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THE SPIRIT OF MISSIONS

—Published Monthly Since 1836—

A Call to Missionary Loyalty
BISHOP MANNING

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GEORGE VAN B. SHRIVER

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THE REV. G. WARFIELD HOBBS, D.D., Editor
WILLIAM E. LEIDT, Associate Editor

Vol. C

January, 1935

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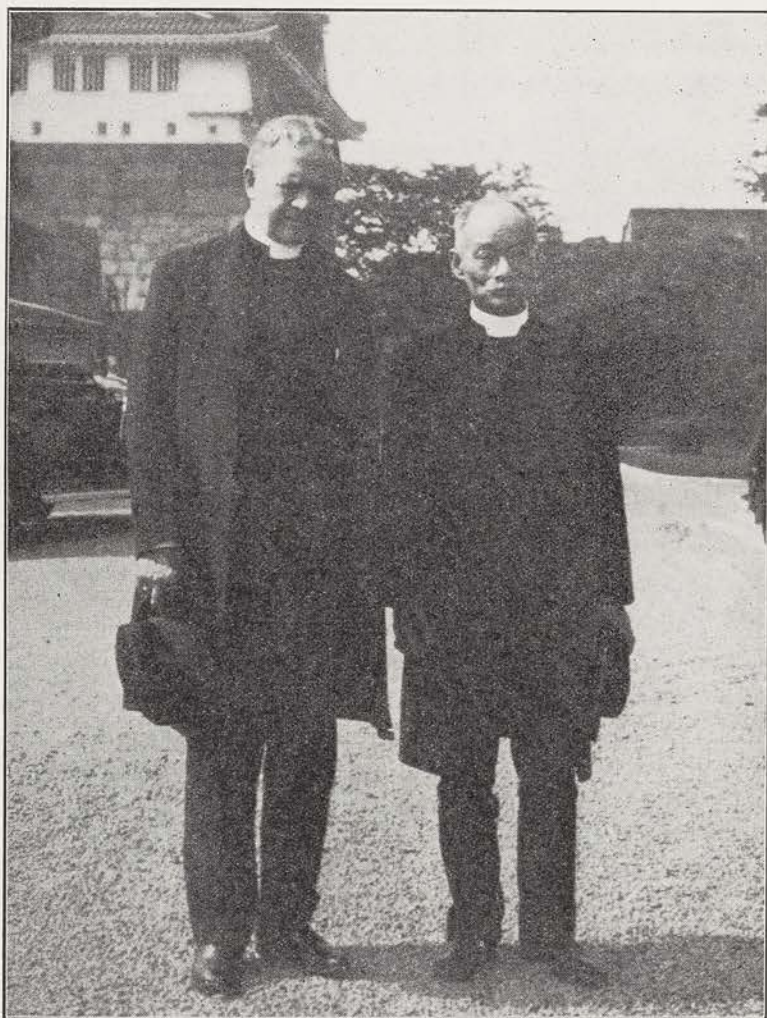
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THE BISHOP OF OSAKA, the Rt. Rev. Yasutaro Naide (right), with Bishop Perry. The story of Bishop Naide's spiritual pilgrimage from Buddhism to Christian leadership is told on pages 27-33 of this issue

The Spirit of Missions

VOL. C, No. 1

JANUARY, 1935



Missionary Facts from Many Lands

THE RT. REV. JOHN W. NICHOLS, whose consecration as Suffragan Bishop of Shanghai took place on All Saints' Day in St. Mary's Chapel, Shanghai (see pages 24-5), has spent practically his entire ministry in China. Born in Hartford, Connecticut, in 1878, the son of the second Bishop of California and Mrs. William Ford Nichols, he received his education in Trinity College and the Divinity School of the Pacific. After a short assistantship at Grace Church, San Francisco, he responded in 1902 to the call from China. Soon after his arrival in the Far East he

was selected to assist the late Benjamin L. Ancell inaugurate the Church's work in Soochow. After two years in this post he was transferred to St. Peter's Church, Shanghai. In 1911 he organized the School of Catechists in Wusih and since 1917, when he became dean of the theological school at St. John's University, he has been associated with that institution. A dozen years ago he added the chaplaincy of St. Mary's

Hall to his other duties. He early showed a marked proficiency in Chinese; it is said that he was able to deliver sermons in Chinese during his very first

year in China. Quite naturally he has done a considerable amount of translation work. He is the author of many volumes including: *Manual of Christian Practice, The Minister and His Parish, Why I Believe in Religion, An Outline of Church History, Confirmation, and Chung Hua Sheng Kung Hui.*

The admiration and esteem which his thirty-two years of labor in China have earned, was reflected in his nomination to be Suffragan Bishop of Shanghai by the General Synod of the Chung Hua Sheng Kung Hui meeting in May, 1934, in Wuhu. His election by the House of Bishops of the Church in America meeting in October, 1934, in Atlantic City, New Jersey, followed. His consecration gives his diocesan, Bishop Graves, urgently needed assistance in the administration of the Church's work in Shanghai.

WITH this issue THE SPIRIT OF MISSIONS enters upon its one hundredth year of continuous publication in the interest of the Church's Mission. Later in this year which looks to the completion, on January 1, 1936, of our first century of life, we shall publish special centennial material.

THE SPIRIT OF MISSIONS

THE MOREHOUSE PUBLISHING COMPANY in the publication of *The Bible Calendar* (8 cents a copy, special prices in quantity), compiled by the Rev. D. A. McGregor, with an introduction *On Reading the Bible* by the Rev. T. O. Wedel, has filled a gap in Church literature caused by the discontinuance of the *Churchmen's Calendar of Daily Bible Readings* formerly published annually by the National Council. *The Bible Calendar* presents a helpful devotional outline for daily Bible readings according to the Church year. In the pamphlet for the current year (Advent 1934-Advent 1935) the selections are chosen chiefly from the New Testament and are arranged mostly in sequence, thus giving unity to the year's reading. Each selection also is annotated very briefly, and there is a page of devotions for use before and after each reading.

FOR THE LAST THREE years the Lenten Offering of the Church schools averaged \$298,368.31 per year, a total of \$895,104.93 for the triennium.

Much of this splendid gift was *earned* by Church school pupils, who, under the leadership of consecrated teachers, have come to *believe* in missions strongly enough to *work* for missions.

At this moment, the missionary cause of the Church falters. Giving has decreased so that there has not been enough money to support the work we have undertaken. Work has been cut and workers have been dismissed. The situation is tragic. We are retreating instead of advancing; retreating at home and abroad.

So the need for money is greater than ever before; and the Church schools can come to the rescue.

Always the generous gifts of the children of the Church have been inspiring. Always our faith in them has been justified. Their work has counted tremendously. Their zeal has been missionary leaven, even in their own homes, and this year they will, undoubtedly, rise to the challenge of unprecedented need, and

better their superb record of last year.

THE SPIRIT OF MISSIONS helps by permitting boys and girls of the Church schools to earn money for the offering, allowing a profit on sales of copies of the Lenten Offering Number (March, this year) and also on new yearly subscriptions.

The advertisement on the back cover of this issue gives the needed information. Read it—Rectors, Church school officers and teachers, and then proceed to enlist the pupils in your charge, in this effort to stem the tide of disaster and help the Church to a new and better day.

AS THE SPIRIT OF MISSIONS goes to press word comes of the death on December 12 of the Rt. Rev. Manuel Ferrando, Suffragan Bishop of Puerto Rico, at Mountain Lakes, New Jersey, where because of ill health he has made his home in recent years.

Bishop Ferrando began his ministry as a priest in his native land, Spain, where he became the Superior of a Capuchin monastery and professor of canon law. Later he went as a missionary to South America but, increasingly discouraged by conditions as he found them, he left the Roman Communion. He went to Puerto Rico early in the present century, and there organized an independent mission at Quebrada Limon, near the city of Ponce, among a needy rural population. After several years' work he felt the isolation and individualistic character of his work. Events brought him into friendly relations with Bishop Colmore, and after due consideration both in Puerto Rico and in the House of Bishops, he was consecrated Suffragan Bishop of Puerto Rico on March 15, 1923, in the Cathedral of St. John the Divine, New York. His mission at Quebrada Limon at that time had four presbyters, two deacons, and about 1,800 communicants, in fourteen mission stations, who by degrees became a part of the communicant strength of our Church. Bishop Ferrando welcomed the provision thus made for the permanent care of his people.

From Darkness to Light in Dornakal

Daily prayer opens way to conversion of Lombardis. Our first missionaries to India witness baptism of converts at annual Harvest Festival

By the Rev. George Van B. Shriver

Missionary in the Diocese of Dornakal, India

Since their arrival in Dornakal a little more than a year ago, the Shriver's have been engaged in studying Telugu. All European missionaries are required to pass two examinations in Telugu before the Bishop permits them to engage in any real work. Mr. Shriver took the first examination in November. Both he and his wife are becoming familiar with Indian life and in the accompanying article Mr. Shriver shares some of their recent experiences.

WE ARRIVED A little more than a year ago in Dornakal (see THE SPIRIT OF MISSIONS, January, 1934, p. 3), where we lived for six months. One day I fell into conversation with one of the Indians studying for the ministry in the diocesan seminary. He told me this story:

"When I first came to Dornakal a year ago, I noticed the numbers of Lombardi* people living near here. I knew that in spite of all the 150,000 Christians in this diocese there was not a single Lombardi convert, and so I determined to do something about it. Several of us started regular prayers and prayed daily that a Lombardi would be converted. We decided to keep our vision more or less of a secret, and to allow only those people to join us who would take a genuine interest and who would pray regularly. We also decided to start a fund for the education of the children of Lombardi converts. Every person who joined us would contribute to this fund three rupees (ap-

*Lombardis are something like gypsies. They wear gypsy-like clothes and until quite recently wandered from place to place. Now, many of them are settling down and taking up agriculture.

proximately \$1.20)." This was done, mind you, before there were any signs of a Lombardi convert.

"We were busy studying," he went on, "so we were not able to do anything but pray. But we did that. We told our friends about it, and gradually our group grew. Then, we decided we wanted the blessing of our Bishop and went to see him. He arranged and held a special service in which we prayed for this work.

"Many months passed by and then we heard news: A Lombardi wanted to be baptized! He was the son of one of the Lombardi priests. This was a great beginning. The man was sent to Dornakal to be prepared for baptism. Finally, exactly one year from the date of our first prayers, the first Lombardi man and woman (his wife) to become Christians in the Diocese of Dornakal were baptized."

That was the story of the divinity student. I knew the man he was talking about; he was studying in Dornakal preparing to go out as a witness to his own people. The Lombardi language is quite different from the ordinary dialect so that he can speak much more clearly to his own people than could a Telugu.

But this was not the end. A month or so later some of us decided to join in prayer once a week for all the things which were going on around us. There was plenty to pray for: the Divinity School, the carpentry shop, the printing press (newly started), the girls' school, the boys' school, the hospital, and the work of the pastor. We did pray for all these things, especially when problems

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A LOMBARDI *TUNDA* (VILLAGE) NEAR DORNAKAL
This *tunda* is similar to the one visited by Mr. Shriver. The houses are built in a semi-circle. At night cattle are tied to the stakes seen in the foreground

arose, but the work which held the center of attention was the work of the pastor. He was working with some Lombardi people in some of the outlying villages. Some of the Lombardi men were finally converted and they asked to be baptized. Then the difficulties began. First, the wives lost heart. They heard some dreadful things. It was said that Christians took your children away from you, and that unmentionable things were done at the Holy Communion. We prayed about these things, and the pastor was able to reassure the anxious mothers. Then a heavier blow fell. The landowners for whom these men worked heard that they were going to become Christians. Immediately, false charges were brought against them of disturbing the peace and they were threatened with jail. We prayed hard for several weeks that the men's faith might not fail, and then on the day of the trial, all the false charges were suddenly withdrawn and the men were free. If you have ever prayed hard that something might happen, and have had your prayers answered, you will know how we felt!

In two weeks these people were to be baptized at the great annual Harvest Festival celebrated by all Christians here, and the number of Lombardi Christians in the diocese was to be increased by eleven. The pastor asked me if I would

like to go with him to the Lombardi *tunda* one evening. He was teaching them every evening, after their day's work, preparing them for baptism.

We started out at eight o'clock in the bright moonlight, so bright that no artificial light was necessary. We crossed over the recently harvested fields of maize, passed by dried-up rice fields, and crossed dried-up stream beds. This was the dry season. We passed by a Hindu temple, silent and white in the moonlight. On the other side of a little grove, we were met by a delegation and were taken to the *tunda*. There we sat down on what might be called a "four poster" with rope for a spring mattress. The people sat on the ground before us in the moonlight. The men were in the first row, the women rather shyly in the shadows of the huts which were right behind them. The pastor smiled and began to talk to them. At that time, I knew even less Telugu than I do now, so I could only catch a word here and there. Now and then the pastor would explain, "His name is Rama. I told him he must change it and he has chosen Abraham."

They talked on. "Ne pa rami?" (What is your name?)

"Krishna."

"Ah. Ya peru carwellanu?" (Oh, what name do you want?)

"Paul."

FROM DARKNESS TO LIGHT IN DORNAKAL

More of the unintelligible. David, John, and so on. Then, he began to tell them of God. I could not follow it all. My eyes roved a bit. The water buffaloes were busily chewing their cud near at hand. A cart loomed up in the half light behind the buffaloes.

I looked at the sky. There could never be a clearer sky than an Indian sky in the hot season. The stars can almost speak. Could God see us there sitting in the glow of His celestial creatures? And did He care because these people were professing faith in His only Son? Had He seen their struggle? Yes, He must have. He had answered our prayers.

And then I looked at the people. Unimportant people these, I thought. Nobody knows these people, nobody ever could know them. They will never know all the complex things going on in the world either. What do they know of America or of England or of Soviet Russia? What will they ever know? Have I traveled half way around the world to sit here near buffaloes and huts and to see the conversion of some ignorant and unknown men? God's lights twinkled in the sky.

Did God care? Was He really interested in this event? Battles are marked by monuments. Great events are told in history books and are kept in the archives

of nations. But who would ever record this event with more than a cursory note which would be lost in the turmoil of greater things.

God's lights beamed and their rays flashed and sparkled in the heavens. The buffaloes chewed on. Some boys were answering questions and seemed mighty happy about it. The light of the moon was all about us.

Some one was turning from darkness to light. That was what the sky told me; that was what the moon told me; that was what God told me.

They were baptized at the Harvest Festival, attended by all the people in the Dornakal pastorate. There every one brings up at the time of the offering something to represent their thanks for the harvest just finished, We give money, but it came closer to reality to see these people giving their possessions. When an old woman gives an egg from one of her hens, when a shepherd gives one of his goats, when two sturdy farmers give a great sack of rice which they can hardly carry, when a carpenter gives a chair he has made, you feel that this giving is real. After the offering, the baptisms took place; the climax of a series of events which had been marked throughout by the mystic sense of unseen reality.



VILLAGE BAND PLAYS AT HARVEST FESTIVAL

The building in the left background is the Reading Room. Magazines and papers are contributed by Christians on the compound

Adventuring for God in North Dakota

From the cross of St. Peter's, Williston, the Church's ministrations reach over prairie and Badlands to isolated ranchers and farmers

By the Rev. Alexander Macbeth

Rector, St. Peter's Church, Williston, North Dakota

N EARLY FIVE YEARS ago, when my wife and I left an eastern city for North Dakota and the "last frontier," we were deluged with sympathetic remarks from friends and acquaintances about the perils which awaited us beyond the pale of civilization. We knew nothing of the Dakotas; I realize now that they knew less. Yet, as we neared Williston, we both wondered a little about what we might be facing. In fact, my wife confided to me that she thought perhaps our future home would be a teepee; our future menu, boiled dog. Instead we found a sturdy little gray stucco church, with a well-equipped basement-hall and kitchen, and a roomy, weatherproof rectory, gloriously supplied with cupboards. And above all, the finest and most loyal band of Churchmen and women. The Mission Committee, in full strength, met us at the station, entertained us at dinner, and then left us in the care of the Senior Warden, who has "fathered" us ever since. We have fished together, hunted together—as men do in the West—and to use a cowboy expression, he has "both feet on the ground."

Williston stands in the northwest corner of the State, the center of the drought-stricken region, and is now famous as the place of the Last Cattle Round-up of August, 1934. St. Peter's

ministrates not only to this community but to an area of over forty thousand square miles. It staggers me at times when I stop to consider that my parish is larger than my native land.

Miles and miles of prairie and Badlands, it extends in all directions from the cross of St. Peter's. Most of it is ranching country, some level stretches are homesteaded for farming. During good years the soil will yield abundantly, but crops are wholly dependent upon the rainfall. The drought started in 1929. Yet this past fall, the men and women went hopefully about their usual duties, preparing for next year's harvest, praying that God grant them sufficient moisture. Their faith never weakens; their belief in the land never wavers. "It will

come back," they say, "it always has." This is, without exaggeration, the driest corner of the earth I have discovered. I have seen more rain in three months in the Sahara Desert than in eighteen months in North Dakota. Two years ago, driving westward, I came to places where the soil had drifted so deep across the road that I could ascertain direction only by watching for the tops of the fence posts. And these brave pioneer people can joke about it. One said, referring to his neighbor on the other side of the highway, "No, he never puts in a crop."



MR. MACBETH
Returns from pastoral calls
to ranch house and home-
stead

ADVENTURING FOR GOD IN NORTH DAKOTA

He just waits till I sow my seed and then he goes in and prays for a wind to blow my field over his way."

Most of these men and women among whom I work are of pioneer stock: some crossed the State in covered wagons. One of my communicants was for many years the only white girl in the district, and she still tells with amusement the story of her first real hat. It was red, and I judge that its possession was not an un-mixed joy.

Most of the ranches are lonely and isolated, often far from the highway and out of reach of telephone or telegraph. Yet on them, fathers and mothers of our Church are raising families of boys and girls, fine, strong, and clean, accustomed to work, inured to hardship. Such youngsters cultured, educated, and Christian, grow up proud of their Church heritage and jealous of their privileges as Episcopalians. They cannot come to the church in town, hence the Church must go to them.

One family, whose home is about seventy miles away, came to my notice under very tragic circumstances. A child was ill: no telephone, no doctor near, no means of transport. The mother, tired out with two nights' watching, rolled the little one in a blanket, carried her to the highway, hailed a passing truck and drove in it until she could get an automobile to bring her to town. She knew no one in Williston, but went straight to the hospital and said, "My child is very sick. Please get a doctor." There I met her when I was called in to baptize the dying child. Since then I have baptized the other children, who are members of the Correspondence Church School and are on our mailing list for Christmas parcels with the rest of our isolated youngsters. Last Christmas, one of the girls rode miles on horseback to mail a letter to me acknowledging the Christmas parcel. The weather was bad, well below zero, and the snow was deep.

I had been in Williston about a week when I received a letter asking for confirmation instruction for a boy of fourteen living in McKenzie County. Through

his mother, I met St. Peter's oldest member, now a great-grandmother, who has brought three generations to Church. When her husband came to North Dakota there was no Episcopal Church in the western part of the State and she refused to take her two young sons there until they had been confirmed. They grew up to manhood on a cattle ranch and married. Their mother, though deprived of the comfort of her Church's services, prepared the sons' wives for confirmation, and as the grandchildren came along, taught them, too, from the Prayer Book which she had brought to her prairie home. Since coming here I have presented the three grandchildren for confirmation, and officiated at the marriage of one. Just over a year ago I baptized the first great-grandchild of this Churchwoman. One of her sons is a member of the Mission Committee and superintendent of our Sunday school. Her family organized a mission in an old school-house near the ranch and when all was ready, said to me, "Come over and teach us." Several who attended those services have been since confirmed; one girl, now in town, teaches a class of eight-year-olds in our Church school and was last year president of our Junior Girls' Friendly.

Farther south, really in the Badlands where the rattlers bask on the warm stones, is a horse ranch. It is far from the highway and for part of the year inaccessible. I have been bogged in the gumbo flat there as late as June. Here a well-educated father and mother have brought up a family of fine boys and girls. Of the luxuries of life they know nothing, but that log home has its shelf of worthwhile books and an up-to-date edition of the *Encyclopedia Britannica*, a rarity in these parts. When the trails are open I go there on my rounds to celebrate Holy Communion for them. Once, as I was leaving, the eldest boy came to the car and said, "I am glad I belong to a Church which cares enough about us to send you out here for this service."

I have thought often of his remark and as I have made preparations for that holiest of services at dawn in some iso-

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lated cabin, I have prayed to be found worthy to minister to such people. I have laid the "fair white linen cloth" upon a table of rough native cedar and celebrated the Holy Eucharist by the uncertain light of an oil lamp. And as I have knelt upon the floor of packed earth I have felt the Real Presence very near.

One cold winter day, late in the year, my wife and I found ourselves with a stalled car far from home. We had to seek shelter in the nearest farmhouse. With true western hospitality the people welcomed us, and after a little while the woman admitted that she was English and formerly had gone to church. She took my wife aside and said, "I haven't received the Holy Communion for over twenty years. Do you think that your husband would turn me away if I came to his church. I need help." When she was assured that membership in the Church of England meant membership in the Church in America she broke down and cried.

So dear do these people hold their Church privileges that last Christmas a woman traveled one hundred and thirty-five miles to make her Communion. She made the trip by train, automobile, and sled, with the mercury standing at thirty below. A member of the Mission Committee drove a hundred miles to attend a vestry meeting.

Such are the people to whom St. Peter's ministers. They are grateful for the continued existence of the little gray stucco church in Williston: they are proud to be Episcopalians. There is a horse and saddle for me at every ranch I visit and I think that the greatest satisfaction I have had out here was when a rancher came one afternoon with this request,

"Mac, you know my brother isn't so well just now and I must start rounding up tomorrow. Couldn't you come out for a few days and ride range with me." Together we rode range, we cut out calves, we branded and dehorned. I hope he can look back to that time with as much pleasure as I do.

The scattered isolated ranches make it necessary to spend days away from home when making parish calls. Therefore the car, named Pat-a-pon, fawn in color the better to hide traces of prairie dust, is fitted up for sleeping purposes. A few seconds' work and I have a comfortable bed; I always carry pillows and blankets in the back seat, and also the necessary jug of pure drinking water.

Coming home recently from Devil's Lake where I had been holding services, the conductor on the train spoke to me, "I don't suppose you will recall who I am, but over four years ago I was on the train when you came to Williston. I watched you and your wife and decided that in four weeks you would again board the train to go back East. But you seem as if you had never belonged anywhere else but in North Dakota."

And I feel like it. I have traveled over much of this world's land and water. I know four continents well. I have fought against the natives in Indian Frontier wars and side by side with them in France. I have dug for buried cities in the Mesopotamian deserts—and found them; but never have I experienced the fullness of life, the sheer joy of living, I have known since adventuring for God on the prairies of North Dakota. As the cowboys say, "There is something about the West that gets you." It has certainly "got me."



Lenten Offering: A Missionary Opportunity

Annual Church school effort provides unparalleled occasion for awakening and developing vital missionary enthusiasm and interest

By the Rev. Daniel A. McGregor, Ph.D.

Executive Secretary, Department of Religious Education, National Council

THESE IS NO greater opportunity for any person or parish which desires to work for missions than to spread the message through the Church school. For here we have over half a million boys and girls. They are much more regular in attendance than are their parents at church; they are eager, receptive, and imaginative; they are quick to carry out plans of activity suggested by teachers and leaders. Instead of accepting projects of work as a heavy task, they are glad, if given good leadership, to see these as great opportunities. The Church's Mission depends on enthusiasm and youth has deep springs of enthusiasm waiting to be released. In the case of adults, enthusiasm often needs to be aroused; in the case of youth it only needs to be released.

When we deal with youth we build for the future. To kindle the imagination of a boy or girl regarding the Church's Mission is to light a fire which may burn brightly in all the years to come. The parish which develops missionary interest in its youth today is solving its problems of tomorrow.

But the gain is not only in the future. Our people hardly realize how large a part of the present missionary work of the Church is carried by our boys and girls. Many people at General Convention in Atlantic City were amazed at the announcement that the Church school offerings for missions during the past triennium amounted to almost a million dollars. No less than seventeen per cent of the offerings of parishes and dioceses on the quotas came from the Church schools. The pennies and nickels and

dimes put in the Lenten boxes and in the Birthday Thank Offering reached out into every part of the world bringing the light of Christian truth and the fellowship of Christian love to thousands. Church school leaders may well be proud of the great contributions to the worldwide cause of missions which have been made under their direction.

But the benefit of this work is not confined to those who receive the gifts. In no case is it more true that it is more blessed to give than to receive than in the case of missionary giving. The greatest value of the missionary work in the Church school is in the educational result in the lives of the members of the school. We want broadminded, world-minded Christians, we want Christians with an interest wider than that of the parish and community. As the world draws closer and closer together in trade and political relations we need to have Christian people who see these relationships in personal terms, who feel a personal interest in the people of other lands.

This personal interest in people can be developed in the Church school. For in the Church school we do not talk of China and Japan and Hawaii but of Chinese, Japanese, and Hawaiian people. It is possible and indeed easy to lead our boys and girls to think of the countries to whom our missionaries go as inhabited by living people and not merely as colored portions of a map.

Our boys and girls are dealing with foreign countries in their day school classes in geography, civics, and current events. It is the great opportunity of the Church to personalize this informa-

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tion and to weave bonds of fellow-feeling between the nations by means of a strong missionary interest.

The same truth obtains with regard to our domestic missions. We need to overcome the sectionalism of Americans; we need to realize our oneness with all our fellow-citizens in different parts of our land, especially with those whose ways are different from ours. This can be done by winning our boys and girls to an interest in our Indian friends, in the Negroes of the South, in the people of the mountains, and in the scattered groups in the Western States.

The Church school Lenten Offering is the outstanding opportunity of the year for developing the missionary interest of our pupils. It is the one time when all members of the Church school are called on to act in concert in the cause of missions. It is the occasion when the members of the school look for information about the Church's Mission and when special literature is available for them. Work done at this time in missionary education can be much more fruitful than that which is done at other times and without the helps provided.

The danger is that parishes and schools will not reap the full benefit of the opportunity that is before them in their use of the Lenten Offering. The boxes and the literature sent to each parish will not do the work automatically. They are mere aids and helps to the parish in its work of missionary education. Nothing can be done without the expenditure of personal energy in devotion and thought and planning. Missionary intelligence and enthusiasm are not created by boxes and papers; they are created by persons, clergy, teachers, and leaders who use these materials as tools in this work. The first need of all our schools is for leaders who will give themselves to the task, who will give their time, their thought, their love to the world-wide work of Christ's Church. The second need is that these

workers shall have proper tools. The National Council strives to provide these tools in the form of the boxes and literature sent to each parish (see page 40).

The great enemies of the cause of Missions are not those who definitely oppose the Church's mission work. They are those who believe in the work and have a responsibility for it, but who fail to give their hearts to it, who present it in an uninteresting and unappealing way. The great enemy of Christ is the spirit of routine, the dealing with His work without love or imagination. He came to men not as a dead fact or as a dry truth but as a living and most interesting person. And His work can only be truly presented when it is done with our hearts' best interest.

Clergy and teachers will need to prepare earnestly for the Lenten missionary program if they are to obtain the best results. It will not be enough to give out the boxes and to read the stories, this is merely routine. They should meet together to discuss what can be done in the parish and the school. They should set before themselves a goal and seek to enlist the coöperation of every pupil. They should decide on some activity for every session of the school during Lent so that the offering will not be forgotten. They should use the stories sent out by the Department of Religious Education or find and use other stories if these are not suited to their needs. They should seek to enlist the enthusiastic interest of all members of the school. In many places they should set up a goal to be reached, either a larger number of pupils using and returning the boxes or a larger total offering.

If our local leaders will utilize the opportunity presented by the Lenten Offering with earnestness and with imagination, they will lead the pupils into a real experience of missionary effort and will find that the financial results will be most gratifying.

Please turn to page four for information on how THE SPIRIT OF MISSIONS can help your Lenten Offering.

New Hampshire Seeks Its Scattered Folk

Mountain Mission by Mail with its appeal to the unchurched reveals rural missions as vitally important and richly fertile field

By Marjorie True Gregg

Editorial Correspondent, THE SPIRIT OF MISSIONS

Readers of Miss Howell's article on the ministry to isolated folk in Montana (THE SPIRIT OF MISSIONS, October, 1934, p. 495) will welcome the accompanying article on a similar enterprise in a vastly different section of our country—New Hampshire. A third article in which Miss Charlotte L. Brown tells of our isolated ministry in Nevada will appear in an early issue.

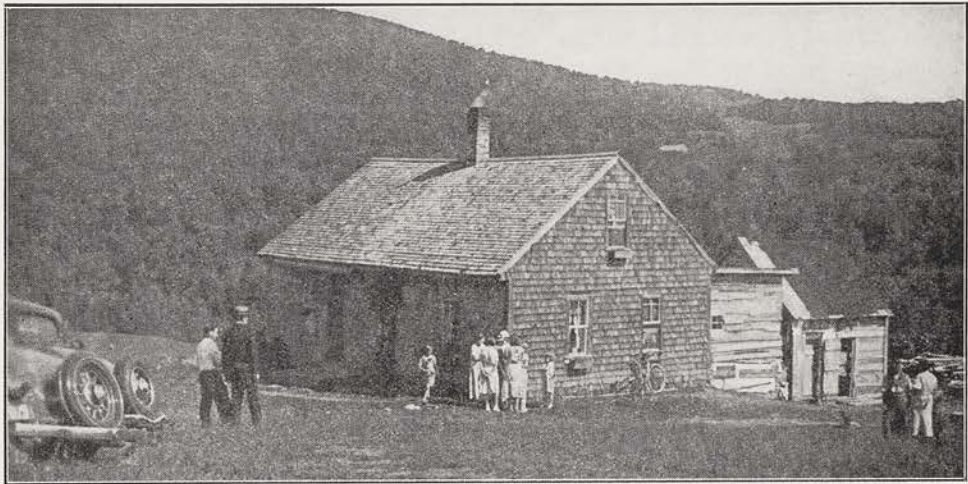
AMONG RURAL missions the Mountain Mission by Mail of New Hampshire may be counted blessed in several respects. It is diocesan in scope, yet it grew from small beginnings. It has its Bishop and a group of deeply interested clergy backing it to the limit, yet it is a woman's work, done in a woman's way. And its name, happily suggested by Bishop Dallas is descriptive, cheery, alliterative, and easily shortened to M.M.M.

In February, 1929, Miss Amy H. Van Doorn, as a part of her work with isolated and far-away Church folk, began sending Church school lessons to fourteen children in five families, some in the southern part of the State, some up north, all remote from any church. Mothers whom she really knew asked for "something good" to teach their children, and Miss Van Doorn went to work to give it to them. She knew the parishes, and she realized the marginal fields, the villages that are just clumps of five or six houses, the dwellings widely spaced along the highways, or further off on the sideroads, the upland farms, the derelict lumber camps. Almost all these homes contain children and hard-working mothers who feel their limitations.

As soon as the M.M.M. was started it spread from child to child, from one mother to another. "Will you please send the lessons to my sister? She has four children. Her address is —." "If you will send the papers to Frankie Smith his grandmother will teach them to him. He goes to my school. He has a sister too." Messages like these soon gave Miss Van Doorn a list of some twelve families. As soon as the muddy roads of spring were dry she started out to call on them. "I've just been waiting and watching for you," one woman said, and another, "I say I'll teach 'em if you'll just tell me what to teach." And from nearly every family she heard of others to call on and enroll.

What did she send to the Mountain Mission pupils? To begin with, Bibles, free through the cheerful coöperation of the New Hampshire Bible Society. And five of the simpler courses of Christian Nurture were sent week by week, with the grade marks crossed off (for what ten-year-old child would like first grade papers?) and Bible references written in. A mimeographed explanation with memory work in the shape of a prayer or hymn or psalm, and a friendly little message, went to each child the first of each month. That much material served for a beginning, but two needs appeared almost at once. A means of response was required. Accordingly Miss Van Doorn devised a monthly question sheet spaced to permit the pupil to write in the answers. The second need was for an utterly simple kind of lesson that would serve for the very young children and for mothers whose good will was perhaps stronger than their book knowledge. This need was met by inventing the M.M.M.

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OVER THE HILLS AND FAR AWAY—A MOUNTAIN MISSION HOME
The 1934 Promotion Party held at this home brought together a fine group of mothers and children whose first contact with the Church was through the M.M.M.

wall cards, a series of pictures, mostly sacred and fitted to the Church year, mounted calendar fashion above small pages of instruction and memory work.

The question sheets that bring back to Miss Van Doorn the answers that eager little people love to write, scrawl, or print, or perhaps dictate for mother's more skillful hand, have always and invariably, for every age, had the same first question, "Have you prayed to your Heavenly Father each day?" Unless she had begun thus could the Director, to whom the children write as "Dear Teacher," have introduced such a searching question? But it is too familiar now for any of them to be shy of it. And that it has been a genuine means of grace this story illustrates. One little girl of twelve answered it first with "No." In the four months that followed her answers came thus:

"Sometimes."

"Most every day."

"All but two days."

"Yes."

Is it strange that the same child was able to give a truly spiritual answer to a question about prayer in times of sickness?

Obviously the relations Miss Van Doorn develops with children and mothers soon become those of true friendship.

Her help meets those lonely women on the deepest level first—religion for their children. But the help is also very concrete. She always has the back of her car full of magazines and books from the C.P.C. She can pass on clothing when she knows the mothers well, and in the course of time she has arranged hospital care with pastoral visits from nearby clergy for several individuals. At Christmas time the friendship of the M.M.M. blossoms. Through the women's and girls' organizations of the diocese and the help of interested individuals the M.M.M. sends to every pupil, and mothers and babies too, gifts chosen with the utmost care, and with the knowledge that only Miss Van Doorn has, of which child sews and which draws, who loves geography and who loves dogs, whether mother needs towels or a work basket more. The thank-you letters show what Christmas joy these packages carry into the isolated homes of New Hampshire.

Last year a really lovely crèche that was found in a Concord five-and-ten cent store was sent, ahead of the Christmas gifts, to each family, to be set up in its prayer corner. These prayer corners date from the Lent of 1933 when Miss Van Doorn suggested, in explaining what Lent was, that if possible a place should

NEW HAMPSHIRE SEEKS ITS SCATTERED FOLK

be set apart in each home for study and prayers. It might be a table or a box, on which the children could keep their Bibles and lesson papers, and a plant in winter, flowers in summer. Over the table should hang a picture, which she promised to send as soon as the children should write her by what name they called their little sanctuary. Some of the names sent in were God's Corner, Our Mission Corner, Home Church, My M.M.M. Corner. One child wrote, "The Bible says the House of the Lord is in Jerusalem so I have named my corner My Jerusalem."

After two years' work with pupils of different ages both Director and advisory commission felt secure in their decision to use only *God's Great Family* for the older children. For very unsophisticated country girls and boys, entirely without Church service, a type of lesson was needed that apparently did not exist. It was supplied through the Rev. T. W. Harris, a retired priest, whose experience in several New Hampshire parishes had followed years of teaching. He now rewrote for M.M.M. use his earlier textbook, *The Life and Work of Jesus Christ Our Lord*, in short lessons and question sheets. This invaluable contribution he followed with courses on the Bible, the

Prayer Book, Church History, and a junior Life of Our Lord. The value of these excellent courses is doubled by the careful correspondence by which Dr. Harris conducts them. Each weekly question sheet goes back to the pupil corrected meticulously in a scholarly hand (and red ink), together with a kindly helpful letter to the boy or girl of high-school age. Small wonder that among these older M.M.M. pupils the percentage of "poor and unpunctual" is very low.

Dr. Harris generally manages to attend the great occasions when the M.M.M. is gathered together, in localities where the numbers make it possible to collect from ten to fifty. Certain priests of the diocese have shown true pastoral spirit in visiting and caring for the families whom Miss Van Doorn searched out and enrolled, sometimes at the request of these clergy. At Christmas, in spite of weather risk, services can be arranged at some hospitable person's house, with a party to follow. Much more completely in June the pupils and mothers can be gathered and given a sense of corporate life. In June the Promotion Parties are the opportunity for the rite of Holy Baptism. In 1933, fifty-four children were baptized; in 1934, fifty-



PROMOTION PARTY GROUP HEARS THE STORY OF ST. FRANCIS
At the June, 1934, gathering fifty-one children were baptized. It is not unusual to have a glass dish placed on a painted table serve as a font on these occasions

one. Diplomas signed by the Bishop and the Director are given to each child who has done the year's work, that is, sent in the monthly reports and learned the memory passages. At one such party in the northernmost corner of the New Hampshire lumber country, seven boys were baptized. The priest was vested although the font was a glass dish on a painted table, placed out-of-doors, where both service and party were held.

Something interesting is always happening in the M.M.M. The worst that ever befell it was the nearly six-months' illness of the Director. But the work went on, the reports were sent in, interest continued, and loyalty increased. For mothers and children prayed, as perhaps they had not done before, for their friend and "teacher." And in the hospital she prayed for them, and they knew that she did. It was when she was well again that she thought of *The Mountain Mission Messenger*, a mimeographed magazine entirely made up of the children's own contributions, except for a letter from the Director and a Question Box, and in June the Honor Roll. This venture has been a joy, and is a remarkable record of authentic child psychology. At first *The Messenger* was issued four times a year, but twice a year is all that can be afforded now.

In almost every diocese in the United States missionaries are reaching out toward the neglected and the isolated. Occasional services and pastoral calls can never cover their case. Their need for instruction is simply endless. In remote country life right-minded parents can spend profitably a good deal of time with their children. The Mountain Mission has utilized these conditions, as it has utilized the United States mail and existing Church organizations, and making a "giving contact" with unchurched people, it has won their confidence and loyalty.

Exhibition space at Atlantic City gave an opportunity to make visible the very human and appealing quality of this work. The wall cards, posters, map, reports and *Messengers* attracted much attention. Such interest, inspiration, stimulus are among the values of the Convention, and perhaps the material of the M.M.M. can be made not only thus helpful but actually available to many who are seeking the scattered sheep in far-off places. The tested methods of the Mountain Mission by Mail, its powerful appeal, and vivid interest should prove what many do not realize and some do not admit, that our Church's rural missions are a vitally important and richly fertile field.

Bishop Shen Begins Work in Shensi

EIGHT CONSECUTIVE rainy Sundays are reported by the Rt. Rev. T. K. Shen from his newly assumed Diocese of Shensi. Mud so deep that neither cars nor carts could get through. The railroad has not yet reached the capital and see city, Sian. The Bishop went to consecrate a village church six miles away and spent over two hours getting there.

The church, named for St. Thomas as Apostle to the Orient, is largely a gift from the president of the Woman's Missionary Service League.

Women's work is the weakest point in his field, Bishop Shen says, partly because the women are secluded and illiterate; almost all the women over thirty

have bound feet. He has but one woman worker, Chinese—there are no foreigners on the mission staff—and she was trained in the Swedish mission. As soon as possible Mrs. Shen will start short-term training schools, ten-day periods of intensive training which have been found of the greatest help to the women's work in the Kiangsu Diocese (Shanghai) from which the Shens came.

Bishop Shen writes:

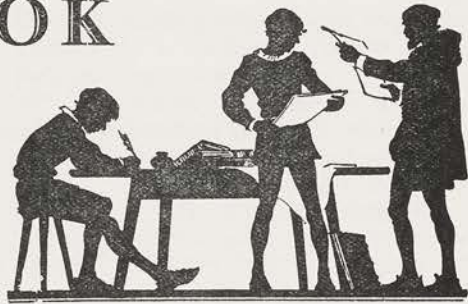
The Church people and the leaders of other missions received us most kindly. At my installation there were representatives from the English Baptist, Swedish Alliance, and Independent Churches who gave speeches and presented scrolls, at the welcome meeting held later in the day.

READ A BOOK

Miss Seeger's "The Pageant of Chinese History" is commended to young and old alike by

The Rev. H. H. Gowen, D.D.

Professor, University of Washington, Seattle



Dr. Gowen who contributes our current Read a Book is himself a distinguished author. Among his better known books are The Universal Faith (Milwaukee, Morehouse), A Short History of Asia (Boston, Little, Brown), An Outline History of Japan (New York, Appleton), History of Indian Literature (New York, Appleton), and A History of Religion (Milwaukee, Morehouse). This last named book is his most recent work and will be discussed by the Rev. Frederick C. Grant, President of Seabury-Western Theological Seminary, in an early issue. Dr. Gowen is actively interested in the Church's work among Orientals on the Pacific coast. Last year he was in Japan, where he gave a special course of lectures in the Central Theological Seminary (Tokyo) of the Nippon Sei Ko Kwai.

ELIZABETH SEEGER'S *The Pageant of Chinese History* (New York, Longmans, Green \$3) was, according to its Preface, written as a school history, to supply a lack which she as a teacher had found all too glaringly manifest. She, nevertheless, addresses the Preface to "grown-ups, since children will never read it." In this, I venture to say, the author will (or should) find herself entirely mistaken. For the book is so simply and charmingly written that I can imagine no better introduction to the long and picturesque story of earth's oldest continuous civilization. It may therefore be recommended to young and old with equal confidence.

The term "pageant" is well chosen, for here is presented a series of highly colorful and rapidly moving incidents rather

than a "history" in the usual sense. Dynasty succeeds dynasty along the centuries, all the way from the fabulous days of Fu-hsi and Shennung down to the events which are happening under our very eyes. To read a story which was already old when Romulus was suckled by the wolf will give many a new conception of what is ancient and what is modern.

For those who read the book a little critically it should be remembered that the idealization of Chinese history began a long way back, even in the days of Confucius, who shaped the material used in the *Shu Ching*, or Book of History, in order that the record might be an illustration of the validity of his own ethical system. Consequently, the Emperors who followed the way of "the Superior Man" were "very, very good," and had great success, while the Emperors who departed from that way, setting at naught Confucian principles, were "horrid" and came to grief. The record is, again, colored not a little by the Sage's contempt for women, a contempt which will account for the numerous "subverters of empire" mentioned by Confucius and by Miss Seeger alike.

Possibly it is for this reason that as we get nearer to the present day, when idealization becomes a little difficult, we find the account getting a little meager. For example, only four or five pages (out of 377) are devoted to the story of China since the Revolution of October 1911. As to Sun Yat-sen, Miss Seeger would have benefited by reading the biography by the late Bishop Restarick rather than that by Dr. Cantlie.

THE SPIRIT OF MISSIONS

It may also be said perhaps that the author would have been a little more enthusiastic over the work accomplished by modern Christian missions if her idealization of the past had not somewhat obscured for her the need which these have attempted to supply.

Yet, while suggesting that older readers will observe a little caution in reading *The Pageant of Chinese History*, I do not wish to deter them from the experience itself. They will find the volume both enjoyable and valuable, rich in the striking anecdotes which Miss Seeger has collected from a wide variety of sources, rich also in the description of the many arts and elements of culture which China has contributed to our common civilization, and presenting vividly the changes from dynasty to dynasty which have nevertheless succeeded in preserving the chief characteristics of the Black-haired people. From the brighter side of Chinese achievement, which Miss Seeger has so attractively presented, we may learn to appreciate the wonderful gifts which a Christianized China will, in God's good time, bring within the open gates of the City of God. From the darker side of the picture, which is, alas, only too readily to be gathered from other quarters, we may learn a greater zeal in the work which is set before us.

Reference to *The Pageant of Chinese History* would be incomplete without a word of praise for the sketches and maps which both diversify and illustrate the text.

1 1 1

The *Living Church Annual*, indispensable desk companion for all Church leaders, has just issued from the press of the Morehouse Publishing Company for another year. The 1935 volume continues the improvements made during recent years in the selection and arrangement of material presented, and introduces a few new ones, chief of which are the transfer of the Annual Cyclopaedia of

the Church, and the listing of the Anglican, the Old Catholic, the Eastern, and American Episcopates to the back of the volume. The American Episcopate which gives a complete table of all our Bishops from Samuel Seabury down to Bishop Nichols, can now be consulted without turning the book sideways. This is a vast improvement. The addition of a column in this table giving the precedence in the House of Bishops also contributes to its usefulness. The Morehouse Publishing Company, which last autumn completed a half century of distinguished publishing service to the Church, is to be congratulated on this volume.

BOOKS RECEIVED

All That Jesus Began, The Social Outcome of Christianity by A. W. Harrison, Principal of Westminster Training College, England. (London, Student Christian Movement, 80c.)

Christ and the Third Wise Man by John Oxenham. (New York, Longmans Green, \$2.)

Forty Missionary Stories by Margaret W. Eggleston. (New York, Harpers, \$1.50.)

Friends of God, Practical Mystics of the Fourteenth Century by Anna G. Seesholtz. (New York, Columbia University Press, \$2.50.)

Leisure: A Suburban Study by George A. Lundberg, Mirra Komarovsky, and Mary Alice McNerny. (New York, Columbia University Press, \$3.)

Men Who Stood Alone—Teacher's Guide by Mary Jenness. (Milwaukee, Morehouse, 90c.)

Rainbow Bridge by Florence Crannell Means. (New York, Friendship Press, \$1.50.)

Sadhu Sundar Singh: A Personal Memoir by C. F. Andrews. (New York, Harpers, \$2.)

Some of the books listed here will be discussed by our contributors to *Read a Book* in later issues.

Next Month—Read A Book will discuss The Presiding Bishop's Book for Lent, "The Revealing Christ"

Children of Desert Offered Abundant Life

Good Shepherd Mission, at Fort Defiance, Arizona, brings bodily, mental, and spiritual health to Navajo boys and girls, men and women

By Rosalie C. Tolman

Former Member, Executive Board, Woman's Auxiliary

TEAM XXI held its last conference at Flagstaff, Arizona and, like the Wise Men in one respect at least, parted company and went their several ways. Parting brought real regret for San Joaquin, West Texas, and Texas had worked happily together.

I had received an invitation to visit the Mission of the Good Shepherd near Fort Defiance, Arizona. Like the Englishman in the play, able to stand anything but temptation, I found myself on the way under the escort of the Rev. Frederick A. McNeil, superintendent of the mission.

I knew Mrs. McNeil (formerly Elizabeth Beecher) when I was on the Executive Board of the Woman's Auxiliary and when she was in training at Windham House, New York. Miss Jane K. Pitkin was another old friend who had been in training at the same time. I had not met Miss Ella E. Davis and Miss Ruth D. Harmon before, but Miss Anne E. Cady and I had been house guests together several years ago. All four are doing fine work in Bishop Mitchell's district.

The morning after our arrival there was a flurry of snow, but Miss Cady and I, with Howard* as interpreter, started out

*See page 22.

on a seven-hour trip to Hunter's Point.

Miss Cady's Chevrolet is a recent gift of a Pasadena Churchwoman. She is a skillful driver, as one must be on the mountain roads of Arizona. We stopped at many *hogans*, most of which were one round room of logs chinked with mud. Furniture was *nil* in most of them. Beds there were not, many sheep skins with an occasional Pendleton blanket indicating sleeping places. In the center of each *hogan* was a stove, occasionally a real stove minus its legs. More often the fire holder was an inverted tub with a pipe of bot-

tomless zinc pails placed one over the other. In most of the homes were cats; the sheep dogs were outside. In all but two were many children, little boys and girls who would have been lovely had their faces, and especially their noses, been clean. There were numerous tiny babies, one only two weeks old. The young mother was walking about barefoot on the usual dirt floor.

One wee Navajo was strapped to its cradle sound asleep, its face carefully covered with a flour sack. The mother could not remember its name but before our departure she recalled that it was Mabel. Names mean little to Navajos.

DURING November last, twenty-one teams of missionaries and other Church leaders participated in a great Church-wide tour to spread news of how the Church of today is attending to the Master's business (see page 42). Men and women on these teams are leaders in the Church's work, people who know the quality of that work, but so impressed were they by actual visits to various domestic missions that they could not resist the urge to write of their experiences for THE SPIRIT OF MISSIONS. Two such accounts of the Good Shepherd Mission, Fort Defiance, Arizona, are presented here. The Editors believe that such articles written by visitors are of especial value and interest and would commend the practice to any members of THE SPIRIT OF MISSIONS Family who visit pieces of the Church's work at home or abroad.

THE SPIRIT OF MISSIONS

Children are designated as "the big brother," "the little son," "my other girl."

Miss Cady distributed shoes, sweaters, pictures—none of them was new. At the second *hogan* Howard brought in her bag. I had lost sight of the "Woman with Yellow Hair" as trained nurse, so when she handed a printed paper to a woman whom I knew spoke no English I wondered who would read the tract to her. The woman patted her back, seized the paper eagerly, unfolded it, and I saw that the supposed tract was a porous plaster!

There were chronic tubercular patients, congenital hip sufferers, a paralytic who is an expert weaver, children with serious eye infections, a former Apache slave with a club foot, and many undernourished little children, all with colds.

We saw very little food. There was a little ground corn, a few squash, and a can of coffee.

We stopped on a sunny hillside for our lunch, and before we finished our sandwiches and hot coffee the snow began to fall. A picnic in a snow storm is a rare experience for a Texan.

Hunter's Point is untouched by either Church or Government. There are no communities among the Navajos, only a lone *hogan* here and there. Such dire poverty, such want, such filth I have never seen. And how they welcomed Miss Cady! If Navajo minds can conceive an angel, I am sure they consider her as the ministering, rather than the harp-playing type, though she does take the little folding organ and the blue vested choir for services now and then.

Again and again we knocked, stooped, and entered a *hogan* door, often only a ragged blanket. Every time I entered a door I would be introduced as "a friend of the Navajos from Texas." Howard would interpret and everyone would shake hands and say something. My interpretation would be "we are happy to meet any friend of Miss Cady and the McNeils."

We came to the *hogan* of the silversmith. It was the loneliest and poorest of all, absolutely without furniture and with

but few sheep skins. The stove and pipe were a continuous cylinder of metal reaching from dirt floor to dirt roof and so small that it could accommodate but two tiny pieces of wood. We saw no food. From behind an old blanket, hung from a rope, tumbled three little girls and a baby boy being carried by the eldest. Old people and lame people are not held in regard by the Navajos and the silversmith is quite lame. His wife assists in making the lovely silver and turquoise rings and bracelets which tourists buy. About twenty-five cents is paid the craftsman for his work. I bought a ring set with my birthstone for a dollar—the price asked—and the big silver coin (still in circulation in the West) was more to be desired than one of paper. The ring is a reminder of a most wonderful day, an experience that will never be forgotten.

We returned to the mission. Mrs. McNeil had a fine supper and the four women workers were our guests. What a delightful evening we spent around the fireplace, but Hunter's Point was never absent from my thoughts.

Then came Sunday. Mr. McNeil has a Bible class for adult Indians. Matty, the cook, was there with her grown daughters. Rose and James were there with their Bibles. So was Damon, a man who never went to church until he brought his two little motherless girls to the mission. Now he comes every Sunday. It was lovely to see his little Ella cuddle up beside him. And I, an imitation American, was there.

The morning service was quite simple. The choir boys and girls wear bright blue sateen capes and caps. The crucifer was Ben José and the cross is set with eight turquoise. It is the gift of the Westchester (N. Y.) Woman's Auxiliary and is a tribute to Miss Janet Waring. I have met Miss Waring and rejoiced to see the lovely symbol carried by Ben, a fine upstanding lad.

We were the guests of the staff for dinner, but first I visited Miss Pitkin's schoolroom and then the children's dining room. They sang the grace with closed eyes, but Anita opened one eye and kept

FORT DEFIANCE MISSION AS SEEN BY RECTOR

it on the strange "sunny haired woman."

Their menu was roast mutton, string beans, potatoes, beets, bread and butter, and milk with fruit for dessert and a bit of candy as a special treat. We were served in the small dining room and had the same, except we had pie instead of fruit and coffee in the place of milk.

The staff had supper at the rectory and then Miss Harmon invited me to see the little girls put to bed. I was permitted to bathe one of the four-year olds, Rose Marie or "Wosie-Wee," a lovely little brown satin maiden with rosy cheeks, sparkling eyes, and well-cut hair. Miss Pitkin is responsible for the last. What a fine time we had! Then I put her into her faded, too-big pajamas, enumerated the five little pigs and kissed her good

night. Again the little people at Hunter's Point came to my mind. And next morning they were still on my mind.

The fifteen per cent cut was a hard blow to the Good Shepherd. Four hundred dollars' worth of repairs to plumbing had been an absolute necessity. There was nothing in any fund for it but it had to be done and the plumber thirty-five miles away understood the situation and would wait. Then came news of the cut!

The mission is carrying on effectively despite several needs—a baby house, a school building, and a two-room *hogan* at Hunter's Point. And it is more than gratifying to see the McNeils, a splendid young couple so happy in their work of extending the Kingdom among the Navajos.

Fort Defiance Mission as Seen by a Rector

By the Rev. Arthur R. McKinstry

Rector, St. Mark's Church, San Antonio, Texas

FOR THIRTY miles we had bumped along over a rough road in the missionary's car, with nothing to look at but land. Back from the road, somewhere in the brush of the desert, there must have been many Navajo homes, for later an Indian told us that there were at least five thousand Navajos in that immediate vicinity. At least all we saw was land. And then at the end of our journey, we found ourselves actually turning into the grounds of the Mission of the Good Shepherd at Fort Defiance, Arizona. We had, of course, read of the missionary work carried on by the Church among the Navajos of Arizona. For fifty years, the mission has pioneered, even antedating the efforts of the United States Government. Yes, we had heard of this somewhere and like many matter-of-fact Churchmen, we had calmly pigeon-holed the information. But now this was something else. An item in the General Church Program was suddenly coming to life before our eyes. We were actually turning into the grounds of our

mission at Fort Defiance and we were all attention!

There in the foreground stood the stone chapel, with its cross silhouetted against the setting sun. The Indians call it the White Church, not merely because years ago it was built by interested white men, but rather, its stones used to be white. Today they are darkened with the red sands of many a desert storm. Beyond the chapel were four plain but well built stone buildings, suggesting good, honest stability. The residence of the missionary, the Rev. Frederick A. McNeil and his wife, stood on the right; on the left, the two-storey dormitory for girls, and a little beyond, on the right, a similar building for boys. There were supplementary buildings of lesser importance, some sadly in need of paint. Except for this glaring need, the buildings seemed to be in good repair.

But our interest in the buildings soon gave way to our interest in the Indian children. Some of the boys had seen our approach and had rushed to meet us.

THE SPIRIT OF MISSIONS

They were happy, healthy, affectionate boys, glad to see the missionary at home again. One boy was spinning his top, proudly demonstrating its singing ability. Two other boys were playing on the ground with a frolicking dog. Inside the dormitory, we found older boys assorting and folding freshly laundered towels and sheets, doing their bit to make up for a staff kept all too small by the reduction of missionary offerings. But how immaculate everything was—the rows of white, clean beds and the general atmosphere of the dormitory suggested a home, which certainly must have seemed like heaven to these boys of the desert. They wanted us to remain with them awhile longer, but there was the girls' dormitory which must be visited. There we found the same cleanliness and order. In the recreation room, there was a group of sixteen girls, orphans, like the boys, brought in from the desert! We may have seen a happier lot of girls, but our memory does not recall when! Then in the midst of our inspection, a bell sounded and it was time for Evening Prayer. Each child quickly and silently found his seat. Not a word! And then the hymns, which everyone sang. After the prayers, we heard the familiar blessing, "The Lord bless us and keep us. . . ."

For us who visited Fort Defiance that day, the mission will be no longer just another item in the General Church Program. As we drove back to Gallup, New Mexico, to take the train, the memory of these happy children and the work that is being done in their behalf had changed all that. Some of the children had actually been picked up under the Yucca trees of that barren land where they had been left stranded by a dying parent; others had been brought in by grief-stricken fathers, left bewildered by the death of their wives, because the mission

stands as a symbol of protection and care. The Navajo Indians know of no other place where their children could have a better home. For over fifty years, the mission has been a friend to these Indians and it has a record that invites the confidence of the Navajos.

There is Howard McKinley, for instance, who accompanied us back to Gallup. At the age of seven, he came to the mission. Today, in his late twenties and despite partial blindness, due to trachoma, he is the first Navajo Indian to have graduated from the University of New Mexico. He is soon to have a position in a Government day school, now being built. The Indians are proud of Howard McKinley. Already the boys of the mission are talking about the day when they leave the mission for college, following his example. For thirty miles, Howard McKinley talked to us of the Navajo life and the influence of the Episcopal Mission at Fort Defiance. "I owe everything to the Mission," he said, "it is an interesting thing that the Indian boys and girls who have the greatest ambition and who make the greatest advance in education, are the products of our Christian mission school." Howard already has thirty hours toward his Master's Degree. He is helping the Government and he also serves as interpreter at the mission. To the boys of the mission, he is a pattern to be followed; to the Navajo in the valley, he stands for what the Episcopal Church can do when the members of the Christian faith believe sufficiently in Jesus Christ to lend their help and support.

And so we went back to our parish with one burning desire, to find some way of making the children at Fort Defiance happier. Yes, to find some way of supporting twin Indian boys, who recently had come in from the desert.

**In an early issue—Rehabilitation of Rural Areas in China
by the Bishop of Anking, Daniel T. Huntington**

The Spirit of Missions

PICTORIAL SECTION

Four Pages of Pictures from the Field



MEMORIAL SERVICES IN JAPAN AND AMERICA PAY TRIBUTE TO DR. TEUSLER

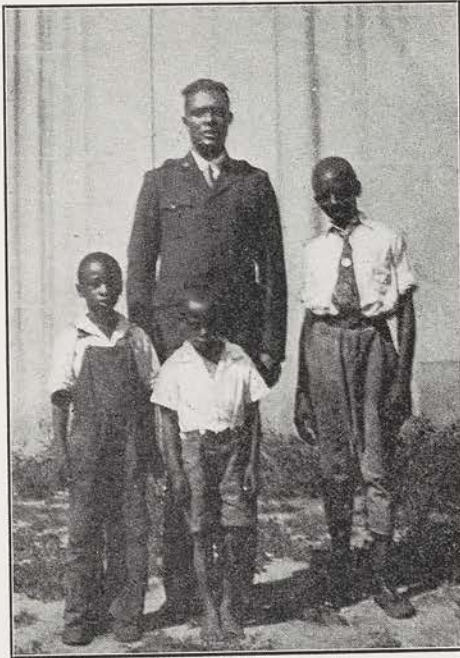
The outstanding service of Rudolf Bolling Teusler to international good will was the keynote of a service held December 2, 1934, in St. Thomas' Church, New York. The speakers were: (left to right) George W. Wickersham, Hiroshi Saito, Japanese Ambassador to the United States, and Thomas W. Lamont. A few weeks earlier, on November 10, a similar meeting took place in St. Luke's Hospital, Tokyo. The speakers included Prince Iyesato Tokugawa; Koki Hirota, the Japanese Foreign Minister; Joseph C. Grew, American Ambassador to Japan; and Torataro Ushizaka, Mayor of Tokyo.

John W. Nichols Consecrated Suffragan Bishop of Shanghai on All Saints' Day



Over five hundred people thronged St. Mary's Chapel, Shanghai, for the colorful ceremony, entirely in Chinese, which raised our veteran missionary, Dr. Nichols, to the episcopate. The new Bishop is seated between the Rt. Rev. Frank L. Norris, Presiding Bishop of the Chung Hua Sheng Kung Hui, who acted as consecrator, and the Rt. Rev. Frederick R. Graves, Bishop of Shanghai. Others in the picture are Bishops Hall

(Victoria-Hong Kong), Tsen (Assistant, Honan), Scott (Shantung), Gilman (Suffragan, Hankow), Sing (retired, Chekiang), and Curtis (Chekiang), and the Rev. F. L. H. Pott. Among the gifts presented to Bishop Nichols were a steel filing cabinet from Kiangsu Churchmen, a rug from St. Mary's School, an easy chair from the Shanghai mission staff, and a photograph album from St. John's University theological students



CAPTAIN G. W. GRAHAM

Only Negro C. A. evangelist with a few of the colored boys among whom he works in Cincinnati (See page 46)



CHINESE STREET BARBER

Equipped with the tools of his trade the barber is ready wherever he meets a customer. This picture was taken in Anking

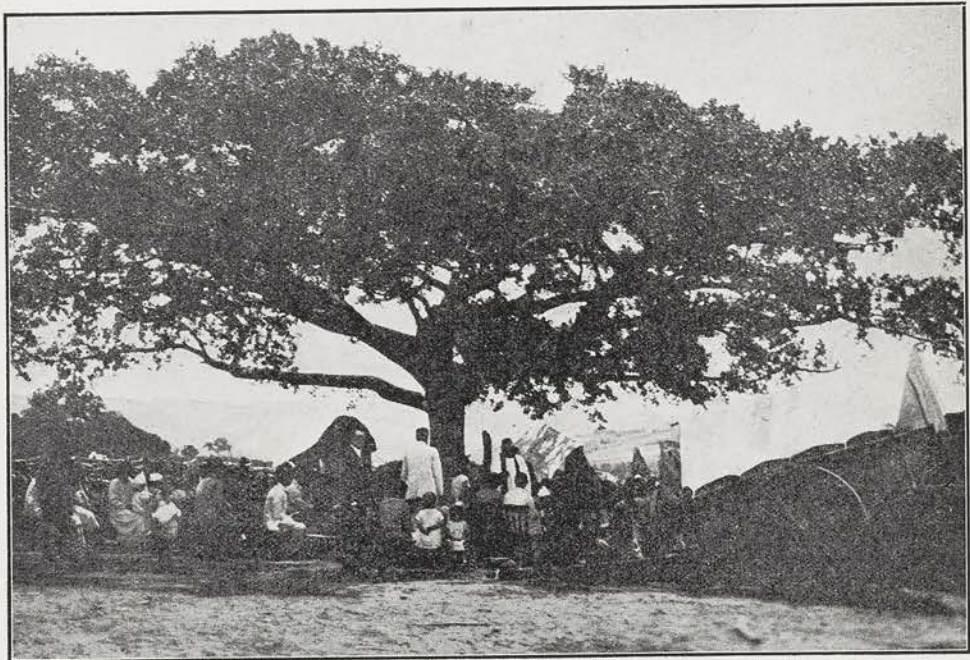


FIG TREE PROVIDES SETTING FOR BRAZILIAN CONFIRMATION SERVICE

On his visitations to the various mountain missions in Southern Brazil, Bishop Thomas conducts services in a wide variety of unusual places. This outdoor service at which eighteen were confirmed was one of the most picturesque

From Village Teacher to Christian Bishop

Quest for meaning of heaven led Yasutaro Naide to listen to Christian teaching; first step in progress to leadership in Japanese Church

By the Rev. J. Kenneth Morris

Rector, Church of the Resurrection, Kyoto, Japan

This is the second article in a special series on the Church in Japan which THE SPIRIT OF MISSIONS is publishing as its contribution to the current Church-wide consideration of that topic. Later articles will include The Kingdom of God Movement in Japan by Bishop Matsui of Tokyo, and Rural Evangelism by Bishop Binsted of the Tohoku.

THE PADDY FIELDS lay cold and black, with only the stiff stubble of old rice plants sticking up in rows from edge to edge. A cold wind blew from the north. The rain of the night before had left the sky gray with wet clouds. The villagers in Nate, Wakayama Prefecture, Japan, kept to their thatched-roofed houses, hovering over charcoal braziers.

Kiyomon Naide, headman of the village, lived in the largest house, distinguished by its dark tile roof. The spacious yard was inclosed with a thick mud fence seven feet high. Near the small unpretentious gate towered an ancient oak that spread its branches over house and yard like a faithful ancestral sentinel. Passing through a small court, one went straight into the house. There were straw mats on the floor, each bound with a strip of black cloth, and all laid adjoining, so there was no break between them. The house was divided into many rooms by paper sliding doors.

In one room lay Naide's young wife, with eyes closed, covered with a heavy blanket. Close beside her was the newborn baby boy. As the father bent over to see his child, the mother opened her eyes and smiled. She looked very beau-

tiful with her black hair gathered softly on either side of her girlish face. She was only seventeen. It was December 22, 1865.

The baby was given the name of Yasutaro. He was not a strong child and it took all the care of the youthful father and mother to keep him well. And there were willing relatives near by to give advice, servants, and money with which to buy choice food. So Yasutaro grew and soon became a very commanding little figure. Some said, "It is not the father, but Yasutaro who is headman of our village!"

His mother, being the daughter of a *samurai*, had shared in the rich culture of old Japan, and brought to her husband those sterling qualities characteristic of *bushido*. As he was a sensitive man, Kiyomon Naide appreciated these qualities and together they were able to build a home in which honesty, loyalty, and courage were enshrined. His mother told Yasutaro stories of the *samurai*; stories which deeply impressed the pensive lad in whom was developing a serious turn of mind quite beyond his years.

The Naides, as Buddhists, kept in an especially built-in space in the main room next to the *tokonoma** a black lacquer shrine with gold trimmed doors. This was the most sacred spot in the house, for here was a small stone idol of the Buddha, and on either side tablets bearing the names of the ancestors. One of the first things Yasutaro learned, when barely able to walk, was to go before the shrine, clap his hands three times, and bow. But the Naides were not very re-

*The place of honor in a Japanese house.

THE SPIRIT OF MISSIONS



THE RT. REV. YASUTARO NAIDE
After his consecration, vested in Bishop Williams' robes bequeathed to him as first Japanese Bishop of Osaka

ligious people and did not have daily worship; only on special occasions, such as the anniversary of an ancestor's death, would they send for a priest to hold a service.

The Naide home was soon blessed with three daughters in as many years. Because Yasutaro was the only son and eldest child, he received the full admiration of his parents and sisters. The children loved the big house, its ample court, and quaint garden. They would romp along the paths through the rice fields, help with the planting, and play in the street with the village children. Mother, father, and children formed a happy group devoted to one another.

As the Government had not yet established a primary school in Nate, Yasutaro, at the age of six, entered an old-fashioned temple school conducted by laymen. But a year later this school was superseded by a Government primary school. The main subjects taught were Chinese classics, composition, and Chinese character writing. Yasutaro was a faithful pupil and was considered a leader among the children.

One of Yasutaro's uncles was a famous Buddhist priest, head of one of the large temples on Mt. Koya, whom he visited many times. All day he would play in and about the temples. Sometimes impelled by their mystic quietness, he would creep close to the sanctuary and gaze with wondering eyes on the huge idol with its placid, ever-smiling face. He was greatly moved by the vastness of the main temple, its massive, tall columns, the dim light, and the black image with candles and incense burning before it. Sometimes he was allowed to light an incense stick and place it before the Buddha. Whenever he did, he always felt strangely glad, and would go away very reverently not speaking for some time.

When Yasutaro was eleven his father died. This was a great blow to the family. Yasutaro, of course, became head of the family, but at his tender age he understood nothing of business, and this being left to relatives the income of the house gradually decreased.

After completing the primary school, Yasutaro entered the middle school, and upon graduation passed the examination for primary school teachers. He was then appointed a teacher in his own village school.

Just at this time his mother became ill. One day a messenger called for him at school and told him to hasten home. Four doctors met him at the door and informed him that there was no hope, his mother would die that night. This was a great shock to him. During the years since his father died, he had grown very close to his mother. He could not bear to think of her as dying. He turned frantically to the doctors demanding that they save her. But they only shook their heads. One of the doctors quoted a well-known Chinese proverb: Do your best and leave the rest to heaven. And all urged him to be reconciled to the inevitable. Not since he was a child on Mt. Koya had he thought seriously about religion. But now he felt there must be some power somewhere to which a man in his extremity could appeal for help. Surely man's life, man's living and dying,

FROM VILLAGE TEACHER TO CHRISTIAN BISHOP

did not depend on doctors. Could heaven help? What kind of power is there in heaven? What is heaven? How would one ask heaven to help? A thousand questions raced through his distracted brain. There was no time now to find out what heaven is. His suffering became intense. Then there flashed through his mind the name of a famous Shinto shrine dedicated to *Idaki-no-Daimyo*, the God of Life. He had heard of people worshiping there on behalf of the sick, and it was said many were cured. But he had always considered that to be superstition. He did not believe in gods, spirits, and such things. Yet, who could say for sure there were no gods? And anyway there was no other hope. So he went out into the court to the well, took off his kimona, purified himself by pouring freshly drawn water over his whole body from head to foot, then facing toward the shrine of the God of Life, he clapped his hands three times, bowed low reverently, and prayed that his mother might be spared just one more year. But that night she died.

After that Naide began to think about religion. But in the village there were no scholars and so few books that he made little progress in his thinking. He came, however, to discover one great truth: Religion is to have a pure heart. But of heaven he could make no sense.

ABOUT THREE YEARS after his mother died he heard from a friend that there was to be a Christian meeting at Kokawa, a neighboring town about two miles away. Naide had heard of Christianity, but mainly that it had been a proscribed religion, and some had been put to death for believing in it. As his friend was going Naide thought he, too, would like to go and hear something directly about this religion. Also a foreigner named T. S. Tyng, an American missionary, was to speak. Partly out of curiosity, for he had never seen a foreigner, he went along with his friend.

How great was his amazement when Mr. Tyng began talking in Japanese about heaven, and said heaven was God;



CHRIST CHURCH, OSAKA

A leading parish church in Bishop Naide's see city where eleven years ago he was consecrated to the episcopate

God was life and love; religion was fellowship with God. Naide was greatly impressed. The message illuminated his thinking, and in a moment of inspiration everything seemed clear, and his heart was flooded with joy and peace.

On the way home he could think of nothing but this new teaching. He possessed a Bible he had bought several years before from a colporteur, but as it was written in Chinese he had never attempted to read it. In fact he had forgotten about it. But now he thought of it and decided to read it. That night he was so excited he could not sleep and early the next morning went over to Kokawa to call on Mr. Tyng.

Naide asked him to go over again the message of the night before and explain more in detail about God. Mr. Tyng patiently answered his questions and loaned him a book written in Chinese, *Revelations of Heaven*. Naide took the book home, studied it carefully, and began reading the Bible. This was the beginning of his faith.

There was a young Japanese named Sakunoshin Motoda helping Mr. Tyng.

THE SPIRIT OF MISSIONS



BISHOP NAIDE

With the late Bishop Motoda (left) who as a priest was instrumental in bringing young Naide to Christ

As the response to the Christian message had been so favorable in Kokawa, it was decided that Motoda should stay there and open a mission station. He worked there for a while and then went to Nate for a few months. During this time Mr. Naide attended the services faithfully and proved himself an unusually enthusiastic inquirer. At the end of the year, on December 24, 1885, he and two other young men were baptized by Mr. Tyng.

After his conversion to Christianity one of the first things Mr. Naide did was to burn the family shrine, idol, and the tablets of his ancestors. As head of his house he had this right, but when his relatives heard about it there was a tremendous furore. How could they ever propitiate the wrath of their ancestors! What curses might not the gods bring upon them! Little wonder the Government had once proscribed this foreign religion! It taught one to be unfilial and to insult one's ancestors! But Naide was firm. He tried to tell them the true meaning of his new faith, but they would not listen.

Mr. Tyng and Mr. Motoda were so impressed with the earnestness of young Naide that they talked with him about

preparing for the ministry. This meant for him a complete change in his whole career. He was then teaching in the primary school, which was no small source of pride to him and his family. Also he had his three sisters to care for and with the constantly diminishing family income there were no surplus funds for him to use in any further education. But, both Tyng and Motoda felt so strongly that Naide was called by God to the ministry that they urged him to trust to God to care for the material problems and give himself to that call. To this he finally agreed, and in the spring of 1886, with the other two young men, Ogata and Hayashi, who were baptized with him, he entered the seminary conducted at Christ Church, Osaka, by the Church Missionary Society. He was confirmed at St. Timothy's Church, Osaka, on May 3, 1886, by the Rt. Rev. Channing Moore Williams.

Naide's seminary days were quiet ones spent in the pursuit of his studies. It was not an easy matter for a young man reared in a Buddhist atmosphere, whose childhood was spent partly in the very temples themselves, to cast away this influence and step into a new and very distinctly westernized religion. Christianity demanded then, more than now, a complete, clear break with the old religions, as was shown by Naide's destruction of all evidence of Buddhism in his home. Certainly the idea current today that Christianity may be looked upon as a fulfillment of the best in other religions was virtually unknown and unthought of then. So the seminary training was necessarily long. Naide studied two years at the seminary in Osaka, and in 1888 entered the seminary in Tokyo conducted by the American Church Mission in connection with St. Paul's University, continuing his studies there until graduation in 1891. On May 31 of the same year he was ordained deacon at Trinity Church, Tokyo, by the Rt. Rev. William Hobart Hare.

In the same year Mr. Naide married Iku Matsubara, a graduate of a Government girls' school and a teacher in St.

FROM VILLAGE TEACHER TO CHRISTIAN BISHOP

Margaret's School for Girls, Tokyo. Miss Matsubara came of a famous *samurai* family. Her father having died when she was quite young, she had been reared by her mother and relatives. While a teacher in St. Margaret's School she learned of Christianity and decided to be baptized. Her relatives opposed strenuously, threatening to cut her off legally from the family. But, determined to follow her Lord at any cost, she received baptism. For a while her relatives were adamant, but the genuineness of her life and faith soon won them over; her mother and elder sister also became Christians. Mr. and Mrs. Naide began building what was to become one of the most beautiful Christian homes in Japan.

Mr. Naide began his ministry at Trinity Church, Tokyo, in June 1891, and after laboring there for four years he was ordained priest in the same church on May 20, 1894, by the Rt. Rev. John McKim.

In that year the Chino-Japanese War broke out and Mr. Naide was chosen to serve on a committee with representatives of the Methodist and Congregational Churches to carry messages of comfort and cheer to the soldiers in Korea and Manchuria. At the close of the war when Formosa was ceded to Japan, Mr. Naide and Mr. Imai proposed that the Nippon Sei Ko Kwai make this her first missionary field and carry the work independent of foreign aid. This plan was followed and, under the guidance of the Holy Spirit, the infant Japanese Church bravely undertook her first missionary enterprise.

Mr. Naide's rectorships were confined to only two churches, Christ Church, Tokyo, and Christ Church, Osaka. He was rector of the latter from 1897 to 1923. During his rectorship in Osaka the Russo-Japanese War was fought and Mr. Naide and a Congregational pastor were chosen to represent the Churches in Osaka and meet the soldiers arriving at the station, and to visit those in the hospitals in the city. Under Mr. Naide's leadership, Christ Church, Osaka, became the first self-supporting church of the Sei Ko Kwai

and one of the largest churches in Japan.

In the spring of 1904 Mr. Naide went abroad to observe the Church at work in western lands and for further theological study. He first visited the Pan-Anglican Congress in London, whence he proceeded to America and studied for three months each at the Virginia, General, and Cambridge seminaries.

SOON AFTER HIS return to Japan Mr. Naide went to his home at Nate hoping to renew the family relationship which had remained severed since his baptism and destruction of the family shrine. That drastic act, which to his family was unpardonable, had given Christianity a very bad name among his relatives, and himself the reputation of being fanatical. So it was with great trepidation that he went to his native village again.

As the head of his house, it was proper and fitting that he should hold a memorial service for his father and mother. He, therefore, invited all his relatives and friends of the family in the village to come to his house for this service. Although the service was held at night, about one hundred and fifty people, rela-



WIDELY LOVING ORPHANAGE, OSAKA
An outstanding social enterprise in Bishop Naide's diocese. The buildings were damaged in the recent typhoon

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tives from nearby villages and many friends met to honor his father and mother, and perhaps, also, to see how this "Christian zealot" had turned out. He conducted a very simple Christian service and spoke to them on everlasting life. Never had they heard of such a conception of the life beyond the grave. That was a life not to be feared, but to be attained! Many were moved to tears by the message, tears of a new hope and of joy in the face of death. He announced that the next day he would hold a service at the cemetery.

Early the next morning he and his sisters went to the village cemetery and tidied up the grave of their parents and ancestors. Some of the relatives arrived before they had finished; amazed to find Mr. Naide doing such menial work, they suggested they call the caretaker, but he would not permit it, insisting that all honest work is noble, and that through acts of simple service we reveal our real love for others. This quiet teaching opened to them a rare vista of Christian truth. They were so profoundly impressed with Christianity, as Naide showed it to them, that his eldest uncle said to him, "Twenty years ago, when you burned the family shrine and ancestral tablets, we were angry. But because of last night's talk and what you have shown us today of your manner of life we are sorry for our action then, and are happy to see you as you are now."

In his pastoral work Mr. Naide has always made his people's problems his own, never allowing his ministry to become professionalized. Their joys and sorrows are reflected in his daily life. At night he discusses the day's work with his wife, sharing with her what he can, and getting her help in finding solutions to his various pastoral problems. During his busy rectorship in Osaka he cared not only for the members of his parish, but was especially interested in ex-convicts. He was known among the prisoners as the ex-convicts' friend. Hearing when their sentence would expire, he would write a card inviting them to come to his house. Many came. Some stayed several days

as guests, sharing in the family life, and finding a friend; for some, the first real friend in a lifetime. In the Naide home they found that for which they had been yearning, but had not known where to seek it—friendship and adjustment to the social order.

In 1923, the Diocese of Osaka was formed and Mr. Naide was elected its first Bishop. He was consecrated December 11, by the Rt. Rev. John McKim, Presiding Bishop of the Nippon Sei Ko Kwai, assisted by the Rt. Rev. Thomas F. Gailor, President of the National Council of the Church in America, and the Rt. Rev. Arthur Lea, representing the English Church. The robes of Bishop Williams, the missionary pioneer in Japan, having been bequeathed to the first Japanese Bishop of Osaka, were put upon Bishop Naide. Only a few days before, in Tokyo, Sakunoshin Motoda, who had helped to lead Yasutaro Naide to Christ in the village of Kokawa, had been consecrated Bishop of Tokyo. Thus Bishop Naide became the second Japanese Bishop of the Nippon Sei Ko Kwai. The consecration of these two men was an event of great moment to the whole of Christendom for it signified most effectively that the Church in Japan had become an integral part of the national life, it had taken root and this was the first fruit of the indigenous Church. Because of Bishop Naide's keen interest in the missionary work in Formosa, the House of Bishops of the Nippon Sei Ko Kwai requested him to assume episcopal supervision of that field.

BISHOP NAIDE possesses a quiet, dignified simplicity. He is small of stature, almost wiry in appearance. His face is kind, easily becoming wreathed in happy smiles that may change quickly into a jolly wholesome laugh. As he talks he looks directly at one, with experienced, knowing eyes, through gold rimmed glasses hooked over the ears. His hair is thin and grey. A small grey moustache gives him a fatherly appearance.

In his home life he is gentle with his family and simple in his living, with one

great passion to live a life of humble loyalty to the Master. Perhaps there has not been enough of the jovial in his manner with his children, but they have not failed to see the spirit of the Christ in his daily life. His whole-hearted enthusiasm for the Great Cause has borne abundant fruit in their lives. His eldest son is in the ministry; his eldest daughter is the wife of a clergyman; another daughter is the wife of a Japanese missionary in Brazil; and his second son is a candidate for Holy Orders—marvelous testimony to the quality of his religious life revealed daily in the home! Bishop Naide is a lovable, friendly man.

Christians of all affiliations seek his advice and spiritual help. He is the Father in God not only of his own people but of all non-Roman Christians in his diocese and he has close fellowship with his Christian brothers of all communions. He longs for the reunion of

Christendom and freely attends interdenominational gatherings, and is honorary chairman of the Osaka Coöperative Christian Evangelistic Movement.

In these days when Japan is passing through a crisis in her governmental, economic, and social development the Church stands in a unique position. If she realizes her opportunity she may become a leader of the people. Bishop Naide fully realizes this, but believes and insists "that all changes must be based on the idea of God as Father and all men as brothers. Everything we have, all natural wealth, is God's, held in trust to be used not for selfish ends but for the good of all, to be shared by all. In any readjustment the rich as well as the poor must be cared for justly. The Church must demand justice for all." He does not believe Communism is the solution of Japan's problems, but the application of Christ's principles of brotherhood.

Mahan Alumnus Gives Ancell Memorial Fund

By the Rt. Rev. Frederick R. Graves, D.D.

Missionary Bishop of Shanghai

ONE LATE OCTOBER morning a young Chinese gentleman called upon me and handed me a cheque for ten thousand dollars and this letter:

As a pupil and student of the late Dr. B. L. Ancell,* I wish to establish an endowment of ten thousand dollars for the Mahan School in Yangchow to be known as the Benjamin L. Ancell Memorial Fund, and I hereby request you to be its sole trustee.

The annual interest derived from the fund is to be placed at the disposal of the principal of the Mahan School provided that two hundred dollars of it be set aside to provide for four annual scholarships of fifty dollars each (or two of one hundred dollars each) to be known as the Benjamin L. Ancell Scholarships and to be awarded to the students at Mahan School. I leave it to the faculty of the Mahan School to decide as to how and when these scholarships should be awarded.

In the event of the Mahan School being suspended for more than one calendar year (*i. e.*,

twelve months) or its being definitely closed, the annual interest from the memorial fund, at your discretion, may be devoted to other works in which the late Dr. Ancell was interested.

I wish that my name as founder of this memorial fund be not announced during my lifetime without my consent. Both Mrs. Ancell and Mr. S. C. Kuo of Nanking know about this, but they have agreed to keep my name to themselves.

I enclose herewith a cashier's cheque of the Continental Bank for ten thousand dollars.

The writer of this letter is one of the first boys Dr. Ancell educated when he opened Soochow Academy as missionary-in-charge of that station. The donor has wisely provided that in case of anything occurring to cause the closing of the Mahan School the fund will be at the disposal of the Diocese of Shanghai for any form of mission work. It is unnecessary to point out the confidence expressed in the Church and its work through naming the Bishop of the diocese as sole trustee.

*The story of Mahan School as told by Dr. Ancell shortly before his death was published in THE SPIRIT OF MISSIONS, January, 1934, page 10. The Editors hope to publish a full account of Dr. Ancell's missionary career by the Rev. Cameron F. McRae in an early issue.

SANCTUARY

In the Christian year, the twelve days of the joyful Christmas season are followed by another high festival. The Epiphany season, lasting throughout January and half of February, combines the festival note of joy and praise with the missionary urge to make our Lord known to all the world.

ONCE IN A WHILE, even yet, we hear some one say, "I do not believe in missions. They have their own religions in China, in India, in Japan, in Africa; and I have mine. Why force my religion upon them?" The answer is obvious: "Who told you it was your religion? It is *Christ's* religion; it is His Kingdom, and He belongs to the world!"—George Craig Stewart, in *The Revealing Christ*.

BE JOYFUL in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting; and his truth endureth from generation to generation.

O praise the Lord, all ye nations; praise him, all ye peoples.

For his merciful kindness is ever more and more toward us; and the truth of the Lord endureth for ever. Praise the Lord.

PRAYER FOR THE FORWARD MOVEMENT

ORD JESUS CHRIST, who hast taught us ever to pray and not to faint, we lift up to thy mercy the need of thy Church. And since thou hast given us the resolve to go forward, grant to the leaders of our Forward Movement to be both wise and daring disciples, and to thy people an heart to follow them, for thy blessed Name's sake who art with the Father and the Holy Spirit one God, world without end. 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

Bishop Manning Calls to Missionary Loyalty

THIS MEETING IS one of unusual importance to the Church and to us all.

I have asked you to come here because as a diocese we are faced with a great responsibility.

The General Convention gave a large part of its time to consideration of the budget of the national Church for the support of our missionary work abroad and here in our own land.

We are bound to do everything we can for the maintenance of that work. When we think of the work our Church is doing in Alaska, in China, in Japan, in Liberia, and elsewhere, none of us is willing to see that work discontinued, or weakened by further reduction of appropriations.

And the General Convention has placed upon us, and upon the other dioceses, the responsibility of saying whether this shall happen.

Instead of placing a quota upon us the Convention has asked us, and the other dioceses, to say how much we will endeavor to raise in 1935 for the support of the work of the general Church.

We must of course make the amount as large as we rightly can. The Church trusts us to do this. And in this great

Diocese of New York there is a double obligation resting upon us to do this.

First, we must do all that we can because this is right, and nothing less will meet our sacred obligation to the Church and its work.

THE DIOCESE of New York, led by its Bishop, the Rt. Rev. William T. Manning, has inaugurated a significant campaign of loyalty to world missions and the work of the National Council in the raising of a pledge of \$200,000 in 1935 for this purpose. At a great meeting of clergy and laity in New York City the Bishop's program was enthusiastically endorsed. Addresses were made by Bishop Manning, by Lewis B. Franklin who stressed forcefully our world responsibility, and by the Hon. Charles H. Tuttle who emphasized the obligation and opportunity of parishes and individual Churchmen. THE SPIRIT OF MISSIONS presents herewith Bishop Manning's address suggesting that it become to us all the keynote for a new era of missionary conviction and loyalty.

Secondly, we must do our full part because of the place of leadership which this Diocese of New York holds in the life of the Church. What this diocese does has great moral effect upon other dioceses. If this diocese takes a high stand this gives strength and courage to other dioceses, and on the other hand if this diocese falls below what can rightly be expected of it this is

discouraging and depressing to other dioceses. This consideration, the effect of our example upon other dioceses, was urged upon us strongly, and rightly, by the committee of the General Convention, and so with this in mind, but still more because we know that regardless of any other consideration, this diocese will wish to do its true part, and to bear its full share, we have taken the sum of \$200,000 as the objective of this diocese for the work of the general Church in 1935.

In these times \$200,000 is a great goal to aim at, with all our other obligations in the diocese, with the hard struggle

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which many of our parishes and missions are making to maintain their own work, and with the urgent and sacred claim upon us to give help to the many unemployed people in our own Church and to others.

It is a large undertaking but with God's help and with the earnest interest of every priest in charge of a congregation and of the vestrymen and people of our parishes and missions we can accomplish it. With the united interest and effort of us all it can be done—and I believe you will see to it that it is done.

Remember that your efforts to stir the people of your congregations to support the missionary work of the Church will not lessen their gifts for the work of your own parish. Giving for missions has never yet had this effect, and it never will. Every person whom you arouse to interest in the cause of missions will be the more interested, and not the less interested, in the work of his own parish.

What we have to do in this time of reduced incomes is to spread the giving more widely, to secure a far larger number of smaller gifts, and this means more people enlisted and aroused, greater

spiritual life in the Church, extension of the Church's influence, and increase of support for all our work—parochial, diocesan, and general.

And remember also that the best method yet devised for spreading the giving more widely, and for arousing and interesting more people in the work of the Church, is an earnestly conducted annual Every Member Canvass, and the best method of emphasizing the personal responsibility of each individual is the use of the duplex envelope.

For the sake of the missionary work of our Church at home and abroad, for the sake of our missionary work in our own diocese, for the sake of the spiritual life of your own congregations, for your own sakes, as ministers and members of the Church of Christ, I call upon you all, clergy and laymen to get behind this effort and to do your part to arouse your congregations to realize their sacred responsibility in this matter and to contribute their full share towards the objective which we have undertaken, and which, if we give our interest, and our thought, and our support to it, all working together, we can, and we shall, attain.

Looking Ahead with the Editors

DURING THE COMING months of 1935 as *THE SPIRIT OF MISSIONS* completes its first century of publication in the interest of the spread of the Kingdom both at home and abroad, the Editors will share with *THE SPIRIT OF MISSIONS* Family some of the richest missionary material of recent years. The outstanding leaders who have contributed authoritative articles for the months immediately ahead include: The Rev. William H. Wolfe of Bontoc, Philippine Islands; Miss Margaret Wrong, well known English Churchwoman and Secretary of the International Committee on Christian Literature for Africa; Bishop Matsui of Tokyo; the Rev. Cameron F. McRae, veteran missionary in Shanghai; Miss Charlotte L. Brown, distinguished worker among the isolated in Nevada; Miss Margaret Teague, Director of Religious Education in Maine; Bishop Huntington of Anking; the Rev. Howard Chandler Robbins; and President Frederick C. Grant of Seabury-Western Seminary.

Foreign Missions

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

Across the Secretary's Desk

THE UNITED THANK OFFERING presented by the women of Alaska at the General Convention amounted to \$742.55. When one considers the resources of the donors, one wonders whether any other offering was as large as that.

ARCHBISHOP STRINGER of Rupert's Land, who died the other day, might be described as "Canada's Bishop Rowe." Immediately after his ordination in 1892 he went to the Diocese of the Mackenzie River in the Far North, with headquarters at Herschel Island, on the Arctic coast. Like Bishop Rowe, he participated in service to the men who stampeded for the Klondike in the gold rush of 1896 and 1897. From 1905 to 1931 he was the Bishop of the Yukon. Like Bishop Rowe, he has fought his way through storm and cold in peril of his life and on one occasion, lost in a blizzard, he was reduced to boiling his sealskin boots for food. In spite of many journeys and other responsibilities, he translated parts of the Bible into Eskimo.

THE EXTENT to which the national branches of the Anglican Communion in Japan and China are ecclesiastically independent is indicated by the recent action of the Synod of the Church of England in Canada. This Church is responsible for the care of work in the Diocese of Mid-Japan and the Diocese of Honan in China. The Canadian Bishops both have retired on account of health and age. In considering the election of successors the Canadian Synod has referred the matter to the House of Bishops in each country, recording at the same time its judgment that, when consecrated, the new Bishop, whatever his nationality, should be expected to render allegiance only to the metropolitan authority of the Church in which he serves.

AMONG THE many activities of the Church of the Resurrection, Kyoto, Japan, on behalf of the community in which it is located, is a clinic. That part of the city has few medical facilities. The physician's work in the clinic is done by a Japanese doctor, a member of our Church who gives his services freely for several hours a week. The nurse's work is done by a young woman trained at St. Luke's Hospital, Tokyo, College of Nursing. Kyoto not only has a generous-hearted doctor, it has a wide-awake Rotary Club, as I can testify from having had the pleasure on one occasion of being its guest. The Kyoto Rotary Club appointed a committee to secure funds to underwrite the budget of the Church of the Resurrection clinic for 1934 and, if possible, also for the year 1935.

IN A RECENT letter Bishop Naide tells me something of the pressure under which he has been working since the typhoon of last September so heavily damaged the Church's work in the Diocese of Osaka:

All day and night for several weeks, after the catastrophe, all my time was occupied in attending the families and relations of seventeen students who were killed by the fall of the buildings of the Poole Girls' High School, and more than forty students who were seriously hurt. Besides, I had to seek emergency rooms for classes in other places in the city, and attention for the repairing work of the damaged building also required my personal care.

Recovering plan is also a very important matter for the school, and I am making my best stride in this problem. C.M.S. Mission will be utterly unable to meet the reconstruction work on account of its financial difficulty, and I am not expecting to receive any assist in this matter so far as the mission is concerned.

At least 100,000 yen will be needed to recover the work, and if we bring the school in the average grade, it requires 300,000 yen, and we are going to secure the amount gradually, but it takes some time.

The principal of the school is seriously hurt,

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and he is still laying in a hospital bed, and I had to work on behalf of his with the assist given by other teachers in the school.

The chapel of the *Hakuaisa* (The Widely Loving Society Orphanage) was completely destroyed. It will cost 20,000 yen (about \$8,000) to rebuild it. I greatly hope friends in America will help. Other buildings require some big repairing works which cost some considerable sums, but I am happy to state that there was no one who was hurt by the accident, and I thank God for the guard thus given by Him.

I thank you for your sympathy shown toward our churches, and I believe that our Lord will give us all the necessity we need through the hands of our friends, and we are praying for such help.

Only a few were met with death among the Churchmen of the diocese and I should say that this was comparatively small in number, but many families were met with heavy damages by high tide, and houses and furnishings were destroyed or washed away.

Among the churches, Trinity met the heaviest damage, but other church buildings can be repaired within the cost of 1,000 yen each, and I am praying for the assist may be given toward the repairing cost.

The most impressive experience I met with the event was in the fact that the Christians were able to render their help for the sake of the "people who met greater suffering" than themselves, and I know numbers of beautiful reports spoken by various men, which gives glory of God.

/ / /

HAS ANYBODY on the other side of the desk a standard typewriter in good condition that would like to make a trip across the Atlantic and begin a new period of usefulness at St. John's School, Cape Mount, Liberia? If so, I can supply the traveling directions.

/ / /

THE ELEVEN dioceses and one missionary district of the *Chung Hua Sheng Kung Hui* (Holy Catholic Church in China) contain 717 congregations with a total membership of 65,700 persons. The 566 Sunday schools enroll 26,400 pupils and teachers. The offerings for Church work showed a total of \$180,600 Chinese currency. In addition, the income from tuition in all educational institutions total \$988,700. The hospital and dispensaries ministered to 614,000 people and received in fees and contributions, \$495,000 Chinese currency.

The Chinese staff, including six bishops and 260 other clergy, now numbers 2,777 men and women. The staff of foreign missionaries from the United States, England, and Canada, numbers 554 of whom 385 are women and 169 men. The Chinese staff is thus just five times greater than the foreign staff.

The following figures show growth from 1915 to 1933:

	1915	1933
Chinese clergy	108	265
Baptized members	38,457	58,665
Offerings	54,336	180,642

With Our Missionaries

ALASKA

The Rev. Warren R. Fenn sailed December 8 from Seattle on the *Yukon*, after regular furlough.

BRAZIL

The Rt. Rev. and Mrs. William M. M. Thomas sailed December 1 from New York on the *Southern Prince*. Bishop Thomas was in the United States for General Convention and participated in the November missionary itineraries.

CHINA—ANKING

Laura Clark sailed December 15 from Vancouver on the *Empress of Japan*. Miss Clark is to act as secretary to Bishop Huntington.

CHINA—SHANGHAI

M. Althea Bremer sailed December 2 from Shanghai on the *Empress of Asia* on regular furlough.

CUBA

The Rt. Rev. and Mrs. Hiram R. Hulse sailed November 21 from New York.

Mrs. John H. Townsend, Jr., sailed December 1 from New York on the *Pennsylvania*.

JAPAN—KYOTO

The Rev. and Mrs. P. A. Smith sailed December 15 from Vancouver on the *Empress of Japan* after regular furlough.

PUERTO RICO

Ethel Stevens sailed December 4 from Baltimore on the *Barbara*.

NOVEMBER 30 was the thirty-ninth anniversary of the consecration of Bishop Rowe; *not* the twenty-ninth as stated on page 581 of THE SPIRIT OF MISSIONS for December, 1934.

Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

AS I TRAVEL OVER the domestic field I am impressed with the fact that America needs, in prosperity or adversity, the stability and sanity of the Episcopal Church. Wherever the true missionary has been permitted to remain with his people over a period of years our Church has made conspicuous progress. In Kent, Washington, where the Rev. Rodney J. Arney has for many years carried on his work with white people and Japanese, over ten per cent of the population are members of the Church. In Wyoming a similar record has been made with the Shoshone and Arapahoe tribes under the splendid leadership of the Rev. John Roberts. Even in the regions where we minister to a procession we have had marked success in building the Church's ideals into the lives of those who eventually pass on to the larger centers.

If every member of the Church could have had the privilege of hearing the story told to the General Convention Committee on Budget and Program by the Bishops of missionary districts and aided dioceses, he could not help but be impressed by the record of real achievement in the face of tremendous difficulty. From every side came reports of increases in baptisms and confirmations. With fields undermanned this is a remarkable record.

If we could send into the domestic field the young men and women who are ready to go, what a contribution we could make to the life of America. In the rural field, where millions of children are without religious instruction, a generation of our boys and girls who may be leaders of our nation in the future are being reared in paganism. On the prairies of the West and Southwest a few additional missionaries could minister to thousands of children, whose parents would welcome them gladly. The future of our country is something that we shudder to contemplate when we see the multitude of boys

and girls whose education is left entirely to secular agencies. About two thousand children are enrolled in our correspondence schools,* the best substitute we can provide for the regular methods of Church school training. In one missionary district the Church school enrollment could be increased one hundred per cent if two missionaries could be sent into the field. We watch the golden opportunities pass because our small force of faithful pastors are already extending themselves over too wide a territory. We cannot make our full contribution to the life of America until the people of our Church, who enjoy the full privileges of the Church, can be brought to a realization of their responsibility for making America Christian.

We are doing our best to meet emergencies as they arise. Additional stations are being added to fields which are already beyond the capacity of our missionaries. At the Peck Dam site in Montana, where we have the opportunity to establish the Church without competition from other religious bodies, the missionary from Glasgow is taking on new work. At the Coulee Dam in Washington a new chapel is being built with generous assistance from the American Church Building Fund. This will be served without addition to the missionary staff of the Missionary District of Spokane. Wherever the Government places large numbers of people in connection with projects such as these, the Church must lend a hand; the Government agencies welcome our assistance. If there were more missionaries, what a work could be done!

The secularization of America goes on apace and the Church—well, how much *does* the Episcopal Church care? Some day we may look back to this period with deep regret. Then it will be too late!

*The story of this work in one missionary district (Montana) was told in *THE SPIRIT OF MISSIONS* for October, page 495. The work in New Hampshire is described in this issue, page 13.

Religious Education

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

Making the Most of the Lenten Offering

THE LENTEN OFFERING theme for 1935 is The Gifts of Christ to Our Modern World. This general theme is divided into six parts, each part being developed through an appropriate story:

1. *The gift of release* from superstitious fears. The story centers around an incident in Liberia.

2. *The gift of healing*. The story deals with the work of Araki San at St. Luke's Hospital, Tokyo, Japan.

3. *The gift of friendship* which surmounts international barriers. The incident used is the friendly relations of Chinese and Japanese Christians during the Shanghai crisis.

4. *The gift of education*. The story deals with the Southern Cross School, Porto Alegre, Brazil.

5. *The gift of a good neighbor*. The relations developed between Chinese and Americans on the Pacific Coast are used as illustrative of this gift.

6. *The gift of fair play in industry*. The story is based upon the relation between Miss Josephine Roche and her employees in the Rocky Mountain Fuel Company in Colorado.

In addition to these six stories there is a small pamphlet of Leader's Helps. This pamphlet contains suggestions for the use of the Lenten Offering materials to the best advantage. For example, while the one set of stories is written with an intermediate child in mind, certain adaptations of the material may be made so that there may be a full program for the younger children as well. In the Leader's Helps there are sections dealing with the importance of the Lenten Offering, the service of worship, the raising of the offering, the use of the poster, and a few suggested activities. The section on worship presents *A Service of Thanksgiving for the Gifts of Christ* which may be used as a complete service during the period when

the Lenten material is being used. The poster illustrates the Gifts of Christ as rays coming from the Cross; Christ would give these gifts but whether they actually reach the people for whom they are intended depends upon the praying and working and giving of Christian people: therefore the poster shows the rays darkened just before they reach the various objects so that the members of the Church school may symbolically open the way for the rays by doing their part in the Lenten program.

In most schools the stories will be told. In other schools the service of thanksgiving will be used with the stories as a definite part of the service of worship. But many schools will do much more than either of these things. Supplementary material will be used in order to give the boys and girls a real educational background for intelligent giving. This is, of course, the ideal way to use the Lenten material and to prepare for the offering. This method is commended to all schools.

The principal source of supplementary material is THE SPIRIT OF MISSIONS. Other sources are the various publications of the National Council which deal with the mission fields—the *Handbooks on The Missions of the Episcopal Church*: I China, II Japan, IV Liberia, and VI South America; and the free leaflets, *China Today* and *Japan Today*. There are also packets on the various fields which may be borrowed from the Church Missions House Library, while publications of the Missionary Education Movement on China, Japan, Orientals in the United States, and Africa, may be purchased from the Church Missions House Book Store. By using such materials schools may make the Lenten Offering a real missionary educational experience in the lives of their young people.

Christian Social Service

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

THE BUDGET FOR 1935 worked out by the National Council in fulfilling the orders of the recent General Convention carried within it a heavy blow to the work of this Department. The first effect of the forty-six per cent cut which it received is that it no longer has a Secretary for Rural Work. The loss to the Department is a staggering one.

From February 3, 1932, to December 31, 1934, the Rev. Goodrich R. Fenner gave effective leadership to the Department's Division of Rural Work. He brought with him the practical experience of an earlier rural ministry, a keen appreciation of the values of town and country life, an intelligent grasp of rural social problems, and an intense devotion to the cause of the rural church. In his three years of service to the National Council Mr. Fenner endeared himself to every leader in the Church's rural work. Eager to find adequate solutions to changing problems, suspicious of superficial treatments, loyal to the Church's distinctive approach, Mr. Fenner won the enduring respect of all who realize that in the rural work of the Church there can be no substitute for *quality*.

The Department deeply appreciates the high caliber of Mr. Fenner's contribution to its program, and wishes him Godspeed as he goes to his new work for the Master!

BACK IN THE early days of the National Council, when Bishop Murray was the Presiding Bishop and President and the Rev. C. N. Lathrop its first Social Service Secretary, the Third Sunday after the Epiphany was designated as Social Service Sunday. The tenth observance of the day will take place on January 27.

The purpose of Social Service Sunday is to increase each congregation's understanding of the social implications of the

Gospel and thereby to enlarge its effectiveness as a Christian instrument for social righteousness. There may well be corporate communions for social workers and members of the parish social service committee, sermons on the Church's responsibility for social welfare, and addresses on matters of community betterment. Young people's organizations may invite some trained social worker to address their evening meeting on local problems of social welfare.

A folder calling attention to Social Service Sunday, containing prayers for great social causes, and listing appropriate hymns and sermon topics, will be mailed to all the clergy. Others desiring copies may obtain them free by writing to the Department.

NEVER A WEEK passes, scarcely a day, in the life of the Department without the receipt of inquiries such as these: "What is the latest statement of the Episcopal Church on world peace?" "Where can I locate what the General Convention of 1925 said about collective bargaining?" or "What was that 1931 resolution about federal supervision of motion pictures?" And always the words are added: "Please send me the exact wording; I don't want a summary!"

To care for such constant inquiries, frequently sent in by young people, the Department is issuing a pamphlet, *Social Service at the General Convention of 1934*, which will give the official text of all the resolutions which it adopted on social questions. The pamphlet will also contain the final wording of the report of the Joint Committee of Ten on National and International Problems. Churchmen desiring copies of this invaluable reference pamphlet may secure it by sending ten cents in stamps to the Department. Copies of similar publications for 1922, 1925, and 1931 are also available.

The Field Department

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

The November 1934 Missionary Itinerary

ON THE EVENING of Tuesday, November 27, 1934, there was a packed congregation in the Church of the Good Shepherd, Augusta, Georgia. This meant more than 150 men and women. The speakers were the Rt. Rev. William P. Remington, Missionary Bishop of Eastern Oregon, and the Rev. C. C. J. Carpenter, rector of St. John's Church, Savannah. Earlier in the day Miss Edna B. Beardsley, Assistant Secretary of the Woman's Auxiliary, had led a conference of 150 women representing the parishes of Augusta and the neighborhood.

It was a meeting of Church-wide significance. Bishop Remington, Mr. Carpenter, and Miss Beardsley made up Team VIII of the twenty-one such teams participating in the Field Department's November, 1934, Missionary Itinerary. Twenty-one teams of three each, a missionary, a representative of the Woman's Auxiliary, and a representative of the Field Department, took off from Atlantic City at the conclusion of General Convention like a flight of tri-motored planes embarking on a good will missionary tour of the United States.

The last meetings were those scheduled in Augusta and they brought to a close what has been the greatest piece of coverage in missionary education in the history of the Church. The twenty-one teams visited 413 cities and towns in eighty-one dioceses and missionary districts and addressed about 1,250 meetings of one kind and another. The team members were called upon for talks to high school classes and college students. In many places there were laymen's dinners and training sessions for canvassers.

One diocese reported an attendance of nearly 1,500 laymen. More than 2,500, or nearly half of the active clergy were met. The total attendance from the beginning to the end of the itinerary was

well over 125,000, which would seem to indicate that more members of the Church have received a personalized presentation of the missionary work of the Church than was ever possible before in preparation for the Every Member Canvass.

The dioceses and parishes participating in the program generously assumed much of the travel and entertainment expenses of the teams. In addition, the offerings that were taken in many places have been turned in to meet the general expenses. Over \$3,500 was received (to December 17, 1934) and this will be more than sufficient to reimburse the sums advanced by the Field Department and enable it to report to the National Council that the enterprise has been carried through without any charge upon the budget of the general Church.

In addition to the six officers of the Field Department and three other officers of the National Council, 109 men and women served with the twenty-one teams. This included nineteen Bishops and one missionary priest, forty-six women provided by the Woman's Auxiliary, and forty-two rectors of parishes who were enlisted last spring as aides to the Department.

Finally, no little praise is due the Bishops and other leaders of the eighty-one dioceses and districts and to the rectors of the parishes in which the meetings were held for their coöperation in the local set-up and entertainment.

Those who served on the teams were:

MISSIONARY SPEAKERS—The Rt. Rev. Drs. Shirley H. Nichols (Kyoto), Gouverneur F. Mosher (Philippine Islands), Charles S. Reifsnider (Suffragan, North Tokyo), S. Harrington Littell (Honolulu), William M. M. Thomas (Southern Brazil), Efrain Salinas y Velasco (Mexico), Charles B. Colmore (Puerto Rico), John B. Bentley (Suffragan, Alaska), Elmer N. Schmuck (Wyoming), Middleton S. Barnwell (Idaho), William P. Remington (Eastern Ore-

THE NATIONAL COUNCIL

gon), W. Blair Roberts (South Dakota), George A. Beecher (Western Nebraska), Edward M. Cross (Spokane), Thomas Jenkins (Nevada), Frederick D. Goodwin (Coadjutor, Virginia), E. Cecil Seaman (North Texas), Frederick B. Howden (New Mexico), Robert E. Gribbin (Western North Carolina), and Louis C. Sanford (San Joaquin), the Very Rev. A. Hugo Blankingship (Havana, Cuba), and the Rev. Arthur M. Sherman.

WOMAN'S AUXILIARY LEADERS—Mesdames Edwin A. Stebbins (Corresponding Secretary, Rochester W.A.), A. H. Sterne (President, Atlanta W.A.), Edward M. Cross (Executive Board), Beverly Ober (Executive Board), Sheldon Leavitt (President, Western North Carolina W.A.), Henry Hill Pierce (Executive Board), J. H. Moore (President, Third Province W.A.), J. F. Morrison (Executive Board), John R. Wheeler (Former member, Executive Board), William Lamb (Louisiana Delegate, W.A. Triennial), Fred Outland (President, East Carolina W.A.), Lewis Pilcher (President, Southern Virginia W.A.), Clinton S. Quin, Walter C. Chaffee (President, Michigan W.A.), Harold Woodward (Missouri Delegate, W.A. Triennial), James H. George (W.A. Educational Secretary, Seventh Province), John W. Flockhart (Educational Secretary, Iowa W.A.), Edward Ashley (South Dakota), D. D. Taber (W.A. Field worker), Charles Carver, Jr. (Executive Board), Wilson Johnson (Executive Board), Henry Burr (U.T.O. Treasurer, West Missouri), A. J. Ford, Secretary-Treasurer, Western Nebraska W.A.), Benjamin S. Brown (Executive Board), H. G. Lucas (Executive Board), Paul H. Barbour (Executive Board), John C. Tolman (Former member, Executive Board), D. W. Roberts (Recording Secretary, Missouri W.A.), and W. Bertrand Stevens (Los Angeles Delegate, W.A. Triennial).

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FIELD DEPARTMENT REPRESENTATIVES—The Rev. Messrs. W. A. Lawrence (Providence, R. I.), A. O. Phinney (Lynn, Mass.), Laurence Piper (Derry, N. H.), R. H. Hayden (Pittsfield, Mass.), R. A. Seilhamer (Pawtucket, R. I.), R. A. Heron (Lawrence, Mass.), Robert P. Kreidler (Scranton, Pa.), Don Frank Fenn (Baltimore, Md.), Oliver J. Hart (Washington, D. C.), Theodore R. Ludlow (South Orange, N. J.), S. Whitney Hale (Buffalo, N. Y.), L. L. Perkins (Kittanning, Pa.), Louis Pitt (Ardmore, Pa.), Herman R. Page (Dayton, Ohio), Churchill J. Gibson (Richmond, Va.), R. A. Kirchhoffer (Mobile, Ala.), John B. Walthour (Waycross, Ga.), C. C. J. Carpenter (Savannah, Ga.), John L. Jackson (Charlotte, N. C.), J. J. Gravatt, Jr. (Staunton, Va.), C. W. Sheerin (Richmond, Va.), R. Bland Mitchell (Birmingham, Alabama), Charles Clingman (Birmingham, Alabama), Girault M. Jones (Pass Christian, Miss.), Lane W. Barton (Flint, Mich.), Robert S. Lambert (Cincinnati, Ohio), A. Gordon Fowkes (Kalamazoo, Mich.), Russell E. Francis (Tiffin, Ohio), Claude W. Sprouse (Kansas City, Mo.), Guy L. Hill (Superior, Wis.), George A. Wieland (Seattle, Wash.), Herbert L. Miller (Champaign, Ill.), Harry S. Longley, Jr. (Des Moines, Ia.), Charles E. McAllister (Spokane, Wash.), Val Junker (Watertown, S. D.), James P. DeWolfe (Houston, Texas), Paul Roberts (Colorado Springs, Colo.), T. Raymond Jones (South Pasadena, Calif.), Henry H. Shires (Alameda, Calif.), Ray O. Miller (Los Angeles, Calif.), E. H. Gibson (Galveston, Texas), Arthur R. McKinstry (San Antonio, Texas), B. H. Reinheimer, Charles H. Collett, R. W. Trapnell, F. P. Houghton, Cyril E. Bentley, Goodrich R. Fenner, David R. Covell, and Eric M. Tasman; also Lewis B. Franklin.

The Editors have omitted from this issue Youth's Spirit of Missions, the monthly feature for boys and girls which appeared in THE SPIRIT OF MISSIONS throughout the year 1934. Before resuming publication of this feature the Editors would welcome an expression of opinion from the magazine's Family of readers on this feature. Has Youth's Spirit of Missions been a valuable part of the magazine during the past year? Have the stories selected been interesting to boys and girls? Should the publication of the same sort of stories be continued? If not, how should the content of these pages be changed? Letters should be addressed to the Associate Editor.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Christian Citizenship

This statement, prepared by a committee of the Triennial, reflects the discussion which followed Miss Scudder's address, Christian Citizenship. It is recommended to dioceses and parishes for consideration and action during the coming triennium. Copies of this statement and of the statement on Missions in This Age, printed on this page last month, are available free upon request. Copies of the several speeches are available at five cents each.

IF WE BE His disciples, what responsibility rests upon us as individual Churchwomen in developing Christian citizenship? Such citizenship is based upon the commandment of Jesus, "Love thy neighbor," which in turn is derived from His unique conception of the supreme worth of the self. . . . He came to demonstrate man's proper relation not only to God, but to man.

The discussions represented an endeavor to discover the implications of Christian citizenship. We think that the first emphasis should always be placed on a real and deep study of the mind of Christ, with a constant recourse to Him in prayer and sacrament, realizing the power of God to give us strength to meet difficult situations which we are daily called upon to face as His disciples.

The subjects involved so many controversial problems that further study on the part of all women of the Church was recognized as necessary. . . . Among the subjects considered were capitalism, socialism, redistribution of wealth, strikes, unemployment, industrial and agricultural conditions, welfare work, housing conditions, manufacture of munitions, rights of employees and employers, communism, birth control, NRA, fellowship of all classes and races, psychology of the new leisure, sources of income, war and peace, child labor, and divorce.

The discussions indicated a conviction that:

1. A responsibility of a Christian citi-

zen, generally overlooked, is to be Christ-like in attitude and conduct toward all those with whom he is in closest personal contact. It is all too plain that many un-Christian attitudes in the field of race, international, and interchurch relations are due to thoughtless and disparaging conversation carried on before our children and young people. . . . As one of our speakers said, "That small commonwealth, the family, offers in miniature every problem that society offers in the large."

2. We are under obligation in our local communities to align ourselves with all other communions and agencies working toward the betterment of social conditions. One method by which coöperation can be made effective is through the free community use of our parish houses for leisure-time activities. Suggestions were also made that we coöperate fully with our National Council's Department of Christian Social Service and that as individuals we ally ourselves with various national organizations working for social justice.

3. As citizens, we must display an active interest in the field of legislation, bringing our individual and group weight to bear on legislative bodies responsible for the enactment of measures for the common good, in accord with the principles of Jesus.

4. The proper attitude toward war could be found only by a constant reference to Jesus' basic principle of the supreme worth of the individual. Every alleged value in mass murder dissolves in the face of that principle.

If Christian women once become fired with determination to do their part in bringing to bear on our social order the principles of Jesus there is no limit to the reach of their influence in building the Kingdom of God.

The Coöperating Agencies

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

The Daughters of the King

Edna Eastwood, *Executive*
Room 305, 150 Fifth Avenue, New York, N.Y.



THE ORDER created a new office at its triennial convention; that of Executive, and is happy to announce that Miss Edna Eastwood, known throughout the Church for her work among the isolated, has accepted the position and assumed her new duties on January first.—A. L.C.

THROUGHOUT 1935 Bible study, which is the keystone of the Order, will be based on the text of the Bible itself. Bishop Wilson's new books, *The Outline of the Old Testament* and *The Outline of the New Testament*, with *Reality in Religion* by Lala C. and Leon C. Palmer are recommended for connective reading.

DURING THE Epiphany season a self-denial week will be observed and the amount of money thus given will be applied to the Lily Funsten Ward Self-Denial Fund, which provides for the salaries of a missionary and Biblewomen in China. February 2, the Feast of the Presentation of Christ in the Temple, is set aside as the day on which this offering is presented at special services in parishes. It is interesting to learn that missionaries who have received scholarships through *The Master's Fund*, a thank offering given at Whitsuntide to be used for the training of Churchwomen for the office of deaconess and other forms of Church work, are actively engaged in California, Illinois, Massachusetts, New York, New Jersey, North Carolina, Oregon, Pennsylvania, Virginia, Wisconsin, Alaska, Puerto Rico, Mexico, and China.

The Girls' Friendly Society

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



IF YOU WOULD like to know what girls and young men of the second generation of Orientals in this country think, you will be interested in the January issue of the *G.F.S. Record*. First-hand accounts written by these young people themselves have been secured for this special number.

A young Filipino, a graduate of Yale Divinity School, states the case for the young men of his race. A Japanese-American girl who was born and brought up in this country, but who has visited her relatives in Japan, and several Chinese-American girls who have also lived all their lives in this country and are, by right of birth here, American citizens, tell of their experiences.

The G.F.S. is especially interested in this subject because of its many members of Chinese and Japanese parentage. There are three Japanese branches: Christ Church Mission, San Francisco, California; St. James', Kent, Washington; and St. Peter's, Seattle, Washington; and a Chinese branch in True Sunshine China Mission, Oakland, California.

WE ARE HAPPY to report that our pledge to St. Barnabas' Mission to Lepers, Kusatsu, Japan, has been completed. We have sent them \$2,030.00.

Our mission gift this year goes to the support of a worker at St. Faith's School, Yangchow, China. There is a tremendous need for this work. We have promised \$4,000 to be raised in two years. This covers the expenses of the worker for four years—including her traveling expenses to China from the United States.

The Church Periodical Club

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



BEFORE THE Rev. C. T. Bridgeman returned to Jerusalem he asked for help in getting some special books for the library of the Armenian Seminary. When he lectures to the students on these books he wishes to be sure they can be found in the library. The books desired Mr. Bridgeman classified under a rather formidable theological title, but further inquiry revealed them to be what is commonly called spiritual reading. *The Imitation of Christ* they have, but the writings of St. Francis de Sales, Scupoli, Fenelon's *Letters* and others of the same type; books of a later date, *Holy Living and Holy Dying* by Jeremy Taylor, Law's *Serious Call*, would be included, and later still some of our modern mystical writers, Von Hugel, Dean Inge, Evelyn Underhill, and others. Please send titles, not the books themselves, to the central office, and address will be given for mailing them direct.

MISSION LIBRARIES in several localities are asking for books that are included in the required reading demanded by schools in their vicinity. Please send to the central office lists of books for supplementary reading from primers to third grade inclusive that are available. The following volumes are among those needed for the higher grades and are books that must be on the shelves in many homes. Let us see what we can secure, not primarily to build up school libraries, but to enable our mission libraries to help the children who frequent them: *Secret Garden*, two copies *Call of the Wild*, *Story of My Life* by Helen Keller, two copies of *Covered Wagon*, *Smoky*, *King of the Golden River*, *Peter Rabbit*, *Lorna Doone*, *Drums*, *John Halifax*, *Gentleman*; *Mrs. Wiggs of the Cabbage Patch*, *We*, *Tom Sawyer*, *Scottish Chiefs*, *Wonder Book*, *Seventeen*, *Tale of Two Cities*, *The Broad Highway*.

The Church Army

Captain B. F. Mountford, *Secretary*
414 E. Fourteenth Street, New York, N. Y.



"THE POOR HAVE the Gospel preached to them." In Cincinnati, Ohio, two Church Army parochial evangelists live among the very poorest.

Captain R. W. Lewis, stationed at St. Barnabas' Church, says:

I look in on thirty children learning to sew, twenty-five others so acting out Bible plays that eighty others come out each week to see them act. Poor, discouraged, and unhappy folk are being made happy, normal, and self-respecting people in the fellowship of the Church of Jesus Christ.

Two brothers, one aged nine and the other fourteen. A year and a half ago their father was a bad drunkard, the children dirty in language and appearance, members of a gang, always on the street and with no Church connection. For a year that father has not been drunk; the boys are now clean in language and in person; both boys in the choir and their lives bearing evidence of contact with our Lord Jesus Christ.

Or, I recall a girl of fourteen who only a few months ago was unattractive, and careless about her person. The warm love of Christ crept into that girl's home and heart, with the result that she is prominent in our young people's activities, enjoys and contributes to our fellowship, attends the G.F.S., and is responsive in worship.

Working among the colored people in that same city is Captain G. W. Graham, who reports:

All the week day activities at St. Andrew's are gatherings of needy and underprivileged groups. We are taking the best we know to the worst we meet, and gradually the Gospel of Jesus Christ, the Bible, the Book of Common Prayer, and other religious literature is being gotten into the homes of our depressed neighbors. Our Master said that for these He came to bring life and abundant life. That abundant life seems far from my people, but we who are social service missionaries are rewarded now and again by seeing adjustments made which affect not one person only, but a number of people.

Great is the privilege of being allowed to have some part in releasing a person from misunderstandings, from the inhibitions and restrictive influences that block his development, and leading him to know Jesus in whom and through whom he can be made a new creature, and setting him on the way to fuller living.

Church Mission of Help

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

CMH FACED WITH the immediate necessity for reducing its budget or increasing its income to meet the \$4,500 reduction in its appropriation made in the Emergency Schedule at General Convention, the National Council CMH held its most momentous meeting in its fifteen years of life.

Representatives of the diocesan societies after a careful deliberation adopted the emergency plan proposed by the Executive Committee and the Executive Secretary, that in order to preserve the essential services of the office in skeleton form, the present Executive go on a half-time schedule at half salary, and that other drastic reductions be made.

At the same time CMH Council expressed its belief that CMH needed all the service it had been getting from the national office and made suggestions as to ways in which money might be raised in order to reestablish the office on its present basis. One of the most encouraging was the proposal by a diocesan executive that the professional social workers and other staff members in the CMH societies be given the opportunity to become contributing members.

CMH Council also recommended new by-laws for adoption at the annual meeting, providing for both organization and individual membership classes; an elected board of directors in place of its present representative governing body; a provision for rotation in office of both board members and officers; and several standing committees.

Several encouragements came out of this facing—together with all other agencies and Departments of the National Council—of a discouraging crisis. Chief among them was the sense of unity; the appreciation of, confidence in, and need for all the services the national CMH has been able to give; and a determination that the present reductions shall be for as short a time as possible.

The Guild of St. Barnabas

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



A CORPORATE Communion of the Guild held during General Convention in the Church of the Ascension, Atlantic City, was followed by a well attended round table conference and a meeting of the executive committee.

In General Convention itself, the work of the Guild received recognition through a resolution which reads:

RESOLVED: That the Guild of St. Barnabas for Nurses, which since its organization in 1886 has enrolled thousands of nurses in its membership for the maintenance of the spiritual life and the advancement of the highest ideals in the practice of their profession, is offered the congratulations of this Convention on its approaching fiftieth anniversary, and is cordially commended to the Church for the interest and prayers of our clergy and people.

Seamen's Church Institute of America

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



A RECENT regular meeting of the Board of Trustees of the Seamen's Church Institute of Manila unanimously decided to withdraw temporarily from all activity.

The Institute building in Manila has been closed and the temporal possessions have been turned over to the Bishop for safekeeping until such time as it may be possible to revive the work.

The Seamen's Church Institute of America, having lost its entire appropriation from the National Council, finds it impossible to render any financial assistance to the work in Manila and has been compelled to accept the action of the local board. This work cannot be revived until the Seamen's Church Institute of America is able to assist financially to the amount of \$3,000 a year.

Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*

202 S. Nineteenth Street, Philadelphia, Pa.

X ONE OF THE livest young men's Brotherhood chapters is that in St. Andrew's parish, Emporia, Kansas. Some young men meet every Thursday evening with the rector, the Rev. Mart Gary Smith, for discussion of practical problems in Christian living, report on their work, and plan for personal service during the coming week. Their program is a varied one: they act as ushers and as acolytes, maintaining a high standard of regularity in this service; systematically distribute literature for the rector; and Sunday after Sunday take automobiles to bring old and infirm persons to the Church services. They are especially active in connection with the monthly and annual Corporate Communion for men and boys.

One indication of their zeal and enthusiasm is the fact that the entire chapter is planning to attend the National Convention of the Brotherhood at Sewanee, Tennessee, next summer, probably bringing with them some of the boys from the younger chapter in the same parish.

Minister's Son Invents Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 60, 70 Fifth Avenue, New York City. *adv.*

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