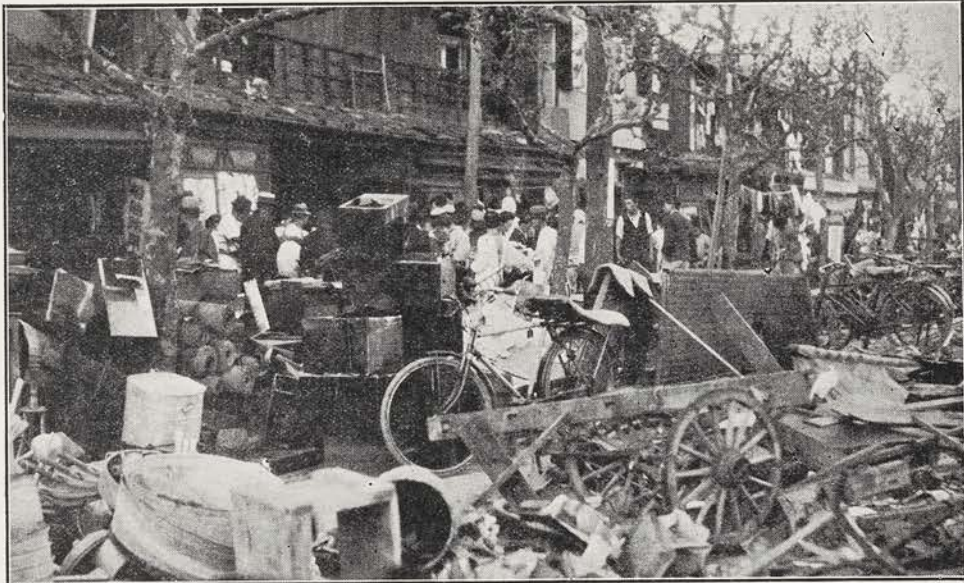
The storm as witnessed at St. Barna-

bas' Hospital, Osaka, where the roof of the elevator shaft was blown off and windows smashed, is told in a letter from the hospital matron, Anna S. Van Kirk:

Friday morning as we were having chapel the wind was very strong and as usual the windows banged terribly. I thought especially of those who might be on the water and silently prayed for them but I never dreamed that it would be as bad as it soon became. As soon as chapel was over Urushizawa San and I inspected all those windows and made sure they were all locked but before I had my fruit and coffee consumed one was loosened and dangling on its hinges. When the first one or two went the cleaners and Iwamura San and I held on and tried to board them shut but I soon saw that it was hopeless and we moved the chapel equipment to the third floor corridor and nailed the door shut. Then I tied the door at the foot of the chapel stairs shut with a big sheet pulled diagonally. From then on I paid no more attention to that but it was impossible to avoid hearing the crashing glass. I did not think one of the twenty-five windows would be intact but only six were demolished.

All that we did on the third floor was soon finished and we devoted our attention to the second. The outside doors in the maternity ward seemed ready to cave in or out any minute and Dr. Shimomura (who had come early for an operation) and Dr. Takeda held on with all their might till I got a sheet and tied a bed to the door. That held till we could get the

DEVASTATING TYPHOON STRIKES JAPAN



AN OSAKA STREET AFTER THE STORM OF SEPTEMBER 21
Fifty thousand homes were flooded, large boats washed into the streets by the high seas,
and shipping disrupted by one of Japan's severest recorded storms

patients out. The mothers who could walk went to the nursery and stayed by their babies, and the women who could not walk we pulled into the corridors where they remained until the danger was past. While we were clearing the maternity ward I had the nurses take all the children out of the ward to the dining room where they put them on pads on the tables. By the time we had done all this the worst of the storm had passed but it looked so threatening and seemed more like a lull between attacks that I had the men board up openings as fast as they could. The storm lasted only one hour.

The electricity went off during the storm and made the elevator and X-ray useless. Water failed about half an hour after the storm and was off until the next day, making bathing and laundry impossible, and cooking difficult. We carried water from wells in the neighborhood for the absolute necessities, but even that required quite a bit of carrying. About the time the water came on on Saturday, the gas failed and since then we have had a time cooking the rice and doing some of our sterilizing.

Our public health nurses are seeing the worst as they are working in one of the centers in the flooded area. Saturday they worked in water to their knees and Sunday it was up to their ankles. They hope it may be dry today.

From what I have written you will realize that our damage was comparatively slight and our inconveniences insignificant. You would realize it more thoroughly if you could see conditions in the water front sections of Osaka. The distress and suffering there is awful to say

the least. Mr. Morris reached Osaka Saturday afternoon after traveling for nearly half a day to get here. Saturday night Mr. Morris and I went out Sakaigawa as far as the bus could run and walked from there for nearly a mile. The middle of the street was dry but beside the damage from the wind most of the houses were still flooded and folks were wading in nearly a foot of water in the first floor. It was moonlight but most of the houses that were still occupied were using candlelight, many homes had been abandoned. The blocks with which the street had been paved were piled everywhere. Trees, boxes, tatami, futon, boats, tiles, tin, etc., etc., made a sorry looking sight emerging from the mud and now the next *shimpai* is that epidemics may develop.

The damage in the Missionary District of Kyoto is estimated at \$15,000.

Many stories of heroism were reported. One primary school principal was found dead clasping in his arms two children whom he had tried to save. Two women teachers were killed, but when the debris was moved off their bodies five children were found under them uninjured. These two women were mothers and had children of their own, but never hesitated to give their lives that others might live!

May our friends at home remember the Church in Japan as we help to rebuild the devastated area.

SANCTUARY

All Sorts and Conditions—

*A*MONG those whom the Church honors as saints there are men and women of every nation, of every class, of every profession in life. In the calendar of the English Prayer Book there are four at this season whose festivals stand not far apart; of them, St. Hugh was a bishop, St. Martin was a soldier, St. Edmund was a king, and St. Crispin was a shoemaker. And all these four, in spite of very different positions and very different attainments, professed and practiced the Christian religion, and found in it not only the satisfaction of their spiritual needs, but the path to sainthood and to glory.—H. V. S. Eck, Religion in Common Life.

CHURCH PEOPLE everywhere have been thinking of the leaders of the Church representing them in Atlantic City, and those in Atlantic City have been thinking of their people at home, in city and town and country, in diocese and domestic mission field and in "foreign" lands, in college and office and home and workshop. All sorts and conditions, we must now unite as one family, steadfast, hopeful, confident of our strength in Him whose "divine power hath given unto us all things that pertain unto life."

LET US PRAY that every good act and purpose of General Convention and the Woman's Auxiliary Triennial may be made effective in the life of the Church.

Let us pray especially for two men who assume new offices, the Bishop of Mexico, the Rt. Rev. Efrain Salinas y Velasco, and the Suffragan Bishop-elect of Shanghai, the Rev. John W. Nichols. And for the new members of the National Council, men and women.

Let us pray that God's perfect will may be carried out in the support and promotion of all the work of His Church in this coming triennium.

Let us pray that every member of our own branch of the Church may make an ever greater contribution to the life of the Church universal, in faith and prayer and service.

ALMIGHTY AND MOST merciful God, we humbly pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

O ALMIGHTY GOD, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through the same thy son Jesus Christ our Lord. Amen.

The National Council

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

Foreign Missions

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

Five minutes was assigned to the Department for the presentation of a brief report to the joint session of General Convention on October 12. This report is printed here.

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DURING THE PAST three years the Church's work overseas has made real progress. In every land it is evident that the Gospel of Christ is still the power of God to salvation. The Cross of Christ still draws men and women of every land to Him who suffered there. Through baptism, increasing numbers have enlisted in the ranks of His Church; through confirmation and godly living, they have entered into full communion with Him.

This is true in spite of the enormous difficulties created by present world conditions. That these conditions have, in a measure, been overcome, is due to the steadfastness, ability, and truly Christ-like spirit of the Church's mission staff. They have fought off disappointments. They have maintained their own morale. They have made all sorts of sacrifices. They have refused to acknowledge defeat. The Church at home has every right to be proud of them. We must emulate their faith and courage. Nowhere in the world are there to be found finer or more devoted men and women. If any doubt this fact, let them go and live with these pioneers for Christ, as, from time to time, it has been my priceless privilege to do.

But this staff must be reinforced. Delay

in filling posts that have been vacant, sometimes for years, is understood by the native peoples as meaning a program of progressive and complete withdrawal from missionary responsibility. Leaders of non-Christian faiths are now claiming that the Christian Gospel has lost its power in the lands called Christian, as evidenced by the withholding of life and aid. This whittling down of the Church's effort must not be permitted to continue. Bishop Graves whom an Archbishop of Canterbury described as the "Statesman Bishop of the Orient," expressed the mind of all Missionary Bishops of the present day when he wrote:

We are staggered by the extent of the cut on the appropriation for 1934. In making up that estimate I had cut everything down to a bare minimum. Somehow or other we shall have to get through 1934, but this process of drastic reductions can end only in severe injury to the work.

Dr. Grafton Burke at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, voiced the plea of every missionary, when he asked:

Are we to turn away sick and suffering people? Shall we lie down supinely and let them die? Or shall we obey the Master's call, "Go preach, teach, heal?"

Certain striking facts stand out in any brief estimate of the Church's work at this time.

In the face of what may seem to some to be insurmountable obstacles, Bishop Creighton and Bishop Salinas y Velasco have led the Church in Mexico to increas-

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ing service and success. Never before has the future seemed so bright with possibilities and promise.

A Church school for girls in Brazil, long planned by Bishop Kinsolving and Bishop Thomas, has at last been opened, thanks to the vision and generosity of the Woman's Auxiliary. It marks a new day for Brazilian womanhood.

Bishop Campbell and his staff have responded to a fifty per cent cut in Liberian appropriations by opening a chain of village mission stations from Cape Mount towards the interior.

In the Philippine Islands the Church has continued to prove its capacity to minister to primitive peoples. Thousands of the Igorots of the north and Tirurai of the south are seeking to enter the Christian fellowship and live in the Christian way. Most of them must be held back because our clergy are too few in number to prepare them for baptism and for Christian living. Thousands of the needy sick throng our hospital at Sagada and wear out our doctor and his assistants. Whatever may be the political future of the Philippine Islands there will be continued need for the preaching of the Gospel as this Church has received it.

Three years ago General Convention authorized the National Council to undertake a limited work in India in response to repeated calls from the Church in India, Burma, and Ceylon. Today a young priest and his talented and courageous wife are serving in your name among the greatest single bloc of unfortunates in the world—the fifty million outcaste people of India.

Six years ago Rudolf Teusler stood before the Convention in Washington, pleading for permission to call the Church to an adventure of unprecedented magnitude and character on behalf of the people of Japan, and in the name of the Healing Christ. Today there stand in the City of Tokyo the first two units of St. Luke's International Medical Center. But that brilliant physician and valiant

servant of Christ overseas has paid the price with his life. Can the Church do less than resolve that his sacrifice of worldly advantage, of health, and of life itself shall not have been made in vain?

Six months ago the Synod of the Church in China elected the Rev. Shen Tz Kao as the first Missionary Bishop of the C.H.S.K.H. Today he is at work in his vast diocese, a splendidly equipped Chinese Bishop, leading his own people towards the City of God. His support is provided by the income of an endowment fund of \$26,000 Chinese currency, raised wholly in China.

Yes, the Church in the Orient, in the West Indies, in South America, in the Pacific Islands, in Africa and Alaska is moving forward in the name and in the power of Christ-Incarnate, Crucified, Risen, Ascended. His "Kingdom stands and grows forever." Between the Christ and His needy children we stand, His Church, His Body, called by Him to carry out His purpose.

It is preposterous to claim that the Church is unable to provide the material resources to carry on her spiritual mission. Your Department of Missions has the deepest sympathy with the thousands of people in our own household of faith who are, today in this land, in bitter need. Yet the people of this Episcopal Church, as a whole, contribute their full share of the vast annual amount expended by the people of the United States for amusement and other pleasures.

Shall we withhold from people in deep spiritual need the knowledge of the abundant life the Son of God came to give to men? Missionaries and Department alike call upon the Church's people for faith in the Church's Mission, for prayer that God's blessing may continue upon it, and for offerings of life and of money that will make possible its proper maintenance and extension.

After three successive years of reduction and retreat the time for restoration and revival surely has come.

In an early issue—"I Was Blind, Now I See—Kawisan Chios" by the Rev. W. H. Wolfe of Bontoc

Religious Education

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

THE GENERAL CONVENTION at Atlantic City showed a vigorous interest in the work of religious education. The exhibit booths and display rooms of the Department were sought by throngs of people eager to secure suggestions as to new books and methods. The officers of the Department were in constant demand for discussions with individual clergy and teachers and for conferences with groups.

The special program for young people over the first weekend of Convention was a new experiment which ought to promise much for future Conventions. The subjects dealt with in the group discussions and by the speakers were The Whither and How of Young People's Work, New Frontiers, and The Relation of the Church to the Social Issues of the Day. The leaders were the Rev. Phillips E. Osgood, the Rev. Gardiner M. Day, and the Very Rev. John M. Day. Great enthusiasm for young people's work was shown, particularly at the banquet.

The Convention was greatly impressed by the size of the offerings to missions made by the members of the Church schools during the triennium. At the Religious Education Mass Meeting on Monday evening, October 15, representatives of all the dioceses and missionary districts came forward and presented vouchers for the amounts raised in the Lenten Offering, the Birthday Thank Offering, and the Little Helpers Offering during the years 1932-1934. These vouchers were received by the Treasurer of the National Council, Lewis B. Franklin, and were then presented by him to the Presiding Bishop. A large banner was then uncovered over the platform showing that the total of these offerings for the triennium was \$923,104.93.

The following resolution, addressed to the Department was passed by the House of Deputies on October 17:

WHEREAS, We are informed by the Department of Religious Education of the National

Council that the children of the Church schools have, during the triennium just passed, offered for the work of the Church in their several offerings,

\$4,047.24 from the Little Helpers for fonts in missions and the care of little children

\$23,724.44 from the Birthday Thank Offering for a chapel in Iolani School

\$895,333.25 from the Lenten Offering for the quota,

a total sum amounting to \$923,104.93,

BE IT RESOLVED, By the House of Deputies, the House of Bishops concurring, that they put on record their gratitude for this continued offering of the Church schools, and express to the leaders of the schools their deep appreciation of the evidence of their continued effort in developing missionary zeal in the children of the Church.

The interest in religious education on the part of the delegates and visitors to the Convention was shown in the large number of people attending the classes of the National Council Training Institute held October 15-18. The total number of registrations was 1,123 although in some cases people took more than one course.

The general subjects such as the Meaning of Religious Education and the Church's Share in Social Reconstruction, drew the largest number, the former enrolling 164 and the latter an even hundred. Program building for women's groups and the two mission study themes for the year and the courses on altar work drew large groups. An enrollment of eighty-five in Leadership for Young People evidenced the widespread desire to know how adult leaders might better equip themselves for this important task. The second-hour classes with two exceptions were entirely concerned with some aspect of religious education and attracted groups of workers who desired expert guidance on their problems.

Great credit is due to the efficient way in which the laborious work of registration was cared for by the New Jersey committee under the chairmanship of Mrs. Orrin F. Judd.

Christian Social Service

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

AWARE OF THE possibilities of the meeting of General Convention at Atlantic City to reach large numbers of people, the Department spared no pains in using pictures and posters, the printed and the spoken word, to emphasize and to clarify the social function of the Church. Large numbers of visitors sought its officers for conferences and interviews.

The Department was assigned two adjacent booths for the portrayal of its work in exhibit form. Therein the goal of the Department, "Social justice as revealed by Christian doctrine," and its slogan, "A parish social service committee or its equivalent in every parish," were proclaimed to passersby.

One booth was devoted solely to the interests of the Division of Rural Work. Gaily colored charts graphically revealed ratios of rural strength in leading Christian bodies and proportions of Church membership in urban and rural areas.

In this booth special attention was called to *The Rural Messenger*, the quarterly publication of the Rural Workers' Fellowship. A colorful display described the work of The Mountain Mission by Mail of the Diocese of New Hampshire.

In another booth the Department brought before General Convention for the first time the work of Episcopal homes for children and Episcopal homes for the aged. While at first the plan was frankly experimental, it met with an eager response from these institutions, which sent excellent photographs, clearly labeled. Altogether thirty-seven homes for children were shown, twenty homes for the aged, and The Church Home, Rochester, New York, which cares for both children and elderly people.

Similarly the Department set up a booth to portray the City Missions of the Church on a national scale. Two massive boards with flashing pictures showing work of the New York Protestant Episcopal City Mission Society formed the

background of the exhibit. Other groups contributing photographs or posters were the City Mission organizations of Philadelphia, Chicago, Boston, Cleveland, Richmond, Detroit, New Orleans, and Los Angeles.

A striking exhibit of the work of Episcopal hospitals was set up, not by the Department itself, but by a committee of hospital executives coöperating with the Executive Secretary.

The Department also secured a place in the Convention program for and promoted a luncheon for board members and executives of Episcopal homes for children; a luncheon for board members, executives, and chaplains of City Mission societies; a dinner for trustees and superintendents of Episcopal hospitals, and a luncheon for board members and executives of Episcopal homes for the aged. At these affairs there were discussions, rather technical in character, of methods of raising standards of service rendered.

On the evening of October 19, three thousand people gathered in the Assembly Room, Convention Hall, for the Department's mass meeting. It was addressed by the Hon. Frances Perkins, Secretary of Labor; the Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn; Robert W. Johnson, president of Johnson and Johnson, New Brunswick, N. J., and Spencer Miller, Jr.

Secretary Perkins, the concluding speaker of the evening, treated particularly the responsibility of the Government for providing means of mediation, conciliation, and arbitration in the prevention of industrial disputes or in their dissolution if unpreventable. She pointed out the responsibility of Churchmen to develop that type of informed public opinion upon individual issues as shall enable them to exercise the power of such opinion in the direction of social justice, "one of the few things which has not been deflated of late years."

The Field Department

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

THE FIELD DEPARTMENT maintained outposts at two points in Atlantic City during General Convention, both in the Municipal Auditorium. A combined display of organization charts and posters, originating in the Finance and Field Departments, was put up in the lobby at the head of the ramp leading into the Assembly Hall where the House of Deputies met. The regulations of the local Fire Department delayed the mounting of this display until after the great meetings of the first two days.

Subsequently members of the Field Department staff were on duty throughout the day in connection with this exhibit, distributing literature and answering inquiries.

The second outpost of the Field Department was an office in a store near the entrance to the Auditorium, entrenched behind the exhibits of the Arizona Indians and the Appalachian School of Penland, North Carolina. Here interviews with the Bishops and diocesan leaders made it possible to adjust and confirm the plans for the missionary itinerary.

Although there were no mass meetings called for specifically to consider field work, the questions dealing with the Church's Program for the next triennium and consideration of the policies, both for the administration and promotion of the Program, occupied many hours in both Houses of the General Convention. Decisions were reached which will tremendously influence the activities of the Field Department during the next three years.

The proposal to substitute diocesan self-apportionment for quotas mathematically calculated (which originated in the Field Department meeting of last April) was endorsed by the Committee on Budget and Program and adopted by General Convention. The plan received immediate application, and in a series of interviews with the Bishops and diocesan representatives, self-apportionments for

1935 were agreed upon for all but eight of the 106 dioceses and districts.

As the self-apportionment plan is to prevail throughout the triennium, some plan must be developed for securing these self-apportionments in advance of the Every Member Canvass of 1935 and 1936.

The thing that more than anything else will affect the organization and activities of the Field Department in the new triennium will be the Forward Movement which was authorized. This Forward Movement "to reinvigorate the life of the Church and to rehabilitate its general, diocesan, and parochial work" was referred to a committee of five Bishops, five presbyters, and ten laymen. It is "immediately to prepare and carry out such a plan" in consultation with the National Council. One-half of the undesignated legacies during each year of the triennium was made available for the underwriting of this Forward Movement.

In this connection it is important that Church leaders and members should not confuse the November missionary itinerary now under way with the Forward Movement, which is intended to cover the three years of the next triennium.

The November missionary itinerary was planned last spring without respect to the Forward Movement. It will serve in a very valuable way to carry throughout the Church a preliminary announcement of the Forward Movement, but the particulars with regard to the latter plan will go along later.

WHEN THIS ISSUE OF THE SPIRIT OF MISSIONS reaches you the twenty-one teams of the November missionary itinerary will be moving through the Church in what promises to be the most widespread presentation of the domestic and foreign missionary work of the Church that ever has been undertaken in the span of four weeks.

Department of Publicity

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

THE USE OF publicity in parish, diocese, and national Church, as an essential factor in spiritual and financial recovery was emphasized continuously throughout the General Convention, by the work of the Department in a wide range of demonstrations of such use.

The news of the Convention was sent out continuously by the well-organized machinery of the News Bureau, which supplied complete reports of the acts of the two Houses and the Woman's Auxiliary Triennial to about a hundred special correspondents of daily and weekly newspapers Church papers, and the press associations. Correspondents were not only supplied with authoritative information almost from hour to hour, but were given every facility for their work in the Press Room, which was equipped with typewriting machines, telegraph connections, telephones, and messenger service. Assistance was tendered at all times in matters presenting technical difficulties.

In addition to facilities extended to the press, the Convention was presented through daily broadcasts by radio, the narrator being the Rev. G. Warfield Hobbs. Other broadcasts included the great opening service, sent through the air from coast to coast on Columbia stations, a news flash at ten P.M. on October 11, of the amount of the United Thank Offering; the sermons delivered by the Bishop of New York, the Rt. Rev. William T. Manning, on the occasion of the Seabury Memorial observance, the address of Miss Frances Perkins, Secretary of Labor, at the Social Service Mass Meeting, and special programs from time to time, including the singers of the American Church Institute for Negroes, and a summary of the work of the Woman's Auxiliary given by Miss Grace Lindley.

A photograph service operated by the Department supplied pictures of the Con-

vention to papers unable to secure illustrative material through their own facilities.

The Department's exhibit of Church publicity, with demonstrations of methods and materials, attracted thousands of interested visitors who were eager to ask questions, gather ideas, and learn how parishes of every size might apply modern publicity methods to the solution of local problems.

The exhibit, located most advantageously in a store immediately at the entrance of the Municipal Auditorium, presented, for examination and study, specimens of every form of parish and diocesan publicity. Demonstrations of actual methods were a popular feature. Visitors learned how to produce parish papers and general parish publicity on the mimeograph and other duplicating devices; Church bulletin boards were displayed, bulletin board material, publicity campaigns as actually executed by parishes and dioceses large and small; while a new feature of exceptional value demonstrated the use of the motion picture, the modern stereopticon lecture, and the film-slide lecture. The Department operated a projection room in which demonstrations were given several times a day. Difficulties and problems were discussed and solutions found by experts of the Religious Motion Picture Foundation, which generously contributed both equipment and staff for this specialized technical service.

The Boardwalk display windows exhibited THE SPIRIT OF MISSIONS (mention of which in mass meetings always brought applause), the famous gold alms basin, literature racks, and other media for informing the people of the Church about the things they need to know, and for reaching beyond them to the unchurched, unevangelized world outside.

Officers of the Department were in attendance at all times, and several hun-

THE NATIONAL COUNCIL

dred personal conferences were had with publicity executives of parishes, dioceses, the Woman's Auxiliary, and other Church organizations.

A separate booth was devoted to the Partly Printed Parish Paper, informing visitors how the paper can be used, how the local part may be prepared, either by printing or mimeographing, and explaining its advantages and its economy. This was perhaps the most popular single feature of a display exhibiting literally thousands of examples of publicity in use throughout the Church.

As a part of the National Council Training Institute, a class in Church Publicity met for four days to listen to lectures on principles and methods of publicity applicable to the resources of parishes and missions of all sizes, as an aid in the Church's recovery.

The Department, too, handled the large volume of special printing for the Convention, reports of committees and commissions, posters, notices, announcements, and the like, supplying all such needs with complete efficiency and within ap-

parently impossible limitations of time.

The entire program of the Department at Atlantic City was a demonstration of the usefulness of publicity in the Church's work, and the comments heard on all sides would indicate that many deputies and visitors returned to their homes eager to do new things and better things in the way of Church publicity, recognizing it as a compelling and essential tool—now to be put to work.

THE MONTHLY bulletin of the Church of St. Mary the Virgin in New York contains this note:

We have for many years considered THE SPIRIT OF MISSIONS to be one of the most interesting and best edited of our American religious journals, but it has only recently occurred to us it might well have a place on our tract table along with the other magazines on sale there each month. From now on we shall have copies of THE SPIRIT OF MISSIONS there each month. The price of the magazine is ten cents a copy; and the small profit from its sale goes to St. Mary's branch of the Woman's Auxiliary.

. . . . Which might perhaps suggest something to other Auxiliary branches.



THE DEPARTMENT OF PUBLICITY'S EXHIBIT AT GENERAL CONVENTION
Hundreds of visitors came to this Boardwalk store daily to see the displays and receive counsel on all phases of Church publicity

The Coöperating Agencies

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

Seamen's Church Institute of America

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



ON JULY 5, the Seamen's Church Institute of Stockton, California, was formally opened, thus adding another link in the chain of institutes now circling our seacoast and extending into the ports of Honolulu and Manila.

The organization of this new institute was the result of the untiring work of Colonel B. C. Allin, Director of the Port of Stockton and for many years President of the Seamen's Church Institute of Houston, Texas.

The Seamen's Church Institute of Stockton has made formal application for affiliation with the Seamen's Church Institute of America and will be accepted as an affiliated institute at the next meeting of the national board.

THE GREAT NUMBER of people who visited our exhibit at General Convention and the innumerable inquiries made as to the various phases of our work give evidence that Church people are still extremely interested in the work of the Seamen's Church Institute of America for the physical, moral, and spiritual development of seamen. The exhibit portraying our work among tubercular seamen at Fort Stanton was extremely interesting to our many visitors and undoubtedly has made many new friends.

Much surprise was expressed at the growth and development of the SCIA vividly portrayed by photos of the work being accomplished through the seventeen affiliated institutes.

THE REV. HAROLD H. KELLEY, who for ten years was chaplain and superintendent of the Seamen's Church Institute of Los Angeles, has accepted election as Superintendent of the Seamen's Church Institute of New York.

Although the Seamen's Church Institute of New York is not affiliated with the Seamen's Church Institute of America, nevertheless our interest in the welfare of seamen gives us great pleasure in congratulating the New York Board in its selection of a man whose years of service with one of our affiliated institutes fits him uniquely for his new field of activity.

The Church Army

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



DURING THE past summer, Church Army had three captains, one cadet, and one candidate working in Houston, Texas, under the direction of the Rt. Rev. Clinton S. Quin.

During a period of twenty weeks 203 services were held; 11 School of Life lectures, and 24 confirmation instructions given; 880 parish visits were paid, and 3,895 house to house calls made during a parish and district survey. This resulted in locating 54 families not previously listed.

Two adults and five children were presented for baptism and six adults and ten children for confirmation. Three outdoor preaching missions were conducted. These occupied five weeks in all.

Two vacation schools of three weeks each were held.

In one church the monthly income increased from about sixty dollars to one hundred dollars.

Church Mission of Help

Mary S. Brisley, *Executive Secretary*

27 West 25th Street, New York, N. Y.

CMH CHURCH MISSION OF HELP is one of the great reasons for faith in the real mission of the Church, and for hope for the future development of its real work, said Bishop Matthews of New Jersey at the evening meeting of CMH at the General Convention.

The work of CMH marks an epoch in the life of our American Church. He could remember vividly the time when any such work was considered not only an unwelcome task but an impossible one.

Speaking from long and intimate interest with CMH both in his diocese and outside it, Bishop Matthews told the group that there can be no question as to the effectiveness of the work of CMH; due not only to the important fact that the work is carried on by trained social workers, and with the benefit of the experience and wisdom of psychologically sound scientific principles, but even more because of the spiritual force that is manifest in it. It is working with the consciousness of the need for a profound change of heart on the part of our men and women and as it does this it will be one of the great forces which will make us become real Christians.

The Rev. Frederic S. Fleming, rector of Trinity Church, New York, presented a deeply spiritual challenge to all members of CMH to recognize our common human need for redemption and to share in the process of redemption as well as of creation. Dr. H. Flanders Dunbar, psychiatrist, urged the necessity of cooperation between clergyman and physician or psychiatrist, and the social worker in the healing of illness and personality disorders.

At the CMH luncheon the Rev. C. Rankin Barnes made a stirring address expressing confidence in CMH and commending it to the support and interest of Church people as the only national case work agency of the Episcopal Church.

Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*

202 S. Nineteenth Street, Philadelphia, Pa.

X A NOTABLE FEATURE of the National Convention of the Brotherhood of St. Andrew held October 5-9 in Atlantic City was the creation of the office of Executive Vice-President for the Young Men's Division and the election of a college senior, Robert F. Weber of Detroit, to this position. The Boys' Division will be headed by a seventeen-year-old youth, Mike Jennings, of Greenville, South Carolina, and the Men's Division by W. F. Leggo, of Long Island. All three divisions will operate under the general direction of the national president, Benjamin F. Finney of Sewanee, and the national general secretary, Leon C. Palmer, of Philadelphia, both of whom were reelected for the ensuing triennium.

Although the attendance was somewhat smaller than usual, owing to the location of the Convention in the extreme east and the traveling expense which this involved, twenty-five dioceses were represented by nearly two hundred delegates, and fraternal greetings were received from Brotherhood organizations in seven foreign countries: Great Britain, Canada, Mexico, Holland, Brazil, China, and Japan. Reports showed branches at work also in Australia, New Zealand, and Liberia, with plans for the establishing of an organization in India.

The outstanding feature of the past year's work, as shown by the report of the Brotherhood's National Council was the establishment of approximately seven hundred parish groups of men and women for the informal study and discussion of personal religion. These groups, known as "Friendly Circles" used as a basis for their work, the course entitled *What It Means to be a Christian*. For next year a similar course, *Reality in Religion* was placed on distribution at this convention. The National Commission on Evangelism is cooperating in this

project and the foreword of the new course is written by Bishop Darst, as chairman of the Commission.

Plans were made for the holding of a special Young Men's Division Brotherhood Convention, probably at Sewanee, Tennessee, next summer. It is expected also that the increasing number of Young Men's Division chapters in several dioceses will necessitate the holding of diocesan Brotherhood conferences during the fall and winter. A tour covering practically all the larger cities east of the Mississippi during the fall, was announced by the general secretary, and a similar tour of the Middle West is anticipated for the winter and spring.

The Girls' Friendly Society

Harriett A. Dunn, *Executive Secretary*
386 Fourth Avenue, New York, N. Y.



BECAUSE MISSIONS is such an important part of the program of The Girls' Friendly Society, the impetus given by General Convention to a fresh understanding of this vital part of the Church's life was reflected in the missionary luncheons given jointly by the Woman's Auxiliary and the G.F.S. At each of these three luncheons on Monday, Wednesday, and Thursday of the second week, a number of missionaries from both foreign and domestic fields reviewed the high spots of their work before an average audience of about five hundred. Closer coöperation between the parish G.F.S. and Woman's Auxiliary branches in their mission study is anticipated in the future as a result of the better understanding which many of the leaders of both organizations will take home with them as to their common objectives.

The Girls' Friendly Society is happy to be able to place the advance work which it did in studying Japan at the disposal of other Church groups. Copies of the special Japanese missionary program number of the G.F.S. *Record* may be secured from the national office (20c); and the moving picture of St. Barnabas' Mission for Lepers, Kusatsu, Japan, may be

borrowed from the G.F.S. for the payment of postage both ways—there is no rental fee.

As THE SPIRIT OF MISSIONS goes to press, the G.F.S. Board of Directors announces that the society has chosen for its new mission object the support of a worker at St. Faith's School, Yangchow, China. While money gifts are being raised for this purpose, the society will be studying Orientals in America. The January, 1935, *Record* will be the special number devoted to this subject.

The Church Periodical Club

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



C.P.C. DELEGATES from some twenty-five dioceses gathered in Atlantic City for the Club's meetings during the second week of General Convention. Throughout Convention there was much activity in our exhibition booth, which was also C.P.C. headquarters. The exhibit was especially fine, showing three different changes of posters, the work of Mrs. W. W. Henry of Western Massachusetts. These posters showed many phases of C.P.C. work and set forth ways of taking part in its activities.

The beauty of the posters attracted many visitors, and more came to seek information and advice, or to offer good wishes or more substantial aid. In another group were those who had received help from the C.P.C. personally or in connection with their work. Bishops, clergy, teachers, missionaries, deaconesses, all expressed the appreciation that may be gathered up in the statement of one priest. He said he had worked as a lay reader in a Western State, in charge of seven missions, reached less easily than in these days of automobiles. In his scant leisure he had tried to study, and many a time his courage failed and he thought he would give it all up. Then the mail would bring some magazines or a book for which he had asked, and he would take fresh courage; decide it was worth while; that he must go on.



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“THE CHALLENGE”

THE BUDGET on which the work of the General Church is being administered during 1934 amounts to \$2,717,000. This is a reduction of 26.4 per cent from the actual expenditures in 1931 which were \$3,695,033.04.

The National Council recommended to General Convention a Budget of \$2,700,000 for 1935. The Budget and Program Committee reported that they had determined that the needs of the Church's work were greater than this figure.

But a canvass of diocesan leaders at Atlantic City indicated that the coming Canvass would only yield sufficient to provide for a Budget of \$2,313,115 in 1935.

If this is the limit of what the members of our Church will contribute for its general work in 1935, cuts amounting to \$386,885 must be made effective by January 1st. This means discharging many Church workers at home and abroad and closing several Church institutions.

The difference between the two figures, \$2,700,000 and \$2,313,115, therefore becomes the great “Challenge” to the membership of the Episcopal Church in the Canvass of November 25—December 9.

Only the members of the Church in parishes and missions can raise the income for the work of the General Church in 1935.

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THE EVERY MEMBER CANVASS

Sunday, November 25 to Sunday, December 9

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FIELD DEPARTMENT, THE NATIONAL COUNCIL
Church Missions House, 281 Fourth Avenue, New York